

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

"Whether it be right in the sight of God to hasten unto you more than unto God, Judge ye."

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50 NOS. IN A VOLUME.

The South Western Baptist,  
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PUBLISHED WEEKLY.

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The S. W. Baptist.  
TUSKEGEE, ALA.  
Thursday, May 19, 1864.

## 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.

## Army of Tennessee.

We have already addressed a communication to our readers from Dalton, and only propose furnishing a short sketch of the great religious awakening now progressing there subsequent to the date of that communication, and up to the time of our leaving. The baptismal scene on Sunday the 1st day of May, to which we referred, seemed to add fresh interest to the meetings. The work increased with still greater rapidity than ever before. The number of the anxious as well as the number of conversions were perceptibly greater than had been observed at any period. It was not an unusual sight to see as many as two hundred enquirers prostrate upon the ground in a single Brigade. Of this number, from eight to fifteen conversions would occur at a single service, besides the many who found peace in their tents and in the grove whither they would often go night and day to pour out their penitential prayers before God. This was the case with every Brigade in Ogleburn's Division, and from information derived from Missions and Chaplains, similar scenes were transpiring in many other portions of the Army. On the Sabbath referred to, bro. Reeves of Bufala, baptized sixteen, bro. Robert perhaps as many, and other brethren quite a number at other places. The sacred music that reverberated through those woods from every Brigade in the Division still lingers upon our ears, as the sweetest harmony we ever expect to hear this side the harps of the New Jerusalem. It reminded one of Milton's sublime description of heaven's orchestra: "A seven fold chorus of hallelujah's and harping symphonies." From grey twilight until near midnight, the whole encampment was vocal with the praise of God. Old songs with which we had been familiar all our lives, broke upon our ears with all the freshness and melodiousness of novelty. It seemed to us that we never had heard

"Amazing grace, how sweet the sound," so sweetly chanted, as when it rolled from the lips of those gallant veterans, led by their Christian General, whose voice rang out above the multitude like the notes of a clarion.

At the close of each service, an opportunity was afforded to the converts to unite with any church they chose, when from twelve to fifteen offered themselves every night. Those who signified a wish to unite with the Baptist denomination were examined at the water in the presence of as many of our brethren as could assemble around them. These candidates were ranged in a circle, so as to enable all to hear their relations of God's dealings with their souls. O, it was a lovely sight to behold those bronzed and stalwart men, who had so often stood unblinded in battles magnificently slain, weeping tears of gratitude as they related what great things God had done for them! One would tell us, that in the last battle he had promised God, that if he was spared through that bloody strife, he would lead a different life, and be was there to redeem the solemn pledge. Another would say, that a mother's parting words and earnest prayers had led his wandering feet to the cross of Christ. God, that twelve months ago at Tullahoma, God spoke peace to his soul, and he now desired to testify his love to Jesus by walking in his commandments. Many backsliders were also restored to the fold of Christ, and every Christian was made to rejoice in hope of the glory of God.

On Wednesday, another baptismal scene occurred of surpassing interest. Fifty-one were baptized by General Lowery, Dr. Teasdale, bro. McQuirk, and bro. Nall, and about forty others were ready to be baptized, but their commands had been ordered to the front to meet a supposed attack of the enemy. There were also seventeen baptized by bro. Mooney, of the M. E. Church, and twelve sprinkled. Had all the candidates been present who desired to put on Christ in baptism, there would have been not less, we suppose, than one hundred to receive the holy rite.

