

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

HENDERSON & CO.,
PROPRIETORS.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, Mar. 10, 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.

Daily Prayer for the Country.

There is a holy fervency and importunity which are essential to make prayer prevalent with God. It is when God's elect "cry unto Him day and night" that He has engaged to answer them. It was in the conclusion of a ten days' prayer-meeting in Jerusalem that the Spirit descended on the "day of Pentecost," and wrought such wonders upon the disciples and among the people. It is in answer to a whole night's prayer on the part of the Church that Peter was released from prison. Elijah bowed himself "seven times" in solemn prayer before the heavens gave any signs of that rain which ended the terrible famine in Judea. It is thus that God holds back the promised blessing, to call out the faith of the supplicants. Blessings easily procured are lightly esteemed. It is just when the poor penitent is about to despair of mercy, and sink down under a sense of his guilt—it is just when he acknowledges the justice of that sentence which consigns him to "the mirey clay," and placed upon a rock, and has a new song put in his mouth, even praises to God. God would know whether his mercies are appreciated before He bestows them.

In this aspect of the case, what is the obvious duty of every Christian in the Confederacy at this time? Leaving out all consideration of our political rights, many and dear as they are, let every Christian reflect that the right to worship God according to the dictates of his own conscience, is just as seriously menaced as his rights as a citizen. Our enemies are seeking to change the faith and practice of Church as well as State. Our church property is to be confiscated, our religious privileges are threatened, our pastors are to be ejected and their places supplied with New England fanatics—all to subvert the political purposes of a despotism, which, if it succeeds in its designs, will have nothing but the very abomination of desolation. As stated last week, a Northern Methodist Bishop has already taken formal possession of the church property of that denomination in New Orleans, Vicksburg, and other places. Baptist Churches are sharing the same fate; and this will be the case with all denominations. Like Antiochus Epiphanes, the Northern Despot seeks to lay his sacrilegious hand upon the temples of the living God, and prostitute them also to his vile purposes of subjugation. Nothing is too sacred for his polluting touch. With a malignity which depravity itself forbids to be greater, and which his demon-like heart forbids shall be less, he seeks to involve the kingdom of our Savior in the same ruin to which he would consign our Confederacy. For attempting to do this same thing in England some two centuries since, one king lost his head, and another one his crown.

Jeroboam, the son of Nebat, who caused "Israel to sin," established idolatry, among the ten tribes, simply as a political measure. He was afraid to allow his people to go up to Jerusalem to worship for the reason that mingling with the two tribes which adhered to the house of David, they might gradually return to their allegiance to the old dynasty. And what was the result? His people waxed worse and worse, until his kingdom was overthrown, his people scattered among the nations, where they remain unknown to this day. All this came of an attempt to subvert his ambitious purposes by an unwarrantable interference with the religious rights and privileges of his people. He has purchased an infamy upon the pages of sacred history which will live as long as time.

And this is just what our enemies are seeking to do with our religious rights and privileges. They are seeking to make them subvert their despotic purposes. Are we then asking too much of every disciple of Jesus, male and female, to devote some portion of every day to solemn prayer to Almighty God that He would avert so terrible a calamity? Congress has appointed the 6th day of April next as another day of fasting, humiliation and prayer for the country. Can we better prepare for the proper observance of that day, than by pleading with God every day with fervent persistency, that He would spare our people the dregs of that cup of wrath which our enemies have wrung out for us? O, let every heart be an altar from which daily increase shall rise to God, that He would arise and have mercy upon Zion!

Congressional Address to the People of the Confederate States.

