

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

The S. W. Baptist.
TUSKEGEE, ALA.:
Thursday, Nov. 12, 1863.

AGENT,
B. B. DAVIS, of the "Book Emporium," Montgomery, 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.

The Roll of Slaughtered Saints.

We notice that one of our Associations (the Cahaba) has recommended to its churches to send up in their letters to the next meeting of the body a list of all their members who have fallen in this barbarous war, either by disease or on the field of battle, to be preserved as a memorial to coming generations. This is a sensible move and a most sacred duty. It is a dictate alike of patriotism and Christianity. It no longer admits of a doubt that this is a struggle no less for religious than for civil liberty, and it is meet that the part which Christians take in this war should be chronicled in some form that will enable future historians to award "honor to whom honor is due." In one of the great battles which the French had with their enemies, one of their distinguished leaders fell—La Tour de Auvigne—and the commanding General ordered that his name should be retained on the rolls, and every time it was called, that his comrades should respond, "Dead on the field of battle." Thus his memory and example were preserved to encourage the hearts of the survivors to deeds of noble daring. Let our churches do likewise. Let the names of their honored dead be preserved, as examples of devotion to God and our country, at a time when they illustrated so triumphantly all that is noble in Christian patriotism. The history of these times belongs as much to the Church as to the State; and the church should be as careful to preserve her memorials of heroic devotion which are to gild the pages of her history, as is the State. We commend the example of this Association to all similar bodies, and to all Christian denominations throughout the Confederacy. It is now comparatively an easy work. Ten years from now it will be well-nigh impossible to recover this material. It is to be hoped, therefore, that a duty so sacred to the dead, so important to the living, and which will be interesting to coming ages, will be promptly and thoroughly discharged.

When will the War End?

Whenever our people get ready for peace, and not till then. Whenever a parent undertakes to correct a child for any offense, if he stops short of subduing it, he has inflicted so much unnecessary cruelty upon it. He had better not resort to punishment at all, unless the punishment is sufficient to correct the evil. And so it is with our heavenly Father. If He has undertaken to correct us for our sins, of which no Christian can entertain a doubt, we need look for no abatement of his anger until we manifest that humiliation, penitence and reformation his judgments are designed to work in us. Battles and victories will never end this war. The experience of nearly three years has proved this; and to all human appearance, we are no nearer peace than we were at the beginning. The fact is, we have not yet realized that the only power in the universe that can "make wars to cease," is divine power. But do not our people pray for peace? Do they invoke the aid of the Almighty in this terrible struggle? Yes, they go through the forms of prayer, and some of them it is hoped possess the spirit of prayer. But is this general, among professing Christians? In the few places where prayer for our country is observed, how many stately attended such meetings? Perhaps a dozen or so out of a professing population of hundreds. Where are the others? Perhaps at the corners of the streets, discussing the merits and demerits of some of our Generals, or speculating upon the probable consequences of some recent victory, or whether the French Emperor will likely become the guardian saint of the Southern Confederacy. Now, if they were sincere in their professed belief, that God only can give us a speedy and an honorable peace, it would seem that they would repair to His sanctuary when He invites them, assuring them that "He is a very present help in every time of need." When we want any thing, we are apt to search for it where it is to be found. And the very fact that we are looking for it from sources that never have and never can supply it, shows that we are not prepared for it. O that the Spirit of God would inspire in all our hearts the prayer that would prevail with him! "Then should our peace be as a river, and our righteousness as the waves of the sea."

COMMUNICATIONS.—We must again say to our friends, that we cannot publish all the communications sent us. Remember, brethren we have now but half a sheet. Trim down your articles. Make them short and pithy. A few long communications crowd out all others. Now if each one would condense his thoughts into half the space he used to take when we had a full sheet, we could give all, or nearly all, a chance to be heard. As it is we are obliged to reject many that we should be pleased to publish.

The Work of the Domestic Mission Board.

