

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

**The S. W. Baptist.**  
TUSKEGEE, ALA.

Thursday, Feb. 11, 1864.

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 (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.

#### Are Christians Awake?

The question is asked all over our country by our wisest and best Statesmen and Generals. Are the people of the Confederate States fully awake to the magnitude of our pending national crisis? The entire intellectual and moral energy of the country is employed to arouse our people to a true sense of our perils. Congress, the press, our State authorities, the officers and soldiers of our army, are all engaged in sounding the note of preparation for the coming campaign, with an abiding conviction that it is to be decisive of the struggle. It is believed by all intelligent men that if the full manhood of the South can be marshalled this coming spring, that such blows can be struck as will convince our enemies of the hopelessness of the war they are so wickedly waging against us. And it is not a little encouraging to believe that these appeals to our people will not be in vain—that by the time active operations shall commence, our armies will be so far recruited in all the elements of efficiency as to repel the numerous hordes of vandals who are now desolating our country and murdering our people.

But we did not set out to discuss the question as to whether the country was awake to its perils, but the far more important one as to whether Christians were awake to the crushing responsibilities of their profession, intensified as they are by our national troubles. It were perhaps a bootless task for us now to allege that extraordinary occasions demand extraordinary exertions, and that we can only prove equal to these occasions by being clad with the armor of God. The Lord is our witness that we have only banded ourselves together for mutual defence; and nothing but the apathy of Christians and the iniquity of our people ever can defeat us. We then ask the question with a more than common emphasis, *Are the Christians of our country awake to their obligations?* We apprehend this question has in it more of significance than many of our people have yet dreamed of. We propose offering some criteria by which the question may be answered, by each one with an approximation to accuracy.

First, then, we will suppose a professing Christian man daily prays for his country—for a speedy and an honorable peace—for our dear soldiers who are standing as sentinels between us and our cruel foes—for the wives and children of these soldiers, and the widows and orphans of those who have fallen in battle or by disease—and more than all, for the prosperity of God's cause. Now, there is a way of ascertaining the sincerity of these prayers. For instance, if after praying for his country and its independence, he rises from his knees and begins "to speak evil of dignitaries" from our President down—abuse Congress because its members do not possess the purity and sanctity of angels—traduce our Generals because every one of them is not a Napoleon or a Caesar—and lament that so little has been done because our independence has not yet been achieved—with all deference to the sanctity of his profession, we must say that the country will never be better by his prayers. A man worth praying for is worth sustaining. If we ask God to bless a cause at the very time that we are doing all we can to weaken and destroy it, it needs no Solomon to decide that such prayers are an abomination to God.

Suppose further, that a professing Christian man from his closet where he has been praying for the wives, widows and children of soldiers, finds one of them standing at his door asking for food or clothing at his hands, and he tells the applicant that she can have corn at five dollars a bushel, wheat at fifteen or twenty dollars, and so on at two dollars a pound, and every thing else in proportion; would not one be tempted to say that it was well for him that some thunderbolt from heaven did not strike him dead while he was insulting Omnipotence with such unrepentant lip service? Will such transparent hypocrisy bring any thing else but ruin upon his soul?

Or suppose he prays for the prosperity of God's cause, for his own church—that his past may preach in the power and demonstration of the Spirit—and then charges that past ten or twenty prices for any article he sells, without increasing his subscription a jot.

above what it was in peaceful and prosperous times. Will the Church, will the pastor likely be benefited by such prayers? Does such light as he reflects illuminate the "Broad" or the "Narrow" way?

Of all others, Christian character is the most harmonious character on earth. Doctrine and duty, profession and practice, principle and action, are expected to go hand in hand. "Faith without works is dead, being alone." Thus, our Lord tells his disciples, "ye are the salt of the earth—ye are the light of the world."—They not only preserve the world from moral putrefaction, but they embody the only light which can dispell the darkness of ignorance, crime, suffering and death which sin has spread over it. "Salt is good," but it has but one quality that gives it value—it preserves from decay. When it loses this quality, "it is thenceforth good for nothing." So Christians, when they lose that active piety, which permeates the mass of our corrupt humanity, are "good for nothing." They are "trodden under foot of men," are worse than useless. So also, "if the light in them become darkness, how great is that darkness!" Perverted Christianity is worse than downright infidelity and depravity. Nobody is deceived in the conduct of the wicked; but a man who professes godliness is expected to practice those virtues which adorn that profession; and if he does not, he commits the double sin of hypocrisy to him self, and dishonor to the cause.

