

**The South Western Baptist,**  
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**The S. W. Baptist.**  
TUSKEGEE, A. L. A.  
Thursday, Jan. 28, 1864.

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 (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.

### To our Patrons.

From and after the first of January, 1864, the subscription price of the South Western Baptist will be five dollars per annum. The price of material and labor leaves us no other alternative, unless we suspend altogether.

### Iniquity the Cause of Spiritual Declension.

In our Lord's last great prophecy concerning the destruction of Jerusalem, the fall of the Jewish commonwealth, and the end of the world, He takes occasion to remind his disciples that the tribulations of those days would seriously affect the piety and integrity of his own people. After stating that nations and kingdoms would rise up against each other—that famines, and pestilences, and earthquakes would visit divers places—that his followers would be delivered up to be afflicted and killed and hated of all nations for his sake—that many of them would be offended, and betray one another, and hate one another—and that false prophets would arise and deceive many—He adds—"And because iniquity shall abound, the love of many shall wax cold." That we are living in some of the evil times thus predicted, cannot be questioned. It becomes us, therefore, to observe with serious concern the effect of these manifold calamities upon the integrity of our churches. Calamities which crucify our love of the world, and draw us nearer to God, are evidences that God designs good to us; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But when they serve to increase our worldly-mindedness, and drive us further and further from God, then are they the tokens and portents that He designs evil against us—as when the remedies applied to a patient intensify rather than abate the virulence of the disease, we conclude that death is inevitable.

That iniquity abounds to an extent unknown in the annals of our country, is as patent as a sun-beam. Every form of vice which divine and human jurisprudence denounces stalks abroad in the land. The most frightful crimes that ever cried to heaven for vengeance scarcely disturb the equanimity of the public mind. Murders, thefts and robberies, which once would have startled every body with amazement, now excite nothing more than a simple expression of condolence for the victims, and the hope that the guilty will be brought to justice. The very magnitude and frequency of crime have only served to deaden our moral sensibilities to its enormity. This, perhaps, so far as the world is concerned, is no more than was to have been expected. But what has been the effect of this astounding iniquity upon the Christian character of our people? This is the inquiry which most deeply concerns us.

It may be proper to observe just here that the prevalence of sin and spiritual declension mutually affect each other; that is, they become mutual cause and effect the one to the other. Where love waxes cold sin abounds; and where sin abounds, love waxes cold. Thus, where love declines in the hearts of Christians, the restraints of piety, of religion, are thrown off of public mind, and the way is open for the incursion of every abomination that curses our fallen race. The standard of public morals rises or falls as this element of Christian power is strong or weak. One of the results of the Pentecostal revival was, that "fear came upon all the people." Indeed, we all know the happy effect of a genuine revival of religion upon every community where it is enjoyed. The most abandoned and incorrigible, like the unrighteous prophet Baalam, are made to feel that there is a power there which they may not resist.

Let it be observed again, that where love declines in God's people, the way is open for the enemy to come in like a flood, into the very heart of the believer himself. He becomes powerless to resist the current of iniquity. It is so broad, so deep, and so rapid, that he recoils from a contest in which the odds are so fearful against him; and concludes to float with the current. "What can I do," he is ready to say, "in such a struggle as this? I am but as a grasshopper in the presence of these giants, these sons of Anak." And thus, rather than endure the toil and burden, and odium of a contest with the giants of iniquity, he chooses rather to furl his banner, and be "led captive by the devil at his will." O when will each individual Christian learn, that the only way for the soldiers of Christ to overcome as a whole, is for every one to be at his post, and fight as if the contest depended upon him alone. There can be no victories in *hella*, unless there are victories in *practica*—if we are

victorious in the war, we must be victorious in its several battles. If we overcome as a whole, each one must overcome for himself.

But then, let us observe the influence of iniquity in producing spiritual declension. And does not every Christian know that there is something in the very commission of sin which deadens the moral sensibilities of his soul? Is not this truth exemplified in the very first sin ever committed by man? So soon as Adam transgressed, he fled from the presence of his Maker, as if He had been his worst enemy.

The love of God in the soul decays as iniquity abounds. How iniquity abounded at the betrayal and crucifixion of our Lord!—Then it is significantly said of all the Apostles, that "they forsook him and fled!" That very disciple, Peter, who professed the most undying love for his divine Master, denied Him thrice within a few hours of these professions. When the "floods of ungodly men" set in against the Savior, it left none to stand by Him. He literally "trod the wine press alone." How quickly sin chills all devotional feelings in the soul! How it darkens the understanding—sears the conscience—grieves the Holy Spirit—seals the lips of prayer—and locks the door of mercy!

