

SOUTH WESTERN BAPTIST.

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

Whether it be right in the sight of God to bear us unto you more than unto God, judge ye.

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.
HENDERSON & BATTLE,
PROPRIETORS.

AN ADDRESS
To Christians throughout the
World.

CHRISTIAN BRETHREN: In the name of our Holy Christianity we address you in this form, respecting matters of great interest to us, which we believe deeply concern the cause of our Blessed Master, and to which we invoke your serious attention.

We speak not in the spirit of controversy, not by political inspiration but as servants of the Most High God, we speak the "truth in love," concerning things which make for peace.

In the midst of war—surrounded by scenes that pain the souls of all good men—deploring the evils which are inseparable from national contentions, we feel most deeply impressed by the conviction, that for our own sake, for the sake of our posterity, for the sake of humanity, for the sake of the truth, and above all for the sake of our Redeemer's Kingdom, it behooves us to testify of certain things in our beloved land, which seem to be neither understood nor appreciated by our enemies, nor yet clearly appreciated by Christians of other nations.

We put forth this address after much prayer, solemnly invoking the blessing of Almighty God, and committing what we say to that Providence by which we trust we are directed, and by whose authority and power the Governments of the earth stand or fall.

If we were moved to make this address by any fears of the final issue of the war in which our country is now engaged, by any inclination to meddle with political questions, by any desire to resume controversy in respect to matters which have been referred to the arbitration of the sword; if indeed anything that compromised the simplicity, dignity and purity of Christian duty moved us to issue this address, we should deserve to have it despised by you, and could hope for no blessing of God to rest upon it. But for all that we say in the following declarations, we are willing to be judged by succeeding generations, and to answer in that day when the secrets of all hearts shall be made known.

We do not propose to discuss the causes of the war. They are matters of recent history, easily known and read of all men. To discuss them would obviously involve much more than, as Christian ministers, we feel it our province to argue.

We submit for your consideration as the first point of our testimony and ground of protest:

That the war waged against our people, in principle and in fact proposes to achieve that which in the nature of the case, it is impossible to accomplish by violence. The war proposes the restoration of the Union.

We can rationally suppose a war for conquest, or to expel an invader, or to compel respect for stipulations of peace and international intercourse which have been violated; but how measures of violence can reunite independent States, restore their broken fellowship, re-establish equality of representatives rights, or coerce a people to brotherly kindness, unity and devotion to each other, is utterly beyond our conception.

But if our enemies be disingenuous in their professions; if they fight not to recover seceded States, but to subjugate them, what promise do men find in the numbers, intelligence, courage, resources and moral energies of the millions who inhabit the Confederate States, that such a people can ever become profitable or happy, as subordinate to mere military force? If subjugation, therefore, were possible, is it desirable? Would the United States gain anything? Would Christian civilization gain anything? Said a great British statesman, 1775, when arguing in favor of adopting conciliatory measures in respect to the revolted colonies of America—

colonies, not seceded States—that were in actual rebellion against their sovereign: "The use of force is but temporary. It may subdue for a moment, but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered. My next objection is its uncertainty.—Terror is not always the effect of force, and an armament is not a victory. * * * A farther objection to force is, that you impair the object by your very endeavors to preserve it. The thing you fought for is not the thing you recover."

Christian brethren, could the hand of violence win you to desire fellowship with a people while it destroyed your peace, polluted your sanctuaries, invaded the sacred precincts of your homes, robbed you of your property, slaughtered your noble, sons, clothed your daughters in grief, filled your land with sorrow, and employed its utmost strength to reduce your country to the degradation of a subjugated province? Would it not rather animate you to prefer death—honorable death—the patriot's alternative, the Christian's martyrdom?

As an excuse for violence, our enemies charge that the Confederate States have attempted to overthrow "the best government on earth;" and call us "traitors," "rebels." We deny the charge, and as to the epithets, if they defined our position, under the circumstances, we could glory in them, as do the people of God when persecuted for truth and conscience sake. But we regard such terms as gratuitously assuming the very point at issue. If employed sincerely, we will not complain; but we are persuaded that many have uttered these expressions under the influence of resentful feelings, who would not otherwise assert the political doctrines they imply. We are not disposed to engage in angry retort, and only mention these things to show that we appreciate them.

It will appear singular when men reflect upon it, that so many intelligent and Christian people should desire to withdraw from "the best government on earth!" And we need not discuss the kindness of those who so generously propose to confer on us by force of arms "the best government."

