

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

Whether it be right in the sight of God to hear him unto you more than unto God, judge ye.

\$5 per Annum, invariably in Advance.

VOL. 15—NO. 42.

TUSKEGEE, ALA., THURSDAY, MAR. 24, 1864.

50 NOS. IN A VOLUME.

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

HENDERSON & CO.,  
PROPRIETORS.

The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, Mar. 24, 1864.

AGENT.  
B. B. DAVIS, of the "Book Emporium," Mont-  
gomery, Ala., is our authorized Agent to receive  
subscriptions and dues for our paper.

The Orphan Asylum for the State  
of Alabama.

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

Sunday Musings.

Divine Communion.

OUR SWEETEST SOLACE IN THE DEEPEST AF-  
FICTION.

Matthew Henry, the expositor, has left it as  
his dying testimony, "That a life spent in  
the service of God, and communion with him, is  
the most comfortable and pleasant life that any  
one can live in this world." The beloved  
Apostle wrote his first general epistle, that his  
readers "might have fellowship with the Father  
and with his Son Jesus Christ." Communion  
with God is the highest honor and the most  
endearing happiness of which men or angels are  
capable. The carnal mind can conceive of no  
bliss which does not fall infinitely short  
of this felicity. "It is the grand distinction,"  
says an old author, "which marks the difference  
between true saints and all others."

Communion means the mutual participation  
of persons in such things as they mutually love,  
and is based upon some points of union between  
them. This families have communion with  
each other at the table around the domestic  
hearthstone. Neighbors have com-  
munion together when they meet to promote  
some object of common interest. The members  
of Churches commune with each other when  
they meet to engage in social worship. And  
thus also every Christian has communion with  
God every time he retires from the busy and  
perplexing cares of the world, and pours out  
his soul before Him in penitence, praise and  
prayer.

We have said that this communion is based  
upon some points of union between the parties.  
Without attempting an exhaustive analysis of  
so comprehensive a subject, we may at least  
say that it implies acquaintance, agreement,  
friendship and love. We know that the most  
pleasant communion ever enjoyed by man with  
his fellow man, at least between ingenious  
minds, arises from long acquaintance, agree-  
ment in sentiment, tried friendship, and undis-  
sembled love. Now, when all these points of  
union are firmly established between God and his  
people, can any happiness that earth can yield be  
compared to that which springs from the com-  
munion of such parties? Having in time past  
obeyed the injunction, "acquaint thyself with  
Him," they now approach Him as One whom  
they have long known. They are "no more  
strangers and foreigners, but fellow-citizens  
with the saints and of the household of God." They  
therefore can approach Him, not with  
arrogance, it is true, but with a holy boldness  
to make their requests known unto Him. They  
also approach Him in the character of a  
Friend—their best Friend, one who is perfectly  
acquainted with them in every respect. Among  
our earthly acquaintances, we may number  
some of our bitterest and most cruel foes; but  
here is One who unites all the qualities of an  
acquaintance with all the endowments of a  
friend. He has become reconciled to us through  
the merits and mediation of his only begotten  
Son, who while on earth addressed his fol-  
lowers by this very appellation, "I have called you  
friends." And then, he communes with one  
who is not only an acquaintance and friend,  
with whom he is at one, but who has "loved  
him with an everlasting love." He communes  
with Him who is the very essence of love itself.  
"God is love." Let that heart, if such a one  
can be found, which has never felt the slightest  
impression of love from any object, and which is

therefore a stranger to its joys, lightly esteem  
the privilege of access to Him who "is the  
fairest among ten thousand, and altogether  
lovely;" but let the child of God esteem it as  
the crowning honor that Almightiness could  
bestow.

In this spiritual intercourse, God speaks to  
his people in divers manners. The heavens  
declare his glory, and the firmament shows his  
handiwork; and as the eye of faith drinks in  
the charming scenes, how the soul is thrilled  
with the conception that sun, moon and stars  
declare the wisdom, power and goodness of the  
same Lord who is endeared to us as "Our Fa-  
ther." He speaks to His chosen by his pro-  
vidential dealings—sometimes in the day of pres-  
perity—at others in the night of adversity.—  
There are times when He leads them, beside  
still waters, makes them lie down in green pas-  
tures, and prepares a table for them in the  
wilderness, furnished with every entertainment  
which the soul can relish. A sin, He utters  
his voice as out of the whirlwind. He throws  
them into the furnace of affliction, and uses the  
rod of correction. But He is less loving and  
merciful because of this change in his dealings  
with us?—O no! He saw that his very gifts  
were stealing our affections from Him, and He  
therefore gave wings to our wealth, and took  
away the dross of our eyes by the stroke of  
death, and thus left himself without a rival  
in our hearts. But His most charming voice  
is recognized in his word and Spirit. These  
testify that He is "the Lord, the Lord God, mer-  
ciful and gracious, slow to anger, and abundant  
in goodness and in truth—keeping mercy in store  
for a thousand generations." O, it is by his word  
and through his Spirit that He speaks that  
peace to the believer that passeth all under-  
standing.

