

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY.

HENDERSON & BATTLE,
PROPRIETORS.

The S. W. Baptist.

TUESDAY, A. I. A.
Thursday, Nov. 3, 1863.

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

Rags! Rags!!

We will pay the highest market price for rags at this office. It is now our only chance to get paper. Will our patrons and friends who desire the continuance of our paper, save their rags, and send them in at their earliest convenience?

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 Publishers announce that they can not print Minutes for Associations this year. The scarcity of paper, and the weakness of their force of printers, forbid it.

Tribulation the Test of Character.

That religion which possesses no power to abstract the mind and heart from the perishable to the imperishable—from the things of time to the things of eternity—is vain. It is the breath expended in preaching or professing it. He who professes the Christian religion, and gives no practical evidence that he is actuated by higher, holier, nobler motives than those which control the world, only draws up a bill of indictment against himself, which will consign him to a more fearful doom than awaits the man who has never added the sin of hypocrisy to the crimes which damn the soul. He calmly measures the fearful penalty he provides, and accepts it as a matter of deliberate choice. Judas, Simon Magus, Ananias and Sapphira, are the dreadful examples which confront him at every step of his deceitful life. This crime is unrelieved by a single palliation. He literally "holds the truth in unrighteousness," and thus "heaps up to himself wrath against the day of wrath."

It is doubtless one of the purposes of the divine Being in subjecting his people to tribulation through which they are to enter the Kingdom, to separate the true from the vile—to develop the sincerity of the one, and the hypocrisy of the other. In seasons of great trial, it may be as truthfully said as it was by our Lord himself—"Now is the judgment of this world." The word translated "judgment" is in the original *krisis*, and is variously used to indicate accusation, trial, condemnation, and separation. It imports in this connection, that there are special conjunctures in which the operation of the divine hand is manifest in separating the good from the evil, and associates it with the overthrow of the latter and the victory of the former.

We say truly, that our national affairs are rapidly approaching a crisis—that is the event of this war, the decision of this contest, cannot long be delayed. But let the professing Christian know he is now passing a far more important crisis than this. Judgments are the most indelible touchstones of Christian character. "Here is the patience of the saints." These judgments, present before us the Son of God as a refiner and purifier of silver; and it may well be asked, "Who may abide the day of his coming? and who shall stand when he appears?" For he is like a refiner's fire, and he will purify the silver. It is a common sentiment among devils and wicked men that the Lord's people love and serve him from motives of selfishness, and that when he withdraws the outward expressions of his love, his temporal benefits, they will abandon him. This issue was tried three thousand years ago between Shun and God in the case of Job. In subjecting Job, therefore, to the trials through which he passed, He designed to show that His people love Him for what He is in Himself, and not from any secular or selfish motive. It is even now. And as the proof was abundant in that case, so it will be in all similar cases. Those who stand the test of these trials, and emerge from the depths of their afflictions, cry out, from the ancient sufferer did, "Though he slay me, yet will I trust in him. Wherefore, I say myself, and repent in dust and ashes." He constitutes in numbers and value the sum of his jewels amongst us. Those who sink in these deep waters, who fret and chafe, and murmur under his correcting hand; who, instead of being drawn nearer to Him, are driven further from Him; who abandon his sanctuary, who seek no relief from their burdens in prayer; who instead of repairing to the only Power in the universe that can deliver us from the wicked design of our enemies, are depending upon the wisdom of our statesmen and the prowess of our soldiers for our success: these are they whom He is separating as chaff from the wheat—as the dross from the pure coin—and will be numbered among the "casualties" in the army of Prince Immanuel at "roll call," when the indignation shall be overcast. Like many deserters in our army, they never had the root of the matter in them; and it will be said of them, as it was said of their prototypes anciently, "They went out from us because they were not of us; for they had been of us, they would doubt have continued with us."

Let not the sincere followers of Christ be discouraged, then, because of the defection of so many of those who once walked with us. Abating those saints who have been slain by a

heartless and cruel foe during this terrible war, (and O, they may be numbered by thousands!) the churches of Christ are just as strong as they were before the war. Nay, they are even stronger; for while this depletion has been going on in their mere numerical power, their moral power has been vastly increased. These false professors were elements of weakness rather than strength, like Corah, Dathan and Abiram and their followers, were among the children of Israel; and while their separation from us leaves the number less, it leaves the churches purer.

