

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

The S. W. Baptist.
TUSKEGEE, ALA.:
Thursday, Nov. 26, 1863.

AGENT.
B. B. 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 subscrip-
tions can be renewed. Look out for
the Red Cross Mark.

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

Sunday Schools, and The Sunday
School Board.

The establishment of a Sunday School Board
at the last session of the Southern Baptist Con-
vention inaugurates one of the most important
works now devolving upon Southern Baptists.
If any one doubts this, let him calmly review
the facts which exist in every city, town and
neighborhood in the Confederacy. The vast
number of children thrown upon the charities
of the public by the exigencies of war for
their mental, moral and religious training, de-
velops a responsibility somewhere, which cannot
be evaded. These children will either be edu-
cated in the school of vice or virtue; and in
either event, the public will have to bear the
burden. If they are allowed to grow into their
permanant habits under the tuition of the
vicious and the vile, our criminal courts, our
jails and penitentiaries will be crowded with
victims of crime, and all the expenses of trials,
incarcerations and executions will have to be
borne by State and county treasuries. On the
simple score of economy, then, to say nothing of
a higher obligation, does it admit of a question,
whether it will be better to collect these chil-
dren at convenient places, and train them
for usefulness in church and State, or to
allow them to run at large, and contract habits
of wickedness which nothing but the strong
arm of the law can restrain? Our day schools
for boys especially are so generally disbanded,
that thousands and tens of thousands of them
can receive no instructions from this source.—
Unless, therefore, efficient Sabbath Schools are
established and kept up, they will grow up in
ignorance and vice, and the consequences will
be disastrous beyond conception.

But when we rise from the mere economical
to the moral aspects of this subject, our respon-
sibilities are absolutely overwhelming. Only
think, that well nigh one half of the children
of the country are either temporarily or totally
deprived of their fathers, just at that period of
life when they most need the restraints, the coun-
sels and the instruction of their natural guar-
dians, and that these vast multitudes are soon to
be the men and women of the country, who are
to give tone to society and character to our
States, and then say whether the task of their
training for these sacred trusts is not the most
important problem we have to solve in these
troubled times. Under God, it devolves upon
us to say how they shall be qualified for these
sacred trusts of God and our country. It is
a duty we owe the memory of their fathers—
our martyred dead—who have laid down their
lives to purchase the heritage of liberty, and
dependence for us and for their children; and
this heritage can only be a blessing to them
if they are virtuously trained. It is a duty we
owe our country—for its very destiny de-
pends upon the virtue and intelligence of the
young generation. This was a heroic war,
fought to the most triumphant success, if
we are seeking to be conferred upon a
morant and vicious posterity. Above all,
it is a duty we owe to God, who assumes the
guardianship of the widow and the orphan, and
whose providence calls upon us trumpet-tongued
to these children, and nurse them for
Him, who engages "to pay us our wages."
If there is one obligation which now rises
above all others in moral magnitude, it is that
which calls us to labor as we never yet labored
in this field of Christian activity. We
would speak to the Christian heart of our coun-
trymen in this respect with more than common
emphasis. That moral delinquency which sleeps
over such crushing responsibilities, calls for a
more than common lamentation. Had we the
sequence of the holy prophet, we should deem
this the fitting occasion to "cry aloud and spare
not," until the Zion of God should arise to the
full measure of her strength, so that this vast
wilderness which now invites her mighty en-
gines should, under her benevolent culture,
"blossom as the rose."

And then this work is so practical to all.—
With trifling exceptions, none can say that "no
man has hired him." It comes to every door,
and pleads with resistless eloquence before every
heart. In every community and neighborhood,
these children are "perishing for lack of knowl-
edge." Every one who has a heart for the work
can find more than he can possibly do.
We say then, let our Sunday School Board
be liberally endowed—let Sunday Schools be

organized in every church and neighborhood—
let good books be scattered among them—
let the Board can furnish them—and
results will ere long show that "our labor shall
not be in vain in the Lord." Reader, are you
connected with a Sabbath School?