Friday night, we held our last service at the stand; and truly it was a pentecostal scene. It was a very "Boothin," for hundreds of weeping penitents were there, from whose

bursting hearts there went up the solemn prayer, "God be merciful to me a sinner!" Many of these were made to rejoice in the peace speaking blood of the Son of God. Had our services been uninterrupted, it was thought that by Sabbath that the largest number of converts would have been baptized ever witnessed on a single occasion in our country. But about 1 o'clock on Saturday the order came to break up camps, and take position in our entrenchments. And thus from this Bethel spot where "the Lord had commanded the blessing, even life for ever more," our dear soldiers went to join the dreadful strife of battle. Such are the transitions of this vale of tears. But who can doubt the result of the contest when such men as these meet the ruthless invaders of their homes and firesides, and strike for religion and liberty? We confess to a degree of confidence in this army, which the most glorious results when announced can scarcely increase. From the highest officer down to the most obscure private, there is a universal presentiment of victory, "In God we trust," is the motto, which, if not emblazoned upon their banners, is nevertheless written in our indelible characters upon "fleshy tables of the heart." This with a confidence in their commanding General, which perhaps no other living man could inspire, will make the day of that conflict, we verily believe, the brightest that we have yet given to the pages of history.

## War News.

The enemy have made several efforts to break our lines at Dalton, and have been repulsed with considerable slaughter. On Saturday last, (so the telegraph informs us,) an effort was made to flank Gen. Johnston on our left wing, but was foiled by Generals Loring and Cheatham, and the Federals were driven back with heavy loss. Our own loss was considerable. A general engagement has doubtless occurred before this time.

The news from the trans-Mississippi is quite encouraging. Banks and Steele have both been defeated with heavy loss of men, all their baggage and artillery, and at last accounts, the remnants of their demoralized armies were in danger of being captured by our forces.

Several gunboats have recently been sunk on the James river and in Albermarle Sound, N.C. Since writing the above we learn that the forces evacuated Dalton on the 13th, and the enemy occupied the place next morning. The battle will occur at Resaca, and perhaps is now progressing.

A discount of 33 1/2 per cent. on the Five will be strictly adhered to in this office from this date. We are compelled to do this in self defense.

## Sunday School Question Books.

We invite attention to an advertisement in our paper this week from J. J. Toon, the enterprising proprietor of the Franklin Printing House, Atlanta, Geo. The books are just what our Sunday Schools need.

We would call the attention of our churches to the fact that the general meeting of the 1st district of the Tuskegee Baptist Association meets at the Baptist Church in Lanclapoka on Friday before the 5th Sabbath in this month.

We received a few days since a letter per Express, from "Lagrange, Geo." containing ten dollars without a single line indicating who sent it, or for what purpose it was designed. What shall we do with it?

For the South Western Baptist.

## Glad Tidings from the Army.

The news from the army is truly cheering, the prayers of God's people are heard and answered, the Spirit of God is upon the defenders of our land. To Him be all the praise.—Rev. R. Figh, missionary of the Board at Montevallo, Ala., where several thousand troops are now located, reports a deep work of grace in progress, up to May 2nd; 45 soldiers had been baptized, and the interest not abating. Rev. J. G. Park has gone to the assistance of the brethren here, and may these dear brethren gather in this harvest of souls.

Rev. T. C. Teasdale writing from the army of Tennessee says: "I have never before seen so general an interest in the army on the subject of religion. Whenever I go amongst the different Brigades, I find a profound concern pervading the minds of the soldiers, both officers and men in relation to the soul's immortal welfare. It is no uncommon occurrence to find a hundred or more pressing forward for special prayer, at the close of the sermon, in many of the Brigades; and numerous conversions are transpiring every day. Of this whole work, whether we consider it in relation to the marked character of the conversions, or their immense number, we are constrained to say, 'It is the Lord's doings, and it is marvelous in our eyes.' I have baptized during the month 28 (April).

Rev. S. C. Hearn, chaplain of the 5th Tenn. Regt., writing from the army of Tenn. says: "We have a

glorious revival in progress in my Brigade, I preached last night (Ap. 29) to a large congregation. The altar was crowded with the anxious, and seven professed to find peace in believing in Christ. Several have applied for baptism, which will be attended to to-morrow (Sabbath)."

Rev. W. H. Robert, of the army of Tenn. has baptized recently, some 100 soldiers, the work goes on, and so from other portions of the army we hear of the deep work that is moving upon the hearts of our noble boys. Brethren pray for the laborers now gathering in the harvest of immortal souls. M. T. S.