It is a pleasing thought to the Christian heart, that though God is always exercising over his conduct and life a kindly surveillance, yet never is He so peculiarly near and attentive to him as while he is under His correcting hand. He does not afflict or grieve the children of men, much less his own children, willingly. We seem to hear the sweet accents of His voice, accompanying every stroke of his rod. "My son, despise not thou the chastening of the Lord. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Whenever we become more concerned to have our afflictions sanctified than to have them removed, we may know that they are working out for us the peaceable fruits of righteousness, and that God's discipline will subside, and He will "repent himself of the evil." There is a humility and sorrow which a natural child may manifest to his parent, when about to suffer for the violation of parental law, which completely disarms the father, so that he would as soon think of smiting himself as his child; and there is a humiliation and sorrow which the Christian may manifest before God, which disarms him also, so that He relents, and leaves him to sing that sweet song, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." Let us strive for this humiliation and sorrow for our offenses, encouraged with the assurance that, "like as a father pitieth his children, so the Lord pitieth them that fear him."

But what does God say of those, on whom almighty judgments fall in vain? who, instead of being drawn to him by the rod of correction, are driven farther and farther from him? Let those who profess his name, but whose hearts grow harder under his chastenings—who have lost or are losing all concern for sanctuary privileges—who "restrain prayer before God," or rather whose iniquities have sealed the lips of prayer—let such tremble at his words: "I have heard and heard, but they spake not aright; no man repented him of his wickedness, saying, 'What have I done?' every one turned to his course, as the horse rusheth into battle."—Jer. 8:6.

Fast Day Sermon, by the Rev. L. T. TIGHESON, Pastor of the 1st Baptist Church, Montgomery, Ala.

This sermon was delivered before the General Assembly of the State of Alabama, on Friday, Aug. 21st, 1863, and published by resolution of that body. It is founded on Psalm 46:9. "The text indicates the drift of the sermon, which is intended to show that God only causes 'war to cease.' It is a sermon of marked ability and eloquence, in which the sins of our people are handled with masterly skill. We hope it will be extensively read and seriously pondered. We never can conquer our enemies in this war until we conquer ourselves. 'He that ruleth his spirit is better than he that taketh a city.' It is only as our cause is his cause, that we can hope for his interference; and this result can only be achieved, when in humiliation and godly sorrow, we confess and forsake our sins, and turn unto the Lord. God speed the day!"

Minutes.

I prepared the Minutes of the Tuskegee Association for the press a few days after the Session of that body but owing to the weakness of the present force in the office they have been unable to print them. As soon as a printer can be obtained they shall appear.

CLERK.

We call attention to the business Card of H. L. Williams, successor of Amos, Lyon & Co. Those who have business in Atlanta in his line will find Mr. Williams an honest, strict, attentive man to business committed to his care.

W. S. Jackson and Lieut W. C. Pinckard are now here for the purpose of obtaining Blankets for Col. Swanson's Regiment (5th Ala.) at Poland. All those who feel disposed to contribute to the comfort of the soldiers now have the opportunity of doing so, by leaving them with Mr. Bilbro at his office, or with Mr. McQueen at his store until the 12th inst.

For the South Western Baptist.

NEAR CHATTANOOGA, TH, OCT. 1863.

DEAR BAPTIST: Will you excuse a letter from this point, not extending it as "contraband" because not confined to religious subjects; so many descriptions of Gen. Bragg's great victory, (it was great,) have been given, I will not tire your readers with a recapitulation of what is now familiar to the confederacy. I have traveled over the battle-field twice and no intelligent man can survey the field, with and understanding of the operations of both armies without gratitude for the completeness of our success. When night on the 21st stopped the pursuit, the enemy had been pushed to within five miles of Chattanooga, to the fortifications of which Rosecrans carried his fugitive battalions under cover of the darkness. It seems to us unfortunate that Gen. Polk did not obey Gen. Bragg's orders to renew the engagement on Sunday morning at daybreak. Two hours more of daylight would have given us more decisive results. The failure of Gen. Polk caused his arrest. What his defence is, will be developed on his trial. He possesses the affectionate confidence of his corps as a good man and brave officer, but he is in the army, generally re-

garded as too old and tardy for the important position he holds.