The effect of iniquity is no less disastrous upon brotherly love. As nothing so unites men as divine love in the soul, so nothing so effectually sets man against his fellow man as sin. Indeed, there is something in the very nature of sin to produce this very alienation. Anger, wrath, and malice, are its legitimate fruits. "Whence come wars and fightings among you? Come they not of your own lusts that war in your members?" In the first family of man on earth, sin abounded, and produced a murderer and his victim. It is the cause of every evil passion that reigns in the soul. It utterly destroys all sympathy for our kind and thus lays the foundation for that sin which is now so prevalent amongst us, and which an inspired Apostle denounces as "the root of all evil"—"the love of money." It causes each man to isolate himself from his fellow man, and make his own interest both the centre and circumference of all his pursuits. He draws all things to him self, and sends nothing beyond himself. Others sink or swim, it is a matter of small consequence to him, so long as his head is above water. A sense of friendship and gratitude, of honor and benevolence, is as effectually extinguished, as if no such noble sentiments were ever known in the human heart.

Now it is marvelous that in such a state of things, "the love of many shall wax cold." Love is the very first fruit of the Spirit—it is that particular fruit, too, which so nearly assimilates the believer to his Savior. Indeed, faith derives its power from the exercise of love. "It works by love, and purifies the heart." The beloved disciple has said that "God is love," and that "he that dwelleth in love, dwelleth in God, and God in him." With what care, then, should the growth of this principle be watched and guarded by every Christian! A poet has paraphrased this expression of holy writ so beautifully that we close with a short extract:

"I'm apt to think the man  
"Who could surround the sun of things, and spy  
"The heart of God, and secrets of his empire,  
"Would speak but love; with him the bright result  
"Would change the hue of intermediate scenes,  
"And make one thing of all theology."

### Northern Prophets on Southern Slavery.

The last annual meeting of the Board of Commissioners for Foreign Missions, adopted a report containing some things, which, for the sake of keeping up a succinct history of the times, demand a passing notice. In their second resolution, they set forth, that "the ultimate and entire abolition of slavery on the American continent is henceforth, all men see and know, an inevitable and not distant event of the war," &c., &c. In their third resolution, they declare, with true puritanical gratefulness, that "hundreds of thousands who were slaves one year ago, have obtained a complete emancipation," and that "the obstacles which have hindered the evangelization and Christian civilization of the African race in our country, are to be completely removed," &c.

Now, this is decidedly cool; and a stranger might suppose in reading it, that they were, *par excellence*, the friends of "the African race." But when it is remembered that well nigh one half of these poor creatures, whom they have stolen, or who have thoughtlessly escaped to them, have died of starvation or disease, it puts a different phase to the disinterested philanthropy (?) of which they so loudly boast. They have been known to shoot down negroes in cold blood for refusing to enlist in their army. The cruelties they practice upon these deluded victims, will furnish one of the most impressive episodes of this war. When they commenced this war, they solemnly declared before the world that it was not to interfere with State institutions; but to restore the "glorious Union!"—Now, "the entire abolition of slavery on the American continent" is its leading purpose!—And then abolition will remove certain obstacles to the "evangelization and Christian civilization of the African race!" There is no Christianity in the South, of course! The five hundred thousand Christian slaves amongst us are still in gross heathenism! Our efforts to evangelize them amount to just nothing at all! There is no gospel on this continent beyond the precincts of New England! They are to do the political and religious thinking for the whole "American continent!"

Well, somebody is going to be grossly deceived by the results of this war. If we are to be the victims of this deception, we have read history, studied the word of God, and observed passing events, to little purpose. We admit that Yankee ingenuity and persistence can accomplish much; but when he undertakes to conquer Omnipotence, to "change times and seasons," and to subjugate eight millions of freemen into "love for the Union," he has contracted for a little heavier job than making "wooden clocks," "horn gun flints," and "hickory hams." These we bought; and forgot the deception in laughing at his tricks and ingenuity. But when he throws these aside and comes with the sword, he fortunately resorts to the only expedient perhaps in which we are his superior.

That the Lord will consummate some gracious purpose both toward master and servant in this war, we have no question. Let us calmly await the developments of his providence, and accept any lessons of instruction that may be suggested. Committing our cause to Him, we have nothing to fear. Let no Christian

cease to pray for divine guidance in all our national affairs, and that He would cause the wrath of our enemies to praise him, and restrain the remainder.

