

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

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The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, May 26, 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.

Daily Prayer Meetings

Have been held in Tuskegee for the last two or three weeks for the country, and we are gratified to state that they are well attended. We observe also that similar meetings are kept up in many other places. "Let prayer without ceasing be made unto God," in this behalf. "Will not God avenge his own elect that cry out Him day and night?" Surely, surely, no Christian can now restrain prayer before God. The issues involved in this campaign are too vast for thought to conceive, or language to express. Let us carry them to God in the spirit of humility and faith. "Spare thy people, O Lord, and give not thy heritage to reproach."

"Thank Offerings."

In answer to the united prayers of the Christian public, God has crowned our arms with a series of successes since the first of January last, which stand without a parallel in modern war. Does not this offer a fitting occasion to present unto the Lord "an offering in righteousness," which shall express that profound sense of obligation we feel for such manifestations of his favor. Shall we not add to our songs of praise, the more substantial evidences of our gratitude toward those objects which the casualties of war have thrown upon our Christian charities? Brother, sister, you say you feel grateful to God for the mercies He has vouchsafed to us. But think, these successes have cost us many a dear soldier, whose blood has mingled with the dreadful sacrifice we had to make to secure them. Have you thought that the children of these brave men are now your children? That it was to secure the blessings of good government to you and yours, as well as to theirs, that they laid down their lives?—"How much owest thou thy Lord," on account of these helpless ones? Can any amount of money compensate them for the sacrifices they have made? Is it asking too much, then, that you at once contribute to the "Orphan Asylum" for the benefit of our deceased soldiers' children an amount that shall fairly express that debt of obligation you feel toward these gallant men? They have passed beyond the reach of your benefactions; but their wives and children are here to represent them in this "work of faith and labor of love." Make a "thank offering" to the Lord which shall be acceptable in his sight.

A Significant Fact.

In our recent visit to the army of Tennessee, it struck us as a remarkable fact, that two thirds—more, of the persons who united with the Methodist B. Church demanded immersion. In this statement, we only speak of what came under our own observation. Whether it is general in the army, we do not undertake to say. In reflecting on this subject, we are led to two conclusions:

1st. That as there are no discussions on the baptismal question in the army to arouse the early prejudices and prepossessions of men—as they are left to the plain, unbiased inculcations of the word of God, and the high and holy impulses of their first love, they will, as a general rule, observe this ordinance according to the simple, obvious teachings of the scriptures.

2dly. That surrounded as they are by circumstances of more than common peril, they are more likely to come to the observance of this and all other Christian duties with a more candid and prayerful spirit. As dangers thicken around us, we are more apt to enquire, "Lord what wilt thou have me to do?" with a fixed determination to abide by the answer as it comes directly from the pen of inspiration.—We remember some years since to have asked a good Methodist brother the question—"If you saw a man depending upon your having received baptism according to the plain teachings of the scriptures, how would you receive it?" His answer was significant. "Sir," said he, "that is a light question, but I will answer it candidly. I should go down into the water—I should be immersed."

We invite the attention of Sunday School teachers to the advertisement of the Sunday School Board, in another column.—Books are there supplied cheaper than any where else in the Confederacy. Send on your orders.

TUSKEGEE, ALA., THURSDAY, MAY 26, 1864.

\$5 per Annum, Invariably in Advance.

50 NOS. IN A VOLUME.

"What hath God Wrought?"

It is difficult to realize what has been accomplished by the Confederate army with God's blessing, within the last three months. For the first time since the war commenced, our victories are beginning to be decisive. The defeat of the Yankee column at Ocean Pond in Florida, was the beginning of a new era in the history of the war. The period of decisive victories has arrived. The conviction seems to be general, North and South, that this campaign is to be, must be, decisive. Our enemies have thrown their entire available force into the field. They have stripped their forts and garisons of all their veteran troops, and concentrated them into three vast armies—one in the trans-Mississippi department, one in North Georgia, the other in Northern Virginia. The one in the trans-Mississippi under Banks and Steele has already been disposed of. Out of over thirty thousand, Banks retreats in disgrace to New Orleans with five thousand. The balance are represented as killed, wounded or captured. Steele has been defeated by Price, and if not captured, has retreated to Little Rock with a mere fragment of his army. Thus Texas and nearly all of Louisiana and Arkansas are relieved of the foul tread of the invader.