Waterloo has gained the immortality that belonged properly to an obscure village, but Chickamauga rightly gives the historic name to the recent battle. The banks of the stream, as well as the adjacent wood, yet shows the embankments and fortifications, which the industrious Yankees had thrown up for their protection. Most of the fighting was done in "the woods," and hence the artillery played a less conspicuous part, than usual; up to the present time many Yankees remain unburied, and their blackened faces cause those unaccustomed to the influence of exposure of dead bodies to the sun, too hastily to conclude that negroes were fought against us. So far as I have ascertained, there are few or no blacks in the Tennessee army. The report in the papers, that Rosecrans requested for permission to bury his dead and care for his wounded was refused by Gen. Bragg, is ridiculously false—No, such request was preferred and details have been made of our men to do what the inhuman Yankees have refused to do.

Our army now occupies a semi-circular position around Chattanooga, holding Missionary Ridge until it bears away too far to the South, and then diverging across the valley to Look out Mountain, which is occupied by our troops and commands a fine view of the tents of the enemy. It will not be violative of military secrecy to say, that our troops are in line of battle; Cheatam, Polk commanding the right, Hill the centre and our Alabama Longstreet the left. The soldiers are cheerful, hopeful, confident and eager for an onward movement to Kentucky. The brave boys must abide their time," until Wheeler, Wharton, Rodaly and other cavalry officers can harass the rear of the enemy and interrupt his communications, which are indispensable to his subsistence while in his present locality.

There is no improper jealousy, or envy but a generous, patriotic rivalry between the Tennessee army and the reinforcements from Virginia. Each concedes to the other indomitable courage and resolution. The only criticism I have heard from the Virginians is, that their policy as learned by experience, is to charge soon and diminish as rapidly as possible the distance between them and the Yanks. Apropos of the sanitary condition of the soldiers, there is little sickness, the clothing is good, some shoes and many blankets are wanting. There is no croaking or despondency in the army. Desertions have too frequently occurred, it is true, but the concurrent testimony of all officers is, that they are caused by home influences. Intercepted or exposed letters reveal the painful fact, that disloyal citizens at home write to their friends or relatives, advising them to leave, as there is a strong peace sentiment in the country and deserters can be supported and protected.

While the enemy were in North-western Georgia, their conduct was marked by brutality, robbery and disregard of all the rights of non-combatants; some unoffending citizens were stripped of every cent of their property. Houses were burned, wheat and corn destroyed, cattle and sheep and hogs and horses impressed, poultry and honey and meat robbed. When Gen. Lee was in Pennsylvania, the Government paid for every thing taken by its authority and Federal newspaper acknowledged our moderation and justice. When Gen. McCook was in Chattanooga County, he subsidized his army entirely by robbery and forced contributions from the people.

The confusion incident to the battle and pursuit, and the necessity of remaining constantly in line of battle have interfered with religious services. On last Sunday, preaching was resumed in many brigades. The improvement of the soldiers in morals is marked. No one can fail to be struck with the evident decrease of profanity and card-playing. It is a pitiable error to suppose soldiers cannot be reached by the "ministry of reconciliation." The best and ablest preachers should be sent to the army. Tracts and good books are valuable, but the living ministry is the appointed agency.

For the South Western Baptist.
Condense, Condense.

The South Western Baptist has at last yielded to the pressure of the times, and now subscribers only receive half a sheet.

Writers must condense their articles to one half their usual length,

and by so doing subscribers will not be injured much. So here goes for one.

HINTER.

For the South Western Baptist.
Cahaba Association.

Funds—Sabbath Schools—"The martyred Dead"—Revivals—Intemperance & Church Discipline—"The Orphan Asylum," &c.

SELMA, ALA., Oct. 26, 1863.

Funds—Collected at the Association for Foreign Mission, \$70; S. S. Board \$70; Widows of deceased Ministers \$200; Army Missions \$1400.

SABBATH SCHOOLS—During the session, the roll of churches was called and delegates stated the condition of the churches as to S. Schools. The growth of interest in the respect was gratifying, but still the lack of good S. Schools in most of the churches is a sad feature. Statistics, somewhat as follows: Out of 33 churches, 25 have no S. S. The remaining 8, have 81 teachers and 427 scholars, Total 508. Last year only 300 total were reported.

