

# SOUTH WESTERN BAPTIST.

S. HENDERSON, } EDITORS.  
A. J. BATTLE, }

"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye."

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HENDERSON & BATTLE,  
PROPRIETORS.

For the South Western Baptist.  
Extortion and Speculation.

In the minutes of the last meeting of the Alabama Baptist State Convention we find two reports upon the subject announced in the caption of this article: the one by Dr. Manly, of the Judson; names that ought to secure for the documents the most respectful attention. It is, however, to be regretted that able and important documents are often lost to the masses of the readers; not by being printed in the minutes of our conventions, associations and other bodies, but by being printed no where else. Often it occurs that a paper is elaborated with the utmost care, and pondered upon for an entire year, to be consigned at that time, to a kind of committee of oblivion, and unless some one should dig it out like a fossil and bring it into the sunlight of the busy world, there it must lie and moulder away, or be preserved like an Egyptian mummy, for the admiration of some antiquarian of a coming age. This custom has a most unhappy effect upon the minds of brethren who are called upon to write reports for our religious bodies: as it induces a feeling that it is a matter of comparative indifference what kind of a document a report is; for all are alike consigned to the aforesaid committee of oblivion.

In reading the two reports above referred to, I was forcibly impressed with the conviction, that they ought to be read, and pondered, and with the view of calling attention to them, and offering a few additional and kindred thoughts, as it has not been done by a better hand. I have concluded to ask the indulgence of your readers to the following:

The word *extortion*, from *ex*, and *torguo*, "to wrench or twist, out," is an exceedingly expressive term; as it conveys the idea that the operator wrings or twists, or wrenches from the subject operated upon, that which he is unwilling to yield; but, under the severity of the torture is at last compelled to reluctantly surrender; thus a promise may be extorted, or an excessive price for the necessities of life may be extorted. In what ever view we may contemplate the subject, the extortioner, therefore, is odious in the eyes of his fellow men. With regard to the word *speculator*, however, we find the necessity of being more critically exact in our definitions. For whilst as above remarked, extortioners are always odious, and as the fact says,

"It is not in folly not to scorn a fool." So extortion is a vice so glaringly odious, that scarcely any man could be found so depraved as not to blush at the thought that he himself is an extortioner. It is far otherwise, however, with the speculator, for there are points of very strange resemblance between the speculator and the regular legitimate dealer in merchandise, and indeed in the estimation of thousands, they are both speculators; or the difference is so slight as to be unworthy of notice. This very common opinion is, however, erroneous, as it is the design of this paper in part, to exhibit. The apostle (1 Cor. 5:9-13) classifies extortion with the most detestable vices, and as such declares that the crime equally with idolatry, fornication, drunkenness, &c., with which it is classed, calls for the distinct and emphatic action of the church.

"I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one do not eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away

from among yourselves that wicked person. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. 5:9-13. 1 Cor. 6:9-10.

With these clear and obvious, because scriptural views, concerning extortion, I propose now to enter upon the same difficult work of treating of speculation; and especially of endeavoring to ascertain in what it is precisely that "speculation" differs from legitimate trade. But here we shall find ourselves embarrassed for an exact definition that will apply to every individual act. Suppose we say that it consists in demanding or accepting more than a certain per centum of profit, we shall then convict many of the most conscientious tradesmen, and fly in the face of the laws that regulate trade; for a sudden rise may take place in an article of which some conscientious Christian has a stock on hand, and as on the supposition that it had been a sudden decline, his neighbors would never have thought of making up to him his losses; so neither should he be held bound to surrender to them the gains which the fluctuations of trade had thrown into his hands.

The law laid down by writers on ethics is, that as he risks the chances of loss for theirs and his own mutual benefit, so he has an undoubted right to the gains, that in the regular operations of trade come into his hands.

If, however, he should either alone, or in combination with others buy up that article and withhold it from market with a view of creating an artificial scarcity, immediately it becomes a monopoly, always detestable and odious; and all the parties are extortioners, and not regular legitimate tradesmen. It is a nice and difficult question, and yet one full of interest. "How far the purchaser of goods at extortionary prices is involved in complicity in the crime, unless compelled by his necessities." The wealthy can pay the most extravagant prices without being much incommoded thereby; but they should remember that when they do so they put it in the power of the extortioner to say to the poor, if you do not choose to pay such prices some body else will. But suppose the wealthy should, on principle, refuse also to buy, it becomes obvious at once that the extortioner is cut off from his comfortable thought, that if the poor cannot pay such prices the wealthy can, and will. Again, what is it that makes what is called "the market price" of any article? Plainly, that their price is both demanded and received. Now, if the wealthy, (the only class able to pay extortionary prices,) should on principle, decide to dispense with the article rather than pander to the vicious greed of gain in the extortioner and thereby enabled him to grind the faces of the poor, it becomes clear at once that the extortioner would, become compelled to cease his crime for the want of an accomplice. Thus it appears that the essential difference between the speculator and the regular dealer, so far as their acts are concerned, may be expressed thus: The regular dealer offers his goods for sale whilst the extortioner and speculator hoards them up. The regular dealer brings to the market articles of trade whilst the extortioner, or speculator operates by gaining control of what is already on hand. The regular dealer depends for his profits upon the market price whilst the extortioner, by creating an artificial scarcity labors to inflate prices, and thereby procure exorbitant gains. The one is a real benefactor to the community; for he brings to market what the people want, it may be a bunch of turnips, or a quart of milk, a hundred hogsheads of sugar, or barrels of molasses; whilst the other, like a vulture, press upon the life blood of the people by concealing away and hoarding up articles for which he knows the people are suffering.