The Currency.

Our currency question is rapidly becoming
the great question of this year. This we have
been long anticipating. Whether for weal or
woe, the mass of our people has decided that
the highest market prices for every thing
shall rule, so that whatever currency lacks in
quality must be made up in quantity. Now,
we have no desire to say one word to depreciate
its value; but it is nothing but sheer madness
to shut our eyes to the fact that we have more
to dread from this single source than all others
combined. Unless something is done by the
approaching Congress to reduce it from one
half to two thirds, it must, for all practical
purposes, become worthless.

It was thought the law levying "tax in kind"
would go far towards remedying this evil; but
in the very face of this policy, prices have gone
up at least a hundred per cent. It was believ-
ed, also, that our people could be induced to fund
their money in Confederate bonds at eight, and
then at six per cent. But the spirit of specula-
tion was so much stronger than the spirit of
patriotism that comparatively little has been ac-
complished in this way. Money holders found
so many more profitable investments for their
surplus funds, than in six and eight per cent
bonds, that they chose to "buy, and sell, and
get gain," rather than relieve the government
of a burden which threatens to crush it.

There remains but one remedy for this redun-
dancy, and that remedy is TAXATION. Every
sensible man in the country knows and feels
this. The farmer knows it—the merchant
knows it—the mechanic knows it—the soldier
knows it—the physician knows it—the lawyer
knows it—and we had like to have added, the
negroes know it; and if Congress does not
know it, they have not understanding of the
times. Every other expedient has proved a
broken reed. We believe our people are pre-
pared for this measure, and if Congress has
the nerve for the crisis, some bold measure
will be adopted at the approaching session of that
body adequate to the emergency. What if it
does cost a few members their seats, is this a
time for men who have patriotism enough to
deserve freedom, to put into the scales their
private interest against the salvation of their
country? Never will our people be in a better
condition to pay heavy taxes than now. Those
who are receiving from five to ten per cent for
almost every thing they sell, can well afford to
pay a corresponding tax to enable the govern-
ment to make purchases at these enormous
prices. Twenty-five per cent, upon the entire
taxable property in the South would not be an
unreasonable rate, considering the present in-
flation of prices, especially if it were divided
into two or three installments. The people are
prepared to sustain any burdens necessary to
save our country, provided there is wisdom
enough in Congress to adjust them equally.—
The wise man has said that "money is a de-
fense," and when the great question before our
people is, whether their money and property
shall go to secure our own "defense," or be con-
fiscated to pay the price of our subjugation,
they will not hesitate. Then let Congress levy
a tax adequate to the demands of the crisis, the
people will sustain them, and all will yet be
well.

For the South Western Baptist.

FOSTERS, ALA., Nov. 6th, 1863.

BRETHREN EDITORS: On Saturday
the 10th of Oct., Rev. Redmon Jones,
the pastor of the church at Bethel,
Union Association, and Rev. John
C. Foster commenced a meeting at
Bethel, which lasted nine days. Rev.
Brethren Mathew P. Smith and Wm.
Ashcraft, rendered valuable service
in preaching, exhortation and prayer
during the meeting. The Lord in
mercy met with the church by His
reviving influence, sinners were con-
verted, mourners converted and back-
sliders reclaimed. During the meet-
ing nineteen hopeful converts were
received for baptism, fifteen of
whom were buried with their Lord
and Master by baptism on the last
day of the meeting, by the pastor,
four stand over until next meeting,
two were received by letter, one a
young soldier in the army who was
lately baptized by Bro. Cumble at
Orange Court House, Virginia, and
one was restored to the fellowship of
the church. Well may this church
exclaim the Lord hath done great
things for us, whereof we are glad.
This church has been very much
blessed, for three years in succession
she has been abundantly revived and
numbers have been added of such as
we trust shall be saved. *C*.

For the South Western Baptist.

LOOKOUT HOTEL, ON LOOKOUT
MOUNTAIN, Nov. 3rd 1863.