Christian! "it is high time to awake out of sleep!" If your Savior and your country have any claims upon you, it is time these claims were met by that cheerful obedience, and that self-sacrificing spirit, which will throw around your honored name the halo of a triumphant vindication. Your mission in part, at least, is to preserve political, social and domestic institutions from decay and ruin. Never were these institutions in such peril as now. The wave of desolation that has already swept over entire States of the Confederacy, is now surging and foaming all around you, and threatens to sweep the entire country as with a besom of destruction. Nothing but the voice of Omnipotence can stay its ravages; and say to its rolling billows, "Thus far shalt thou come, but no farther; and here shall thy proud waves be stayed." Who is to invoke that Almighty agency? In the light of God's truth, the answer is obvious: Ten righteous men could have saved Sodom. A public humiliation saved Nineveh. And if the Christianity of the South is worthy of the name, our young Confederacy is safe. It is in behalf of His "jewels" that God will interfere. We cannot expect Him to become a party to our iniquities. We cannot expect Him to favor our pride, ambition and avarice. Our forms of humiliation and prayer—our professions of godliness without its power—are elements of mere aggravated guilt and punishment. We must "read our hearts and not our garments." The separation of sin from the soul is infinitely more important than the most solemn forms of humiliation we can invent. If Christians could be awakened to a realization of their dread responsibilities, there can be no question that these days of evil would be shortened, and that in a way we do not expect, and in a short time our hearts would be cheered with the news of peace, and our country would be delivered from the worst calamity that ever threatened a free people. God speed the day!

#### Battle's Brigade.

It will be seen from a short communication from Gen'l Battle that his Brigade has re-enlisted for the war. We are sure such a noble, patriotic spirit will excite a generous and prompt response to the wants of these veteran soldiers. Let no pains be spared to supply them with the articles they need. Such men deserve ten thousand times more at our hands than they will ever receive. God bless and prosper these gallant men!

For the South Western Baptist.

HEADQUARTERS BATTLES BRIGADE,  
A. N. V. January 27th, 1864.

REV. S. HENDERSON: My dear sir, Your known devotion to the cause of Southern independence is my apology for this communication. On yesterday, my Brigade, consisting of the 3rd, 5th, 6th 12th and 22th, Alabama Regiments volunteered for the war. Every man is determined to stand by his colors.

About one thousand of these veterans are absolutely barefooted, many of them are without blankets and nearly all of them are poorly provided with clothing. In a few days details will be sent to our State for the purpose of procuring these necessary articles. I know that I need but mention the subject to secure your co-operation: Please consider yourself commissioned to act in this behalf, and my noble boys will ever bless you.

Yours most truly,  
C. A. BATTLE,  
Brig. Genl.

For the South Western Baptist

Sunday School Society of the Ala.  
Baptist Association.

At the late session of the Alabama Association, (which your readers out of the State must not confound with the Alabama Baptist State Convention, as it is a local Association in the centre of the State, including the churches at Montgomery,) a Sunday School Society was formed, of which bro. W. W. Waller of Montgomery is President. It will "have for its object the organization of Sunday Schools and the aid and encouragement of Sunday Schools in existence. Two things about this society I like especially.

1. They appoint a standing committee of two for each of the four districts of the Association, whose duty it is to visit every church in their district at some period of the year,

encourage and aid any Sunday School that may be in existence, and make all possible efforts to organize schools where none exist, and to report all the facts at the next annual meeting.— This will do a great deal of good, if vigorously carried out.

2. They undertook to raise a contribution for the S. S. Board of Greenville, S. C. of \$500, and made it about \$675.

These facts have only recently become known to the undersigned, or the contribution would have been sooner acknowledged.

JOHN A. BROADUS, Cor. Sec.  
Greenville, S. C.

For the South Western Baptist  
An Appeal or Religious Reading  
for the 5th Ala. Regiment.

DEAR BRO. HENDERSON: Having observed the great want of Bibles and Testaments in my Regiment, I hope you will permit me through your columns, to call upon the people of Alabama to supply the deficiency.

Almost daily there are earnest and anxious inquiries for the word of God. I am approached very often by men who inquire if there is no chance to get a pocket Bible, and express themselves very anxious to procure one at any price. I was in Richmond a few days ago, (my business being to purchase Bibles and Testaments for my Regiment) I found it utterly impossible to get them. The supply is every where exhausted, and there is none being published.

Now what is the poor soldier to do who has none? must he lie upon his bed of straw, and while away his leisure hours with his heart yearning for the word of God; while perhaps there are thousands of Bibles and Testaments all over the Confederacy that are rarely read by the possessors.— Every library contains a small pocket edition which perhaps has not been opened in six months. There are in many families doubtless, Bibles and Testaments lying away dusty and mildewing upon the shelves, which would be of much value to the soldier.