"He that withholdeth corn the

people will curse him, but a blessing shall be upon the head of him that selleth it."

It is not, however, after all, so much by any particular well defined act, or in the per centum of profit that we are to look for an exact definition of what extortion is, or what speculation (in the bad sense) is, and for the essential difference between these crimes and regular legitimate trade; for as in viewing the rainbow, we can distinctly see that there are shades of red, blue and yellow.—Yet where the hidden boundary between them lies, defies the power of human organs; so it often is with distinctions between virtue and vice. We know that "parsimony" is a vice, and that "prudent economy is a virtue;" but where the latter verges into the former it is perhaps impossible accurately to define. It is in the spirit, or disposition under which the individual acts rather than in the act itself, that we are to seek those distinctions. Hence it is that the apostle, with that clear analytical quality of mind that so eminently characterized him as a man, traces all these vices to their legitimate root, and declares (Col. 3:5) that *covetousness is idolatry*. And again: (1 Tim. 6:10) that the love of money is the root of all evil.

We have other illustrations of the manner in which the sacred writers define crimes, not by overt acts, but by the spirit of the individual, as in Matt. 5:22, where our Lord defines murder to be, being angry with our brother without a cause, and so of lust, Matt. 5:28. The question is thus narrowed down to the simple inquiry, what is the spirit that characterizes the monopolist, the extortioner, or the speculator. What is the spirit of the man in whom this unholy greed of gain has acquired the ascendancy over the noble power of the soul, changing the man into a miser.

Professor Davis has in a few remarks set before us the spirit of the extortioner. He says: "It considers not the distress of our bleeding country; it considers not the fiery circle of foes about us; it considers not the shivering form, the bleeding feet of him who has laid aside all hope of gain, that he may breast and hurl back the tide of ruin. He has given up all comfort, his property, his wife, his children, his health, his very life, that we may continue to enjoy these blessings. It considers not the distressed and despairing wife, the hungry children thus left behind; its ear is open to none of these piteous cries which should wake to life a stone. Thoughtless of all else but gain, it profits by these distractions and adds, and adds yet more, regardless, practically of the blood and tears that moisture these hoardings."

The man, who under ordinary circumstances, could thus, culture-like, prey upon the helpless and the suffering, deserves the emphatic appellation, "miser," a wretch; but at the present time and under existing circumstances, it becomes a crime of a far darker hue; "scarlet," yea "crimson;" for the man not only sins against the poor, the needy, the destitute, but against those whose poverty and destitution were brought upon them mainly by their own noble and manly sacrifices, their high and praise-worthy patriotism, of which the cruel extortioner is, himself, one of the greatest beneficiaries.

One man, who, under ordinary circumstances, might be abundantly able to support his wife and little ones in credit, perhaps in affluence, impelled by his generous impulses, leaves his home, his business, and all that he holds dear and plunges into the vortex of this struggle for life and liberty, trusting all to the generous impulse of those who, in common with himself, are interested in this struggle. His neighbor, by some one of the many arts practiced by his class, is able to evade the law, and with a soul incapable of the noble emotions that have impelled the other to take up arms in defense of his country, stays at home, and whilst the poor soldier is exposing himself to danger and to death in a thousand varied forms, and finally seals his de-

votion to his country with his blood, leaving his widowed companion and orphan children to the cold charities of the world, the heartless man at home is accumulating his hundreds and his thousands, grinds the face of that poor widow and those orphan children, by extorting from them the highest possible prices for the common necessities of life, the very means of existence, all the while attempting to appease the clamors of an accusing conscience, and meet the indignation of a virtuous and patriotic community by the remark that, "Trade will have its established laws." Trade, it is true, will have its established laws, but when our Beneficent Father in heaven has created an ample supply of all the necessities of life, it is an outrage against both the laws of trade and the merciful Creator of these blessings for him to hoard up sugar, coffee, flour, molasses, leather, shoes, and other indispensable necessities of life; and then tell the widows and orphans of our poor soldiers, "You can have these things at 2, 3, or 400 per cent. profit, for that is the market price; and if you do not choose to pay such profits some body else will."

Thus, brethren, I have endeavored to express a few thoughts upon this intensely interesting subject. I have not attempted to comment upon the reports alluded to. If I have succeeded in calling attention to them, so that they may be more extensively read I shall be gratified; and if I have added a solitary worthy idea, I shall be still more gratified. Thanking you and your readers for any respectful attention they may have bestowed upon my remarks,

I am very sincerely yours.