No attempt has been made to overthrow the government of the United States, unless by the fanatical party which now administers its affairs.—The South never entertained such an idea. If that Government fall for lack of Southern support, let men discriminate between the downfall of an oppression when the oppressed have escaped, and a wanton effort to break up good government. So Pharaoh fell, but not by the hand of Israel. The dismemberment of the Union by secession was not a blow at the government. It was for our own deliverance. It was an election of the people, only hastened and rendered in some cases imperative, by the violent movements of the Executive of the United States. Virginia may be referred to as an illustration.—The State was not willing to secede hastily; but the demand of President Lincoln that she should furnish troops to fight her sister States, ended all hesitation. At once she took position with the Confederacy, preferring to battle in defence of liberty than in opposition to all her principles to invade, or suffer the invasion of the South.

So far, therefore, from desiring to destroy the United States Government, the great object of those States which first seceded was to secure their own rights, and their tranquility; while the immediate object of the States which last seceded was to place themselves as barriers in the way of a fanatical administration, and, if possible, stay the bloody effort to coerce independent States to remain in the Union, when their constitutional rights would not be respected, and when the very purpose to coerce them showed a readiness to sacrifice the lives of citizens to the demands of sectional hostility. The South would never vote in favor of annexing or retaining a Northern State by force of arms. Instead therefore of waging war for the overthrow of the United States, the Confederate States simply defend themselves.

The war is forced upon us. We have always desired peace. After a conflict of opinions between the North and the South, in Church and State, of more than thirty years, growing more bitter and painful daily, we withdraw from them to secure peace—they send troops to compel us into re-union! Our proposition was peaceable separation, saying, "we are actually divided, our nominal union is only a platform of strife." The answer is a call for seventy-five thousand troops to force submission to a government whose character, in the judgment of the South, had been sacrificed to sectionalism. From the speech of Mr. Burke, already referred to, the following language may be quoted as not inappropriate to our position in respect to peace.

"THE PROPOSITION IS PEACE. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, founded on principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace, sought in the spirit of peace and laid in principles purely pacific."

Such a proposition of peace was clearly the appropriate duty of a Christian people. The South can point out on the page of history the names, and refer to the earnest and repeated efforts of her commissioners of peace. But our foes preferred war—violence—and by violence the end they aimed at was unattainable, as the purpose was unworthy of a Christian nation. Against this violence, upon principle, and in the light of all the facts of the case, we as the servants of God and ministers of peace testify and solemnly protest.

The second general point which we submit for your Christian consideration is:

The separation of the Southern States is universally regarded by our people as final, and the formation of the Confederate States government as a fixed fact, promising in no respect a restoration of the former Union.

Politically and ecclesiastically the line has been drawn between North and South. It has been done distinctly, deliberately, finally, and in most solemn form. The Confederacy claims to possess all the conditions and essential characteristics of an independent Government. Our institutions, habits, tastes, pursuits and religion suggest no wish for reconstruction of the Union. We regard the Confederacy, in the wise providence of the Almighty, as the result of causes which render its independent existence a moral and political necessity, and its final and future independence of the United States not a matter that admits of the slightest doubt.

Among all the indefensible acts, growing out of the inexcusable war waged against us, we will refer to one especially in regard to which, for obvious reasons, we would speak, and as becometh us, plainly and earnestly: the recent proclamation of the President of the United States, seeking the emancipation of the slaves of the South is in our judgment, a suitable occasion for solemn protest on the part of the people of God throughout the world.

First, upon the hypothesis that the proclamation could be carried out in its design, we have no language to describe the bloody tragedy that would appal humanity. Christian sensibilities recoil from the vision of a struggle that would inevitably lead to the slaughter of tens of thousands of poor deluded insurrectionists!—Suppose their owners suffered; in the nature of things the slaves would suffer infinitely more. Make it absolutely necessary for the public safety that the slaves be slaughtered, and he who should write the history of that event would record the darkest chapter of human woe yet written.

But secondly, suppose the proclamation—as indeed we esteem it in the South—a mere political document,

devised to win favor among the most fanatical of the Northern people, uttering nothing that has not already been attempted, practically but in vain, by the United States; suppose it to be worth no more than the paper upon which its bold iniquity is traced, nevertheless it is the avowal of a principle, the declaration of a wish, the deliberate attempt of the chief magistrate of a nation to do that which, as a measure of war, must be repugnant to civilization, and which we calmly denounce as worthy of universal reprobation, and against which Christians in the name of humanity and religion ought to protest.

What shall sound Christianity say to that one idea philanthropy which, in the name of an imaginary good, in blind fury rushes upon a thousand unquestionable evils?