Grant, flushed with success at Vicksburg and Mission Ridge, was called to Virginia, and invested with the supreme command of all the abolition forces, and commenced the last desperate "on to Richmond" movement. The result has already been announced. If Yankee papers tell the truth, (and they are not apt to exaggerate their own losses), the series of battles on the Rapidan from the fifth to the eleventh of May have cost them twenty-seven thousand men. Their loss since then, both in Northern Virginia, and on the James river, have not been inconsiderable. From present appearances, this last effort of the "Grand Army" to reach Richmond, is likely to be the most disastrous one of the war.

Nor less hopeful are we in regard to the army of Tennessee. It is true the enemy have appeared there in larger force than was at first supposed, so that our army have fallen back some distance this side of Resaca. But this movement has occurred to meet flank movements of the enemy, and thus preserve our supply trains from being cut off. No body regards it in the light of a retreat from any inability to meet and repel the enemy on a fair field. The Federal General is evidently intent upon avoiding a general engagement, while Johnston is constantly maneuvering to bring him to a fight. These flank movements maneuvered us out of Tennessee last summer without a battle, and doubtless Sherman is trying to do the same thing in Georgia. But that he will be foiled in this effort, no body doubts.

In view of all these facts, we may well exclaim, "What hath God wrought!" Since the 8th day of April, our day of fasting and prayer, if we are to credit the news from the trans-Mississippi department, not less than seventy-five thousand of the enemy have been killed, wounded or captured by our forces; and this has been achieved without materially weakening any one of our armies. Let us humbly thank God for these successes, and hope and pray for still greater ones in the future, until our enemies shall give up their insane attempts to subjugate our country, and yield us the boon for which we are contending—our liberty, and independence.

A teacher wanted in a Family.

A lady (Southern) capable of teaching the highest English branches, together with Latin and Music can hear of a desirable situation by addressing Col. C. T. McConico, Allenton, Wilcox Co. Ala. To one who is competent, a handsome salary and a permanent situation is offered. None others need apply.

War News.

Since our last there has been considerable fighting in Virginia. Lee has inflicted heavy losses on Grant, without, however, forcing him to retreat. Our own losses were heavy. Beauregard has driven Butler to his gunboats on the South side of James river, and thus reopened the communication between Petersburg and Richmond. Gen'l Breckenridge has defeated Sigel, and driven him thirty miles towards Martinsburg, Va. Affairs in North Georgia are still threatening. No general engagement has yet occurred. Johnson has retreated to this side of Etowah, to meet a flank movement of Sherman. If Sherman advances, the great battle will doubtless occur on the Chattahoochee, some five miles North of Atlanta. Nothing authentic as yet from the trans-Mississippi department in regard to the fate of Banks and Steele.

The following private dispatch has just been handed us for publication:

"RICHMOND, May 20th, 1864.  
"Hon. C. A. Stanton: Casualties of the 16th inst., as heard from: Killed—Capt. Bilbro, Capt. B. Brown, Sergt. J. Rutledge, Corp'l John Price, W. M. Howard, B. F. Wright. Mortally wounded: Jno. Kunzie. Severely wounded: J. R. McGowan, arm; Lt. James Tate, arm. Slightly wounded: W. A. Clarke, W. Swearingen, Taylor McGowan, W. B. Ward. Seriously wounded: Sergest. (Don't know where he is.) Slightly wounded: J. Paine, of 61st Ala. Prisoners: Capt. J. W. Fanning, Sergt. I. M. Ford, Corp'l Jno. S. Bilbro, John Pou, Dan'l Acree, and A. Reed. Casualties on our side supposed to be twenty-five thousand; enemies from sixty to seventy-five thousand.

FANNIX, CUNNINGHAM & BILBRO."

For the South Western Baptist.