At the close of their labors, the First Permanent Congress of the Confederate States issued an Address to their constituents, which for ability and statesmanship, will live in history as one of the most masterly documents which has yet emanated from that body. The "Address" was drafted by the Hon. J. L. M. Curry, of Alabama, than whom a more competent man could not have been selected. It enunciates, as with the clearness of a sunbeam, the great principles of constitutional liberty which vitalize this struggle on our part—reviews with singular power the savage and despotic policy of the abolition government—pays a deserved tribute to our noble and gallant army—and closes with an exhortation to the people to be of good cheer, and ply themselves with increased energy to the mighty work before us. If we had space, we should consider it as entirely within our province to publish the entire address; but this we cannot do. We have laid the document aside, and hope to be able at an early day to lay some portions of it before our readers. In the meantime, we cannot, but express the conviction that notwithstanding the numbers and ferocity of our foes, our situation has not been so encouraging since the war commenced. This campaign will unquestionably decide the contest. It has opened most auspiciously for us. The utter defeat and rout of General Seymour's army in Florida with a loss of from two to three thousand—the failure of Sherman's expedition into Mississippi, and his sudden retreat back towards Vicksburg—the defeat of the column of cavalry and mounted infantry by General Forrest in North Mississippi, and their retreat back to Memphis—their recent repulse with heavy loss in North Georgia, by which they were hurled back upon Chattanooga—the presence of Longstreet in East Tennessee by which they are subjected to perpetual annoyance, making it impossible for them much longer to subsist an army there, unless they can drive our army from its position—all this, it occurs to us, imparts to our affairs a far more hopeful aspect than has yet appeared. Now is the time for every man to do his duty. With our full available strength in the field this spring—with the armies of our enemy depleted at least one half within the next three months by the expiration of the terms of enlistment—with the indomitable energy of our people at home to feed and clothe our invincible veterans—subjugation, with the blessing of God, is simply impossible. Never were our enemies further from the task they have undertaken than now. Their unmitigated cruelty is an eternal barrier to their success. Utterly blinded to that magnanimous policy which conciliates as it advances, they have adopted the very course, which of all others, is most likely to defeat their ends. No man who has a spark of patriotism in his heart, can ever bear the idea of a union with that people. He would welcome a hundred deaths upon the battle field, in preference to such a fate. Let our people pray, and work, and fight, and the man who doubts the result is insensible to the deductions of reason, or the impulses of patriotism.

To the Patrons of the S. W. Baptist.

The Rev. A. J. BATTLE having disposed of his interest in the S. W. Baptist, it will hereafter be conducted under the firm name of Henderson & Co. Its editorial management will be conducted by S. Henderson, to whom all letters and communications connected with the office should be directed. Will not our friends interest themselves to extend its circulation? We may occasionally lose an issue on account of the difficulty of getting paper shipped to us, but this will only be temporary. Our arrangement with the paper mill is permanent. The proprietors have engaged to furnish us paper so long as they can furnish it to any office.

PROGRESS OF THE GOOD WORK.—Meetings are still kept up in our town every night. Up to last Sunday night, some thirty three had united with the Baptist Church, and about seventy had joined the Methodist Church. Seven have professed religion who have not yet united with the Church. Others are seriously considering their way, and turning their feet to His testimonies.

GREENVILLE, Feb. 29, 1864.
MESSRS. HENDERSON & BATTLE: Enclosed receive the sum of twenty dollars, for which you will please forward three copies of the South Western Baptist to T. M. Bragg, Jr., 9th Regt., Co. G., Anderson's Division, Richmond, Va., for the other five dollars send tracts, a part of them C. Manly's Tract, "Peace in Believing." The 9th Regt. Ala. Vols. are now at Orange C. H., Va., and you may have a more direct way of sending them, but all letters to my son I direct as above.

If the above amount is not sufficient, "whip Old Gray." There are many good Baptists in the old 9th Regt., and are anxious to receive your paper. Yours in gospel bonds,

T. M. B.

We publish the above to let our friends in the army know that they are not forgotten by the "loved ones at home." We shall not "whip old Gray," that is, call on the writer, at least for the present. We trust the whole team will pull together, and not allow a few "old Grays" to drag the entire burden. From the few responses which have reached us, we are authorized to conclude that many will "go and do likewise."

Our Clerk informs us that the term of subscription for several hundred soldiers will be out with this issue. Shall these subscriptions be renewed? Let us have a prompt and liberal response.

News from the Seat of War.

Since our last issue, the enemy has attempted another cavalry raid in the vicinity of Richmond, and been handsomely repulsed. Over a hundred prisoners have been taken, some three or four hundred horses, some other spoils, besides what was killed and wounded. Among the killed was acting Brigadier General Dahl, green, of the Federal army.

The situation in Mississippi and Tennessee remains unchanged. Considerable skirmishing has been going on in Virginia on the Rapidan, resulting in our favor. Mosby, the noted partisan ranger, has taken between seventy and eighty prisoners.

Not a single disaster has occurred to our arms since the first of January. The spring campaign opens most auspiciously for our cause.

Our armies every where are in excellent spirits and condition, with the exception of shoes.—We are glad to see that this necessity is being rapidly supplied.

At Mobile and Charleston, the enemy are pecking away without any material damage to us.

We received a letter last week post marked "Tuskaloosa," without any name to it, enclosing two dollars to supplement a subscription for the present year. Will the writer inform us to what name to apply the subscription?

For the South Western Baptist.
DALTON, GA., Jan. 21st 1864.