A meeting of the chaplains and
Missionaries of the army of Tenn.
convened at this place to day.

After preliminary religious exerci-
se, B. W. McDonald was chosen
Chairman and A. D. McVoy secretary.
It was decided to hold the next gen-
eral meeting on the first Wednesday
in December next. The Chaplains
of each corps were requested to hold
regular meetings for consultation.

A committee on constitution and
by-laws, was appointed. Afternoon
session; an inquiry was made, in re-
gard to Christian Associations.—
After the nature, operations and re-
sults of such Associations were ex-
plained by a chaplain from each corps,

a committee was appointed to consider
the subject and report at the next
meeting.

SECOND DAY, Nov. 4th, 1863.—
W. T. Hall offered the following pre-
amble and resolutions which were
adopted.

WHEREAS, experience teaches that
the religious wants of the army are
most efficiently met by chaplains.—
And whereas it is exceedingly desir-
able that the most efficient clergymen
of the church be dedicated to this
work. And whereas again, it has
come to our knowledge that several
most excellent chaplains have already
resigned and many others are known
to be on the point of resigning be-
cause of incompetent support. And
whereas again, frequent changes of
this kind are very detrimental to the
cause of religion in the army, and
greatly to be deprecated. Therefore.

Resolved, by the chaplains and
Missionaries in Gen. Bragg's army,
that we recommend to the various
religious denominations in the Con-
federate States of America, that they
institute an inquiry into the support
of their ministers in the army and
prevent if possible, the resignation
and suffering of any for want of
competent support. Ordered to be
published in the religious papers of
the various deprominations.

J. M. Craig offered a memorial to
Congress, through the general offi-
cers of this army, for the privilege of
drawing forage for one horse. Ad-
opted. W. E. Walters offered a pre-
amble and resolutions, which were ad-
opted, in reference to the destitute
and suffering families on Lookout Moun-
tain and in the vicinity of the army.
Ordered to be forwarded to Gen.
Bragg by the secretary.

B. W. McDonald presented the
following which was unanimously
adopted.

Resolved, That we earnestly pray
and toil for the evangelization of the
army, and that we make a special
business to pray for and assist each
other in our work. The other resolu-
tions were in reference to the proper
preparation of business and a request
to the corps and division meetings to
send up a narrative of the state of
religion in their respective commands
to the next general meeting. After
religious exercises the meeting adjourned.

A. D. McVoy,
Secretary.

For the South Western Baptist.
A Missionary Mass Meeting of the
Judson Association.

MESSRS EDITORS: At a mass meet-
ing held with the church at Newton,
Dale County, Ala., it was agreed to
furnish the Baptist Banner and South
Western Baptist with a synopsis of
the business transacted for a proper
understanding, and appreciation of
the meeting, it is perhaps necessary to
go a little back of the meeting and
tell how it originated: it was on this
wise, in the last session of the Judson
Association held on the 2d, 4th and
5th of Oct., last the question of send-
ing a missionary to the army came
up, the body not being able to com-
mence that business from a want of
a sufficient amount of funds, resolved
to lay the matter before the churches
individually by their delegates, that
they having considered it, might re-
spond to the mass meeting by one
delegate from each church bearing
funds contributed for that purpose.
With these prefatory remarks, we
proceed to give an account of the
meeting as follows: On Saturday
before the 2nd Sabbath in Nov. the
churches composing the association
according to previous appointment,
the meeting after an interesting ser-
mon by Elder E. Cody organized by
calling Elder Daniel Cumble to the
chair and E. Brooks to act as secretary;
the amount of funds was ascertained
to be (including a small surplus in
the treasury) near fifteen hundred
(1500) dollars with which to employ
a missionary. After various remarks,
inquiries &c., relative to our available
qualities for the work a choice was
made of Elder L. R. Sims of Clinton-
ville by a unanimous vote of the body.
A committee or rather the executive
committee of the association viz:—
Elders E. Cody, A. L. Martin, Cas-
well Smith, and Brethren E. Brooks
and G. B. Clark were appointed to
inform Broth L. R. Sims of his elec-
tion, this committee was also author-
ized and requested that in case brother
Sims could not thus serve as mission-
ary to select some one else and contract
with him for the meeting. Each con-
tract with the missionary was to be for a
term or quarter of three months.—
This provision was made in order the
better to enable the committee to adjust
the plan of operating to the exigencies
of the times.