For the South Western Baptist.  
To the Pastors and Churches of the Alabama Association.

DEAR BRETHREN: We (as pastors) all laboring under the inconvenience of not being able to attend the Baptist State Convention and our own Association without seriously neglecting our churches, as both bodies meet on the second Sunday, one in Oct. and the other in Nov., to those churches who have their meetings on the second Sunday, the present arrangement amounts to a prohibition from attending both bodies unless by sacrificing the meeting in Oct. and then the meeting in Nov., making a clear skip from September to December, a thing that a conscientious pastor can scarcely be willing to do. Now brethren can we not prevail upon the churches to consent to a change to some other Sabbath in October, in order that we (the pastors) may be allowed to enjoy the privilege of attending the Convention as well as the meeting of our own body. In order to save them and do this one year sooner, we might begin action in the churches and all come prepared to make the change. If we begin the action in the Association I am confident before hand that the body will (as bound in courtesy to do) refer it to the churches. In order therefore as above remarked to serve them, suppose we offer to the several churches the following resolution:

Resolved, In view of the desire of the pastors connected with the association to attend the meetings of the Baptist State Convention, that if the Association shall judge it expedient to change its meeting to some other Sabbath in October that this church will cordially consent to such a change. ONE OF THE PASTORS.

For the South Western Baptist.

CAMP 5th, ALA. REGT., BATTLE'S BRIGADE, NEAR ORANG C. H. VA.  
April, 30th, 1864.

MR. EDITOR: At a recent meeting of the Christian Association of the 5th Ala. Regt., the following preamble and resolution of thanks to certain citizens of Monroe county Ala., were unanimously adopted, and ordered to be sent to your journal for publication:

WHEREAS, The 5th Ala. Regt. has been the recipient of a handsome contribution, amounting to the sum of seventy-five dollars, donated by the citizens residing in the vicinity of Philadelphia church, Monroe Co. Ala., for the purpose of aiding in supplying the regiment with religious literature,

Therefore be it Resolved, That our thanks are due, and are hereby tendered to the citizens of the above mentioned community for this generous manifestation of sympathy and regard; and more especially to the laidies of this community, who were so zealous and indefatigable in this enterprise, and who have added but renewed evidence of woman's devotion to her heaven-inspired mission of love and religion, would we return our warmest and most sincere thanks, and our high and grateful appreciation of the obligations conferred,

CHAP. W. G. CURRY President,  
Sergt. S. H. DAILEY, Vice. P.  
Sergt. Maj. G. W. CHADWICK, Sec'y.

## The Strength of the Church.

"Awake, put on thy strength, Oh Zion." The church then has the strength. Wherein does it consist? Not in age. It may have lived through the lapse of centuries. It may have outstood revolutions which buried empires. It may have wit-

nessed the setting up and throwing down of many successive thrones.—It may have connection sure and unbroken with the first Church which the Redeemer planted on the Plains of Judea and yet not be strong.

Not in wealth. I care not how boundless that wealth—how exhaustless its treasures. It may gather into itself all the discovered and the undiscovered wealth of all worlds, and yet be weak.

Not in numbers. We like to have a large church. We believe that it will eventually become co-extensive with the world. This consummation of the church's hopes and prayers might, however, be realized, and yet the church not be strong.

Not in the earthly dignity and rank of its members. The names of kings, and courts, and cabinets might have a place on its roll. Men of honor and influence—all the dignitaries of the earth might be, nominally, sons of the church, and yet it have no strength.

Not in temporal prosperity. There may be no open foes, internal or external—no fires of persecution, or floods of opposition—no discordant views and aims, and no straitened circumstance whatever, all this and yet no strength.