THE MARTYRED, DEAD—Resolved, that each church send up to our next Association a complete list of the names of all its members who have died or may die in the army or navy of the Confederate States, so as to preserve a record of our witnesses who die for independence. Let all our organs call for such a record from all our churches.

REVIVALS—Only a very few were reported. A dearth almost universal prevails. The Reedy-River Association of S. C. reports lately a gracious and glorious revival in almost every church in its bounds. Oh, that such grace might visit us! Intemperance and church discipline. The report on Intemperance and several energetic addresses, referred the prevalence of this vice in our churches to the lack of prompt and efficient church discipline. He who "drinks drams" should be expelled.

"THE ORPHAN ASYLUM." As a young enterprise of this character has been begun in a central part of the State, with every assurance of success, an earnest plea in its behalf was made by one of the agents of the Asylum. The object of this noble undertaking is to provide for the physical, mental and moral training of every orphan in the State of Alabama, and especially of those brought into orphanage by the present war. Men of God all over the land—help! Send the orphan and the money to Rev. A. T. Spalding, Selma, Ala.—The entire session was harmonious. The best of feeling prevailed.

Affectionally Yours,

A. T. S.

"And when I'm to Die."

During the last two or three years of Rowland Hill's life, he very frequently repeated the following lines:

And when I'm to die,

Receive me I'll cry,

For Jesus has loved me—I can not tell why;

But this I can find,

We two are so joined,

That he'll not be in glory and leave me behind.

"The last time he occupied my pulpit," writes his friend and neighbor, the Rev. George Clayton, "when he preached excellently in behalf of a charitable institution he retired to the vestry after service, under feelings of great exhaustion. Here he remained until all but ourselves had left the place. At length he seemed with some reluctance to summon energy enough to take his departure, intimating that it was probably the last time he should preach in W—. I offered my arm, which he declined, and then followed him, as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound; nothing, indeed was heard but the slow, majestic tread of his own footsteps, when in an undertone he thus soliloquized—

"And when I'm to die, &c."

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it first awakened."

When the good old saint lay literally dying and apparently unconscious, a friend put his mouth close to his ear, and slowly repeated his favorite lines—

"And when I'm to die,

Receive me I'll cry."

The light came back to his fast-fading eye, a smile overspread his face, and his lips moved in the vain attempt to articulate the words. This was the last sign of consciousness he ever gave.

We would almost wish that every disciple of Christ would commit

these lines, quaint as they are, to memory, and weave them into the web of his Christian experience.—Confidence in Christ and undeviating adherence to Him, can alone enable us to triumph in life and death.—Belcher's *Life of Whitfield*.

Coals of Fire.

During the revolutionary war lived Peter Miller, "a man of great learning, and highly respected by the first men of the revolution." He was the leading member of an humble community of Baptists, located in Lancaster county, in the State of Pennsylvania. Adjoining or near to this community lived a man who distinguished himself for very base conduct toward the society to which Mr. Miller belonged, and treason to his country.—On the latter charge he was arraigned, convicted and sentenced to death, and his property confiscated to the United States.

No sooner had this been announced, than Peter Miller, with motives which they who knew experimentally what it is to love their enemies are alone able to appreciate, set out on foot to visit General Washington, at Philadelphia, for the purpose of interceding for the man's life. He had an interview with the General, and stated his petitions; but in answer was told, with characteristic decision, that much as Washington esteemed him, the prayer of Miller, in behalf of his unfortunate friend, could not be granted. "My friend!" exclaimed Miller, "on the contrary, I have not a worse enemy living than this same man." "What!" rejoined Washington; "you have walked sixty miles to save the life of your enemy! That, in my judgment, places the matter in a different light; I will grant you his pardon."

The pardon was immediately made out and placed in the hands of the disinterested petitioner, who, without losing a moment's time, proceeded on foot to Old Chester, fifteen miles distant, where the execution was to take place on the afternoon of that day. Miller arrived at the spot just as the man was being conducted to the scaffold, who, seeing Miller with his long white friar robe and tall staff, in the crowd which had assembled to witness his death, remarked to a bystander, "There is old Peter Miller; he has walked all the way from Ephrata to have his favege gratified to-day by seeing me hung." These words had scarcely been spoken, when he was made acquainted with the very different nature of Miller's visit. The criminal's life was spared.

