

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

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

\$5 per Annum, Invariably in Advance.

VOL. 16—NO. 3.

TUSKEGEE, ALA., THURSDAY, JUNE 9, 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, June 9, 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.

## Development of Character in War.

War is by no means an unmixed evil. It carries desolation to many homes and hearts, it also presents a theatre on which to display the most stern and exalted virtues that ever adorned human character. If it serves to develop the long pent-up depravity of the human heart on a scale that vindicates most triumphantly the declaration of God's word that "the heart deceitful above all things, and desperately wicked," it also serves to manifest the excellencies of those "hidden ones," who else would have passed down the sequestered vale of humility unknown. It is a night of adversity, it nevertheless brings out upon our moral firmament those stars which are to shine in the heaven of heavens forever and ever. "Sweet, indeed, are the uses of adversity." The good man, the man of grace, knows not what he can bear, until his Father's chastening hand is laid upon him. Viewing those trials at a distance, he is often made to wonder how he would feel and how he would act if he were called to pass through the fiery ordeal. And never until he treads afflictions path does he realize that troubles anticipated are greater than troubles endured. In days of prosperity, he has often envied the faith of those early Christians of whom it is said that "they took joyfully the spoiling of their goods." But when the trial day comes, and he is stripped of all his worldly possessions, his faith rises with the emergency, and gathering the objects of his afflictions into the arms of that faith, he carries them forward upon that dark and apparently disastrous future which confronts him, never doubting that He who has led him into such straits, will ultimately "bring him into a large place."

Perhaps nothing can so thoroughly develop character as war. It presents that peculiar conjuncture of circumstances which gives point and power to temptation on the one hand, and an opportunity to display the highest virtues both of endurance and active piety on the other.—The "sin which doth so easily beset us," like fire, will here find fuel to feed it. The scriptures speak of "the hour of temptation which shall come upon all the world," a time when temptations possess more than common strength and efficiency—when it comes in upon the soul like a flood. It is not to be wondered at, then, that so many nominal Christians, who never had the root of the matter in them, go down in this whirlpool of ruin. When iniquity abounds, the skill of the great tempter knows no bounds. Malice and envy are always fierce, active and indefatigable; and it is not marvel that the devil displays these passions with uncommon power, at a time when they can accomplish so much mischief. And in man, a corrupt principle may be strong, but silent, until an occasion is offered for its development. Then we see, not only what a day, but what an hour may bring forth. The same man that shall say, "What! is thy servant a dog that should do this thing?" will go the very next day perhaps the next hour, and do that very thing.

But, then, the very temptations under which so many "concerning faith, have made shipwreck," are the very occasions on which the highest excellencies of Christian character are displayed. Instead of being impatient, restive and fretful, thereby converting such trials and temptations into occasions of more aggravated guilt, he "possesses his soul in patience." He is calm, considerate, thoughtful—desirous of making the most of every providence that can nourish his faith, increase his knowledge, and inflame his zeal. He is not surprised when such an hour comes; for he has been preparing for it all his life. Having kept the word of Christ's patience, he experiences the preciousness of the divine promise, "I also will keep thee in the hour of temptation that shall come upon all the world." He finds that just at the critical time, the time when the temptation reaches its culminating point, is just the time for the manifestation of the delivering power, which brings him out "more than conqueror." Christians of the South! are you keeping the word of Christ's patience? Are you keeping

your hearts with all diligence? If so, the hour of our deliverance is at hand. God will enhance the greatness of his mercy, by bestowing it upon us just at the time and under the circumstance that will most profoundly impress every heart. God grant that we all may join the patience of hope with the labor of love!

## Summary of War News.

On Friday the 3d inst., the enemy made another furious attack upon Gen'l. Lee's veteran army in Virginia. The following official dispatch from Lee indicates the result.

HEADQUARTERS ARMY OF VIRGINIA,  
June 3, 1 P. M.

About 4 1/2 A. M. to-day, the enemy made an attack upon the right of our line, in front of Hoke and part of Breckinridge's line, and were repulsed without difficulty. He succeeded in penetrating part of Breckinridge's lines and captured a portion of a battalion there posted. Finnegans Brigade and a Maryland battalion immediately drove the enemy with severe loss. Repeated attacks were made upon Anderson's position, chiefly against his right, under Kershaw; they were met by great steadiness and repulsed in every instance. The attack extended to our extreme left, under Early, with like results. Later in the day it was twice renewed against Heth, who composed Early's left, but was repulsed with loss. Hampton encountered the enemy's cavalry near Hones' Shop, and part of Wm. H. D. Lee's division drove them from their entrenchments. Our loss to-day small, our success under blessing of God is all we could expect.