### Socks, Blankets, &c., for Longstreet's Army.

It is estimated that there are not less than three thousand of Gen'l Longstreet's men who are literally barefooted. They have neither shoes nor socks, and many of them have blankets. The ladies of our town and vicinity are actively engaged in doing every thing in their power to relieve these noble men. Let every body that has two pairs of socks send one to these soldiers. Let every blanket be sent forward that can be collected. A captain in this army writing to his father says, "I have seen with my own eyes a reproduction of the scenes of 1676. I have seen the frozen ground marked with the blood of our barefooted soldiers—and blessed be God, they bear it with the spirit of '76!" Whose heart can be unmoved at this fact? Who will not redouble his diligence to supply these self-sacrificing soldiers?

Rail Road communication is open to this army by this time, and there will be no difficulty in sending forward supplies of clothing. The first installment will be sent from this place next Friday. Send your articles to this office, and they shall be forwarded at once.

Will not our friends who write to us, either enclosing money for themselves or others, or to change post office addresses, mention the post office in every instance? We get many letters, directing papers to be changed, or remitting money, in which no mention is made of the post office address of the parties. We hope our friends will observe this.

For the South Western Baptist.

BURNT CORN, CONE CUB CO., Jan. 12th, 1864.

### An Appeal to my young Friends and the dear Soldier.

My dear friends, while the rain is falling and the snow is desoling, permit me to speak to you for a moment through my favorite paper, (the S. W. Baptist). While I see so many of my young friends and dear soldiers hastening unprepared to *dearly*, I cannot forbear calling to you to stop and consider what affecting motives urge you to make your peace with God.

Bear in mind your Christian friends earnestly desire your salvation.—They see your great danger. They know that unless your heart is renewed by the Holy Spirit your soul must be forever lost. It is with pain that they see you in the present of sinful pleasure, trifling away your precious time, and treasuring up wrath and against the day of wrath, preparing for an awful hell. They plead with you. They pray for you day and night and often weep at your ruined condition. They long to rejoice over you as new born heirs of heaven. And must they plead and weep and pray for you in vain? O, do not reject their reproof. Be persuaded to give your early years to God. There is a special promise for you; Christ has said, "Those that seek me early shall find me." But perhaps you think, "I am too young to be religious yet; let me enjoy the world and sin a little longer. I have plenty of time before me." Too young or too much engaged in regard to the things of the world to be religious now! Awful indeed. The devil knows that if you put off religion, he is likely to keep you captive forever. Remember you are not too young to sin, nor too young to die, neither are you too young be cast into hell. You may not live to reach man or womanhood, much less old age. Millions die as young as you. Death may be even now preparing to strike you. Oh then come to Jesus now. How can you dare to live a day longer rejecting him? God says, "Now is the accepted time: To day if you will hear my voice, harden not your hearts, behold now is the day of salvation." Dear unconverted friend, you are condemned. You know not when you may die; it may be this very day. If you put off repentance till to-morrow, to-morrow you may be in hell. Christ knows to-day. He is willing to save to-day. Heaven's gate is open to-day, but to-morrow may be too late. Now you have a day of grace. Now the saints are praying for you; the angels of God wait to rejoice over you; the Lord Jesus Christ, by his word and by his Spirit, is entreating you to come and be saved, the glories of heaven are offered to you; the miseries of hell are unveiled to your view; while the worth of your soul, the rapid approach of death and judgment, urge you to come to Christ.—O, my young friends, dear soldier, I beseech you awake from your slumber. Arise, and go to Jesus. Delay a little longer, and your soul, your precious, immortal soul, is lost forever.

### Every House has its Cross.

A widow lady was almost in despair from the variety of hindrances, vexations and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself; judging, as she did, from outward appearances.—But it pleased God to teach her a lesson, through the instrumentality of a dream, which was the wholesome medicine of which she could have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, and on the next it was of less size, and on others, though they were very few, it was but a small one. Among all the crosses; however, none appeared to her so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she had understood; and she reflected. Christ saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me. She fell down upon her knees at once and prayed God to pardon her complaining, murmuring, repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness, and content with his orderings. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "I can do all things through Christ which strengtheneth me, for his yoke is easy, and his burden is light!"

Yours in Christ,

GEO. L. LEE.

For the South Western Baptist.

### Leisure Thoughts.

It requires courage to be a Christian, moral courage, that principle which strengthens the soul under

trials and adversities and enables one to stand boldly forth in the face of all opposition in support of his profession. No coward can be a good Christian, in the hour of trial he will fail; but there are different kinds of courage, and we will add another of our own coining, a courage of Grace; and this is the best yet. Reader do you at all times boldly acknowledge your profession, do you say, I am for Christ. Ah, there are too many that conceal their profession, yea too many.