The energy and success with which the Domestic Mission Board is being prosecuted cannot but fill every Christian heart with gratitude. The receipts of this Board since the first of May last to the 22nd Oct., a little less than six months, have been \$50,062 64, which added to the amount on hand at that time, (which was \$18,071.74) makes \$68,134 38, as the total amount at their disposal during that time. They have not less than 90 missionaries in service, either in the Confederate army, in destitute fields at home or among the Indians. They have also expended for Bibles, Testaments, tracts, &c., not less than \$10,000. The expenses of the year, which is to end April 1st, 1864, will not fall short of \$100,000. We doubt not that the means will be promptly furnished. God speed the glorious work!

For the South Western Baptist.

Vicksburg and Port Hudson Prisoners Exchanged.

ENTERPRISE Oct. 29th, 1863.
After considerable quibbling and delay on the part of the Federal Government, it is at last officially announced, that nearly all of these gallant men have been exchanged. Arms will soon be placed in their hands, and again they will confront the foe. The Mississippi and Louisiana troops have been camped for some time at Enterprise literally doing nothing; with no tents no cooking utensils, their lot has been a hard one, but they have manfully borne their privations, and most of them constructed cabins to shelter them from the weather.

The collection of so large a body of men at this place, seems to have attracted an equally large number of the feathered tribe, particularly Owls. These birds of darkness have filled the camps at night with their hideous screech; and what is still more remarkable, it is stated that they have actually carried off to places unknown large numbers of our brave men. For several nights from forty to sixty men would mysteriously disappear from a single Regiment. A few nights since two large Cranes appeared over one of the camps, and their noise so terrified the men, that the whole Brigade turned out to drive them away, so fearful were they that they had come to take off their comrades. I leave you, Brethren Editors, and your readers who are learned in Ornithology to explain this strange phenomena. It is however whispered in camp that just so soon as the Owls ascertain that an exchange has taken place, they will bring every man back again. So that you perceive they are patriotic birds, only desiring to relieve our Government of the expense of feeding these men while they were of no service to their country.

Very many, however, of the paroled prisoners had been exchanged without the action of the Federal commissioner, nay without his knowledge or consent. They realized that they had been prisoners long enough to a wicked and tyrannical foe. One that had all their life "led them captive at his will." They were wearied with their long captivity and desired freedom. Long immured in prisons more loathsome, and fatal than Fort Delaware or Warren; their souls pained for the light and liberty of God's dear children. But they were helpless, fettered by the chains of the "strong man armed," they could not move a limb. But in due time, and in the answer to incessant and importunate prayer, the "stronger than he" came and effected their release. They were declared Exchanged in the Court of the King of kings and Lord of Lords. Their chains were stricken off, their prison doors thrown open, and they were led gently into the flowery vales, the green pastures, and still refreshing waters of the kingdom of God. Oh it was a sight never to be forgotten to see these prisoners basking in the sunshine of God's favor, and enjoying all the privileges and blessings of true liberty; "For whom the son makes free, they are free indeed."

About fifty of these men professed religion in connexion with the services held by the writer. The little stream dividing the town has been visited thrice within two weeks. Twenty-nine have been "buried with Christ in baptism," in the presence of thousands, many of whom had never witnessed a baptismal scene before. Nine others have been received for baptism, but official duties took them away; the other denominations have also received large accessions. Some of those baptized were very clear in their statements, and seemed to

possess unusually well defined conceptions of the plan of salvation. Most of them dated their first impressions to the influence of godly parents, or the services of their home sanctuaries. Nearly all were young men, and I have strong hopes that more than one will give themselves to the work of the ministry. They are now laboring in the vineyard of their Lord offering public prayer for—and earnestly exhorting their comrades.

There was a peculiarly touching incident occurred during our services. A few citizens attended, among them a lady of the highest respectability. She was observed on several occasions to be deeply affected. At one of our prayer and enquiring meetings, so great was her agitation, that she shook the seat on which she sat, her sobs could be heard distinctly all over the house. At length an opportunity was extended for persons to unite with the church. She came forward unattended in that large assembly of soldiers, and told us what God had done for her—that in a soldiers' meeting he had spoken peace to her soul, and although unworthy she felt it her duty to put on Christ by baptism.—It was indeed a scene rarely witnessed. The hand of fellowship was given almost exclusively by soldiers, and these veterans who, never trembled on the battle-field, could now scarcely restrain their feelings. Many of them bowed over their seats and wept freely. There was not a dry eye in the house.