C. F. STURGIS.

From "The Soldier's Friend."  
The Anxiety of Southern Families within the Enemy's Lines.

"Hark! children, was not that a footfall?" Thus speaks a trembling mother to her little ones, whose childish hearts forget fear in their merry sport. Instantly, when the mother speaks, their eyes are distended, their ears become acute, and their little hearts flutter like caged birds.

"I guess 'twas only the wind rattling the shutters, mother," replied one of the little ones more boldly than the others.

"O Mama, when will Pa come home? I wish he would come to-night then we need not be afraid any more."

"Hush, little one. Papa cannot come now. The Federals would take him," says the mother; then as her quick ear catches the sound of a stealthy footstep; "son, there is surely some one near!" falls in fearful accents from her lips.

The pale mother and trembling children await—they know not what. The oldest boy, not yet in his teens, tries to soothe his mother's fears; but she knows better than he what there is to fear.

Her husband driven from home, or in the enemy's prison, insults heaped upon her, what wonder then that every sound should cause her heart to beat faster, and the blood to grow cold in her veins? Alas, unprotected families subjected to all the cruelty that an ignoble foe can devise, are no fancy pictures. Mothers and little ones—mothers and grown up daughters and aged fathers are often left alone to bear the rude insults of the Yankee horde. What wonder then, that fear and anxiety should weigh heavily on them? They have everything to fear, to be anxious for.

Daily insults from a merciless enemy, deprivations of the comforts—nay, even the necessities of every day life, constant dread of death, or what is more, hateful imprisonment, uncertainty of the fate of those loved ones who have been compelled to forsake home—these are some of the causes which fill with anxiety the hearts of Southern families in the enemy's lines. But all that can be written, does not picture the reality. The detail of that anxiety which makes the young happy old and sad, bows down the gray hairs of the aged to the very gates of death, and wrings tears of bitter agony from every heart, cannot be portrayed.

With what feelings of gratitude should we who are free from such dangers, lift our hearts to God! And how earnestly should we pray for the deliverance of our friends! Let the contemplations of their agonies of anxiety, give us grateful, thankful hearts, and make us humble and beseeching in prayer in their behalf.

A Christian Association in the 46th Georgia Regiment.

Knowing, as we do, the deep interest felt in reference to our welfare both temporal and spiritual by our friends at home, we believe it will be gratifying to them to learn that one has been appointed over us, whose duty it is to minister to us, especially in holy things.

It has pleased God to send the Rev. T. C. Stanley to us as Chaplain of this regiment.

At his request a meeting of the members of this regiment was called on the evening of the 22d inst., for the purpose of adopting some systematic plan of promoting the spiritual interests of professors of christianity in the regiment, and of laboring for the good of those who are yet strangers to the saving grace of God.

The meeting was opened with prayer by Bro. W. J. Brown, and then regularly organized by calling Lieut N. B. Binion to the chair, and appointing W. J. Brown, Secretary. After an appropriate explanation of the object of the meeting by Bro. Stanley:

On motion, it was agreed upon that as many of the professors of Christianity in the regiment as were willing to do so should form themselves into a body to be called the Soldiers' Christian Association of the 46th Georgia Regiment: Our object being to make the Association merely a depository of the names of members of the church, that they may be known as such; and that thereby we may be the better enabled to watch over each other for good; that each one may feel that he has something to do in teaching sinners the way of life; and that by a godly walk and pious conversation, he ought to honor his profession and glorify the God of his salvation. A committee of one from each company was appointed to receive the names of professing christians, who wished to become members of this Association.

The reports of this committee being received, showed an aggregate of one hundred and eighty-four names.

The following resolutions were then read and adopted:

Resolved, That by this attention of ours we do set forth a determination to endeavor by the grace of God to maintain that christian integrity so commendable in professors of religion everywhere, but especially in camps, and which alone can insure spiritual life.

Resolved, That we do most earnestly invoke the approbation of God upon the labors of our chaplains, that they may be made abundantly successful in awakening sinners and edifying christians.

Resolved, That copies of the proceedings of this meeting be sent to the Southern Christian Advocate and Christian Index for publication.

After prayer by Rev. E. N. Boland the benediction was pronounced by Bro. N. B. Binion, and the meeting adjourned.

W. J. BROWN, Secretary.  
Charleston, S. C., March 22d, 1863.

## Economy.

Our people have not yet learned the duty of economy, and until this duty to their country is thoroughly learned and sternly practiced by the families of the land, the cause for which we are now battling will continue to be in peril. If every household rigidly see that no inmate in his house shall consume more than a quarter of a pound of meat a day, with such vegetables as the season will supply, and strictly carry into execution such a plan of economy, our present supply of provisions can be made to support the people. The custom of three meals a day should be abandoned; two are amply sufficient, it is a habit, this eating three times

a day—and at present, a bad habit; we can accustom ourselves to two meals and two light meals at that, and it is a duty we owe to the cause. It is nearly as bad to grow fat as to get rich while this war is being waged.