But this communion implies not only mutual  
intercourse and converse, but a giving and re-  
ceiving of such things as are highly prized by  
the parties. God bestows his gifts upon his  
saints, and they gratefully receive them; they  
make dutiful returns to Him, and He kindly  
accepts them. He gives himself to them; and  
they give themselves to Him; so that they are  
mutually each others portion. He gives them  
pardon, justification, sanctification, and final  
redemption; and they give Him—alas!  
what shall we say? A life of imperfect service  
—of alternate sinning and repentings—so that  
when the question is asked, "What shall they  
render unto the Lord for all his benefits?" they  
can only point in adoring wonder to Him who  
sits on the right hand of the Majesty on high,  
and exclaim with the dying Martyr, "My love  
was crucified." They can only do as David did  
when he poured out the vast treasures of his  
empire, and consecrated them to the building of  
a house for God, and say, "Of thine own have  
I given thee." And yet God accepts the offer-  
ings as though it were ours to bestow!

Christian reader! is there any thing like di-  
vine communion to solace thy heart in the  
midst of thy heaviest trials? O, are you ever  
so strong as when you are nearest to God?—  
Read the 63d Psalm, and see how David ap-  
preciated this privilege while an exile from his  
throne "in the wilderness of Judah."

Gratifying.

We are happy to announce that arrange-  
ments have been made to continue the paper to  
nearly, if not quite all the soldiers to whom we  
have been sending it, beside a considerable  
number to others.

The indisposition of the editor for most  
of the past week will account for the want of  
the usual amount of editorial matter in this  
issue.

CHANGE OF ADDRESS.—The Rev. Henry  
Tabbitt D. D., late of Marion, has removed  
to Hamburg, Perry Co., Ala., where his corre-  
spondents will address him in future.

For the South Western Baptist.

ESCAPMENT 28th REG'T. ALA. VOL'S.  
MANICAGETS BRIGADE, DALTON GA.  
March 12th, 1864.

BRO. HENDERSON: You will find  
enclosed the sum of \$20.00 which was  
banded me by members of the Reg't.  
which I serve for the purpose of send-  
ing to you, that we may have  
your very interesting and beneficial  
paper, to cheer our weary hours in  
camp. You will please send such a  
number as this sum will purchase for  
the term of six months. We got a  
good many papers from different  
sources, but yours have as yet failed  
to reach us through any channel. Yet  
there are many who remember it and  
earnestly desire to see its familiar  
face again.

It may not be out of place for me  
to state in connection with the above  
that the religious interest manifested,  
is considerable. Two conversions  
have been reported this week. We  
have religious service every night  
that the weather will permit, and the  
congregation is very large, and when  
it is too inclement for us to meet as  
a Reg't. we have what we call com-  
pany prayermeeting, which have been  
sanctified to the good of many pre-  
cious and immortal souls. We also  
have a Bible class numbering over 100  
members. In this good and gracious  
work we are very much embarrassed  
as we have but very few Testaments  
and arduous any Bibles, we will do the

best we can with the means at our  
command, hoping and praying soon  
to be better supplied. From many  
other portions of the army we hear  
the most cheering accounts of the re-  
vival of the work of the Lord in our  
midst. Pray for that the good work  
may still go on until it will be as hard  
for the youthful soldiers to live in sin  
and in the indulgence of vicious habits  
here as it would be at home where  
the prayers of parents and friends are  
constantly being offered for him, and  
the saving influence of religious as-  
sociation constantly thrown around  
him. You will please send the above  
named papers to my address.

Most respectfully your brother,

W. W. GRAHAM,

Chaplain, 28th Reg't. Ala. Vol's.

For the South Western Baptist.

New Testaments, New Testa-  
ments for Baptist Sabbath Schools

I have on hand a few hundred Testa-  
ments for Baptist S. Schools. They  
are bound in black muslin, and printed  
in good type on good paper. They  
came by flag of truce; and are the  
property of the S. S. Board of the  
S. B. Convention.

Price 10 cts a copy, cash payment.  
Can only be sold in such numbers as  
the actual necessities of each school  
may require.

A. T. SPALDING, Selma Ala.

P. S. Sabbath Schools along the  
lines of the Ala. and Tenn. Rivers  
Rail Road, and the Ala. and Miss.  
Rivers Rail Road can be easily sup-  
plied. A. T. S.