We had a communion occasion also one Sabbath night, and brethren, we did on that night sit together in heavenly places in Christ. There were probably three hundred communicants, nearly all soldiers, some of them old men who had not communed during the war. Others, young converts, partaking of this ordinance for the first time. It was in all probability, too, the last occasion on which many would thus "remember Christ." Never have I witnessed so great solemnity, such melting of hearts as on that night. All realized that it was good to be there.

But my letter is too long already, and details crowd upon my mind so fast that were I to continue, there would be no room for other and more valuable correspondence. God grant that there may be many other such exchanges as those which I have recorded, both in the army and our citizens at home.

WM. HOWARD.

For the South Western Baptist.

MARIETTA, Ga., Oct. 29th, 1863.

BROTHER HENDERSON: I arrived here on the 18th ult, and commenced a meeting the next day. We had no candles and could not procure them in town, even private families not having any for their own use. This was urged as an objection for not attending the meeting; but I told them if they would only procure candles enough for one night the Lord would provide for us in the future. Sister Nicolas one of the most devout Christians that I have ever met, started out on her mission of love and soon returned with a few, and with them we commenced our meeting looking unto the Lord to provide us with the necessary light. On the second night we stated to the audience that we were very much in need of candles; and the next day it did our hearts good to see how the Lord was answering our prayers, one would meet us on the street with candles, others in the hospitals would promise to bring some to the church, and others would send them to us, and we think that we know how the Israelites felt when it rained manna upon them. The meeting has been going on every day since then and yet "we have not lacked."

We are having a very interesting meeting indeed. "Jesus of Nazareth passing by," or rather is tarrying with us. He has restored sight to many a poor blind Bartemus, and still others are crying out from the depths of their souls, "Jesus thou son of David have mercy on us." We commenced going "down into the water," the first Sunday of this month and have continued visiting "Enon," every Lord's day since and still we have others awaiting baptism.

We have baptized 8, and 4 awaits the ordinances, 6 conversions, and 2 backsliders reclaimed, and doubtless many others who have procured furloughs and returned home. Some of our converts are taking up their cross as, like the woman of Samaria, telling what great things the Lord hath done for their souls. I have an interesting instance which might be acceptable to the readers of your excellent paper. A lady had lost her two children, and home being made so lonely and sad by their removal, she with her heart all lacerated and bleeding

came to the hospital here to seek comfort for her dear husband, whom I had baptized a few days before. She came just at the right time for her companion had found that "peace that passeth understanding," and led her to the Lamb of God that wept with Mary and Martha—sympathized with the widow of Nain—that taketh away the sin of the world. She attending the meeting regularly, not even stopping for inclement weather, and the last night that I saw her she told me that she was determined to seek the Lord until she found him. Her husband informs me that the last night that she remained here, she did not sleep any, so distressed was she about her soul, but he says that she found the "pearl of great price."

We have some success in the hospitals. While I was in Miss. I found many soldiers that could not read, and expecting to meet other similarly situated, I bought some books to teach them, and I find them very useful indeed. I found one boy of about seventeen that did not know his alphabet, and in three weeks he could read as well as many children who have been at school for years. I told him always to ask the Lord's blessing every time he commenced to study.—He has lately procured a furlough and returned home, where he told me he would connect himself with God's people. I met with a very interesting invalid a short time since, he was a backslider, belonging to one of the pedo churches. He had a brother a member of his church, but his wife is a Baptist. He had often been troubled about baptism, and whenever he beheld the ordinance administered he would be very much distressed and to ease his conscience he would resort to reading pamphlets against this ordinance of Christ. But now if the Lord will only permit him to arise up he will follow him wherever he leads. His language is, "I would give the world if I could only be baptised." He is now recovering, and we hope soon to see him put Christ on by baptism. We have met much encouragement from the Surgeons at this place. Dr. Sanders, the Surgeon of the Post, has been very comodatous to us indeed. May the good Lord bestow his richest blessings upon him for the kindness he has shown us.