Now if there are any who feel inclined to lend a helping hand to those who are destitute of the word of God, let them commence at once to collect up every small Bible and Testament, new or old, and send them in packages or boxes to my address immediately by express or mail or by hand.

I appeal to the ministers who watch over the flock of Christ at home to lend their assistance to those who look after the sheep in the army.— Can you not collect a few Bibles and Testaments from your charges and send them to the soldiers?

I ask the ladies of Alabama whose noble deeds of charity and of patriotism have already won the admiration of the world, to send us the light of the truth to direct the feet of the wandering soldier in the way of eternal life.

I would crave the help of all who have a heart to work for the salvation of those who have left home and loved ones for the salvation of their country. Let the young ladies search their bureaus and see if they can find a Testament to give the soldier who nobly bares his bosom to the storm of battle, and stands as a wall of strength between them and the foe.

If this call is responded to, it will not be long till my heart will be made glad, when I see many who are now destitute of the Bible, press the long desired treasure to their hearts and around their camp fires read of that "better country" where they "left no war to more," and then thank God, and take courage, and press forward in the path that leads to heaven, rejoicing and praising God for the gift of His word, which "is a lamp unto their feet and a light unto their path," And finally when wars shall have ceased, and the turmoil of life is over it may be that some soul saved by the influence of the Bible in camp will be a star that shall gleam forever in the crown of your rejoicing.

If you cannot spare a Bible or Testament, other religious books would be most gladly accepted, and would certainly be of inestimable value to the soldier. Let all remember that, *Bis dat, qui cito dat*. In the course of two or three months our army will again be in motion and then our opportunities for reading will not be so favorable as now.

Your Brother in the Gospel,  
W. G. CURRY,  
Ch'p. 5th Ala. R'gt. Orange C.H. Va.  
Jan. 26th, 1864.

For the South Western Baptist.

WETUMPKA, Ala., Jan. 17th 1864.  
MESSRS. EDITORS: The following letter was lately received from a bro. in the army of Tenn. and hoping its perusal might awaken others and thus

be instrumental in accomplishing good, at an informal conference held to-day by Lebanon church it was resolved to ask its publication in the S. W. Baptist as a "voice from the army."

By order of the church, W. M. Lindsey, Clk. J. D. Williams, Mod.  
HEAD QUARTERS, 46th Ala. Reg.,  
NEAR DALTON, GA., Dec. 12, 1863.

To the members of Lebanon church.  
Dear brethren and sisters. As I have not the pleasure of seeing you in person I have desired to write you a few lines by which I wish to give you an idea of the solicitude I feel for the welfare of the church, and community especially as I have a longing desire for those that are out of the ark of safety. Brethren I am away from you and where I am deprived of many privileges that you enjoy, but my mind is often with you. I will try to give you some of my sentiments should I never see you again.

I have left home, church, family and friends and the privileges of the same, and gone into the army in defence of our beloved country where I hope my Savior will be with me as one blessed with having his precious grace. May he send this grace into all your hearts and draw you to Himself. Remember that this world is of little consequence to me at this moment. All is vanity, oh! deceive not yourselves but look to the Redeemer's sufferings for you. If you ask for his grace while on this earth you shall have it. God coming on this earth to die for such worms! I survey this plan of redemption with wonder and love Him who died for me; remember my dear brethren and sisters, and friends most especially, that my earnest wish is that you pray earnestly for the Holy Spirit, and for the saving grace of Christ which alone can make me or you happy. My last prayer is that you may all know Christ and him crucified.

Friends learn to think yourselves sinners by nature and that all your charities are as dust before God, unless you have and feel a love to Christ surpassing all other love. If you have not this love pray earnestly that you may feel it, and that immediately. If I knew that you had obtained an interest in Christ by faith I could depart into another world with delight, oh! embrace Christ who alone can save. Let these words strike on your hearts with terrible force— Christ is the only refuge from the wrath to come. He is our justification before the pure throne of heaven. The God that dwells there is of purer eyes than to behold iniquity, therefore He will not behold us except through a blessed Mediator (Christ) to whom we must pray for His blessed Spirit to help us, seeing that our state is by nature sinful.

"Except ye be born again," of Christ's Holy Spirit "ye cannot enter into the kingdom of heaven." Let this advice make you fly to Christ, if so I will be made to rejoice in the service of my Maker. I commend you, both church and friends, into His hands who can bless you all and will bless all that ask him in the name of Christ. Brethren and sisters I wish you to join me in the following prayer for myself, don't forget me.