If it were the time for such argument, we should not fear the issue of a full discussion of this whole question of slavery. We fear no investigation, we decline no debate; but we would not, at an hour like this and in an address which is chiefly a protest, invoke the spirit of controversy. We content ourselves with what we regard as infinitely more solemn; we stand before the world, while war silences the voices of disputants, and men in deadly contention wrestle on fields of blood, protesting against the crimes that in the name of liberty and philanthropy are attempted!—Let it go forth from our lips while we live; let it be recorded of us when we are dead, that we—ministers of our Lord Jesus Christ, and members of his holy church, with our hands upon the Bible, at once the sacred chart of our liberties, and the foundation of our faith, call heaven and earth to record, that in the name of Him whose we are, and whom we serve, we protest! No description we can give of this measure of the Executive of the United States, even though indignation alone inspired us to utter it, would exaggerate what we regard as an unholy infatuation, a ruthless persecution, a cruel and shameful device, adding severity and bitterness to a wicked and reckless war.

When it is remembered that, in the name of "a military necessity," this new measure was adopted, we may pass by the concession of weakness implied in this fact, and content ourselves with calling attention to the immorality of a necessity created by a needless war of invasion. "Military necessity!" an excuse not for self defence—not for self preservation—but for violating the laws of civilized warfare, and attempting a barbarity. If "military necessity" be the inspiration to attempt emancipation, how shall men praise it as philanthropy? Are other nations uninterested in such conduct? Proclaim the right first to invade and subjugate independent States, exhaust all resources, and then avow the principle of "military necessity" as an excuse to add severity to the wrong, as a plea upon which project a scheme violative of every manly, honorable and Christian sentiment! Suppose an invader happens to be too weak to conquer upon any other plan, has he therefore the right to prochain that poison and the indiscriminate slaughter of women and children shall be his legal method? The common cause of humanity, and the common hopes of Christian civilization, as they appeal to every nation, cry out against this wretched subterfuge. If the "military necessity" of weakness may righteously adopt any measure that an invader's ingenuity can invent or his malice suggest, what laws, what principles of justice and equity shall nations at war respect?

At one time the world is told "the rebellion is weak, and will be crushed out in sixty days;" at another "Union men abound in the South and will welcome United States troops as deliverers," and now the invader is so hopeless of his task, that it is a "military necessity" that he obtain help of slaves! May it not be pertinently asked, what that is creditable to this invasion, ought men to believe, and and to what end is this deceitful war waged? When this last resort, like all the enemy's preceding schemes,

shall signally fail, as it certainly will to achieve the ruin of the South, what is promised? Nothing but war! cruel, relentless desperate war! Because the President by his scheme violates the constitution, we might condemn him; though the constitutionality of his acts be less important to us than to the people over whom he presides; because he has violated his word, his special promise, and even his solemn oath of office, we might abhor his act; though that is a matter which may chiefly concern his conscientiousness, and illustrate the character of that officer whom Southerners refused to salute as their President: because of the diabolical mischief intended, we might in the name of heaven indignantly denounce his proclamation; though no weapon formed against us be, practically, more harmful. But these are not the considerations which move us to protest: we solemnly protest because, under the disguise of philanthropy, and the pretext of doing good, he would seek the appropriation of mankind upon a war that promises to humanity only evil, and that continually.

Let philanthropists observe, even according to its own terms, this measure is in no proper sense an act of mercy to the slave, but of malice toward the master. It provides for freeing only the slaves of those who fight against the United States. The effort is not to relieve that government of slavery, where the philanthropy has full opportunity for displaying its generosity, and the power to exercise it in respect to slavery, if it exist at all, can be indulged; but the effort is simply to invoke slavery as an agent against the South, reckless of the consequences to the slaves themselves. Shall a pretext at once so weak and so base mislead intelligent men, and make them imagine Abraham Lincoln is a philanthropist! His position ought to be offensive to every sincere friend of the slave of every shade of opinion on the question of slavery. How does it affect the cause of the Confederacy? If to awaken a deeper resentment than ever inflamed the people of the South before; if to quench the last sentiment of respect that lingered in their breasts for the U. S. government; if to unite them more resolutely than ever, and to make it to the individual interest of every person in the bounds of the Confederacy to sustain and strengthen it with every dollar and every arm, and every prayer, and every energy of manly virtue and Christian encouragement, be to advance the invader's interest, and give him hope of success, then has the proclamation furnished him opportunity of congratulating himself.