"EARNEST."

### Patient Hope.

We often think of you, brave and suffering soldiers, in your privations and perils, and gladly would we relieve them if we could. But we too are suffering at home, in many a way, that you are exempt from.—We are common sufferers. Let us then cherish a common patience of hope. No great end in this life, was ever purchased without sufferings.—Christianity was established in the world only after the unparalleled and mysterious sufferings of Jesus had been followed by the prolonged sufferings of "the noble army of martyrs." The reformation, with its rights of civil and religious liberty, was purchased by a thirty years war, in which a whole generation passed away.—Holland wrung her freedom from Spain by sufferings from battles, sieges, starvation, sickness, military and financial mismanagement and incompetence, of which we have now but a very feeble conception, and the result left her strong and glorious, as long as she was true to the principles for which she contended. England struggled for half a century, passing from Charles to Cromwell, and from Puritan to Cavalier, and from Jacobite to Orange and Hanoverian control, before she settled down into her present condition. Every people must have their birth throes, and they are usually throes of agony. When passing through them we must suffer.

But let us be patient. The end will come at last, and when it does come it will be more glorious and enduring than if it had been bought at a smaller price. The first revolution lingered on for seven years, but it came to an end, and those who were at first denounced as rebels, traitors, &c., were in the end honored as patriots and benefactors. These sufferings may be severe, but they have not yet reached to what men have often endured to purchase the right of self-government, nor have they reached to what would probably be the inevitable result of the loss of that right. Then be patient and hopeful, and the end will come at last, and to you all the more joyfully, because of these antecedent sufferings.—*Soldier's Visitor.*

A widow lady was almost in despair from the variety of hindrances, vexations and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself; judging, as she did, from outward appearances.—But it pleased God to teach her a lesson, through the instrumentality of a dream, which was the wholesome medicine of which she could have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, and on the next it was of less size, and on others, though they were very few, it was but a small one. Among all the crosses; however, none appeared to her so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she had understood; and she reflected. Christ saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me. She fell down upon her knees at once and prayed God to pardon her complaining, murmuring, repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness, and content with his orderings. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "I can do all things through Christ which strengtheneth me, for his yoke is easy, and his burden is light!"

CAST OFF.—God never casts men off, until they have cast him off.

### Dying Testimony.

In the Memoir of the Rev. Erskine I. Hawes, we find a dying testimony, which is usually an honest and impressive one, to which the attention of young preachers may be profitably directed. Mr. Erskine was educated amidst New England peculiarities of doctrine, and had probably been more or less imbued with a lax theology, as well as with that style of preaching usually called philosophical, in distinction from the plain and direct style of presentation of the great gospel truths, which aims chiefly at the conversion of the soul to God. This young minister was, after a brief period of suffering from the kick of a horse, summoned from time to eternity. In a last conversation with a young ministerial brother, he expressed himself emphatically on the true method of preaching, as well as the only ground of a sinner's hope. As to the first—"He had hardly let go my hand from the first; now he grasped it firmly, and said, 'O Monteith, remember it—understand that I say it from this bed—our ministers have not preached the gospel in its simplicity. There has been my error. I want you to understand it, that I say it from this bed—The gospel is God's appointed means for the salvation of the soul—philosophy will not do it.'"

In regard to the sure foundation of a sinner's hope, he said:—"We all have great imperfections, great sins but the blood of Jesus Christ cleanseth from all sin; the righteousness of Christ is sufficient for us all; here I rest, here is my hope—the righteousness of Christ imputed to us. Imputed—that is a good word—I like it." We call this a *true* testimony.—First, whatever may be thought of metaphysical or philosophical preaching, or however it may bring to your preachers a reputation for talents, it will not bear the sober reflections of a dying hour, and much less the scrutiny of God's judgment. Philosophy will not save perishing souls. It may entertain, but not save. Jesus Christ, and him crucified, must constitute the sum of successful preaching. There is no substitute for it; and he that preaches any other gospel is defying God, and leading souls astray.—Remember this testimony, coming from a dying bed. Second—the simple ground a sinner's reliance is the blood that cleanses from all sin, and the imputed righteousness of Christ. No wonder that Mr. Hawes liked the word, for it is the only one which expresses the thing. The doctrine of imputed righteousness has been criminally assailed in New England theology, but, if taken away the very foundation of our hope is sapped.—He that cannot appreciate and enjoy it, is like a vessel at sea without compass or chart neither knows where he is steering, or how soon he may be dashed on the rocks, or foundered.—Hold to it—teach others to hold to it—for it is the sheet-anchor of a sinner's hope.