Our people have so long lived in plenty that they do not know how to economize; but before they see the end of this war, we greatly fear that they will have learned the lesson from that hard teacher, necessity.—Neither the individual nor the nation know what they can do or suffer, until the occasion that call for noble action and heroic suffering are upon them. We would urge our people to begin now to practice economy; to seek substitutes not for the army but for their tables; to change their style of living; to come down to the plainest fare.

We cannot want if we do not waste; we have sufficient for all our necessities if we will only economize it; and let every man who has land cultivate it in wheat, corn, beans, potatoes, &c., and not let a tobacco or a cotton plant be found upon his plantation. Look well to the stock; don't eat veal; let it grow to beef; increase the stock of hogs; multiply the poultry; devote time and care to the production of every article that enters into the staff of life.—And, above all things, use economically every article of food. The supply of provisions is now nearly exhausted in some parts of the country, because of the difficulty of transportation for its proper distribution. This, we hope, will be remedied by the government; but let every garden and "truck patch" be well planted and carefully cultivated.—The exempts must cultivate the soil and support the country; the government will not, and ought not, to permit our army to want provisions. The people must look out for their own support, and they must look out for the support of the army, also.—The spring is opening, and we hope that all will go to work, digging, ploughing, hoeing and planting, while the army is marching and fighting.

Economy can and should be practiced also by the Government. The single article of whiskey is, under the present system of contract consuming an immense amount of grain.

## The Great Battle.

Soldiers of the cross! how goes the fight between the Lord's hosts and the world, the flesh, and the devil? Know ye not that this is the great contest, before which all other contests become as the dust of the balance. Its fame spreads through the universe and draws upon the combatants the absorbing attention of heaven and hell. The stake at issue is nothing less than an eternity of bliss or woe for undying spirits. As the tide of battle sweeps on to victory, unspeakable delight spreads through all the shining hosts above, as it rolls back upon your ranks, hell exults with demoniacal joy. The slain of the Lord gives to heaven a new song—the slain of the devil gives to the world of despair its horrid mirth. Every prayer offered in faith—every song which is sung in the Spirit—every sermon preached with anunction of the Holy One—every temptation successfully resisted—every benediction bestowed upon suffering humanity—every sinner won from the paths of the destroyer—every holy desire entertained in your heart—are but so many victories which faith is achieving over the corruptions that are in the world. Every occasion of prayer slighted—every sanctuary privilege unimproved—every temptation by which we are overcome—every appeal to our charity resisted—every sinner that we could and will not warn—every desire after God crushed by the cares of world—are but so many defeats, which must wring our hearts with anguish sooner or later. Remember, Christian warrior your armor was placed upon you to be used—to be worn from the day of your espousals to the hour of your final discharge. See to it that when the Captain of your salvation calls you from the field of strife to the field of glory, your helmet, sword and shield shall bear the marks of well dealt blows. Then shall you exchange the armor for the crown.



The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, April 30, 1863.

AGENT.  
B. B. Davis, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

Notice the Red Cross (X) Mark.  
Those whose terms of subscription are about to expire, will find on the margin of the paper a red cross mark. We adopt this plan to save the expense of writing and forwarding accounts. We will give some two or three weeks notice in this way, so that subscriptions can be renewed. Look out for the Red Cross Mark.

The Elective Franchise.

We notice that the propriety of restricting the elective franchise is being discussed in some quarters. Whether the largest freedom should be continued in the citizens of our Confederacy, both in our State and General Governments, is certainly a question of deep interest to our people. We shall not fall out with any man for raising the question, for it cannot be doubted that this privilege has been greatly abused by the citizens of the late United States. Its prostitution to a purely sectional issue sprang this revolution, and broke up the old government. But who is to blame for all this? Certainly not those who used the sacred privilege to preserve the guarantees of the old Constitution in all their integrity. There were certain rights which that Constitution lifted above the reach of the ballot box. The clamor for a "higher law" brought these solemnly guaranteed rights down to the hustings. The Southern States protested against this policy as being nothing short of rank treason; and when their warnings were disregarded, they adopted the only remedy left to freemen—they withdrew from a government that refused to abide by these guarantees.

Doubtless the elective franchise was abused in some localities in the Southern States, as well as in the Northern States; but in both instances we believe it was more the fault of political demagogues than of the people themselves. Looking back from this point to the tricks and snares of party a few years since, we cease to wonder that we are now reaping the better harvest that was then sown. Perhaps not one man in ten ever thought of asking the question in reference to any person who solicited his vote, "Is he honest, is he capable?"—The only question asked was, *is he true to his party?* Whether he was a drunkard or a man of sobriety—a wise man or a fool—virtuous or vicious—a man of piety or an abandoned libertine—were questions seldom asked. If he were regularly nominated according to the custom of "the party," and could speak its "schibboleths," he needed no other qualifications to poll the full strength of his political friends. Now, we do most religiously believe that party tricksters and leaders were more to blame for all this than a confiding people duped by their artifices. It was a verification of what was said of the ancient Jews as they were ripening for destruction but a little while before they were carried down to Babylon: "For the leaders of this people caused them to err; and they that were led of them are destroyed." And we cannot conceive how a restriction of the elective franchise can remedy an evil that would still remain untouched. If any body is to be punished, let it be the guilty parties.