It might have been proper to state
ere this that the missionary
was to be left to exercise his own judg-
ment as to where he could labor to
the best advantage. The business
having been thus far consummated and
turned over into the hands of the
Executive Committee of the Associa-
tion the meeting adjourned.

A Swearer Alone With God.

A carrier in a large town in York-
shire heard his carter one day in the
yard swearing dreadfully at his
horses. The carrier was a man who
feared God, spent his Sabbaths as a
teacher in a Sunday School, and en-
deavoured to promote the spiritual
good of his fellow creatures. He
was shocked to hear the terrible oaths
that resounded through the yard.—
He went up to the young man, who
was just setting off with his cart for
Manchester, and kindly expostulated
with him on the enormity of his sin,
and then added, "But if thou wilt
swear, stop till thou get through the
turnpike on S— Moor, where none
but God and thyself can hear." He
then put "the Swearer's Prayer" into
his hand, and left him. The poor
fellow cracked his whip and pursued
his journey; but he could not get
over his master's words. Some time
after his master observed him in the
yard, and was very much surprised
to see him so altered. There was a
seriousness and quietness about him
which he had never seen before; and
he often seemed as if he had some-
thing to say which he could not get
out. At length, his master was so
much struck with his manner, that he
asked him if he wanted any thing.—
"Ah, master, said he, "do you remem-
ber what you said to me about swear-
ing, and the tract you gave me? I
was thunderstruck. I went on the
road, and I got through the turnpike,
and reached S— Moor; and there
I thought that though I was alone,
yet God was with me; and I tremble
to think how he had been with me,
and had known all my sins and follies
all my life long. My sins came to
remembrance; I was afraid he would
strike me dead; and I thank God
that I have been roused to seek after
the salvation of my poor soul." The
master, as may be supposed, was over-
joyed to hear the young man's confes-
sion; and it is gratifying to know
that his subsequent conduct give proof
of his having ceased to be a slave to
sin. "A word spoken in due season,
how good it is!"

A SAILOR'S EXPLANATION OF FAITH.

A pious sailor was once heard ex-
plaining the nature of faith to a ship-
mate of his. Among other things he
said:—"Mark you, it isn't breaking
off swearing and the like; it isn't
reading the Bible, nor praying, nor
being good—it is none of these; for
even if they would answer for the
time to come, there is still the old
score, and how are you to get over
that? It is not any thing you have
done or can do; it is taking hold of
what Jesus did for you, and expecting
the pardon and salvation of your soul
because Christ let the waves and
billows go over him on Calvary.—
This is believing, and believing is
nothing else.

Reader, do you believe? "He that
believeth not shall be damned." "God
so loved the world that he gave his
only begotten Son, that whosoever
believeth in him should not perish,
but have everlasting life."

PRAYER IN THE HOUSEHOLD.—I was
once told of a cottage patriarch who
was born in those days when Scot-
land had a church in almost every
house. There was one in the fathers
dwelling; and when he pitched a tent
for himself he built an altar. Round
that altar a good number of olive
plants grew up; but, one by one, they
were either planted out in families of
their own, or God took them. till he
and his old partner found themselves,
just as at their first outset in life,
alone. But their family worship con-
tinued as of old. At last his fellow-
traveller left him. Still he carried on
the worship by himself. So sweet
was the memory of it in his father's
house, and so pleasant had he found
it in his own, that he could not give
it up. As he sat in his silent habita-
tion, morning and evening, his quiv-
ering voice was heard singing the
old psalm-tune, reading aloud the
chapter, and praying as if others still
worshipped by his side. He has not
found it dull.—Dr. James Hamilton.