Rev. M. T. Sumner, Cor. Sec. My dear Brother:

Your favor of the 15th inst. communicating the action of the Board in supplementing my salary as chaplain in the army and expressing gratification in having me for a co-laborer in the vineyard of the master is received. I shall ever earnestly and faithfully endeavor to do my whole duty to God and my country, and must ask an interest in your addresses to the throne of mercy that my efforts may not be in vain. I do not forget that it is written, "without me ye can do nothing," also that "I can do all things through Christ who strengthen me." Christ, and He only is our dependence and efficiency. May we realize it.

I thank you for your new year's salutation. It has so far been to me a happy one; I trust it will continue, such. It will be a year of mark to our land, country and the church of God. Many of their "strong young men" will fall to rise no more till the great rising day. But God will be with us. The year is set also for the rising of many. The field and carnage and the temples of God shall witness their presence. The promises of the Gospel to believing prayer and the animating spirit of our brethren in the "tented field" give cheering promise of it. God is in every deed in our midst, my entire Brigade has led off in re-volunteering for the war, and the example is spreading like electricity through all the Tenn. troops. They will almost to a man re-enlist for the war, be that long or short, and do or die in the maintenance of their country's cause, the cause of liberty, of independence, of justice, of humanity, of civilization, of progress and of God. Their dear but desecrated homes, they will with the smiles of heaven redeem from the invading foe. Pray for us, my brother, some of us have not seen our loved ones at home for two years. The enemy are there. Our people are run over by them and treated as if unworthy to live. Our servants have been corrupted and armed against us in violation of the express order of God himself who commands them to love and obey their masters; nothing has been too sacred for them to pollute and destroy or mar. We have all heard, I sincerely hope never to forget, that God is light, the strength of our life and our salvation as a people. Henceforth we will look to Him only for help. May we not hope that in doing this we too "shall be lightened" as were others in days of yore?

The army and the country have been looking abroad, alas! too much and have failed to look up from whence cometh our help. But a volume might be written on this theme and I must forbear, though my heart is full of it. Let us, my brethren, take our country's cause to the Judge of all the earth, who will do right, and plead it before Him. He will hear and redress our grievances that are wellfounded. We may safely and confidently leave it in his hands. Let us pray that this year may be one of great spiritual and temporal deliverance. God can work by many or few. The race is not to the swift nor the battle to the strong, but to him or them that God willeth.

Please say to the brethren of the Board, I except the work in the true light they have set it before me in, and shall expect them to remember me often before the mercyseat. It is arduous and demands much self-denial, but trusting to God and their prayers I cheerfully enter on it. The experience of the past two years has not been without its benefits in teaching me once in advanced life to bear "hardness." If I "may save some" and serve my country in its present "great fight of afflictions" I shall be content and look and wait for my reward where the wicked cease from troubling and the weary are forever at rest.

Yours in Christ,

L. H. MILLIKIN, chap. 13th and 154th Regt. Tennessee volunteers.

For the South Western Baptist.

DEAR BRO: About two weeks ago I saw an article in your paper from our excellent bro. Howard in relation to chaplains. I will always remember

bro. H., in connection with my labors as Post Chaplain at Vicksburg, as he was with me there a short time and preached for me. The article referred to set forth that missionaries to the army had a decided advantage over regular army chaplains, both in respect of being more liberally supported in their work, and in their liberty to go from one Brigade to another if they find their labors are not appreciated.

But it ought to be remembered that there are two sides to almost every question. The effect of bro. H.'s reasoning would be to induce our ministers to seek appointments as missionaries in preference to appointments by the Government. There is, in the salary paid by the government, indeed, no inducement to a man of any education and reputation to ask for a chaplaincy. But I think every regiment in the service ought to have a good faithful chaplain. There is an advantage too, which Regimental chaplains have over missionaries.

The missionary may be compared to a revivalist travelling through the country, visiting churches, and holding protracted meetings. He does not, he can not stay long at one place. He preaches a week or two, and baptizes a score or more of hopeful converts, then goes to another field, leaving the young converts, it may be, to the machinations of the foe, if there is no regular pastor who can feed them and nurture them to a full growth in Christian decision. Just so with the army missionary. He preaches in a Brigade for several days or nights, and baptizes a goodly number and goes his way. And in many cases there is not a Brigade nor even a Regimental chaplain among these converts to keep up Sabbath exercises even, much less prayer meetings, and the young lambs are left to the arts and seductions of the wolves of sin and evil in camp, and it is no wonder that in many of these "revivals" in the army a large proportion of the new converts prove either that they were deceived or that they are weak for the enemy. A regimental chaplain is as much needed after such seasons as is a pastor of a church, and more so, because of the tenfold greater temptations of camp. Our ministers ought not to be discouraged by the fact that there have been Colonels of Regiments who would not approve applications for appointments of chaplains. True, if a Colonel approve such application, it is all that is needed to secure the appointment.