We can well conceive how the abolition government will be compelled to restrict this privilege among its citizens. They have shown themselves utterly unworthy of such a boon. The only use they have made of the ballot box for the last several years, has been unmitigated opposition to, and hatred for the Southern people. They used it as a means of making aggressions upon the rights of others, just as they are doing now in prosecuting this cruel war. And when this war ends, as it will leave no motive to excite their thieving propensities, it is perhaps well that they will find themselves dispossessed of the rights of freemen, "bound in fetters of brass," and condemned to "grind in the prison house" of a tyrant. Meanwhile let us apply the only remedy for such evils that remains to freemen—educate our people into the principles of rational liberty—purify their hearts, and enlighten their minds—and thus make them worthy of the priceless boon for which we are contending. If our people are enlightened and virtuous, we have nothing to dread from the most unrestricted elective franchise.

We are requested to state for the information of persons desiring to visit the army of Tennessee, that they should leave on the morning train, for the reason that the evening train does not connect at Chattanooga, and there are no accommodations at that place.

The Claims of Patriotism.

We have time and again reminded our people, that until we learned that most difficult of all lessons, self-reliance, we could not hope to achieve our independence—that unless the home battle kept pace with our achievements in the field, our nationality would be a boon scarcely worth contending for. Every day but impresses this conviction still deeper upon our mind. Our brave soldiers can only secure one-half of our independence: the other must be worked out at home. Unless, therefore, we address ourselves with a concentration of energy and persistence which never relaxes to the task of developing those internal resources which will make us as independent of all other nations as if a wall of fire girdled the entire Confederacy, why, we may secure the name, but certainly we shall not achieve the thing.

From the time that our ports were first blockaded until now, our people have been wont to hail the arrival of every vessel which succeeded in running the gauntlet as a God-send, as something worth heralding to the world in every newspaper in the country, as it not only developed the inefficiency of the blockade, but brought into the country such articles as our people needed. So far as the arrival of the vessels served to show the inefficiency of the blockade blockaded to those nations with whom we desired to open a friendly commerce, it was all well enough. This has been done to an extent which has no parallel in history; and yet these nations persist in recognizing the blockade as efficient. A Federal fishing smack, stationed at any of our ports, carrying a "Colts revolver," would doubtless be recognized as an efficient blockade by those nations. We have no friends beyond the seas, and none on this side but God and our own right arms.

We beg the attention of the readers to one aspect of this blockade-running business which we have observed for a long time. Every vessel that brings goods to our ports not "contraband of war," is permitted to pass the blockading vessels with perfect impunity; but every vessel loaded with English goods, with any kind of army stores, is either captured, or escapes "so as by fire." It is also ascertained that New England merchants have established extensive wholesale houses at Nassau for the "Southern trade," and that there is now a regular line of steam packets running from that point to our seaport cities. It is understood that between these vessels and the blockaders there is a regular system of signals agreed upon, by which they are permitted to pass "scot-free," while all other vessels are fired upon, and perhaps a majority of them are captured. Thus, in utter contempt of the war, New England is carrying on as lucrative a trade with the South as she perhaps ever did in times of peace. Thus, in almost every city paper that comes to our office, we see extensive auction sales of goods advertised, as having run the blockade, and our merchants rush to these sales like eagles to the carcass. There is just enough of these articles sold to stimulate the market, and keep up the price of every thing.

Now, what is the effect of all this contraband trade? In the first place, it drains our country of the very sinews of war. It has already abstracted most of our specie. It has also created a fictitious difference between State and Confederate money.—State money is worth perhaps fifty or sixty per cent. more to blockade-runners than Confederate money. In this way, our enemies are seeking to destroy our Confederate currency. If they can succeed in this, a long stride is made towards our subjugation.—And then, again, this contraband trade tends to prolong this struggle. The Yankees know full well, that so soon as peace is declared, "Othello's occupation's gone." Their trade with the South is at an end. But so long as the war continues, the trade is unrestricted. So soon as our ports are opened, European trade will supercede theirs—so long as they are closed, they enjoy a perfect monopoly of this trade. It will be their policy, therefore, to keep up this war as long as possible. Their interest and their hate combine to protract it to the bitter end. Shall we longer stimulate the cupidity of the Yankees to effect our own subjugation? Shall we continue to forge the chains which are to bind us hand and foot to the car of New England despotism? Cannot our people rise above that foolish pride which would sell our country for silks and laces, for clothes and gauds? Are we ashamed of our own productions? If so, let us cease to wonder that other nations are ashamed to recognize us.