God, or the World?

God has so formed our moral na-
ture that we are compelled to place
our affections on some object out of
ourselves. "If any man love the

world, the love of the Father is not
in him." Now, what we observe in
this, is that St. John takes it for granted
that we must love something. If
not the love of the Father, then of
necessity the love of the world.—
Love misplaced, or love rightly plac-
ed, or love rightly placed—you have
your choice between these two; you
have not your choice between loving
God or nothing. No man is sufficient
for himself. Every man must go out
of himself for enjoyment. Something
in this universe besides himself there
must be to bind the affections of every
man. There is that within us which
compels us to attach ourselves to
something outward. The choice is
not this—Love or be without love.—
You cannot give the pent-up steam
its choice of moving. It must move
one way or the other; the right way
or the wrong way. Direct it rightly,
and its energy rolls the engine wheels
smoothly on their track; block up
its passage, and it bounds away, a
thing of madness and ruin. Stop it,
you cannot; it will rather burst.—
So it is with our hearts. There is a
pent-up energy of love, gigantic for
good or evil.

Its right way is in the direction of
our Eternal Father; and then, let it
boil and pant as it will, the course of
the man is smooth. Expel the love
of God from the bosom—what then?
Will the passion that is within cease
to burn? Nay. Tie the man down
—let there be no outlet for his affec-
tions—let him attach himself to noth-
ing, and become a loveless spirit in
this universe—and then there is what
we call a broken heart; the steam
bursts the machinery that contains it.
Or else, let him take his "course," un-
fettered and free, and then we have
the riot of worldliness—a man with
strong affections thrown off the line,
tearing himself to pieces, and carry-
ing desolation along with him. Let
us comprehend our own nature, our
selves, and our destinies. God is our
Rest, the only One that can quench
the fever of our desire. God in Christ
is what we want. When men quit
that so that "the love of the Father
is not in them," then they must per-
force turn aside; the noble heart to
break with disappointment—the mean-
er heart to love the world instead,
and sate and satisfy itself as best it
may on things that perish in the sing-
ing. Herein lies the secret of our being,
in this world of the affections. This
explains why our noblest feelings lie
so close to our basest—why the nob-
lest so easily metamorphose them-
selves in the basest. The heart which
was made large enough for God
wastes itself upon the world.—Rev.
F. W. Robertson.

Christ and the Old Testament

It is remarkable that among the
severe reproofs which Christ address-
ed to the Jewish scribes, in which he
accused them of making the word of
God of none effect through their tra-
ditions, he never accuses them of al-
tering the Scriptures. On the con-
trary, he appeals to those Scrip-
tures as the authentic word of God.
If among the received Scriptures
there were a single book of doubtful
authority, we must believe that,
among his other instructions, he would
have taught the people what was the
true word of God. Much more, if
one of those books had no right in
the sacred canon, the great teacher
would, first of all, have purified the
things which were read to the people
as the words of the Most High. He
who made a scourge of small cords,
and drove out the traffickers from the
temple, would not have been less jeal-
ous against a lying pentateuch or a
false prophet. Esther, the Song of
Solomon, David's imprecations, Jonah
were not expunged by Him, who, in
the Sermon on the Mount reviewed the
traditional laws, corrected the
glosses, set aside impositions of the
Jewish teachers, and pronounced
"woe" upon those who tithed mint,
anise, and cummin, to the neglect of
weightier matters; and surely it
were a weightier matter to reform a
nation's Bible than to correct the
practices relating to temple offerings.
"All this," said he after his resurrec-
tion, "must be fulfilled which were
written in the Law of Moses, and in
the Prophets, and in the Psalms, con-
cerning me."

TRUE GRACE will enable a man to
step over the world's crown to take
up Christ's cross; to prefer the cross
of Christ above the glory of this
world. Godfrey, first king of Jeru-
salem, refused to be crowned with a
crown of gold, saying that it became
not a Christian there to wear a crown
of gold, where Christ had worn a
crown of thorns.