But a church's strength does consist, in the living, growing, shining, active piety of those who compose it. Here is the hiding of its strength—the secret of its might. It may have lived but a single year. It may be absolutely in poverty, in respect of this world's goods. It may number scarcely a score of souls, and these the obscurest in the community. It may scarcely have once been gladdened by the sunshine of earthly prosperity and yet be strong. If theirs be the penitence and the life of faith continually, if they have a zeal and devotedness corresponding with their obligations and professions; that church cannot help being strong—strong in God and in the power of His might, valiant for the truth, and wise to win souls unto Christ.—Religious Herald.

## Christian Forgiveness.

There is in Christian forgiveness the essence of all other virtues. He is not simply forbearing to the penitent but superior to provocation.—Not when the triumph is he placeable, but kind and merciful when enduring agonizing defeat. He has not merely a word of peace for the suppliant; he has an aspiration of hope for the injurer.

It is only the meanest of the mean who would refuse an enemy when in deplorable need of help. "The man who, with power to aid his foe, will leave him to bleed on the field—or who will deny him bread in his hunger, or drink in his thirst—who would insult his gray hairs, or rejoice over the last grave of his posterity—such a man would be execrated and despised by universal sympathy, and ought to be. And should he do exactly the opposite of all this it would be no more than would be generally expected. Though a man should raise his enemy from the place of his fall and heal up his wounds—though he should feed and refresh him in his want—though he should refuse to heap odium on his age—though he should pity him in his solitude and bereavements, he would not outstretch the limits of common charity."

But it is the privilege of the forgiving man to feel benevolently towards a prosperous enemy; he laments his malice even while suffering from it; he laments that in causing him to unjustly suffer, his enemy should do himself such a deadly and grievous wrong. It was in the temper of such spirit that Jesus wept over Jerusalem. It was in this temper that Stephen's departing soul cried out, "Lay not this sin to their charge." It is when men are defeated that they can best the moral grandeur of their character. There are wrongs more cruel than death, but there is power in Christ's religion superior to such wrongs.—This power belongs to the forgiving man. By it he rises to a heavenly sublimity of moral strength in the face of accumulated provocation.

Behold David in the desert leaning over the sleeping body of Saul, whose

base ingratitude had forgotten the generous assistance nobly given, and who with malice unconcealed, was following him with untiring hate. He has it in his power to slay the man who thirsts for his blood. One stroke of his poniard had avenged his wrongs, and raised his condition to a throne. Policy might have suggested that it was a dictate of wisdom that it was the fulfillment of destiny, but the heart of David was loyal to conscience and fight.

What magnanimity of soul, we here discover, in fugitive's attitude of forbearance over the powerless body of his inveterate foe. How benign then is a forgiving spirit.

"It droppeth as the gentle rain from heaven Upon the place beneath; it is twice blessed, It blisseth him that gives, and him that takes."

## The Reward of Life Equal.

Is there anything unjust in the unequal distribution of the riches and honors of the world? On this question the Rev. F. W. Robertson remarks:

"It is a common thing to hear sentimental wonderings about the unfairness of the distribution of things here. The unprincipled get on in life; the saints are kept back. The riches and rewards of life fall to the undeserving." The rich man has his good things, and Lazarus his evil things.

But if you look into it, the balance is perfectly adjusted even here.—God has made His world much better than you and I could make it.—Every thing reaps its own harvest; every act has its own reward. And before you covet the enjoyment which another possesses, you must first calculate the cost at which it was procured.

For instance—the religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbors in the same street, while he himself waits for hours idle. My brother! do you think that God is going to reward your honor, integrity, high-mindedness, with this world's coin? Do you fancy that He will repay spiritual excellence with plenty of custom? Now, consider the price that man has paid for his success. Perhaps mental degradation and inward dishonor. His advertisements are all deceptive; his treatment to his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions—custom will come to you. But, if the price is too dear, let him have his harvest, and do you take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price—you do not choose to pay it.