Will the women of our country suffer a word of exhortation? We know you have suffered much and labored hard, and we know you are willing to suffer and labor still more. But think every article of dress you buy of "blockade-runners" is a premium you

are paying your vile enemies to protract this war? The market they find in the South for their "notions" satisfies them that our people are still "lingering after the fleshpots of Egypt." You can dispell this delusion by utterly refusing to purchase any thing that runs the blockade. And besides, your brothers and sons, and husbands, in the field are clad in the plain coarse garb of your own looms, and are you not willing, in common with them, to reduce your wardrobe to a "war-footing?" Can you sport your fine silks and laces, while they are content to wear any thing that can shield them from the winter's blast? You have it in your power to make homespun respectable in every circle of society. Banish that false pride which rustles in foreign plumage in city, town and country, and raise yourselves to the true dignity of your sex, plying the wheel, the loom, and the needle, and dare to appear in company in the honest product of your own labor. A nation of such women are worth defending. The pen of inspiration has long since sketched the very portraiture that you should emulate:—"Who can find a virtuous woman? for her price is far above rubies: The heart of her husband doth safely trust in her, so that he shall have no need of spoil. . . . She seeketh wool, and flax, and worketh willingly with her hands. . . . She layeth her hand to the spindle, and her hands hold the distaff. . . . Her husband is known in the gates, when he sitteth among the elders of the land. . . . She looketh well to the ways of her husband, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and praiseth her. Many daughters have done virtuously, but thou excellest them all."

For the South Western Baptist.  
News from the Churches.

SELMA, ALA., APRIL 14, 1863.  
The Pastor baptized two young ladies last Sabbath night, and two gentlemen the Sabbath previous. One of these young ladies was a Teacher in the Sabbath School, and the other was the performer on our Sabbath School melodeon, and a pupil of the school.—Once each month, the whole Sabbath School conducts the singing of the congregation, and the sermon is addressed to the children. These exercises give promise of great interest.

Yours affectionately, S.

For the South Western Baptist.  
HUGENOT SPRINGS HOSPITAL,  
April 20th, 1863.

DEAR BRETHREN: I write to beg you, if possible, to send to this hospital weekly, twenty or thirty copies of your excellent paper. There are between four and five hundred sick soldiers here, and among them quite a number of Alabamians. As is perfectly natural, these latter prefer an Alabama paper to any other. But this is not the only or highest reason why I ask you to send it. Papers being sent and containing a variety of matter are generally read much more eagerly than tracts. And as they contain substantially the same matter, the chances are that the former will exert a much greater moral influence than the latter. You cannot, therefore, in my opinion do a better thing to arouse our churches to the importance and necessity of sending religious papers by the thousand to our armies and hospitals. In this way many an otherwise dull hour may be pleasantly whiled away, and at the same time the mind be instructed and the heart warmed and comforted. Would that our brethren and sisters could visit our armies and hospitals and see the condition of their brothers, husbands and sons and then surely they would supply the necessary relief. If you have not the requisite funds to supply this demand make an appeal through your columns in the name of God and the country, and if I am not greatly mistaken in respect to the piety and patriotism of our Southern people, the necessary funds will be forthcoming.

Yours most fraternally,  
Geo. W. Hyde,  
Chaplain to Huguenot Springs, Va.

For the South Western Baptist.  
Information Desired.

Will some good brethren who are in the habit of using the following expressions as veritable Scripture quotations, be kind enough to furnish me with the chapter and verse of each, that I may know where to find it? I confess I am ignorant of such scriptural passages.

God cannot look upon sin with the least degree of allowance.

God numbers the hairs upon the heads of all his saints.

Where two or three are gathered together in my name, there am I in the midst of them, and that to bless them.

All things are sanctified by the word of God and prayer.

God tempests the wind to the shorn lamb.

For the South Western Baptist.  
Vicksburg, April 18th, 1863.

BRETHREN EDITORS: This city of hills, still bids proud defiance to the vandal hosts of the enemy. Although I see it stated in the papers that Grant is withdrawing his forces, yet there is no apparent diminution in the number of gun boats and transports that lie above. This morning they all seem to be astir—getting up steam as if some movement was contemplated.—There are a thousand rumors on the streets, but the fact is no one can tell when or where the attack will be made. Our military authorities, however, are vigilant, and come when it may, they will assuredly meet with overwhelming and disastrous defeat. Much as Gen. Pemberton has been abused, he has displayed a skill and energy in the erection of fortifications and batteries throughout his entire department, which with little loss on our side have successfully driven back the foe with heavy loss at every point. For the success which has attended our arms in Mississippi, the country is indebted in no small degree to the indefatigable energy and sleepless vigilance of Maj. Sam. Lockett, Chief of the Engineer corps of this department. Born in Marion Ala., he graduated at our own Howard College. Afterwards a graduate of West Point, and an Instructor in the Engineer department of that military establishment. He is now about 26 years of age, and is regarded for his age as possessing rare military genius and attainments. If he lives will be one of the first military men in the Confederacy.

There was an engagement last Thursday in the Deer Creek country, the particulars of which have not yet come to hand, except that the enemy were badly whipped. A few prisoners have come in this morning.