BRO. HENDERSON: It was my privilege to-day to attend the May-day concert of the Selma Baptist Sabbath school. The teachers and pupils and

many of the friends of the school came out on the cars to Burnsville, and were met at the Baptist meeting house by a number of citizens, who were entertained in a manner not usual in these ends of the earth.

The occasion was full of interest and instruction. A detail description of it would by no means be irksome, but such is not the design of this notice.

We must not neglect, however, that beautiful group of girls, who gathered in the church yard to crown their Queen of May. Gentle and graceful, each performed her part with perfectness; and the undivided attention given by the spectators was evidence of the pleasure they enjoyed. After the coronation, a bountiful repast was spread, and the children ate before the old folks.

Well, this was the children's day, and they seemed to be sensible enough to know it as well as any one else.—Dinner over, the concert began.

The pieces sung were quick and animated, such as to interest children, and yet full enough of Christian sentiment and piety to make a good impression on the mind. For more than two hours these bewitching little warblers entranced the congregation with their solos, duets and quarets, though many of them were only nine to twelve years old.

This is one among the many evidences with which we are furnished, that the mind may be developed in very early life. And nothing, in the scope of human instrumentality is to be compared with the Sabbath school for refining and elevating the character of the young.

The worthy superintendent of this school—bro. A. G. Thompson evidently knows his business, and delights in it also.

INDEPENDENCE, May 10, 1864.

W. WILKES

Vanity of Worldly Things.

Where are now the lamented potentates whose powers extended over almost the whole earth? Who is it that made them descend from their lofty heights, and despoiled them of all their treasures? Whither are gone those vaunted heroes, whose achievements drew forth such expressions of admiration; those learned prodigies of acquirements, whose writings are spread to the remotest corners of the globe: those sublime orators who decided the decrees of senates at their pleasure? Ask where are the proud, the rich, the voluptuous, the younger? Where those haughty nobles, those hard masters, who so rigorously required such implicit obedience? Ask the earth—she will show you the place where they lie. Interrogate the tomb—it will tell you the narrow space in which their bodies are composed.—Their bodies? Do they then still exist? Perhaps a handful of dust may remain of earth?

But while around us thus pass away, whilst everything escapes us, the kingdom which shall not pass away, draws nigh. So many revolutions, such a perpetual flux and reflux of human beings, these perpetually changing scenes of a fleeting world, all point the end toward which we are hastening our steps. It is the voice of the Bridegroom who calls us to the marriage feast, and by reiterating warnings, urges us to walk accordingly. You are deaf to this voice who remain buried in the mire of earthly things. Go down still lower, and what will you find? The grave which is waiting for you, and into which you will descend, whether you will or not. Already death stands at your side, ready to fall upon you, and drag you into it, as he has done with those who preceded you.

FAITH IN THE BLOOD OF CHRIST.—Are we living Abel's life of faith? Is the blood of the sacrifice that, which speaks to us the "better things," so that each misgiving of our troubled hearts forthwith passes off, when it appears like mist before the rising sun? Is the sight of that blood all we need to call us back to peace, when sin or doubt has come between us and God? Is the knowledge of its infinite value enough to give us at

all times the complete assurance that there is no sin of ours, however great, which it cannot at once wash away, so that "being once purged we have no more conscience of sin!" (Heb. 10: 2.) Does one look at that blood reassure our hearts when the cloud of guilt spreads darkly over us?—And does that one look comfort us unspeakably more than the whole sum of our evidences, the whole register of our graces? Does it so entirely satisfy us, as that while on the one hand it makes us no longer afraid to look into the depths of our guilt, so on the other it frees us from every wish to know ourselves or to be known of God, as anything but the "chief of sinners?" Does the security which that blood is designed to give us, of acceptance with God, appear to us so certain and so strong, that, with nothing else to recommend us or answer for us but the blood alone, we can go to God as trustfully and simply as Adam did, ere sin had broken his confidence and cast him out from the presence of the Lord?—H. Bonar.

Work for Christian Women.

1. Winning of the children and youth to Sunday schools, Bible classes, to Industrial or public schools, or places of employment, or homes.