Most Holy and righteous God, my heavenly Father, thou hast created, preserved and blessed me all my days, yet I have sinned against Thee, I have abused Thy mercies, and slighted Thy love. I have been a most ungrateful and rebellious son. Enter not into judgment with thy poor undeserving servant, but be merciful to me a sinner. Pardon me O God, for the sake of thy dear Son; wash me in his blood and cleanse me from all my sins. Enable me by thy Holy Spirit to believe with all my heart on the name of Jesus. O help me to cast myself wholly on thy mercy in Him and for his righteousness sake be well pleased with me, and lift thou up the light of thy countenance upon my soul, O spare me that I may receive strength before I go hence and be no more. And if it should be in accordance with thy will for me to return in peace to my family and church and friends free from this temporal bondage may I not forget to render unto the Lord according to the benefits done unto me. Give me grace to show my love and gratitude by a hearty dedication of all my powers to the service of my blessed Saviour. Make me thine wholly, now and forever. But if it be thy will to take me hence, show me the path of life. Wash my soul, sanctify and justify me in the name of the Lord Jesus, and by thy Holy Spirit and bring me into thy presence where there is fullness of joy and give me a place at thy right hand where there are pleasures forever more. Hear my cry O my Father and save me for Jesus sake. Amen.

W. W. CROSS.

For the South Western Baptist.

MARIETTA, GA., Jan. 23rd 1864.

DEAR BRO. HENDERSON: Many will tell you that tracts do no good. I will relate an instance that came under my own observation. While visiting the hospital a few days since I approached the bedside of a soldier who was on the verge of the grave. I saw at a glance that he had but a short time more to remain in the land of the living. He was weeping! I sat down by his side and endeavored to console him, and looking up in my face he said with a smile through his tears, "I know who you are, you gave me a little book, (meaning a tract) and ever since then I have been praying."

And do you think your prayers have been heard, I asked? "Yes" was his reply. If you should die now do you think all would be well, I asked? "Yes I fear nothing, Jesus is with me," "O that I had read that little book when I was twelve years old, how much better would I have been," Thus we talked on for some time about the glorious gospel of the Son of God, many were the blessings that he pronounced upon my unworthy head for my attention to him. I prayed and committed his soul to the "great Shepherd that careth for the sheep," and left him. He has since gone to the spirit land.

You can well imagine my feelings to meet with one, who as the angels of heaven were assembling around his bed ready at a moment's warning, to bear his spirit, "to the rest that remaineth for the people of God," pointing to me saying, thou hast led me to the Lamb of God that taketh away the sin of the world. This was indeed a happy season for me.

"But a change comes over the spirit of my dreams." We are not to have unalloyed happiness on this earth; we must have sorrow with the joy, the bitter with the sweet. I took some Tracts, Hymn books, &c., and started for the front. On arriving at Dalton, learned that three soldiers were to be executed on the following Friday. Monday morning bro. T. B. Espy chaplain 31st Ala. Regt., and I started through mud and rain to visit the "convicts." We obtained a passport and were soon in the prison. As we approached the cell, the prisoners crowded around the door and gazed at us through the iron gratings, imagine their feelings as we approached, "what is their business here! have they come to bring any of us a reprieve! have they been sent to announce the decision of the court-marshal—are we condemned to be shot?"

We entered and found twenty odd prisoners in one cell. There were the young, the middleaged and those farther advanced in life, the officer and private were there. We were very anxious to ascertain who were condemned and have a private interview with them, but not being able to learn we concluded to address the whole at the same time, bro. Espy announced to them who we were and if they would seat themselves we would give them a little talk, in a moment the clinking of chains were heard, then all was still again. Bro. Espy then made a very appropriate address. We followed and closed with prayer; and after having distributed some tracts &c., we bade them good by and took our departure. I shall never forget that scene. It was horrid, it beggars all description. In a few days more we visited the dismal cell alone, and preached to them from these words "Set your house in order: for thou shalt die, and not live." We tried to impress upon them the uncertainty of life and the certainty of death. I never preached to a more attentive audience, I know that the Spirit of the Lord was there. We were perfectly melted down with the thought that we were addressing immortal souls who would in a few hours be standing at the judgment bar of God and unless they repented would experience the horrors of the second death. Never before did we feel the importance of preaching plain pointed earnest sermons. After the discourse we sang that beautiful hymn.

"There is a fountain filled with blood, &c. With the chorus, "I can believe, I do believe, &c." some of the prisoners joining in with us. It was a solemn occasion to us and we do hope that some good was done in the name of the Holy Child Jesus. One asked me to pray for him, another told me that he intended to pray himself, may they all find mercy and not be found moped in that great day, is the prayer of

Your bro. in Christ,  
Geo. W. GIVENS, Missionary to Army.

