

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. 14

TUSKEGEE, ALA., THURSDAY, SEPT. 29, 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, Sept. 29, 1864.

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.

East Alabama Female College.

THE FOURTEENTH ANNUAL SESSION will be opened on Monday, Oct. 3, 1864, under the administration of

REV. A. J. BATTLE,
aided by a Board of accomplished instructors. The Musical Department will continue under the direction principally of the distinguished Southern Artist, Miss ALICE E. REESE.

Tuition, (if paid in provisions at prices of 1860) will be reduced to one half the former rates; if paid in currency, will be charged according to the following scale:

For Term of 3 Months.	\$100 00
College Classes,	75 00
Preparatory Classes,	50 00
Primary Classes,	50 00
Music,	100 00
Language,	50 00
Incidentals,	5 00

Young Ladies are requested to bring with them text-books, as far as may be practicable. Board may be had in private families by paying in provisions, or equivalent rates in currency.

Aug. 24, 1864. 112-11

Meetings of Associations.

BETHEL ASSOCIATION: New Hope Church, Choctaw Corner, Clark Co., Saturday before the 1st Lord's day in October.

CENTRAL ASSOCIATION:—Friday before the 1st Lord's day in October, near Island Home, Tallapoosa county.

ALABAMA ASSOCIATION:—Bethel Church, Fort Deposit, Lowndes county, Friday before the 2d Lord's day in October.

LIBERTY ASSOCIATION:—County Line Church, Chambers county, Saturday before the fourth Sabbath in September.

UNITY ASSOCIATION:—Randolph, Bibb Co., Friday before the 4th Sabbath in September.

SALUDA:—Troy Saturday before the first Sabbath in October.

CARLEA:—Hopewell, 5 miles west of Marion, Saturday before the 3d Sabbath in October.

SHELBY:—Saturday before the 2nd Lord's day in October, at Beaver Creek Church, three miles south of Columbia.

We are all ordered into camp, and it is uncertain whether we can issue a paper at the regular time.

Day of Fasting and Prayer.

The recent session of the Tuskegee Association appointed Friday before the 3d Lord's day in October next as a day of Fasting, Humiliation and Prayer, in view of the present condition of the country. It is to be hoped that all our churches will observe it at their respective places of worship. The most gifted pen and tongue may well be silent, and let the "voice of His rod" call us to this solemn abasement of ourselves before God!

By reference to our advertising columns it will be seen that Prof. Davis has resigned his position as Principal of the Judson. He is succeeded by Rev. J. G. Nash, recently of Pickensville, Ala. Prof. Nash has had considerable experience as a teacher in this State and in Mississippi. He is a native Alabamian, and will, we doubt not, maintain the high position already attained by the Judson. Prof. Toney will take the department of languages. Owing to changes in the boarding department, it is requested that young ladies attending the Judson will, as far as possible, furnish their own rooms, &c. Pupils are requested to bring with them text-books, slates, writing materials, &c., as these cannot be furnished by the Board of Trustees, except to a limited extent.

NEWS FROM THE CHURCHES.—The Church at Shiloh, near Selma, under the pastorate of bro. Peebles, has recently received 10 or 12 by baptism, and organized a Sabbath School of more than 50 members.

RECIPE.—Substitute for Gum Arabic.—The gum of the wild cherry tree, with a little water added is said to make an excellent seal for envelopes.

War News.

Since our last another disaster has befallen our arms. Genl Early encountered the enemy near Winchester on the 19th, and after an obstinate contest of six hours was compelled to retire to Strasburg. Loss severe on both sides—dispatches say, on the part of the enemy "enormous." We are expecting a heavy battle near Petersburg any day. Grant is said to be receiving heavy reinforcements. He will make a desperate effort for Petersburg and Richmond before November.

An exchange of two thousand prisoners has occurred between Hood and Sherman.

Affairs comparatively quiet at Mobile.

Tuskegee Association.