But if he refuse simply because he is opposed to having preaching in his regiment, the application can easily be carried over his head by the approval of all the other "field officers," with the solicitation of even a majority of the regiment. Besides, such Colonels will hardly now be found in our whole army. They have either been convinced of their error or have received their last marching orders to appear before the Great "Commander in chief" to "report" upon their course of life. I dare say since the efforts of chaplains add others to teach the way of eternal life to our army, and since it has become so obvious that Christian soldiers are the best soldiers, there is not a Colonel in our army but would say in the language of that one of whom bro. J. J. D. Renfro wrote you from Chattanooga last year, "I would rather have the assistance of an efficient chaplain than a Lieut. Col. or Major," unless he be lost to all sense of moral influence, and not one who would object to having such unless he be a perfect heathen. Too many of our preachers are toiling away, wasting their talents and time on small, selfish, stingy, worldly minded churches that think more of speculating on the necessities of the people and the Government, than they do of paying their preachers or of keeping up family prayer, while thousands of the bone and sinew of the land are perishing on battlefields or in hospitals without preparation for death. And when I say "our preachers," I mean, of all denominations. We have no time to sit down and work ourselves up into disgust and contempt toward our Congressmen for being such Hottentots and savages as to pass a law that chaplains shall receive the pitiful sum of \$80 a month, and privates' rations. What Congress has done, is done, and sinners are going to hell as fast as Yankee bullets and diseases can send them, and as the men who are responsible for the religious condition of the army, and the religious character of the nation, the clergy ought to be up and doing "with their might whatsoever their hands find to do" in the great work of Christianizing the army. I would not be understood to say there ought not to

be any missionaries sent out to labor from Brigade to Brigade and Division, to aid the chaplains in their labors, but every Regiment ought to have a chaplain, whether they ever see a missionary or not, and I do believe every regiment could have a chaplain, if ministers would abandon all their old forlorn hopes of prayerless, graceless, defunct churches, and come out into the field.

Pardon me for so long a letter, but this is a subject paramount to all others just now. Then again; look at the preachers who are travelling about as agents of State and local Bible and Colportage Societies. We have too many such societies, and some of them are almost dead letters, and yet they furnish exemption from military service for whole companies of men and their ministerial agents are throwing away their time. Just see the condition of the society in my own State, "Mississippi," organized only last fall to secure Bibles and Tracts and religious reading for the army. And it had two or three agents, preachers, appointed, and I suppose in the last week or two they have had to "change their base and use considerable 'strategy' to avoid capture by the Yankees—doing nothing, while they might have been accomplishing good as chaplains in the army. (These mushroom, evanescent Societies remind me of a certain Nashville champion of liberty, who went to Richmond in 1861, with assurances to President Davis that he was going to print Testaments for the whole Confederate Army—but never did it.)

Yours truly,
D. S. SNODGRASS,
Post Chaplain,
DEMOLIS, Ala. Feb. 24, 1864.

For the South Western Baptist.
CAMP NEAR DALTON, GA.,
Feb. 16th 1864.

MR. EDITOR: For the instruction of all it may concern I send you the following:

CONFEDERATE STATES OF AMERICA,
QUARTERMASTER'S OFFICE,
RICHMOND, Feb. 5th 1864.

SIR: In reply to yours of the 29th ult., making inquiry as to whether chaplains are entitled to stationary, I have to inform you, that they are considered as officers, consequently the regulations page 14, last item of table for issue of "stationary" shows the amount that they are entitled to receive. Respectfully Yours,

F. L. ALEXANDER,

Maj. and Asst. to Qr. Mr. General.

CHAPLAIN F. T. BENNETT,
12th TEN. REGT.

Corresponding secretary, chaplain Association. Genl. Hindman's Corps.

For the South Western Baptist.

Federal Outrages in Mississippi.

The recent movements of the enemy in Mississippi, have been accompanied by the usual infamous conduct which everywhere marks their progress.—The destruction of public property is very extensive. The Mobile Road is impassable from Landerdale to below Quitman, the bridges burned, the rails torn up and burned upon the cross-ties. The business portion of Enterprise lies in ruins, no respect being paid to private property. Meridian is in ashes. Marion was the scene of outrages hardly credible.—The house of Dr. Edwards was set on fire and his wife not permitted to save a quilt or change of clothing for herself and children. Another lady, whose name we suppress, but of the highest respectability, was actually whipped by these fiends, in order to compel her to reveal where her husband had concealed his money. A Mr. Foy, who was worth, perhaps, one hundred thousand dollars a few days ago, has now nothing left but his land.