We submit father: That war against the Confederate States has achieved no good result, and we find nothing in the present state of the struggle that gives promise of the United States accomplishing any good by its continuance.—Though hundreds of thousands of lives have been lost and many millions of treasure spent; though a vast amount of valuable property has been destroyed, and numbers of once happy homes made desolate; though cities and towns have been temporarily captured, and aged men and helpless women and children have suffered such things as it were even a shame to speak of plainly; though sanctuaries have been desecrated, and ministers of God been dragged from sacred altars to loathsome prisons; though slaves have been instigated to insurrection, and every measure has been adopted that the ingenuity of the enemy could devise, or his ample resources afford by sea and by land; yet we aver, without fear of contradiction, that the only possession which the United States hold in the Confederate States is the ground on which United States troops pitch their tents; and that whenever those troops withdraw from a given locality in our territory, the people resident therein testify a warmer devotion to the Confederate cause than even before their soil was invaded. Nothing is therefore conquered—no part of the country is subdued; the civil jurisdiction of the United States, the real test of their success, has not been established by any force of arms. Where such civil ju-

isdiction exists at all along the border, it has existed all the while, was not obtained by force, and is not the fruit of conquest. This fact is admitted by our enemies themselves.

It is worthy of special notice, that notwithstanding the gigantic exertions of the United States, they have not been able to secure the return of a single county, or section of a county much less a single State that has seceded. No civil order and peace spring up in the track of their armies. All in front of them is resolute resistance, and behind them, when they have entered our territory, is a deep, uncompromising opposition, over which only military force can for a moment be trusted. Thus the civilized world is called upon to observe an invasion which has lasted for nearly two years, and achieved nothing but cruelty. Before it a people ready to die, but neither ready to submit, nor weak enough to be conquered; and for its gloomy prospect an interminable war, growing more bitter and unfeeling every day, because more hopeless to them that by it have sought things impossible as well as unrighteous. In the name of the great Prince of Peace, has Christianity, has civilization, nothing, to say to such an awful tragedy! Such is the war for the Union! Yet every day our foes are deepening and widening that river of blood which divides us from them forever!

The only change of opinion among our people since the beginning of the war, that is of material importance to the final issue has been the change from all lingering attachment to the former Union, to a more sacred and reliable devotion to the Confederate government. The sentiments of the people are not alterable in any other respects by force of arms. If the whole country were occupied by United States troops, it would merely exhibit a military despotism, against which the people would struggle in perpetual revolutionary effort, while any Southerners remained alive. Extermination of the inhabitants could alone realize civil possession of their soil. Subjugation is therefore clearly impossible. Is extermination desired by Christians?

The moral and religious interests of the South ought to be appreciated by Christians of all nations.

These interests have realized certainly no benefit from the war. We are aware that in respect to the moral aspects of the question of slavery, we differ from those who conceive of emancipation as a measure of benevolence, and on that account we suffer much reproach which we are conscious of not deserving. With all the facts of the system of slavery in its practical operations before us, "as eye, witnesses and ministers of the Word, having had perfect understanding of all things" on this subject of which we speak, we may surely claim respect for our opinions and statements.—Most of us have grown up from childhood among the slaves; all of us have preached to and taught them the word of life; and administered to them the ordinances of the Christian church; sincerely love them as souls for whom Christ died; we go among them freely and know them in health and sickness, in labor and rest, from infancy to old age. We are familiar with their physical and moral condition, and alive to all their interests; and we testify in the sight of God, that the relation of master and slave among us, however we may deplore abuses in this, as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the African in our land is an occasion of gratitude on their behalf, before God; seeing that thereby Divine Providence has brought them where missionaries of the cross may freely proclaim to them the word of salvation, and the work is not interrupted by agitating fanaticism. The South has done more than any people on earth for the christianization of the African race. The condition of slaves here is not wretched, as Northern fictions would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of Abo. (Concluded on fourth page.)

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, May 7, 1863.

AGENTS. B. B. Davis, of the "Book Emporium," Montgomery, Ala., is our authorized agent...

AGENTS FOR THE S. W. BAPTIST.—The Rev. A. BROWN, employed by the Colportage Board to collect money for Testaments and tracts for the soldiers...

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...

The "Appeal"

We publish this week, "addressed to Christians throughout the world," 20 copies so much of our space, that we cannot furnish our usual variety...

"Soldier's Christian Association."

We are glad to notice the formation of this organization in the "Third Alabama Regiment," of which the Colonel, G. A. Battle, is President...

Georgia Baptist Convention.

We thank our correspondent E. B. T. for his account of the proceedings of this body. It was a meeting of perhaps more than usual interest...