[Signed] R. E. LEE, Gen.  
Press dispatches state that the battle occurred about ten miles from Richmond, extending from the Mechanicsville road to McClellan's Bridge. The heaviest fighting was in front of Rhode's, Kershaw's, and Hoke's Divisions.—At one time, the enemy broke through Breckinridge's Division, capturing three pieces of artillery, and some 200 prisoners; but Finnegans Division came up quickly, and recaptured one of the pieces. Our loss is set down at 500, killed and wounded, while that of the enemy is supposed to be between 6,000 and 10,000.—The gallant Gen. Dols of Georgia was killed. No general engagement has yet occurred in North Georgia. Skirmishing occurs along the line, with varied success. Our army is in excellent spirits, and perfectly confident of success, whenever the enemy accepts the gauge of battle, which he has time and again declined.—Our cavalry still continue to capture supply trains in his rear.

The "situation" continues to be more hopeful every day. With the blessing of God, we hope to chronicle important results within the next week. Our successes this year are unparalleled in the history of modern war. To God be all the glory, and let all the people say, Amen!

The revival interest in the 1st Baptist Church in Montgomery continues. We had the pleasure of assisting the pastor, Bro. Tichenor, a few days last week, during which time, quite a number of conversions occurred, mostly among the Sabbath School scholars. We suppose between forty and fifty accessions have been made to the church since the meeting commenced.

The meetings in the 2d Church have been suspended, to enable the workmen to finish the inside of the meeting house. When finished, it will be one of the neatest, and withal commodious structures in the country. About twenty members have recently been added to it. May the little one become a thousand.

## For the South Western Baptist. Orphan Asylum.

I hereby acknowledge the following donations and pledges received in the city of Montgomery for the Orphan Asylum for the State of Ala.  
Barnett, Micon and Co. Tallasee, \$15,000; J. M. Sutherland, paid 15,000; Thos. H. Watts, 10,000; W. W. Waller, paid 10,000; I. T. Tichenor, paid 10,000; Dr. R. J. Ware, 5,000; W. B. S. Gilmer, (Chambers) paid 5,000; C. H. Molton, paid 5,000; Lehman and Brothers, 5,000; Bobt. D. Ware, \$1000, Ala. 8 per cent bond valued, paid 3,250; Geo. M. Figh, paid 5,000; John P. Figh, paid 2,500; B. S. Bibb, paid 1,000; A. A. Janney, paid 1,000; F. M. Gilmer, 1,000; John T. Milner, 1,000; J. T. Johnson, 1,000; R. H. Offutt, paid 1,000; W. E. Bibb, paid 1,000; Lee and Morton, paid 1,000; M. Harwell, paid 1,000; B. F. Blount, paid 1,000; C. H. Cheatem, 1000; A. J. Terrell, 1000; Joseph Gue, 1000; B. T. Randolph, 1000; Charles P. May, paid 1000; Robt. Y. Ware, paid 1000; D. S. Arnold, paid 1000; William B. Gilmer, 1000; John Shackelford, (Macon) 1000; Marshall H. Moulton, paid 1000; J. H. Weil and Co. 1000; Mr. & Mrs. Carson, (305, paid) 1000; Rev. A. Williams, 750; H. W. Watson paid 500; W. J. Bibb, paid 500; W. B. Mathews, 500; J. W. Hale, paid 500; T. F. Thomasson, paid 500; S. Ramto, 500; A. Strassberger, paid 500; Dr. A. A. Wilson, 500; J. Whiting, paid 500; H. W. Farley paid 500; Thos. W. Oliver, paid 500; Robt. Bonner, paid 500; W. G. Wharton, 500; Thos. Joseph,