2. Winning the people into Christian associations, to lectures, to Sunday school and to the Mission chapel, and to the house of the Lord.

3. Bible reading, adapting the Scriptures, and selecting such portions of it as illustrate present difficulties and present duties.

4. Selecting appropriate and interesting religious reading, such as the religious newspapers, and the loaning of good books.

5. The distribution of Tracts and Sunday school papers, &c.

6. Relieving want and distress, by provisions, medicines, or, better yet, getting them work.

7. Visiting the sick and suffering, and comforting the dying.

8. Suggesting improvements, in neatness, order, treatment of children, wholesome preparation and selection of food, and household matters generally.

9. Getting up neighborhood prayer meetings, inducing the people to promise to attend, and securing Christian brethren, where needed, that will appropriately conduct and sustain the full interest of the meetings.

10. Secure the observance of the Sabbath day, induce the abandonment of vicious habits and companions, intoxicating drinks, &c.

11. Lastly, striving to convince of sin, and then, in all the patient detail of feeling and experience, to "lead to Jesus' blood," and secure entire consecration of all to our Lord and Saviour Jesus Christ.

The Young Wife's Prayer.

Henry B— was a wealthy young planter in one of our Southern Atlantic States, uniting in himself all those amiable and excellencies which in the eye of the world make up the gentleman and the good companion.—He had lately married a gentle, loving maiden; and their days were speeding by in the enjoyment, as they fondly fancied, of everything that could confer pleasure or add a greater zest to life. But in the midst of their round of dissipation, the young wife felt an undefined longing for something purer, holier, than she had yet experienced. The Spirit of God was gently leading her, though she realized it not, to the possession of real treasure, and the prospect of unending bliss.

In this feeling of dissatisfaction with worldly joys, her steps were providentially directed to a religious service attended by the poorer class of her neighbors. The deep seriousness of the humble throng, the fervid earnestness of the preacher, and the inward monitions of the awakening Spirit in her troubled breast, told her that there was to be found the lasting joy she sought, even in the ennobling service of Christ. The conflict was short. She found repentance and submission sweet. She found her Saviour gracious.

The news fell like a thunderbolt upon the ear of the astonished husband. She so gentle, so winning, the idol of

the festive throng, and the acknowledged queen of every gay assemblage, a humble follower of Jesus! Was she to forsake the world, of which she had been so long a bright and shining star? Was she who had lived so long for him alone, to give up all for Jesus? How the deep malignity of his evil heart burst forth! But though she trembled and wept at his angry expostulations, she faltered not.

At length the time drew near when the new convert, with other fruits of the pastor's faithfulness, were publicly to avow their renunciation of the world. B—'s anger was now fully excited. Had his wife been willing to connect herself with any of the more fashionable congregations of the neighboring city, he could have the better endured it; but to behold the shrinking form of her he loved, with those of a lower grade of society, and even in company with slaves, profess faith in Christ, was most galling to his proud spirit. In his anger he sent word to the minister that he would publicly castigate him, if he dared to baptize his wife.

But a short time had elapsed, when, as he returned one night from a scene of revelry and mirth, his noiseless step was unperceived; and as he approached the door of his room, the tones of a gentle voice in earnest pleading before the throne of grace fell upon his ear. It was his threatened, ill-used wife, bending in prayer for her erring husband's salvation. His heart was touched; the sword of the Spirit pierced its adamantine sheathe of rebellion and sin; and silently, with the tears streaming from his eyes, he too knelt beside her—he too joined in the prayer for mercy.

What a change had God wrought! He who had despised the humble followers of Christ, was now foremost in deed of humility and love. Instead of being engrossed in the pursuit of pleasure, the ordinances of God were now his delight, the story of redeeming love his changeless theme; and husband and wife, sundering the ties that bound them to the gay world, pressed in singleness of mind "toward the mark for the prize of the high calling of God in Christ Jesus."

THE TORN TRACT.—Leigh Richmond, in walking up a hill to relieve the horses in a coach in which he was travelling, distributed several tracts to such persons as he chanced to meet. One was received, and torn in two and thrown upon the ground. A fellow traveller smiled and said:

"See how your tract is treated; there is one at least, quite lost!"