Yesterday, after preaching in one of the large Hospitals, those who desired to be prayed for were requested to rise to their feet, when between 50 and 60, all the convalescents present arose.—It was an interesting scene, many of them were deeply affected and wept bitterly. I am about to commence a meeting in Tracey's Brigade, composed of Alabama troops, and I cannot but hope that the Holy Spirit will crown it with his richest blessings. In this Brigade, there are two Baptist chaplains, brethren Underwood and Wetherly, both of whom are active, untiring men, whose labors must be successful.

Bro. Snodgrass, the Post chaplain here is exerting a happy influence among the troops, and laboring day and night for their spiritual good. I am particularly anxious that the Hospitals in this place should be supplied with your valuable paper, and have requested Bro. Sumner to ask 40 copies. I do not know whether you can afford so many, or whether the funds contributed for that purpose will justify it, but it would not be one copy for each Ward. If you can spare them or any smaller number, send them to Rev. D. S. Snodgrass, Post Chaplain, Vicksburg, with whom I have made arrangements for their distribution. If the *Christian Index* would send 25 copies to the same address, and the *Religious Herald* 5 copies, they would gladden the heart of many a Georgia and Virginia soldier. I have found no auxiliary so influential for good as the religious paper, and especially in the Hospital. And I trust that our churches and brethren in Alabama, Georgia and Virginia will send up ample funds to place copies of these papers in the hands of every soldier who is anxious to obtain them.

Yours in Christ,  
WM. HOWARD

For the South Western Baptist.  
Soldiers and Friends Look to Jesus and Live.

Soldiers and friends, you are exposed to great danger! The enemy is pressing forward, he is near by; and unless you look soon to the great Captain of Salvation, you will be lost forever!—You are exposed to the dreadful wrath of a sin avenging God! But remember he says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Jesus Christ when he was himself on earth, full of pity for the sufferings and sins of men, as he looked on the crowd which surrounded him, very tenderly said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What he said then, he says now to the soldier and others. The invitation he gave to the men of that day, he now gives to the soldier and friend. O then look to Jesus, come to him now, and you shall find rest: rest of soul, which is far better than rest of body. Think how wretched to be a slave of sin and the devil, dragging about an evil conscience and an aching heart. Bear in mind, rest from this cannot be had but by coming to the blessed Saviour. If you are poor, come to Jesus and he will make you rich forever. If you are sick, come, and he will cure your worst disease. If you are sad, come, and he will wipe away your tears. If you are bereaved, come

to Jesus, and he will be to you a friend that sticketh closer than a brother.

Rich and poor, old and young, sinners of every class, are invited to come to Jesus, "without money, and without price." He says, "Him that cometh unto me I will in no wise cast out."—God is bound by his promise and oath to abundantly pardon every sinner who comes to Jesus for life and salvation. The blood of Christ cleanseeth from all sin. "He is able to save to the uttermost all who come unto God by him," and therefore he is able to save the reader if he will now come; for he can save the chief of sinners. Come then at once to Jesus and give him your heart, if you intend to come at all. He will be your guide amid the snares, your comfort amid the sorrows of the mind, your guardian amid the dangers of war and blood shed. For God sake, loose not for one moment the privilege of possessing such a friend.

Unpardoned soldiers and friends, what will you do when you come to press a dying pillow? What will you do and how will you feel, at the judgment bar of God? What will comfort you when flesh and heart are failing? Who will speak for you at the dread tribunal of Jehovah, at the last great day? Alas! you will be speechless then!—You will be hopeless then! You will be stripped of every false covering, your naked soul must meet the heart-searching gaze of a sin avenging God; and with all your sins, be placed in the light of God's countenance! then and there you will be required to give an account of the deeds done in the body, whether they be good or bad. Then and there, you must say that you sinned, and did not repent, unless you do it soon. Your damnation is sure if you reject Jesus! And how great will be your guilt and punishment. Escape this awful threatening. Jesus now stands with open arms inviting you to come and be saved. O, refuse his grace no longer: come with all your sins—come just as you are; he will in no wise cast you out; and may God help you now to come.

Geo. L. Lee.

For the South Western Baptist.  
PATAMA, April 6th, 1863.

DEAR BRETHREN: I received for Baptism at one of my churches 23 Blacks at the last church meeting. I have baptized 18 before this year, there is an unusual religious interest among the Blacks of my charge. I thought at the time the right hand of fellowship was being extended when the masters and mistresses of them were rejoicing with them, it would have been a sight for our abolition enemies to behold. Old Abe's proclamation has no effect in these parts, unless it is to make the negroes more humble and religious than I have ever knew them.

Yours in Christ,  
C. W. HARRIS.

For the South Western Baptist.  
Robert F. Ligon.

MESSRS. EDITORS: Permit the undersigned voters of Macon County to suggest the name that heads this article as a candidate for the Senatorial branch of the next Legislature. MANY VOTERS.  
Union Springs, April 23, 1863.

A Just Criticism.

Rev Dr. Cross, a Methodist, thus writes in the Holston Journal of Altars in Methodist Churches.