For the South Western Baptist.

From the Army.

Rev. Wm. Howard, in a note of  
the 10th inst. says, "I am and have  
been for some time holding a meeting  
with the 3rd, 7th, and 9th Reg'ts.  
stationed here (Gainesville, Ala.). The  
interest increases nightly. There  
were about 50 present at the enquiry  
meeting this morning. Pray  
for us."

Rev. W. C. Marberry says, I com-  
menced a series of protracted night  
meetings for the soldiers and conva-  
lescents of this place (Montgomery,  
Ala.) the day after I arrived here,  
and it has been going on ever since,  
and I feel thankful to the Lord that  
He has been pleased to bless my labors.  
The soldiers here seem very anxious  
to hear preaching and some often told  
me that they had not heard a sermon  
in 4 or 5 months, and it was  
through their strong solicitation that  
I consented to stop and preach for  
them awhile. The surgeons allow me  
to preach in the hospitals so those  
can hear who are not able to get out  
to church. I converse with them  
during the day and preach for them  
at night. The post surgeon, Dr.  
Gentry, has been very kind in fur-  
nishing me free of charge a room to  
myself in the Madison Hospital, and  
also my meals at the officers table."

Rev. T. J. Knapp, Wilmington, N. C.  
says, "I have baptized 3 soldiers dur-  
ing the month (Feb.) and am very  
much encouraged, and feel satisfied  
that I am in my proper sphere."

Rev. J. T. Tabler, Western Virgin-  
ia, says, "soldiers continue fond of  
preaching and very thankfully receive  
good reading matter. I think reli-  
gious interest is on the increase  
among our brave men."

The reports from the army generally  
are of an interesting character, and  
we have reason to press our work  
with increased energy. Several valu-  
able men have recently been sent to  
the army, and are doing a good work.  
Still we have plenty room for many  
more—there are yet many regiments  
unsupplied with the preached word.  
Who will go and preach the gospel  
to the brave defenders of our homes?  
M. T. S.

For the South Western Baptist.

Chaplains' Salaries.

The Government pays chaplains \$80  
per month, and allows them to draw  
one ration. It is very difficult for  
even an unmarried man to live, with  
any degree of comfort, on this, as  
every one knows who has spent any  
time in the army. The chaplain of a  
Virginia regiment, referring to this  
a few days since, remarked: "It seems  
impossible for me to live on what  
the Government allows. These shoes

I bought from one of my men, and as  
a special favor, he put them to me at  
\$50. I am in great need of clothes,  
but it will take six months of my salary  
to buy even an ordinary suit. The  
officers and many of the privates will  
have but little respect for me if I do  
my own cooking, washing, &c.; and  
thus I am compelled to hire a ser-  
vant, and this takes one-third of my  
wages. The ration is often very  
slender; we have been allowed only  
one pound of meal and a gill of mo-  
lasses a day; but this will scarcely  
keep soul and body together, so that  
now and then I buy a pound of bacon  
or a fowl; and thus, at the end of  
the month, I am in debt."

The brother who made this state-  
ment is a noble young man, and has  
for many years been in the employ of  
the Sunday School and Publication  
Board. If it is thus with him, how is  
it with those chaplains who have  
families at home looking to them for  
support in these times of high prices?  
Such have been forced for the most  
part to abandon the chaplaincy. And  
this is the great reason why scores  
of regiments are without a spiritual  
guide.

It is now proposed to supplement  
the salaries of such as are adapted to  
this service, and as may not  
otherwise be able to devote them-  
selves to it. If necessary, the Bapt-  
ists of the south ought to spend this  
year a million of dollars in this way.  
We have many excellent ministers  
who are anxious to devote themselves  
to this most inviting field, but thus far  
their way has been hedged up. They  
have families who must be fed and  
clothed, and they know full well that  
this cannot be done on the paltry pay  
of a chaplain. But now that the way  
is opening before them, they are say-  
ing to us, "here am I, send me."

It has been fashionable, even in  
high places, to speak in reproach of  
chaplains; but now it is pretty gen-  
erally conceded that, as a general  
thing, they are faithful and efficient.  
My own conviction, after the most  
ample opportunity of knowing whereof  
I affirm, is, that no class of men in  
or out of the army is more entitled  
to the lasting gratitude of the Chris-  
tian community than this. It is true,  
that there have been some eccentric,  
imprudent and unworthy men in this  
high calling who have brought great re-  
proach upon it, but most of these have  
run their race and are now at home  
while their places have been filled by  
others who are better adapted to the  
work.