This body met with the Tuskegee Baptist Church on Friday the 16th inst., and adjourned on Monday the 19th. Most of the churches were represented either by delegates or letters and funds. The introductory sermon was preached by Elder C. A. Stanton, after which the Association was organized by the election of Elder S. Henderson, Moderator, Elder M. B. Harden, Clerk and deacon A. Frazer Treasurer. We were glad to observe that several of the churches reported gracious revivals of religion, and a goodly number of accessions. But few delegates were in attendance. This terrible war has taken most of our male members, and some of our churches have scarcely any men left. It made our heart sad to look over the body, and contrast it with what it was a few years ago. But "the Lord reigns," and will take care of his own cause. It is infinitely dearer to Him than it can be to us, and He will see to it, that "no weapon formed against Zion shall prosper" in the end.

We were glad to welcome amongst us our laborious Secretary of Domestic and Indian Missions, bro. M. T. Sumner, and two zealous and successful agents of the Orphan Asylum, brethren J. Mitchell and W. Wilkes. These brethren labored with us with great acceptance. Our venerable brother, James Barrow, was also with us, and was most kindly received and aided in his afflictions and losses.

The contributions sent up by the churches were larger than usual, amounting to over three thousand dollars. Bro. Sumner, by request, preached the Missionary sermon on Sunday morning, to an unusually large and interested audience, the other churches in the place having kindly united with us in the services of the hour. At the close of the service, about fifteen hundred dollars were contributed to army missions. It may be worth while to state here, that the Domestic Board have had during the last year 77 missionaries in the different departments of the Confederate Army; 23 among the Indians; and 20 in the domestic field proper; making in all 120 missionaries. It is the desire of the Board to double the number to the army if possible, provided the means can be furnished. The converts made, and added to the church during the past year, through the labors of these men are numbered by thousands. Such success is unparalleled in the history of missions.

On Sabbath night, a meeting was held and addresses made by brethren A. J. Battle and W. Wilkes for the benefit of the Orphan Asylum, at which about four thousand dollars was secured in money, bonds and stock. The most lively interest was manifested in this institution. We trust the day is not distant, when the Orphan Home will be put in successful operation to dispense its benefits to the poor homeless and homeless children of the State. We doubt not that the Board, the Superintendent and the Agents will prosecute the work with all vigor and that with the blessing of God they will soon be rewarded with the most abundant success.

Thus it will be seen that for all objects, there were sent up by the churches and raised at the meeting about nine thousand dollars.

We must not forget to say, that the Foreign Board was not forgotten. We understand that this Board, notwithstanding the blockade, can make their funds available for our foreign missionaries. We trust our brethren will remember this, and send up their contributions to this cause.

The Sunday School Board was put on our calendar, and reports will be made and contributions sent up annually to aid it in supplying our Sunday Schools with the right kind of books. The Board have already issued several valuable publications, and have others in press.

The body adjourned Monday morning at 10 o'clock. The next meeting will be held at the usual time, with the Union Springs Baptist Church.

Why is this War Continued?

That there is some divine purpose to be evolved by this terrible war, no Christian can doubt. Never since grave questions were submitted to the arbitrament of the sword, have so many fruitless victories been achieved as have crowned the arms of the Confederate forces; and yet the war goes on with unabated fury. Our enemies have lost more than a million of men in battle, by sickness, and permanent disability from wounds, while our own losses will amount to at least one third of this number. Any other two nations would long since have resorted to other means to settle their difficulties but these.

And then, to our unparalleled success in the field, we have added fasting, humiliation and prayer time and again. Prayer-meetings for the country have been kept up in many of our churches regularly ever since the struggle commenced, and during the summer these meetings have been held daily. Nor can we doubt that from every pious heart there have gone up before God earnest, persistent supplications for aid in this our time of trial. It is also to be recollected, that surrounding nations could, by the single act of recognition, have stopped this war at any time within the past two years.—But with professions of profound sympathy for us, and admiration of our prowess upon more than a hundred battle fields, this boon is withheld, and we are left to meet the shock as best we can. We blame these nations for what appears to us, their heartless indifference to a nation struggling against such fearful odds. We denounce their statesmen for allowing our enemies to recruit their warring armies from their people, and furnishing them every implement of war they need, and withholding from us any such aid and comfort. And yet all this occurs under the eye of Him whose wisdom, and power, and goodness forbid the least suspicion

of injustice in the administration of his providence.