Good News from Bragg's Army.

The following letter from our old friend and brother, the Rev. L. H. MILLIKEN, will be read with interest. We have forwarded at once a package of our papers as he directs.

CAMP NEAR SHELBYVILLE TENN.

My DEAR BRO. HENDERSON: Can you send me fifteen or twenty copies weekly of the South Western Baptist for gratuitous distribution in my brigade...

There is apparently a great religious awakening among the men of this army, and much need of such reading matter. We are also in want of the Testaments—small copies such as may be carried in the vest pocket.

There have been recently about one hundred hopeful conversions in the several Divisions of Bragg's forces, and the good work appears to be gaining strength. Pray for us.

Save skirmishing all is quiet along the front, but we are and have been for a month, looking for a bloody engagement with the enemy.

L. H. MILLIKEN, Chaplain 13th Regt. Tenn Vol.

Sergt. W. A. CLARK, of the Tuskegee Light Infantry, 31 Ala. Reg., will leave for Fredericksburg on Friday, 15th May.

For the South Western Baptist.

DEAR BRETHREN: I sit down amid family distress to pencil a few notes of the Georgia Baptist Convention just closed, hoping thereby for some relief from the painful impressions of bereavement.

The attendance was an average one, embracing a large part of the "representative men," as the president styled them. The body was a very able one. Many of the fathers luger with us, and there is a batch of superior men, lay and ministerial, consisting of the earlier graduates of Mercer University and their cotemporaries, well trained and sterling characters, conspicuous in our convocations.

Some \$7,000 were sent up and collected, for the purposes of the Convention, mainly for missionary and colportage in the army. Collections were taken with success at the several churches, and a mass meeting held at the Baptist. This meeting was ably addressed by A. E. Dickinson, Colonel, Gov. Brown and Col. Peoples.

Gov. Brown is never more at home in gatherings of his brethren, and loves to be called "brother Brown." I was permitted to hear Dr. Brantly, bro. Kendrick now of Madison, bro. Huntington, and bro. De Votie preach. These are all good and able men, workmen that need not to be ashamed, and their brethren were much gratified with their expositions of divine truth.

There are many able preachers in Georgia. Still, here as elsewhere, after making all due allowance for the unedificatory character of a more cultivated generation come upon the stage, I doubt whether "the fathers" did not excel them in holy vehemence. May not intellectual culture come, by constant and chief attention to it, to assume a magnitude in our eyes relatively beyond its measure?

But my heart is too sad to write—the pencil almost falls from my nerveless hand. I came home to find a child sick unto death, and to bury it. I should not omit to say, that the meeting was most harmonious and fraternal, and the entertainment of the brethren abundant and elegant. I shall long remember the kindness of brother Van Hook, the pastor of the church, and his amiable and accomplished wife.

E. B. T.

For the South Western Baptist.

Virginia Correspondence.

CAMP 10TH ALA. REGT. NEAR FREDERICKSBURG VA., April 17th, 1863.

I have had a splendid illustration into the trials incident to the life of a soldier. I left home the 30th ult., and it is not enough to say that the thronging fare were crowded—they were scourged. I have seen men ride a hundred miles with only room to stand on the steps and platforms of the cars, and had to try that mode of traveling myself. But those who occupy these outside seats or standings, have the advantage of being first to get into the cars when they arrive at the next collection of trains, especially so if they will act as did a certain couple I met of from Talladega, who, finding the doors locked, raised a window, and crawling to, appropriated seats for themselves and friends; and when the doors were unlocked and the question asked by Mrs. Sentinel, "How did you get in here?" they were unconcerned about an answer, but seemed resolved to remain "Monarchs of all they surveyed."

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E. B. T.

Field for great usefulness to a faithful ministry.

There is, as your readers have already learned, much being done here for the religious welfare of the soldiers. An old-fashioned revival is in progress in the ravaged city of Fredericksburg—confined entirely to the soldiers, and it has extended to other parts of this army.

Bro. Wm. H. Carroll of Ala., has been one of the most efficient ministers in this glorious work, he has endeared himself to thousands of our brave defenders. More anon. J. J. D. REXFORD

Southern Baptist Convention.

Delegates to the Southern Baptist Biennial Convention, to be held in Augusta, Ga., on Friday, the 8th May, are requested, upon their arrival in this city to repair to the Lecture Room of the Green Street Baptist Church, where a committee will be in attendance to assign to them places of entertainment.

A. J. HUNTINGTON, J. H. LUTHERBART, GEO. W. EVANS, D. B. PLUMB, Com'.

Organization of the "Soldier's Christian Association of the Third Alabama Regiment."