We are very much in need of religious papers here. When I was at Marion I collected \$96.00 for your paper and sent it to you, and have received but two packages from you, I have not received a single copy for the last three weeks. Please ascertain where these papers are as we are very much in need of them. The soldiers are very anxious to obtain the "S. W. B."

We have had brethren Toole and Marley laboring with us most of the time, occasionally other brethren would drop in and preach for us.—We still hear the cry from the penitent "men and brethren what shall I do to be saved?"

Pray for us my brother that the Lord may bless our labors to the salvation of many a precious soul.

Your brother in Christ.

GEO. W. GIVEN.

For the South Western Baptist.

BRYN CORN, October 30th, 1863.

BROTHERS EDITORS: From what I have seen and heard I believe that a better day is dawning in regard to religion. Revivals are frequent—Christians are beginning to regard their duty to God, equal if not, paramount to that of their country.

Notwithstanding we hear of so many hard fought battles with the enemy inasmuch that it has engrossed the attention of the whole Southern people, yet for all of this, God has not forgotten his children in this region of country. I have attended eight protracted meetings since the middle of July last, and at every meeting God was graciously pleased to visit us with the outpouring of his Spirit: Sinners were indeed made to tremble, mourners comforted, and God's children have been built up and made to rejoice. In a word, I think I can say of a truth that I never have witnessed greater interest taken than by the attendants of those meetings. It has been my pleasure during the present year to baptize 150 willing converts; and several others have been received by experience whose baptism has been deferred.

"Obedient to the word."

He that would be baptised
Must be immersed, live Christ the Lord,
Like Christ the Lord, arise."

Five years ago the 10th, day of this month, (October) I tried to preach my first sermon, and the 13th day of February following I was ordained and set apart to preach the gospel of Christ. Since that time it has been my pleasure, to lay beneath the yield-

ing wave, an emblem of our Saviour when he lay in the grave, 468 willing converts. To God be all the glory.

Yours in Christ,
GEO. L. LEE.

What do Neglected Prayer Meetings Seem to Say?

ACTIONS SPEAK LOUDER THAN WORDS.

1. I do not believe there is power in prayer, or that there is more power in united prayer than in the prayer of one christian alone, though the Saviour says there is. (Matt. xvii.)

2. I do not wish the church to rise, increase and flourish; at least if it cannot without my frequenting the prayer meeting, it shall not.

3. I do not trouble myself about sinners going to hell, therefore I do not go to the prayer meeting to plead with God to save them.

4. I have no sympathy with my pastor, who makes so much of prayer meetings, and such a stir about a revival of religion.

5. I do not want too much religion; I like the middle way, and wish to avoid all extremes, especially being extremely zealous in religious matters.

6. I do not believe that God cares whether I go or not, nor do I think that he will ever trouble me or himself about it.

7. I say let those go who have nothing better to do, I can employ my time better than in going to prayer meetings.

8. I used to go once because I fancied good was to be done by going, but I found out my mistake, and therefore I gave up going.

9. I am concerned to take care of the main chance, I mean my business, therefore I give myself to it, and just take spiritual things by the way.

10. I do not believe that God requires the like of me to go to prayer meetings, who have so much on my head, hands, and heart without. "He will have mercy and not sacrifice."

Reader, do you neglect the prayer meeting? If so, is the above your portrait? Is it not all like you? Is there no resemblance? Is it not just putting into plain words what you say every week by your conduct? Let conscience be honest for once, and give a plain and direct answer.

With Christ.