The question then recurs with significant emphasis. *Why does this war continue?* Why must our country continue to be desolated by a foe whose cruelties are a refinement upon the most barbarous wars recorded in history?—Why should widows and orphans continue to be multiplied by thousands throughout our country? "Shall the sword devour forever?"

We say, these are significant questions, and it becomes every Christian and patriot to ponder them. No man that believes in that "divinity that shapes our end"—that has any just and proper conception of a divine providence in the government of this world—can doubt that God could instantly calm the tumult of the people, and "cause wars to cease unto the ends of the earth." And yet the omniscient word is withheld. He, the basis of whose throne is justice and judgment, has not yet made bare his arm to "break the bow and cut the spear in sunder, and burn the chariot in the fire." He, whose "tender mercies are over all his works," beholds our land converted into one continuous Golgotha, crimsoned with the blood of hundreds of thousands of victims, not a few of whom are his own saints, redeemed with the precious blood of Christ, and still the work of devastation and death goes on with increased virulence. There must be some cause for this, lying deeper below the surface of things than has yet been penetrated by the eye of the Christian. And is it not time that we were beginning the work of a deeper introspection into our hearts—of a more searching investigation into our aims and purposes as a people—with the view of disconnecting every thing from the sacred cause of liberty and independence, which embarrasses the grand result? Is it not high time for us to invoke the serenity of the heart-searching Jehovah—that He would "search us, and try us, and see if there be any wicked way in us; and lead us in the way everlasting?"

We claim no sagacity in this regard. We simply express the conviction that God has some purpose to accomplish by the continuance of this war, which has yet to be developed.—What that purpose is, we pretend not to know. And we raise the question now, "why is this war continued?" that the Christian may carry it into his closet, and ask it of the only Being in the universe who can solve it. Meantime, let every child of God hold himself in readiness to accept and act upon the answer whenever and however it may come. Let each one earnestly every known sin, and ask God to reveal to him every iniquity that ignorance, or self-interest, or prejudice, or any other cause, may have hid from his eyes. Let there be "great searchings of heart," and then may we hope that God will bless and establish our nation.

For the South Western Baptist

OXFORD, ALA.

DEAR BRO. HENDERSON: In the prosecution of my labors as S. S. Missionary, I find myself this 25th day of August, away up here among the mountains, nearly on the terminus of Alabama & Tennessee Rail Road.

Oxford is a pleasant little village, nestled cozily near the foot of those lofty hills known as the Tallapoosa Range. Truly, this is a delightful land. The clear, cold water, so abundant, and the pure, bracing air, are gratefully refreshing. The scenery, too, is beautiful. The hills, mantled with the evergreen foliage of grand old pines, alternating with broad, rich valleys where gleam, almost ready for harvest, luxuriant crops, while in the distance is seen the long, wavy crest line of the mountains standing in bold relief against the blue sky; these all constitute for me, and I dare say for every lover of nature, a perpetual enjoyment. Let me not forbear to mention the cheerful hospitality and Christian kindness, which in this region; greet one at every step.

Of the patriot spirit which warms the bosom of this people, you will understand something, when I tell you that a responsible citizen informs me, this (Calhoun) county alone has given twenty-three companies of volunteers to the Confederate Army—add to this other troops which conscript laws have carried into the field. The people through this region, in common with the State, mourn many gallant slain; but are true and brave-hearted still. All classes, however, impatiently await the result of Northern elections—their eyes fastened anxiously upon the star of peace struggling up over the misty crest of the war-cloud.

The churches generally, keep up stated service. Most gracious revivals of religion are occurring in some of them,—the people of God being wonderfully refreshed, and sinners being converted to God. Of these, however, you will doubtless be informed by brethren whose pleasure it is to be partakers of the blessing.