Again: it is not an uncommon thing to see a man rise from insignificance to sudden wealth by speculation. Within the last ten or twenty years, England has gazed on many a phenomenon. In this case as in spiritual things the law seems to hold: "He that hath, to him shall be given." Tens of thousands soon increase and multiply to hundreds of thousands.—His doors are besieged by the rich and great. Royalty banquets at his table and nobles court his alliance.—Whereupon some simple Christian is inclined to complain; "How strange that so much prosperity should be the lot of mere cleverness?" Well, are these really God's chief blessings?—Is it for such as these you serve Him? And would these indeed satisfy your soul? Would you have God reward His saintliest with these gauds and gewgaws—all this trash, rank, and wealth, and equipages, and plate, and courtship from the needy great? Call you that the heaven of the holy?—Compute, now, what was paid for that! The price that merchant prince paid, perhaps with the blood of his own soul, was shame and guilt. The price he is paying now is perpetual dread of detection; or, worse still, the hardness that can laugh at detection; or, one leap lower yet, the low and grovelling soul that can be satisfied with these things as a Paradise, and ask no higher. He has reaped

enjoyment—yes, and he has sown, too, the seed of infamy. It is all fair.—Count the cost. "He that saveth his life shall lose it." Save your life if you like, but do not complain if you lose your nobler life—yourself. Win the whole world; but remember you do it by losing you own soul. Every sin must be paid for; every sensual indulgence is a harvest, the price of which is so much ruin for the soul.

## The Great Thought of the Bible.

The truth to which we refer is not only a thought, but a fact. It is the fact that the Bible has one great subject running through all its histories and prophecies. Salvation by blood is the focal point in which all its various lines of light converge, and this is one of the strongest evidences that it came from God. When we consider that its riters lived hundreds and thousands of years apart, that they were found in all walks of life, and that they wrote in different languages, we can find no way to account for the unity which pervades it, but by admitting that these various writers were all moved and guided by the same high intelligence. No matter who held the pen, whether Moses in Midian, or David in the mountains of Israel, or Ezekiel lying on the river's bank, or Daniel in the palaces of Babylon, or Paul in a prison at Rome, or John in the solitude of the bleak rocks of Patmos, the records are all essentially the same, and blend together as one great whole.—Just as the various notes and chords of the musician's oratorio express the one great thought of the composer, so the grand hymn of revelation presents but one central idea; whatever chords in the harp of inspiration are touched by the chosen hands, they all ultimately settle upon the tone of the key-note, "Salvation through the blood of the Lamb."

## An Address to Youth.

Youth is the proper season to cultivate the benevolent and humane affections. As a great part of your happiness depends on the connections which you form with others, it is of the highest importance that you early acquire the temper and manners which will make your connection agreeable. Let a sense of justice be the foundation of all your acts. Engrave on your mind that sacred rule of doing in all things to others as you wish others to do to you. For this end impress yourselves with a deep sense of the original and natural equality of men. Whatever advantages of birth or of fortune you may possess, never display them with an ostentatious superiority.

Remember how unknown to you are the vicissitudes of the world, and how often they on whom the ignorant and contemptuous young men once looked with scorn, have since risen to their superiors. Compassion is an emotion of which you should never be ashamed. Graceful in youth is the sympathetic tear, and the heart that is melted at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distresses of human life—of the inmates of the cottage—the dying parent and the weeping orphan. Never sport with those in distress, nor treat even the meanest insect with wanton cruelty; for young persons who are cruel to animals always become bad men.

PREPARATION FOR DEATH.—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last and live accordingly. Surely that night cometh of which you will never see the morning, or that morning which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground it is ready for the sickle, when the fruit is ripe it falls off the tree easily. So when the Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.



The South Western Baptist.  
E. B. TEAGUE, Corresponding Editor.

THE CHILD'S QUESTION BOOK ON THE FOUR GOSPELS. Designed for primary classes in Sunday Schools. By B. Manly Jr. Part I pp. 27. Price 25cts. Sunday School Board of So. Baptist Convention, Greenville S. C. It will be found by comparison that the cost of the publications of this Board is about one fourth of those of private publishing houses. We do not mention this fact to disparage the latter. We wish them the most unbounded success. They must make a profit to sustain their business and make a living, while societies, like the Board of the S. C., sell at cost of publication and distribution, relying on donations to supply the means of publishing. Whoever therefore contributes to this Board, does so much to cheapen Sunday School books. This ought to be a powerful motive to sustain the Board. Besides, the Board is ready to the extent of its means, to give books to Sunday Schools not able to pay for them.