How uniform and majestic the testimony that rises from all the lands and ages of faith to this simple truth—that it is not rules of conduct, not systems, of ethics, not patterns of property, not eloquent expositions, that inspire the believing and faithful heart with its immortal energy and peace—but the simple secret, assurance of being as one with the Lord Jesus, and resting in his almighty friendship! Where is the fiery furnace deep enough to burn despair into our souls, if we can see walking with us through the fire the form of the Son of God? What, then, is the tribulation, or famine, or sword, or nakedness, that shall separate us from the love of God in Christ Jesus our Lord? The mystery of that unity where he who is one with God yet cried, "Not as I will, but as thou wilt," is not for us to understand.

Yet the prayer of promise, "They shall be with me where I am," is for us to lay hold of and breathe again and again, when we are aching and alone and troubled. So the believer has found. When the brilliant, amiable and accomplished young Italian woman, Olympia Mortara, whose learning and loveliness graced the splendid epoch of Leo X, had become the persecuted victim of Romish tyranny for honoring Christ above a polluted priesthood, then poverty, sickness, desolation, exile, tried their worst upon her constancy. After she who had been the delicate nursing of courts and letters had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune and quietly lay down to die. To one of her noble friends in Italy she wrote: "Let the word of God be the rule of thy life, the lamp upon thy path, and thou wilt not stumble." As the purple flood of life, ebbed in her thin, white frame, she said: I desire to die because I know the secret of death. The cunning mechanism is near to its dissolution. I desire to die, that I may be with Jesus Christ, and find in him eternal life. Do not be disturbed at my death, for I shall conquer in the end I desire to depart and be with Christ." With Christ! So the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its final and glorified hour to the prayer of Jesus: "With me where I am."—Dr. Huntington.

Pains of Second Death on Earth

The following instance shows that the pains of the second death are sometimes felt before the first has taken place. To the dread of appearing before the bar of God, and receiving judgement at his hands, is superadded a foretaste of the sufferings hereafter to be endured, which renders the dying unbeliever a fearful witness against himself.

Sir Francis Newport was trained in early life to understand the great truths of the gospel; and while he was yet in early manhood, it was hoped that he would become an ornament and a blessing to his family and nation. The result was far otherwise. After he arrived at mature years he fell into company that corrupted both his principles and his morals. He became an avowed infidel, and a life of dissipation soon brought on a disease which was pronounced incurable. When he felt that he must die, he threw himself upon his bed, and after a brief pause, broke out in the language, "Whence this war in my heart? What argument is there now to assist me against matter of fact? Do I assert that there is no hell while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgement? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O that any one could restore to me my ancient guard of piety and innocence! Wretch that I am whither shall I fly from this breast? What will become of me?" Among his infidel companions, was one who tried to dispel these thoughts to whom he replied: "That there is a God I know, because I continually feel the effects of his wrath; that there is a hell, I am equally certain having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impurities, and all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you, or any other of my acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of Grace. Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer to the end of my torments than one poor hour. O eternity! eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words—*for ever and ever?*

Suspecting that his family and friends might impute his agony of mind to insanity, he told them, "You imagine me melancholy or distracted. I wish I was either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I become a skeleton in three or four days? See now then, I have despised my Maker, and denied my Redeemer; I have joined myself to the atheists and profane, and continued their course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience was the least."

Mental distress like this conspiring with bodily disease, his life wasted away rapidly; and when his end was seen to be near and he was asked if he would have prayer offered on his behalf, he turned away his face and exclaimed, "Tigers and monsters are ye also become devils to torment me? Would ye give me prospect of heaven, to make my hell more intolerable?"

Soon after his voice failing, and uttering a groan of inexpressible horror, he cried out, "O the insufferable pangs of hell!" And with these last words upon his lips, he expired and passed into eternity.—*The Bible and men of Learning.*

SALVATION A GIFT.—Salvation is a gift freely bestowed on man not as deserving it—not as being merited by the performances of certain duties, but as a grant of absolute grace through Christ. The praise, the honor, and the glory belong to him—not to the sinner; and the invaluable blessing must be received, if received at all, as that for which the recipient has paid no equivalent, performed no stipulations—as a gift gratuitously conferred on a wretch that deserves to perish.