paid 500; Hugh Caffy, paid 500; T. R. Carter, 500; J. L. Calhoun, paid 500; Josiah Morris, paid 500; Chas. Hunter and Co. 500; T. S. Ashly, paid 500; Dr. M. Bozeman, paid 500; Lewis J. Cahn, 500; William Johnson, paid 300; Thos. A. Powell, paid 300; John Nickels paid 300; W. B. and A. R. Bell, and Co. paid 250; Fort Hargrove, paid 250; Mrs. E. C. Jackson, 250; C. Barnes, paid 200; L. C. Junry, paid 200; M. A. Baldwin, paid 200; B. J. Baldwin, paid 200; P. Larkins, paid 200; E. Harris, 250; W. Fowler, 250; A. Friend, paid 200; J. L. Holt, 150; J. H. Echols, 100; G. W. Whitman, paid 100; H. Wilkins, 100; A. H. Moses, 100; Thos. D. Maddox, paid 100; J. W. Roberts, paid 100; W. C. Rugely, paid 100; Jas. Caldwell, paid 100; R. K. Walker, paid 100; C. A. Clapp, 100; Mrs. S. Dickerson, 100; Mrs. C. Molton, paid 100; J. M. Cheaney, paid 80; Mrs. A. G. McGee, paid 50; H. D. H. Oppenheim, 50; cash, 40; Mrs. M. E. Riley, paid 25; Miss Hollen Riley, paid 5; Miss Juliet E. Figh, paid 5; Miss Fanny Rogers, paid 10; Mr. Dillard, paid 10; A. G. McGee, paid 6,663; Peter B. Williams, paid 6,663; PLEDGES AND RECEIPTS IN TUSKEGEE.  
Dr. C. Battle, \$10,000, paid 5,000; Rev. A. J. Battle, paid 5,000; Mrs. Ellington, paid 300; Mrs. Swanson, 100; Mr. Ham, 100; A. Lovelace, paid 10;

## CROSS KEYS.

Dr. B. A. Blakely, \$1000; Rev. J. M. Newman, paid 250; Salem Bap. church, Montgomery Co. 177,84; A. J. Braswell, Do. paid 50,00.

R. HOLMAN, Genl. Supt.

## For the South Western Baptist. A Promising Field.

There is now stationed in Selma, Ala. "Lockhart's Battalion," composed of boys from 17 to 18 years of age, numbering some 500 or more.—This body of Soldiers are guarding the public property and many of them are from the best families of Alabama. Several of the officers are pious men, and have been anxious for some time to have the services of an intelligent and able minister to act as their pastor. Rev. G. W. Rogers, formerly a professor in William Jewett College, Missouri, and for the last three years a chaplain in the Confederate army, has accepted the appointment as missionary to this Battalion, and is already at work, no better man could have been found for such a position, and we anticipate great results from his labors. Bro. Rogers will organize these boys into Bible classes, provide for them a reading room (in camps) and lecture upon subjects of general literature, in addition to his regular ministerial duties. What a field of labor and what class of our army more susceptible of good impressions. May God bless those dear youths.

M. T. SUMNER, Cor. Sec.

## For the South Western Baptist. Ordination.

COLUMBUS, May 30th 1864.  
In compliance with the call of the 1st Baptist Church in this place, a presbytery consisting of Elders, W. J. Hard, J. H. Devotie, T. B. Slade, J. M. Watt, and M. D. Anderson, met on last Sabbath morning at the church, for the purpose of examining brother M. J. Wellborn, with a view to his ordination. This examination being satisfactory, it was determined that brother Wellborn be set apart to the full work of the gospel ministry. The services took place on yesterday (Sunday) evening in the presence of a large congregation. The opening exercises were conducted by brother Anderson—ordaining prayer by brother Slade, charge by brother Hard—presentation of the Bible, and right hand of fellowship by brother Devotie, benediction by the candidate.

Bro. Wellborn, has for the last few months been laboring with much acceptance among the soldiers at Dalton. He leaves in a few days for Hamilton Ga., where he expects to take charge of the Baptist Church of that place. And may the blessings of the great Head of the church attend him, crown his labors with abundant success, and make him an honored instrument of good to Zion and the world.

W. J. HARD, Modr.  
M. D. ANDERSON, Secr.

For the South Western Baptist.

ATLANTA, May 23rd, 1864.

REV. MR. ROBERT, DEAR SIR. In assisting the wounded from the train on either Monday or Tuesday morning of last week, I saw the corpse of one poor fellow who had died on the cars. In his pocket was a Testament in which I found written, "Jasper Martin Co. C. 38 Ala. Regt., baptized by the Rev. W. H. Robert, of Lagrange, March 10th 1864." I have thought that this incident might interest you.

Poor fellow, he enlisted under the banner of the cross just in time to fight successfully the last conflict.