A GOLDEN THREAD of gospel grace runs through the whole web of the Old Testament.

For the South Western Baptist.

BURNT CORN. CONEUCH CO., ALA.,

Jan. 20th, 1863.

A few words to the Soldier and Others.

Dear soldier and friends, shall we enter on this new year, the year 1864, as we have entered on many of the departed years of our short life, with anxious questions about the time to come? Shall we stand as we have stood on the margin of a new period of time, with a sad gaze, and tremble at the probabilities and possibilities of events that await us, not only here, but hereafter? Can we not face the future, and look calmly and hopefully at it? Surely we can; for God in his word, says, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Then be encouraged; our cause is a just one. The Lord is upon our side; faithful and true.

The God of battles, whose ways are just, cannot be conquered. "The battle is the Lord's." Yes, faithful soldiers, be at your post; let every man resolve to do his duty to God and his country and we will conquer, fight valiantly, and the Lord your captain will work for thee, and there will soon be a great shaking among the hosts of thy enemies, a trembling will soon seize them and they will flee before thee. "One man of you shall chase a thousand, and two put ten thousand to flight." Let the voice of prayer be heard in every camp and even amid the loud roar of cannon, and it will not be long before the war will cease, and peace be proclaimed.

But dear reader, remember that you have a loving Saviour. His own words were, "Greater love hath no man than this, that a man lay down his life for his friends." While we were yet sinners, Christ died for us." O He loves you, He died for you, He looks down with pity on you, He calls you to come to Him. His love and mercy has spared you till now, though you have rejected him. His love bears with your sins, and at this moment he entreats you to accept a pardon purchased by his blood. O, do not trample under foot such wonderful love. You will never meet with such another friend. Trust Him, love Him, you will always find him full of pity and tenderness. He will comfort, guide, protect, and save you amid all the dangers and sorrows of life, deliver you from the sting of death, and then make you happy forever in heaven. O come now to this loving Saviour, and may God help you to come.

Geo. L. LEE.

From the Richmond Correspondence of the Index.

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RICHMOND, Jan. 8th, 1864.

The falling snow last night did not deter quite a large audience from assembling in Broad Street Methodist church, to hear a lecture, delivered by Hon. J. L. M. Curry, of Ala., before the Young Men's Christian Association, on "Political Quicksands." It was characterized by the elevated Christian sentiment, the mingling logic and fervor, the felicitous style which mark all his efforts. A resolution offered by Rev. C. K. Marshall, D. D., for the publication of the lecture, was unanimously adopted: and as it may find its way into the hands of the people, I shall not attempt to follow the speaker through his eloquent delineation of the perils to which free government is exposed by popular ignorance, official corruption, and the right of suffrage in the servile class. The contrasted portraiture of "Stonewall" Jackson and "Beast" Butler was executed with the skill of a master; and I bespeak a place for it in your columns, when the lecture comes from the press.

SEMEI.

THE SAILOR'S BIBLE.—The following transcript from the fly leaf of a brave officer's Bible tells a simple tale of the dangers of a seaman's life, and the source of his confidence in the hour of his greatest trial, whether battling with the elements or his country's foes. It is as follows:—"This Bible was presented to me by Mr. Raikes, at the town of Hertford, January, 1781, as a reward for my punctual attendance at the Sunday School, and good behavior when there. And after being my companion fifty three years, forty-one of which I spent in the sea service, during which time I was in forty-five engagements, received thirteen wounds, was three times shipwrecked, once burned out, twice capsize in a boat, and had fevers of different sorts fifteen times, this Bible was my consolation; and was newly bound for me by James Bishop, of Edinburgh, on the 26th of October, 1834, the day I completed the sixtieth year of my age, as witness my hand."



**The State of Alabama—Macon County.**  
**Probate Court.**—SPECIAL TERM.—19TH DAY OF JAN., 1864.  
**THIS** day came **Harvey Pickett**, the executor of **May** his late wife's last will and testament, and presented an account current and vouchers for an annual settlement of the said estate, and asked that the same might be reviewed to be filed, and set for settlement on the 2nd Monday in March next. Notice is hereby given to all persons interested in the said estate, that they may appear at the court, to be held on the said 2nd Monday in March, at the court room of said court, and show cause why said account and vouchers should not be filed and set for settlement.  
**C. A. STANTON,**  
 Jan. 23, 1864. n53 31: 85 Judge of Probate.

TEACHERS' EXCHANGE,  
Montgomery, Ala.  
May 14, 1863 n50-1j