On the 12th instant a large number of the members of this regiment met to organize the "Soldier's Christian Association of the Third Alabama Regiment. Col. C. A. Battle was called to the chair and introduced the exercises with that stirring hymn.

He then read the 12th chapter of Romans, which was followed with prayer by Rev. W. C. Parker.

The President having announced the meeting ready for business, Captain Richard H. Powell arose and after a few highly appropriate remarks, presented the following preamble and regulations which were unanimously adopted.

In religion, as in everything else, connected with the affairs of this world, there is strength in union. The man who, with a humble heart and an earnest desire to feel the worth to come, desires to serve God and get to heaven; needs the sympathies, the counsel and support of others who, actuated by similar motives would make good their escape from this to a better world.

As he passes along in his pilgrimage, he finds that a constant warfare is waged against the best interests of his soul by the world, the flesh and the devil. At every turn in his path way he is beset by temptations, and subjected to the alluring seductions of vice.

Being thus engaged in a constant warfare with "spiritual wickedness in high places"; thus beset on every side, and most sorely tempted, he greatly needs the advice and encouragement of a brother, who, similarly tempted and tried, by a word fitly spoken, or a consistent, upright walk and godly conversation, may strengthen him in his determination to serve God.

Oh, how greatly we, here in camp, deprived of the sacred influences of home, and all its hallowing associations, need the kindly offices of Christian brotherhood! How keenly we have felt this lack of fellowship and communion of hearts, has been so—our consolation to be said by the crooked paths we have made to our feet, and the shame and reproach we have too often brought upon the name of our blessed Jesus.

The readiness of our souls, the like warmness of our hearts, the desiring ardency of our lives, barren of good works and wanting in fruits to the glory of God, all call for the genial, soul cheering, heart-comforting influence of the communion of saints. Realizing this necessity, acknowledging our manifold shortcomings in the past, and earnestly praying God's blessing on our efforts to serve Him better in the future, let us organize an Association into which all the members of the different Churches represented in our regiment, may be gathered, that we may be the better enabled to watch over each other for good to help bear each other's burdens, and to strengthen each other for every good work.

Resolved, That we will organize a society to be known as the Soldiers' Christian Association of the Third Alabama Regiment; and as the object of this association will be to promote the spiritual welfare of its members, and to exert a salutary and wholesome religious influence in the Regiment, it is earnestly enjoined upon all its members to walk circumspectly, and by a life of holy living constrain others to glorify our Father in Heaven.

A Constitution and By laws was then adopted and fifty names were registered as members of the Association.

The following officers were unanimously elected: Col. C. A. Battle, President; Capt. R. H. Powell, Vice President; Lieut. W. H. Gardner, Secretary; Sergt. E. H. Hart, Ass't Sec'y; Lieut. W. T. Bilbro, Treasurer.

It was ordered that an abstract of the proceedings of this meeting be published in the South Western Baptist the Southern Christian Advocate and Southern Presbyterian.

After prayer by Rev. Joseph W. Long the meeting adjourned. W. H. GARDNER Sec'y.

From the Christian Index.

Can't Something be Done for Him?

Do you see those little white headed boys yonder, mounted on that old mare with the blaze in her face? Let us have a little talk with them.

"How d'ye, boys, which way are you going?" "Going home, sir. We been to church but the preacher was a cck, I reckon; anyhow he didn't come."

"Well, is there nobody at your house to go to church but you?" "No, sir, there ain't nobody else—Mamma's got to mind the baby, and pappy's dead. He come home from camp sick, and week before last he died."

"Have you ever been to school?" "No, sir, pappy was a going to send us next year, but now we can't go to no school."

"Poor little fellows, bright, lively, energetic looking little chaps—can't something be done for them?"

And there are hundreds more in the same, perhaps in a worse case, with neither father nor mother, with no faithful, attentive friend, orphans indeed.

There is one thing that could be done for them, if the churches would only be in earnest about it; and that is to get them into Sunday School. They are more orphans and more destitute children in the country now than there ever was a slave. And there will be still more, I fear, before this war comes to a close.

I have seen a good many of them and my heart has bled for them. Some are the children of pious men, who breathed on their last sighing breath in prayer for children. Some are the sole inheritors of the patriotism and poverty of gallant soldiers, who sacrificed all for their country. All are the future citizens of this country, whose character will fix its character, and whose training now is influencing for weal or woe, not only their own destiny but that of us and of our children, for generations to come.