"I am not so sure of that," said Mr. Richmond; "at any rate, the husbandman sows not the less that some of the seeds may be trodden down."

Reaching the top of the hill and turning round to view the scenery, they saw that the wind had carried the tract over into the field among the haymakers, and that one of them was reading it to the others. The devil had done his work imperfectly, as the two parts of the tracts were held together by a thread; and in hindering one man from reading it he had introduced it to a whole company. The reader of the tract was led to reflection and prayer, and became an earnest Christian and tract distributor. Three others became diligent laborers in the Master's vineyard.—Pass the tracts along; they will not be lost!

REPETITION IN PRAYER.—"Prayer," says Erasmus, "must not be considered or looked upon as verbose or wordy, so long as it is in unison with the feelings of the heart; nor must the frequent repetition of the same words be considered as tautology, when the ardor of the feelings, bursting forth like a flame, ever and anon gaining strength, gives utterance again and again to the very same ideas. The human mind, in distress, instinctively indulges in repetition; the urgency of manhood for any desired object vents itself in repetition; in the extremities of punishment, and on the bed of death the soul exhales itself in petitions and repetitions, for cure, for mercy, or for pardon. It is the common language of human nature, of all ages, of all countries. It was the

practice of our Lord himself in his agony; and if a Christian be awakened to a true sense of his transgression and if he pours out his soul in a sincere prayer for mercy, he will naturally indulge in the universal form of petition, he will ask for the bread of life with importunity, and he will knock till the door of mercy be opened to him."

REPENTANCE, OUR HOPE AND SAFETY.

—It was said by one of old, with regard to an era of which he wrote: "Religion brought forth prosperity, and the daughter destroyed the mother." The stream of human history often runs in this channel.—Nations are exalted by righteousness, and their rightness gives way under the temptations of wealth and power.

A reaction comes. The sins of nations provoke the scourge of Providence, and smarting under the stroke, they forsake their sins. Happy then, will it be for us, if, in time to come, men can truly sketch our history by saying, (after the style of this writer,) Adversity was born of irreligion, and the mother perished at the hands of the daughter.

The Lord smites us with war, because of our offences. The land that would not "rejoice with trembling" before Him, mourns under the blow of His hand. At His bidding, our iniquities chastise us and we are broken in pieces by our transgressions. Now if we heed the voice of His rebuke, and sorrow after a godly sort, over the guilt which arms Him against us—will not the affliction that brings us to repentance be a well-spring of joy to us? Will we not bless His name for the fires of the furnace, if these but purify us? And then, will He not quench the flames, as no longer needful for our good, and gather us to rest under the wing of His providence, and make us glad with the gladness of His grace? Oh let us prove Him now here-with, if He will not open us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. We have no other hope. There is safety for us in nothing else.—Religious Herald.

THE LESSON OF THE CROSS.—When Cicero was quæstor in Sicily, he discovered the tomb of Archimedes by its mathematical inscriptions. So the sinner discovers the Saviour by the letters of love that are inscribed upon the cross. His great sacrifice identifies Him, as the friend of the friendless, the Saviour of lost, ruined man.—In that dying victim, he beholds the lamb slain from the foundation of the world—the gracious deliverer "who died, the just for the unjust, that he might bring us unto God." Who can doubt a compassion, which drew Him from the abodes of bliss to the sorrows which thronged His path, through this vale of tears.—Who can question the love which bore Him to the cross, for our redemption. Divine benignity speaks from the ignominious tree, and invites the sinner to take refuge under its sheltering branches. Why should he hesitate? There is love enough in the mighty heart, which bled on Calvary, to embrace and pardon and save, even to the uttermost, all them that come to Him." Come then. Why not come?—Confederate Baptist.

A DISPUTE.—A venerable minister at H— preached a sermon on the subject of future punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavor to draw him into a dispute, with the design of making a jest of him, and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it." "Ha!" said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," said the minister, "there is no dispute between you and me. If you turn to Matt. 25: 46 you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."