Even the Negroes who refused to go with them, suffered. They robbed them of their money, their blankets, and their clothing. This, I know to be so. They even whipped one poor old Negro woman for trying to take care of her master's property.

O Alabamians! think what awaits you, unless the enemy is met and driven back. Gen. Sherman threatened that he would be back in June and devastate Ala. Arouse! Free men of Ala. and respond to the call of your government; or prepare for ruin and slavery.

WM. HOWARD.

For the South Western Baptist.

MONTGOMERY, ALA. March, 2nd 1864.

The members of the Board of the Colportage Society, of the Alabama Baptist Association convened in this city on the first day of March, 1864, when Rev. I. T. Tichenor was chosen President and H. W. Watson secretary and Treasurer, when on motion it was

Resolved, That the sum of six hundred dollars be forwarded by our Treasurer to the Editors of the South Western Baptist, with instructions to appropriate that sum in the distribution of the paper among the volunteer soldiers from Alabama at such points as he may select.

Resolved further, That the Pastors of the first and second Baptist Churches in the city of Montgomery, Alabama, be requested to have collections made on the first Sabbath in this month, which, when collected, shall be appropriated in the distribution of the South Western Baptist in the Hospitals in this city among the soldiers.

H. W. WATSON,
Sec. Col. Society, Ala. B. A.

The Convinced Sinner Believing in Christ.

When a convinced, guilty sinner, who feels condemned by the law of God and his own conscience, and fears the sentence of eternal condemnation from the mouth of his Judge hereafter, hears and believes the glad tidings of salvation, they cause hope in the mercy of God to spring up in his anxious, troubled breast. He says to himself, I am a miserable, guilty creature. I have rebelled against my Creator, broken his law, and thus exposed myself to its dreadful curse. How then, can I escape from this curse, which threatens to plunge me in eternal ruin? Can I call back the idle words I have uttered, the sinful desires I have indulged, the wicked actions I have committed, the time I have wasted, the precious privileges and opportunities I have misimproved? No. Can I wash away the guilt of these sins from my troubled conscience, or blot out the black catalogue of them which is written in the book of God's remembrance? No. Can I make any satisfaction or atonement for them, to appease my justly-offended God? Even should I be perfectly obedient in future, still this will not blot out my past sins. Besides, I find that I daily commit new sins; so that, instead of diminishing, I increase my guilt. What, then, can I do? Where can I turn? On what can I build my hope of mercy? Why should God pardon me, and give me heaven, when I have done, and still do nothing but provoke Him? What can I, what must I do to be saved? The Gospel indeed says, Believe on the Lord Jesus Christ, and thou shalt be saved. It tells me that though my sins be of a crimson color and scarlet dye, yet if I forsake them, and turn unto the Lord, he will abundantly pardon. Why should not I believe in Christ, as well as others? His blood cleanseth from all sin.—But perhaps I am too great a sinner to be saved. Yet the gospel assures me that Christ came to save the chief of sinners. Why, then, should I doubt? Why should I not believe? I must, I will, I can I do believe; Lord, help thou mine unbelief.

FEAR AND HOPE.—True religion consists in a proper mixture of fear of God, and of hope in his mercy; and whenever either of these is entirely wanting, there can be no true religion. God has joined these things, and we ought by no means to put them assunder. He can not take pleasure in those who fear him with a slavish fear, without hoping in his mercy because they seem to consider him as a cruel and tyrannical being, who has no mercy or goodness in his nature; and besides, they implicitly charge him with falsehood, by refusing to believe and hope in his invitations and offers of mercy. On the other hand, he can not be pleased with those who pretend to hope in his mercy without fearing him; for they insult him; by supposing that there is nothing in him which ought to be feared; and in addition to this, they make him a liar, by disbelieving his awful threatnings denounced against sinners, and call in question his authority, by refusing to obey him. Those only who both fear him and hope in his mercy, give him the honor that is due to his name.

THE FAMILY ALTAR.—The first great care of Christian father's mind is to prepare the ground of the hearts of his children for the reception of the good seed of the word. This he must do around the fireside. God's Word must there be read, and explained and enforced. And, vital truth, the incense of prayer must ascend with and for the little ones gathered around from day to day. Yes, every Christian's household must have a consecrated place for the daily worship of God. In this, the family church, parents have a hopeful audience. It will not always be so.