Can't something be done for them? I think at once of the Sunday School, that blessed institution, where the rich and the poor may meet together, and praise the Lord, the maker of them all; where old and young may be equally grateful and alike profited. But alas, many of the Sunday Schools are orphaned. Their supporters have gone, and the churches have left them to starve and to die. Can't something be done for them? B. M. Jr.

How to Grow in Christian Graces.—Would we grow in Christian graces, we must cultivate and practice.—Would we grow in love to God and man, we must cherish that emotion by acting as it dictates. Greater delight in prayer, greater fervency in devotion and closer communion with God, can be secured only by visiting the throne of grace more frequently, tarrying longer and pleading with more childlike earnestness to a Father's blessing. So you do not, the word of God and you will love it more. Frequent the sanctuary, and you will take increasing delight in its services. B. M. Jr.

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The Place Where the Lord Lay.

"The place where the Lord lay," inspires hope. "He is risen!" The work of salvation is finished. The monument has been removed. The just re of God no longer stands as a bar to the reconciliation of the sinner with his Creator.

Every bascule, on God's part has been removed, and the way to pardon and peace stands clear in the very presence chamber of the Eternal One. What now?

1. There is nothing to keep us from God save our own wicked hearts. Do you feel the need of reconciliation? Go directly to God and plead the merits of His Son—the risen Saviour. Tell Him your lost and ruined state by nature, the rebellion in your heart, the ingratitude that has marred your life, want of love to Him who loved you and gave Himself for you. As He is—not for your own sake, but for the sake of Jesus, and that He may "see of the travail of his soul and be satisfied"—to pardon and forgive all that has been amiss, and take you into His favor, and love you as He does His own peculiar children. If you go in the spirit of a child a child you shall be received, and no rished and christened as a child. Millions are corrupt by nature and as a result of practice as you, have been received, owned, adopted into the family of heaven, and lived righteously and godly in this present world. Why should not you? Let me assure you that there is no reason whatever, save the rebellion of your own heart. Conquer the—yield yourself to the Saviour of sinners, just as you are, and peace will at once flow in like a river up your soul; and you shall rejoice in the God of your salvation. Hope thus calls us to the Saviour as we "see the place where the Lord lay."

2. And the same view gives help to the cold, lukewarm, or careless disciple, whose thoughts turn to his delinquencies. Your course has been exceedingly offensive. And you do well to tremble, as though a terrible doom awaited you. Were God to enter into judgment, as He might with just cause, you would be banished from Him forever and from the glory of His power. After having our "taster and seen that the Lord is good," to fall away from Him, as you have done, and pervert your best to become a rebel upon other things—might He not justly cast you off forever? But He does not thus deal with His children; however far they may have wandered, or however careless they may have become. If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. The love that chose us first follows us up even to the end. I will not permit us to go beyond the reach of mercy.

Reader, have you thus wandered?—Does your heart condemn you? Do you feel that you have been following Christ afar off?—that He does well to be angry at your want of faith, and love, and zeal for His great interests of His kingdom? Are you fully assured that you have been an ingrateful child, having been so injured, and your Father's displeasure and caused your Saviour to be grieved for you?—And thus, are you afraid to go, as in days past, to the fountain of grace, mercy and peace, and see's applied to your soul's wants. "Come see where the Lord lay," and discern your trespass at once. Surely you doubt's and difficulties must be dispelled. "There is now no condemnation to them who are in Christ Jesus." "He who hath begun a good work in you, will perfect it unto the day of Jesus Christ." "All things work together for good to them that love God." "I've tried sin and short comings art made the means of driving them near the Saviour, inasmuch as they reveal to them the appropriation still in their hearts, cause them to see the need of divine strength in all their work, and thus drive them to the fountain opened for them in the house of David.

The unrightful believer finds his only hope to be in a risen Saviour. Actual experience has a glitche or will teach him, that there is no where else.—In the first flush of joy a vigorous, a newly awakened zeal, he may almost feel that he can do all things without much reference to the source whence the strength comes. But time will soon dispel the illusion of these early moments. The old sin law still a fearful power, and the heart, under its influence, will make revelations of wickedness, such as at the first would have shocked him greatly. Here may be, again and again, torturing self, to overcome the corrupt principle manifestly there, ere the conviction is thoroughly and effectually wrought that were utterly helpless, save in Christ's strength. This point must be attained, however, or they can be no bright and shining exhibitions of Christian character. Without it, there can be no real and substantial growth in the Christian life. But when behavior is

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ought to see and to accept heartily... Christ taught us that saying...

Southern Baptists and Missions.