R. Q. MALLARD.

## Educated Men and Women.

The educated man—the educated woman: how noble a spectacle do the present! Behold him in the majestic beauty of his well-built and carefully developed form; his senses true and rapid; his strength unimpaired by low indulgences, and undiminished by laziness and neglect.—His sleep is sound and dreamless.—He wakes with the sun, and gazes with a never ceasing wonder at the miracle of his rising. The morning song of birds is music to his ear. He steps forth from his chamber and treads with delight upon the freshened earth. The early breezes salute his keen senses with a hearty thrill. The blue heavens breathe a tranquil joy into his uncontaminated soul.—The hum of the waking world rouses his energies, and draws attention to his customary labors. If he is a professional man, he takes up his unfinished task, with a happy consciousness that good work shall be done to-day. If he is a teacher, he goes gladly and hopefully to the scene of his appointed duties, and, over the daily growth of those the young promise of the land—whose minds and characters are entrusted to his over-sight and conscientious care.

Behold her, too, the paragon of intellectual, moral, and physical beauty—the educated woman—the queen of the earth—the charm of society—the best companion, adviser, guide, and friend of man—the better half of humanity. Culturo has added to her natural delicacy a refinement. Letters have clothed her womanly graces with a charm of taste and intellect. She moves in her destined path of duty, as if she had descended from a higher sphere, to adorn, delight, instruct, and elevate society. The imputed weakness of her sex is transformed into strength, whose gentle power is mightier than the boasted strength of man. In prosperity she turns her affluence to the noblest uses, and becomes the almoner of Heaven. Her presence sheds upon the splendors of wealth a grace, and a charm without riches are a vulgar show. She calls around her the creations of art and poetry—herself the loveliest creation of them both. She summons order out of chaos; she turns discord into harmony; she scatters moral darkness by the genial sunshine of the soul. In adversity her virtues shine out with the most luster. Her brave soul refuses to be cast down.—Here, certainly, she rises to a conspicuous height above him who is sometimes called her lord and master. With what uncomplaining firmness she encounters privation; with what courageous devotion she bows her beauty to the toils and hardships which sudden poverty, like a cruel conqueror, lays upon her. With what meek and soul-subduing submission she accepts the most burthensome conditions of existence, and without a murmur leaves the enchanted bowers in which her youth was passed; to tread the rugged ways of duty through the hard realities of life itself, leaving to those who survive her the blessing of her spotless example, and the undying memory of her dying smile.—*Journal of Education.*

SOLDIERS FASTING AND PRAYING.—A writer in the "Soldiers' Paper" states that "Christians in Humphries' (Miss.) brigade, have decided to observe every Friday during the war as a Fast Day," to pray our Heavenly Father to deliver us from our enemies, and to bless us with peace, prosperity and independence, that we may be the better labor for the good of mankind and His glory! A noble example—who will follow it?

## The Doom of the Ungodly.

God deals with mankind, not by principles alone, but by consequences also. The consequences of virtue are designed to commend its nature and to enforce its culture. The consequences of sin are designed to expose its defilement and to restrain its commission. But how vainly do these things plead with the evil heart! Here we met with the most surprising contradiction and inconsistency of that most inconsistent and contradictory thing—the unregenerated character. In temporal interests, and before the face of human society, "the wicked," conscious of guilt, "flee, when no man pursueth;" flee, without blow, or word, or frown, to strike alarm into the bosom. Let Jehovah, however, clothe Himself with His displeasure; let His bow and quiver be seen in the heavens,—timidity encases itself in presumption; as a coat of mail, and trembling before the wrath of the puny creature becomes bold trampling upon the wrath of the omnipotent Creator. Strange that those who cower from a blast of wind, should be bold against Him who hath gathered the winds in His fists and bringeth them out of His treasures!—Strange that those who shrink from the beasts of the mountain and the mountain and the hill, should possess their souls before Him at whose presence the hills melt like wax, and the mountains flow down even as when the fire causeth the waters to boil! Strange that those who court every refuge from the ire of their fellow worms, should speak loftily in the sight of Him to whom, while He sitteth upon the circle of the earth, the nations are as grasshoppers, as a drop of a bucket, and as the small dust of the balance!

And what is the nature of that doom against the sense of which the ungodly steel themselves! They shall be "destroyed." We may be chastened—may be cast into prison—may be tormented—may be broken, and there remains yet more of evil which we might suffer. But to be destroyed! this is the last, worst, sorest stroke! this, in the world of despair, is the bitterness of all its bitterness, the sting of every one of its stings!—Man can endure nothing beyond that. Heaven can inflict nothing. Destruction! It is the most terrific word in the language. And can you sinner, hear with composure, that the most terrific word of the language, let but a few days pass, will in soberness and truth apply to you!

Add to this the reflection, that the destruction of the ungodly is, "without remedy." To the soul of man the present is a world of remedies—of healing for every wound—of restoration from every fall. Oh yes, "glorious Gospel of the blessed God! through thee, this is a world of remedies.—But there is fitted up for sin a world in which there is all evil—all, and no remedy.