"Not rendering evil for evil, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Fasting and Prayer.

Whereas at the present time and for nearly three years past, our land has been involved in a fearful and bloody revolution, in which many precious lives have been lost, and are now being daily lost. Believing as we are taught in Holy writ, that the race is not always to the swift, nor the battle to the strong, but to God who giveth the victory.

Resolved, Therefore, that this Association shall set apart Friday before the 4th Sabbath in November next, as a day of fasting and prayer to Almighty God, to deliver us from the hands of our enemies, who seek our overthrow and destruction, and that we recommend all the members belonging to the several churches composing the Bigbee Association, together with all Christians to repair to their respective places of worship on that day for that purpose, to meet at 11 o'clock a. m.

By order of the Bigbee Association, Oct. 12th, 1863.

Wm. HOWARD, Mod'r.

W. D. GAINS, Clk.

In a note accompanying the above, the writer says he enclosed ten dollars. The money did not come to hand. Indeed we make no charge for its insertion.

GOODNESS OF GOD.—The mercies of God are more than we can tell, and they are more than we can feel, for all the world, in the abyss of divine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly, and unperceived; and yet the weight is vast, and the sum of them unmeasurable, and the man is not pressed with the burden, nor confounded with numbers. No observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to comprehend this infinity; but we must admire, and love, and worship, and magnify his mercy.—Bishop Taylor.

A Story for Boys.

Business called me to the United States Land Office. While there, I had apparently sixteen or seventeen years of age, came in and presented a certificate of 40 acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him for whom he was purchasing the land. The reply was: "For myself, sir!"

I then inquired where he had got the money.

He answered: "I earned it!" Feeling then an increased desire to know something more about this lad, I asked him whether he had any parents and where they lived. At the question he took a seat and gave the following narrative:

"I am from New York State. I have three living a father mother, and five brothers and sisters. I am the oldest child. Father is a drinking man, and often would return from his days work drunk. Finding father would not abstain from liquor, I resolved to make an effort, in some way, to relieve mother, sisters and brothers from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the Far West. I started for Wisconsin with ten shillings in my pocket. I left home on foot.

After spending my ten shillings, I worked my way to Wisconsin, where I got an axe and set to work, cleared land, earned money; saving it until I gathered fifty dollars, with it I now pay for forty acres of land?"

"Well, my good lad (for by this time I became interested in him) what are you going to do with your land?"

"I will work on it, build me a log house, and when prepared, will invite father and mother, brothers and sisters, to come and enjoy this home.—The land I desire for my mother, which will secure her from want in her declining years."

"And what will you do with your father if he continues to drink ardent spirits to excess?"

"Oh, sir, when we get home on a farm, he will live at home and become a sober man."

I then replied—"Young man, those being your principles so young, I recommend you to improve upon them, and the blessings of God will attend you."

By this time the receiver handed him the duplicate for his forty acres of land. Rising up from his seat on leaving the office he said:

"At last I have a home for my mother."

Method of Reading the Gospels.

There is scarcely any part of the sacred volume, especially of the New Testament, how often soever he may have read it, which will not, upon a careful perusal, furnish a Christian with new matter of instruction and reflection. If those persons who have leisure and ability for the pursuit, would frequently read the gospel history, each time with a view of some particular point of enquiry, they would find their labor repaid, by a clear insight into the force and consistency of its parts. For instance I would at one time study the narratives of Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another, with an eye to the fulfilment or abrogation of the Mosaic law; and lastly, with a particular attention to that important and capital feature of the gospel dispensation, the office of our blessed Saviour. In pursuing our enquiries on this head, we shall find our attention particularly drawn towards the gospel of St. John, which tells us a great many things about which the other evangelists are silent, and takes but little notice of others upon which they enlarge.—Bishop Bloomfield.

GOOD WORKS.—As the saints are made, through grace, heirs according to the hope of eternal life, they zealously, constantly declare, that those who have believed in God, should be careful to maintain good works. But then that love of holiness, and this zeal for the honor of God, arise, not from an expectation of being justified, either in whole or in part, by their personal conformity to the moral law; but from a heartfelt conviction that these things are in themselves lovely, as well as good and profitable to men.