The effects of supplementing the sala-  
ries of chaplains, in certain cases,  
will be gradually developed in the  
largely increased adaptedness and  
efficiency of the religious instruc-  
tion given in the army. The good  
men that are there will thus be en-  
abled to remain and we can select from  
those at home such as will likely be  
useful. This will be greatly better  
than if the government paid the full  
amount, for then it would have sole  
control over the matter, and, of  
course, would be as likely as not to  
appoint incompetent ministers. As  
it is now, each denomination of Chris-  
tian can so arrange as to secure to  
the chaplaincy such ministers as are  
best adapted to do good in that field  
of labor while the amount paid by the  
Government aids considerably in de-  
fraying the expenses of such.

I have written thus much, hoping  
that some brother, who has given  
himself to the work of the ministry,  
having his attention turned to this  
matter, may thus be aided in making  
up his mind to accept a place among  
the chaplains; or if this may not be,  
that, at least, some reader may be  
persuaded to "give as the Lord has  
prospered him" towards the support  
of those who have already entered  
upon this arduous but most interesting  
and pleasant service. A. E. D.

For the South Western Baptist.

Chaplains' Salaries.

THE CROSS.—The cross is but a  
sign of Christ crucified; Christ cruci-  
fied the substance of this cross. The  
sign without, the sign is all things.—  
I hate not the sign, though I adore  
but the substance. I will not blas-  
pheme the cross of Christ. I will  
not worship but Christ crucified. I  
will take up my cross, I will love my  
cross, I will bear my cross, I will em-  
brace my cross, yet not adore my  
cross. All knees shall bend in rever-  
ence to his name, mine never bow in  
idolatry to his image.

For the South Western Baptist.

DALTON, March, 7th, 1864.

The following items of the minutes  
of the chaplains Association of Hoods  
Corps, may not be uninteresting to  
the public.

W. T. Bennett, Cor. Sec'y. in-  
structed to correspond with the Quar-  
termaster General, in reference to  
chaplains stationary, reported a letter  
in answer as follows:

RICHMOND, Feb. 5th, 1864.

SIR: In reply to yours of 27th ult.  
making inquiry as to whether chap-  
lain's are entitled to stationary, I  
have to inform you that they are con-  
sidered as officers, consequently the  
regulations page 14, last item of table  
for issue of stationary shows the  
amount that they are entitled to re-  
ceive. Respectfully Yours,

W. T. ALEXANDER,  
Maj. and Asst. to Qr. Mr. Gen'l.

chap. W. T. BENNETT,  
12th Tenn. Regt. Cor Sec. chap.  
Association, Gen'l. Hood's Corps.

The following petition presented by  
W. T. Hall was approved and the  
Secretary requested to present it to  
Lieut. Gen'l. Hood.

DALTON, March, 7th, 1864.

LEUT. GEN'L. HOOD: The Associa-  
tion of chaplains and missionaries of  
your Corps, beg leave to request,  
in the most respectful manner, a modi-  
fication of the order requiring Briga-  
de Review in connection with inspec-  
tion on Sabbath morning.

We trust that this request will not be  
regarded as presumptuous sense, the  
moral and spiritual welfare of the  
army is our chief care. As we regard  
the authority of God who commands  
this day to be kept holy; as we desire  
the success of the gospel in the army,  
which is everywhere intimately con-  
nected with this day of sacred rest;  
and as we respect the consciences of  
soldiers, who have been trained to  
remember and sanctify this day, we  
are constrained to regard every form  
of encroachment upon it with a jealous  
eye.

General Order No. 5, published for  
the government of the troops of this  
army in camp requires that "whenever  
practicable religious services are to  
be held in camp on Sundays."

This order contemplates a state of  
things which we greatly prize, the  
consecration of this day to religious  
worship by the troops. Where simple  
inspection is held in camp, the troops  
can assemble at the usual hours for  
worship. But where Brigades are  
moved from their quarters to attend  
Inspection and Review they do not  
return until near noon and then in a  
state of fatigue that unfits them for  
attending public worship.

In addition to this we call your  
attention to the order from Gen'l.  
Johnston changing the hour for inspec-  
tion of the army from 10, to 8 a. m.

Mr. Editor: Your papers are re-  
ceived quite regularly by chaplain  
C. M. Hutton and he allows me half  
for my two Regt. 38th, and 8th,  
Ala., but they are not quite enough for  
the whole Brigade, as there are a  
number of Baptist here in the four  
Regts. Twelve of my Brigade were  
baptized yesterday by the Rev. Mr.  
Robert of Lagrange Ga., Baptist mis-  
sionary. Quite an extensive revival  
in the Brigade.