The Children's Rosanna.

I once knew a very old woman,—
so old that you can hardly imagine
the length of time she had lived.—
Some said she was more than a hun-
dred years old; she herself said,
"Ninety-nine last birth-day." She
was very weak and frail too, and
could scarcely rise from her arm
chair in the chimney corner, where
she used to sit from morning to night.
Sometimes she would try and read a
little, but her eyes soon failed her and
her hands were too weary and trem-
bling even to knit. So she sat still
the greater part of the day, as she
used to say, "patiently waiting."—
But I think I never knew anybody
brighter or more cheerful than she
was. For everybody who went in to
see her she had a smile of welcome;
but most of all would her dim eyes
sparkle at the name of Jesus. One
day she told me a little of her his-
tory: "I was a singer, sir, when I
was a girl in a church in the coun-
try—did you ever hear of Madley,
sir?—yes, that was the place. And
sometimes Mr. Wesley came to preach
there—I suppose you have heard of
him?—such a kind old man, and a
wonderful man, too! I remember
he used to come to the bottom of the
gallery steps, and as we came down,
he would put his hands on our heads,
and say, "Thank you; you have sung
very sweetly to-day." And it was
sweet singing, sir; there is no such
singing now-a-days." The truth was,
the old lady was a little deaf, and
could not very well hear how young
people can sing now. But she went
on: "Ah, sir, my singing days are
over; I remember the tunes, but I
can't sing them. Sometimes I try
when I am by myself; but my voice
is so poor and cracked I am fain to
give over." "Well, never mind. You
have music in your heart," I said.
"Yes, that is just it; music in my
heart: for I do love Jesus, and try
to praise him. He is very good to
me and I know he is coming for me
soon, and will take me to be with him
in heaven; and I shall sing there,
sir—I shall sing there."

My dear children; such talk as this
did me good; and my prayer for you
is that you may love Jesus and find
him your friend; may have music
in your hearts and in your voices too;
and at last may "sing more sweet,
more loud," in heaven.

How Sin Grows.

Many years since, two men were
executed at Carlisle for burglary.—
A minister then living in that city,
was moved by compassion for the men,
and applied to the judge for a respite;
he was informed, that on account of the
cruelty attending the robbery, capital
punishment must be inflicted. His
lordship recommended their humane
intercessor to use the only means
which now could be available to the
culprits in preparing them by Chris-
tian instruction for the awful change
which awaited them. In the course
of his benevolent visits to this gloomy
abode, he questioned the prisoners
how they had been led from the path of
honesty to commit such crimes. In
answer to these inquiries, one of the
unhappy men declared that his first
step to ruin was, taking a half-penny
out of his mother's pocket while she
was asleep. From this sin he was led,
by small but fatal degrees, to the
crimes for which he was so soon to
suffer a shameful death.

"Now is the Accepted Time."

Yes, "and the day of salvation" too;
God says so; and there can be no
doubt of its truth. Reader, canst
thou say amen, it is so? God has
been saying "now is the accepted
time" ever since you first knew of a
Saviour's death on the cross for your
sins. And have you not yet agreed
with God that this word of His is
truth? It has ever been an accepted
time with God, and He has been now
a long time waiting for the accepted
time with you; and if it does not soon
come, the day of gracious visitation
may pass away forever, and you have
to take up that lamentation, "the
harvest is past, the summer is ended
and I am not saved!" O answer the
question of a friend; why is not the
present with you an accepted time to
give up your sins and to give your
heart to God? Ponder this question
seriously till you find an answer that
satisfies your own conscience. Ask
yourself again and again, why is not
to day an accepted time for me to be-
come a Christian? God requires an
answer to such a question, look about
you for an answer that will satisfy
God.

Nothing worth having is got by
sin; nothing worth keeping is lost
by serving God.

school, especially with the military. unsu...
outfit of each is ample. the buildings are...
and in some respects elegant. Address... JOHN