"The altar"—pause we on that word. Why the railing which encloses the chancel should be called 'the altar,' I have not been able to discover, nor to find any one wise enough to inform me. An altar is a high place, usually a square structure of wood or stone, sometimes covered with brass or gold, on which sacrifices are offered. The Hebrews and the Hebrews had altars, because they offered sacrifices. The Papists also have altars, because they pretend to offer the sacrifice of the mass. In these cases, the use of the term is appropriate. But for us, Protestants, Methodists, to designate any thing in our Churches by that name, is extremely absurd. To an altar, a priesthood is indispensable; but we repudiate all priests but Christ. To an altar, sacrifice is necessary; but we acknowledge no sacrifice except that which was offered 'once for all.' The railing or the space within it, is no more an altar than it is a steelp. Nay, call it throne, tribune, kitchen, closet, cellar, garret, parlor, or dining room, if you will; but pray do not call it 'altar,' till you renounce Christianity, to become papist, pagan, or Jew.

TEST OF FRIENDSHIP.—It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words that is friendship. But few have such friends. Our enemies usually teach us what we are at the point of the sword. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

From the Louisiana Baptist.  
Christ's Mission.

"It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." "The son of man is come to seek and to save that which was lost." "Thou shalt call his name Jesus; for he shall save his people from their sins."

Jesus Christ did come into our world. He left the society of angels, the joys of heaven and the bosom of the Father. He was born in a stable, cradled in a manger, reared in poverty, subject to sorrow, and died in ignominy on the cross.

Jesus Christ came into the world for a specific purpose. He came with one object in view—one mission to perform—one work to accomplish. His mission, birth, life, teaching, miracles, sufferings, death, resurrection, and ascension were all for one object: *to save sinners.*

He came not to receive the homage of a sinful world—the homage which the great ones of earth labor so ardently to obtain. When the multitude would have made him a king, He refused the crown. He came not to be ministered unto, but to minister.

He came not to execute the wrath of God upon a guilty world. God sent not His Son into the world to condemn the world; but that the world might be saved. "For the Son of man is not come to destroy men's lives but to save them." His mission was one of mercy, and not of wrath—*to save sinners.*

He came to save sinners by the sacrifice of himself. He "was once offered to bear the sins of many." He was "the Lamb of God who taketh away the sin of the world."

He was the great sacrifice, offered once for all for sin.

That Christ did offer himself as a sacrifice for sin that He did die the just for the unjust—that He did die as the sinner's substitute—he scriptures teach plainly and pointedly. Says the Apostle Peter: "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter, 2: 24.

Christ also hath once suffered for sins, the just for the unjust: that he might bring us to God." (3rd Chap. 18.) Says the Apostle John "And ye know that He was manifested to take away our sins; and in Him is no sin." Says the Prophet Isaiah: "Surely he hath borne our griefs and carried our sorrows: He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." \* \* \* He hath poured out his soul unto death: He was numbered with the transgressors; He bore in a sin our many and made intercession for the transgressors. The Lord hath laid on Him the iniquity of us all. (Isaiah 53.) The Apostle Paul thus writes: "We thus judge that if one died for all, then were all dead." \* \* \* It is a sin of God who hath reconciled us unto himself by Jesus Christ. \* \* \* God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." \* \* \* He hath made him to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in Him. (2d Cor. 5.)

The writer of the 1st Epistle to the Hebrews shows that at the temple, ceremonial law and the sacrifices were all typical of Christ. The Holy of Holies was typical of heaven. Into this the High Priest entered once in each year, on the "great day of atonement"—not without a sacrifice, which he offered for his own sins and the people. Christ our great High Priest, offered Himself once for our sins. He was sinless and and need no sacrifice) and then entered into heaven, where He ever liveth to make intercession for us.

How much Christ suffered for us in being our Saviour, we can never know. How much He loves us, we can never imagine. It is beyond the power of our intellects. But we can, with humble and penitent hearts, come to Him for salvation. Nor shall we come in vain. "He that cometh unto me I will in no wise cast out." We can love, obey and praise Him. Will we not do it? May Christ reign in our hearts the "King of Kings and Lord of Lords."

PASTOR.

The Dying Believer's Experience.

I am a sinner, saved by the mercy of God in Christ. By nature I am impure and unholy. Noting in me, no merit of mine, could make me the object of God's distinguishing grace. But I believed the word of God, and was enabled to offer up my prayers at an early age, that he would open my understanding and lead me to a knowledge of his truth. And his promise was fulfilled to me; it is fulfilled to every sinner inquirer. "Ask, and it shall be given unto you; seek, and ye shall find." Iy degree the mysteries of the gospel were opened to my view. I beheld myself a lost and undone soul, lying with a multitude in a world of wickedness, subject to the



for Russell county, on the 17th instant: Notice is there-  
fore hereby given to all persons having claim against  
said estate to present them within the time prescribed by  
law or they will be barred. SMITH C. JARRELL,  
Att'y with the will annexed.  
March 28, 1940. 34-2250