Future punishment, in the eye of calm, impartial understanding, is reasonable. How surely, then, must it be "without remedy!" God can never become unreasonable. Future punishment is first inflicted in the midst of fear and distress, and anguish. How surely, then, must it be "without remedy!" The unchangeable Being who laughs at the calamity and mocks the desolation of the guilty, is not so fickle as to be driven from His purposes to-morrow, by the groaning and the wailing which He contemns to-day. Future punishment comes to us from the hand of God, for His glory, for the sake of Himself. How surely, then, must it be "without remedy!" God cannot give Himself up, cannot change His glory to dishonor.

Stand before the gates of hell.—What is the appalling inscription written on them! "Without remedy!" Enter its dark and desolate caverns. What cry is that which echoes and re-echoes through them, tenfold thunder to the ear of despair! "Without Remedy!" Look while the veil is withdrawn from the bosoms which throb there in dire unrest! What secret fire is that which burns down into all the chambers and closets of the mind, and enfolds the deathless soul in conflagration? "Without Remedy!"

By what means will Jehovah scourge the ungodly, in His infinite, eternal anger! He needs no means. Oh, if He would put somewhat between us and Him in judgment and wrath! But He will not—He will not. Disclosed to our view in severe majesty, we are nakedly next to God—the God against whom are all our offences. The presence of vindictive holiness! It is from this that we shall seek to fly in vain. It shall glow around the polluted spirit forever, as a cauldron of molten, boiling metal around the body.

May we not, therefore, exhort, entreat, implore, the ungodly to "fly from the wrath to come!" Fly! fly! fly! That is the term befitting the necessity and the hazard of the case. It is madness only to walk when such a ruin is swift upon your heels. You may get upon the railway before the steam car, and in order to distance it, resolve only to walk. You may do this, and reckless as your resolution seems, you may escape with your life. The engineer may check its speed in pity, until you are removed out of the way. But in the way of transgression the car of destruction is behind you. It is filled and propelled with steam from the pit. The engineer is that arch enemy, who, destitute of fear for God, is also destitute of pity for man. He will not check it. Its track, in all its length, is stained with the gore of souls. Around bleach the bones of innumerable multitudes who have fallen there because, like you, they refused to step out into a path of safety. If you still refuse, the terrible engine will work on—on—on, until it crosses and crushes you forever. Only to walk is to destroy yourselves. Fly!—fly! from the wrath to come.—*Religious Herald.*

## The Souls Portion.

What is there in the world that can fill the vast desires of my soul, but only He, who is infinitely above me, and my desires too? Will riches do it? No; I may as soon undertake to fill my barns with grace as my heart with gold, and as easily stuff my bags with virtue as ever satisfy my desires with wealth. Do I hunt after pleasures? These may, indeed, charm and delight my brutish senses, but can never be agreeable, or proportionate to my spiritual faculties. Do I grasp at honor and popularity?—These, again, are as empty and unsatisfying as the former; they may make me look high and great in the eyes of the world, turn my head giddy with applause, or puff up my heart with pride, but they can never fill up the measure of its desires. And thus if I should have the world at my command, and could, with Alexander, wield both the sword and sceptre over all the nations and languages of it, would this content me? or rather, should I not sit down and weep with him, that I had not another world to conquer and possess! Whereas, God, being an infinit God, it is impossible for me to desire anything which I may not enjoy in Him and His mercies. Let me, or any other creature, extend our desires never so far, still the graces and blessings of this infinite God will be infinitely beyond them all; inasmuch that though ten thousand worlds are not able to satisfy one soul, yet one God is able to satisfy ten thousand souls; yea and ten millions more to them, as well as if there was only one soul in all the world to satisfy.

Come, therefore, my dear Lord and Saviour, while Thy servant is breathing after Thee, and possess my heart with the spiritual blessings of grace and faith, peace and charity; and let none of these empty and transient delights of this world stand in competition with them! Thou art the source and centre of all my wishes and desires: even "as the hart panteth after the water brooks, so panteth my soul after Thee, O God." When shall I appear in Thy presence? When—when shall that blessed time come that I shall see thy sacred majesty face to face? This is a mercy, I confess, which I cannot expect whilst imprisoned in the body; but however, though I must yet appear before Thee, do Thou vouchsafe to appear in me, and give me such glimpses of thy love and graces here, as may be an earnest of the bliss and glory I am to enjoy hereafter.—*Beveridge.*