THE FATHER'S GIFT.—When Ebenezer Erskine's doctrine was impugned, and his discourses complained of before the ecclesiastical courts, he was enabled to vindicate himself with great dignity and courage; and expressions sometimes fell from his lips, which, for a time, overawed and confounded his enemies. On one occasion, at a meeting of the synod of Fife, according to the account of a respectable witness, when some members were denying the Father's gift of our Lord Jesus to sinners of mankind, he rose and said, "Moderator, our Lord Jesus says of himself, 'My Father giveth you the true bread from heaven.' This he uttered to a promiscuous multitude; and let me see the man who dares to affirm that the said wrong." This short speech, aided by the solemnity and energy with which it was delivered, made an uncommon impression on the Synod, and on all that were present.

THE HIDING OF THE FUTURE.—From the notion which some entertained of St. Columba being able to foretell future events, a man asked him one day, how long he had to live. "If your curiosity on that head could be satisfied," said the saint, "it could be of no use to you. But it is only God who appoints the days of man, that knows when they are to terminate.—Our business is to do our duty not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it was near, he would delay his preparation. You should therefore be satisfied with knowing that it is certain; and the safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake you unprepared."

### Divine Blessing in Temporal Things.

"Ye shall serve the Lord your God and he shall bless thy bread, and thy water."—Exod. xxii. 25.

Our chief concern should be to secure those blessings which will supply the soul and endure for ever. He only is truly blessed who is blessed with all spiritual blessings in heavenly places in Christ. Our saviour therefore says, "Seek ye first the kingdom of God and his righteousness"—yet he does not scruple to say, "And all these things shall be added unto you." Temporal benefits are not beneath the attention of our kind Father. He knoweth that we have need of these things before we ask him. He knoweth our frame; and he knoweth our fears. And not only under the Law, but under the Gospel, godliness is profitable unto all things; and has promise of the life that now is, as well as of that which is to come.

The promise before us extends to all the temporal support of his people; but there is wisdom in the language, In another place it is also said, "Thy bread shall be given thee, and thy water shall be sure." Is not the specification designed to check not only anxiety, but ambition, and avarice? Does it not say, "Seekest thou great things for thyself? Seek them not," "Let your conversation be without covetousness, and be content with such things as ye have."

Nothing can do us good without the blessing of God; but his blessing commands what it announces and what he blesses, is blessed. Hence a little that a righteous man hath is better than the riches of many wicked. It is more efficient. It goes further: as Philip Henry was wont to say to his family—"My dear children, the grace of God will make a little go a great way. It is surprising to see with a slender income many Christians keep up a decent appearance, and owe no man anything, and even give to him that needeth. The thing is, 'The secret of the Lord is upon their tabernacle.' But while he blesses the habitation of the just his curse is in the house of the wicked. And then nothing prospers. They seem a wonder to themselves and others. They get much and gain nothing. So it was with the selfish and illiberal Jews when they came back from Babylon, and built their own ceiled houses, while the house of God lay waste. Had they minded his affairs, he would have minded theirs; and have proved that we cannot serve God, 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.'

It is also more satisfying. For the state of the mind conduces to the relish of every outward comfort; and in the Christian this state of mind is grateful, and peaceful, and cheerful, arising from a hope of reconciliation with God. His frown would darken a thousand suns. But everything smiles.

"How sweet our daily comforts prove,  
When they are season'd with his love!"

And we see the dear medium through which they come as covenant blessings:

"He sunk beneath our heavy woes,  
To raise us to his throne:  
There's not a gift his hand bestows,  
But cost his heart a groan."

The wicked feast without fear.—But there is reason enough why they fear. Neglecting the service of God, they are strangers to his blessing.—Left to themselves, every advantage and indulgence operating upon their depravity, contributes to their guilt and misery. Their table becomes a snare; and that which should have proved their welfare, becomes a trap. The prosperity of fools destroys them. Now consider this, ye that forget God. And, without delay, seek to be numbered with the seed which the Lord hath blessed.

ADVANTAGES OF FEMALE CONVERSATION.—Talk to women, talk to women as much as you can. This is the best school. This is the way to gain fluency. They, too, will rally you on many points, and, as they are women, you will not be offended. Nothing is of so much importance, and of so much to a young man entering life, as to be well criticised by women. It is impossible to get rid of those thousand bad habits which we pick up in boyhood without this supervision. Unfortunately you may have no sisters. But never be offended if a woman rally you. Encourage her.—Otherwise you will never be free from your awkwardness, or any little oddities, and will certainly never learn to dress.