For a missionary spirit the Southern... yield the palm to Christians of...

A Soft Pillow.

White-filid and a pious companion... were much annoyed one night...

Secular Intelligence.

Richmond, May 4. Some excitement was occasioned...

Talking About Ministers.

There is too much talking about... talking about the heart. But too...

After the War.

As soon as the war ends, the words... of yarkes, if allowed to do so, will...

MARRIAGE.

Married, at the residence of the bride's father...

Obituaries.

The Honorable George Baptist Church... of the city of Atlanta, Ga., passed...

dull at 12 1/2 cents. Yesterday the article... flour, which a few weeks ago...

MOBILE, April 30.

Official information has been received... that the Yankee schooner was...

VIENNA, April 29.

The enemy's gunboats and transports... loaded with troops, moved on...

Across the Mississippi.

If Yankee accounts be true, our people... have good cause for dissatisfaction...

Large Reward.

Public attention is directed to the large... reward offered by the President...

IN MEMORIAM.

Among the many chivalric spirits who fell... on the field of Seven Pines...

CAMP 30 ALA. CAVALRY, FORT WALKER, TENN.

Died on the 20th of February in the 17th year... of her age, Miss Emma Lee...

SHOCKING RAILROAD ACCIDENT.

The Georgia Railroad Sunday evening... ran over two women at the...

TULLAHOMA, May 1.

Gen. Forrest met the enemy near Moulton... yesterday, and repulsed them...

CHATTAHOOGA, May 1.

All quiet in front, the enemy are within... their entrenchments on Stone River.

MURFORD, May 3.

President Davis: Yesterday Gen. Jackson... penetrated the rear of the enemy...

JACKSON, May 1.

The enemy advanced and fighting began... at Grand Gulf this morning at...

CHATTAHOOGA, May 2.

A special dispatch to the Rebel from... Gen. A. says that Forrest is doing...

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Married, at the residence of the bride's father...

Obituaries.

The Honorable George Baptist Church... of the city of Atlanta, Ga., passed...

see his life, from number, and hear their innocent... child's prayer. But alas! it is...

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from this world of trouble to the celestial world... where he will be free from sorrow...

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may the angel of mercy bind up your... consolation by his spirit's power into...

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AVOID CONSCRIPTION! Last Chance to Volunteer in the Home Service.

We have authority to raise a company to be attached to Col. W. G. Swanson's Regt. Gen. G. H....

FOR SALE.

I have a valuable tract of land lying in the Upper Cape, 2 1/2 miles from Tuskegee...

GOLD & BANK BILLS BOUGHT & SOLD.

D. M. S. JAMES will buy and sell GOLD, also Ten-cent pieces, Louisiana and other Bank Bills...

INTERESTING TO TEACHERS.

The subscriber offers for sale on liberal terms, either in lots or by the piece, the following...

BRILLIANT LIGHT.

Messrs. BARTLETT & ABERCROMBIE have just received a supply of the best...

B. B. DAVIS, Bookseller and Stationer, BOOK EMPORIUM.

No. 30 Market Street, Montgomery, Ala. March 19, 1863.

HOES FOR SALE.

A fine lot of Cast-iron best quality just received and for sale at my shop.

Estrayed.

FOUND, on my place, at Shorter's Depot, a Black Male about fourteen hands high, and 8 years old...

NOTICE.

INTENDING to retire from the profession of teaching at the close of the present term...

SCHEDULE; Tuskegee Railroad.

First trip, to meet Train for West Point and Columbus, Tuesday at 4 o'clock P. M.

Sheriff's Sale.

Will be sold on the first Monday in June next, at Tuskegee, Mecon county, Ala. in the usual...

Russell County Announcement.

We are authorized to announce JOHN P. WALKER, as a candidate for Tax Assessor for Russell County...

County Treasurer's Office.

All persons having business with the County Treasurer for Mecon County, will find him in the South Western Baptist office.

THE BLOCKADE IS BROKEN UP!!

MR P. L. BARRY, late conducting miller at the Palace Mills, Columbus, Ga., has now leased the Tuskegee Steam Flour Mills...

The Child's Index.

This handsome and attractive paper for children is published in Mecon, Ga., by B. B. DAVIS, the Editor of the Christian Index...

NOTICE.

LETTERS of Administration having been granted to the undersigned on the 14th day of April 1863...

NOTICE.

LETTERS of Administration on the estate of Drayton Pitts deceased, having been granted to the undersigned...

NOTICE.

LETTERS of Administration on the estate of Edmund Chapman deceased, having been granted to the undersigned...