A judicious and most candid friend to whose examination we submitted the above work on receiving a specimen copy says, "it is the best question book I ever saw." The name upon the little page is a guarantee of whatever scholarship and conscientious accuracy can do.

We wish to say to the children, (the big folks need not read this paragraph.)

That there are two B. Manlys, one an elderly man, who talks mighty sweet things, but who don't write books. We wish he would. The other is a rather young man. We have known him ever since he used to roll hoops, along with Rev. J. W. Pratt, on the college campus at Lakeland. He some times peeped into our room, and was so cunningly well informed, that we had to take care how we talked or he detected in mistakes. He has since studied in the University of Alabama, and in the Theological Seminary at Princeton, N. J., and become a learned man. He is handsome, and if you were to look on that benevolent face and into those sparkling gray eyes, you would love him, as every body else does, that loves a good man. Now he is modest and dignified, and may "send us a brief," as he did, once fall upon it, but never mind, so you get his picture.

The Crops.

We think it quite likely that the late cold spring we have had, may turn out a blessing. True, gardens may yield less, but the crops of Tennessee transferred to Georgia, Alabama and Mississippi, will probably cause the wheat crop to mature down to the very precincts of the coast. Thompson, in some beautiful lines in his seasons, suggests that late frosts are sometimes mercifully intended to the destroy noxious insects. A late spring, some years ago, was followed by an unusually bountiful crop of almost every thing. We are glad to notice, in our trips to the country, that the wheat hereabouts, bating a thin stand in some cases, looks decidedly thrifty. We think there is little reason to apprehend greater scarcity of provisions than we are now suffering.

"For in death there is no remembrance of thee: in the grave who shall give thanks? Ps. 115: 17, 18; 139: 8; 146: 4; 147: 8; 148: 10; 150: 5; 151: 1; 152: 1; 153: 1; 154: 1; 155: 1; 156: 1; 157: 1; 158: 1; 159: 1; 160: 1; 161: 1; 162: 1; 163: 1; 164: 1; 165: 1; 166: 1; 167: 1; 168: 1; 169: 1; 170: 1; 171: 1; 172: 1; 173: 1; 174: 1; 175: 1; 176: 1; 177: 1; 178: 1; 179: 1; 180: 1; 181: 1; 182: 1; 183: 1; 184: 1; 185: 1; 186: 1; 187: 1; 188: 1; 189: 1; 190: 1; 191: 1; 192: 1; 193: 1; 194: 1; 195: 1; 196: 1; 197: 1; 198: 1; 199: 1; 200: 1; 201: 1; 202: 1; 203: 1; 204: 1; 205: 1; 206: 1; 207: 1; 208: 1; 209: 1; 210: 1; 211: 1; 212: 1; 213: 1; 214: 1; 215: 1; 216: 1; 217: 1; 218: 1; 219: 1; 220: 1; 221: 1; 222: 1; 223: 1; 224: 1; 225: 1; 226: 1; 227: 1; 228: 1; 229: 1; 230: 1; 231: 1; 232: 1; 233: 1; 234: 1; 235: 1; 236: 1; 237: 1; 238: 1; 239: 1; 240: 1; 241: 1; 242: 1; 243: 1; 244: 1; 245: 1; 246: 1; 247: 1; 248: 1; 249: 1; 250: 1; 251: 1; 252: 1; 253: 1; 254: 1; 255: 1; 256: 1; 257: 1; 258: 1; 259: 1; 260: 1; 261: 1; 262: 1; 263: 1; 264: 1; 265: 1; 266: 1; 267: 1; 268: 1; 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