Yours &c.,  
A. D. McVoy.

Chap. 38th Regt. Ala. Vol's.

With these remarks we submit our  
petition with the earnest hope that  
you will give it your early attention.

The following officers were elected  
to fill vacancies occasioned by chang-  
es recently made in the army.

Vice Pres. W. T. Hall; Sec. C. M.  
Hutton, Asst. Sec. G. L. Petre, Cor.  
Sec. A. D. McVoy, Adjourned with  
prayer.

A. D. McVoy, Sec. pro. tem.

MR. EDITOR: The petition to Lieut.  
Gen'l. Hood as above written, was  
returned to me with the following en-  
dorsement. "You can do as you please  
about publishing it."

Head Quar. Hood's Corps.

MARCH, 10, 1864.

Respectfully returned. Disappo-  
ved. Gen'l Johnston's order changing

the hour of inspection from 10 to 8  
a. m. would seem to meet the case.  
Ample time will be allow thereafter  
for Divine service. By command,  
Lieut. Gen'l Hood.

ARCHIE ANDERSON,  
A. A. General.

Shells Versus the Bible.

General Gilmore, with one of his  
shells, has destroyed one enemy, in  
addition to our last report of casual-  
ties. One of his shells on Monday,  
entered one of our smaller churches  
not one of our older and more promi-  
nent churches, which have notoriously  
been used by their spires for targets,  
and nearly destroyed and obliterated  
a copy of a book once held in some  
esteem by the "settlers" in New En-  
gland and New York. He has dimin-  
ished our stock of Bibles by virtually  
destroying one copy. Can Dr. Hoge  
undertake to supply the loss from the  
generosity of some of our English  
friends?

Let the scattered and torn fragments  
and pieces of this scattered Bible be  
sent to the British and Foreign Bible  
Society, the American Bible Society,  
and other institutions of the sort as  
memorials of Yankee warfare.

We have a small portion of the  
shattered Bible, beginning with the  
part of the 13th Matthew, and con-  
cluding with a part of 15th Mark.—  
The shell has passed through the lower  
half of the paging, and the first page  
we have has been torn just below the  
18th verse of the 13th Matthew, leav-  
ing this verse—

"He said unto them, an enemy hath done this.  
The servants said unto him, wilt Thou that we  
go and gather them up?"

The ancestors of Yankees since the  
days of Cain have endeavored to wipe  
out from the Bible certain stinging  
laws against murder and theft, and  
bearing false witness, and covetous-  
ness. We believe the Bible will  
prevail even against, "the gates of  
hell," and God helping us, we intend  
to keep up our Bible banner, which  
we have set up in his name.

[Charleston Courier.

An old Doctrine.

Bishop Horsly remarks that "justi-  
fication by faith alone is the doctrine  
of the Reformers—it is older, it is  
the doctrine of our Fathers; it is  
older than the Fathers, it is the doc-  
trine of the Apostles; it is older still,  
it is the doctrine of the Prophets and  
Patriarchs. In short it is the marrow  
of revealed truth. Having this as-  
sured persuasion, I rest all my hope  
of eternal salvation on Him whom  
the text designates "the Lord our  
righteousness."

Notwithstanding the age of this  
doctrine and the high authority by  
which it is enjoined and commended  
to the hearts of dying sinners, it has  
been rejected. Pagans, Mohammed-  
ans and thousands of mere nominal  
Christians are seeking salvation by  
works. The moralist, the formalist,  
the rationalist, the pharisaical good  
man in the Church and out of it, are  
all hoping to inherit the kingdom on  
account of their own works of righteou-  
ness. In their own estimation, they  
are so good or so much better than  
some of their neighbors that they  
cannot conceive it to be just for God  
to cast them off forever with the hy-  
pocrites and unbelievers; for they  
have no conception of their aggrava-  
ted offence in rejecting the righteous-  
ness of Christ. With hearts "deceit-  
ful above all things," they know not  
that a deceived heart is destroying them.

Justification by faith alone is the  
doctrine of the Reformers—it is older,  
it is the doctrine of the Fathers; it  
is older than the Fathers, it is the  
doctrine of the Apostles; it is older  
still, it is the doctrine of the Prophets  
and Patriarchs. It is the marrow  
of revealed truth. Having this as-  
sured persuasion, I rest all my hope  
of eternal salvation on Him whom  
the text designates "the Lord our  
righteousness." Bishop Horsely.

Men who content themselves with  
negative righteousness, shall find at  
last hearken's gates bolted upon them  
with a double bolt. All that nega-  
tive righteousness and holiness can do,  
is to help a man to one of the best  
chambers and easiest bed in hell.