In the matter of Sunday schools, while some are earnestly alive to this good work, and recognize in the Sunday school a most blessed means of doing good, and building up the

church and kingdom of Christ; other churches are sadly indifferent,—I had almost said sinful, in their neglect of this powerful instrumentality. Last Sabbath I visited the S. School and church in Talladega. This school has had recently a visit from that earnest Christian and S. S. laborer, brother Thompson, Superintendent of the Baptist S. S. at Selma. In consequence, the Talladega school was "wide awake." The lowering clouds giving token of a speedy rain, the school was not out in full force. I was greatly pleased, however, with the interest, amounting to enthusiasm, apparent in teachers and pupils. The singing also, was charming. They have arranged brother Thompson some beautiful new songs; determined, I suppose, not to be out-done by Selma.—Bro. Joiner is an energetic, enthusiastic Superintendent, and by the by, he has a Bible class which for intelligence, sprightliness and diligence of application, I may safely say, can not be surpassed in any school. Most cheerfully and gratefully do I here record for the reflection of Christians and the encouragement of S. S. laborers, that of the many who have been members of this class, during his tutorage, a large proportion have become members of the church of Christ. Oh Christian, what a field for usefulness is the Sunday school!

Yesterday, Wednesday evening, I joined the dear brethren and sisters of Oxford in their prayer-meeting.—Among other Christian friends who will be tenderly remembered, I had the pleasure of introduction to our young brother Allen, a worthy young minister of Jesus Christ, who temporarily supplies the place of the pastor, bro. Smith. As the meeting opened, providentially the village school was dismissed, and the little children came flocking to the house of God.—My heart bounded with delight, as looking on their happy, earnest faces, I saw a favorable time to make a move for a S. school, (there being no service the succeeding Sabbath). The prayer-meeting ended, by request the children and friends remained, when after an appeal to Christians, and some words to the dear little ones, watching the speaker with those eager, upturned faces, it was determined forthwith to revive the Sunday school. Ah, brother Henderson, don't you envy us that evening's work, with its blissful reflections? Funds were immediately raised, (and a surplus for the Board) to purchase books, and the little messenger now goes, a fellow-traveler with your letter, on its way to Bro. Broadus, our good Secretary of the S. S. Board. In a week or ten days, therefore, if you will slip up to Oxford, you shall find these dear children and Christian friends, some Sunday morning, meeting in their new, white church to study the good Book that shall make them wise unto salvation; while their happy voices shall come to you ever and anon, echoed from the grand old hills in hymns of praise to the blessed Savior—the best friend of little children.

Yours in Christian bonds,

W. E. CHAMBLISS.

For the South Western Baptist.

BRO. HENDERSON: The sum total raised by me in Talladega and Calhoun counties for S. S. Board reaches \$1059 75. Yours in Christ,

W. E. CHAMBLISS.

For the South Western Baptist.

PLEASANT GROVE, ALA.,
Sept. 7th, 1864.

DEAR BRO. HENDERSON: Last Friday the third district of the Union Baptist Association met at Mt. Zion Church, of which I am pastor. We had a very pleasant and I hope a profitable session. On Sabbath we held a missionary meeting and collected one hundred and sixty four dollars for army missions. We then protracted the meeting until the next Sabbath; and we can say, truly the Lord was in our midst. The whole church seemed to be much revived. Sinners cut to their hearts cried out, What shall we do to be saved? And last Sabbath I had the pleasure of burying with Christ in baptism eight souls; four joined by letter, one by voucher. Some others will join other churches and others still will join here. Bro. J. W. Taylor was with us until Wed-

nesday evening; and bro. Carter remained until the meeting closed. The Lord was with us all the while. To his name be all the glory.

Yours in Christ,
WM. ASHCRAFT.

For the South Western Baptist.

DEAR BRO. HENDERSON: The Lord has again blessed the Church at Fellowship, Perry county, Ala., with a gracious revival. We closed a meeting at that Church to-day, which continued seven days. There were twenty added to the church by baptism.

Fraternally,

I. U. WILKES.
Plantersville, Ala., Sept. 16, '64.

"Getting Along Very Well."

A pastor had long felt concerned for the spiritual state of a prominent member of his congregation. He was intelligent and refined, amiable in character, upright in business, and regular and respectful in worship. But he was proud and self-righteous, and unwilling to acknowledge himself a lost sinner in the sight of God. He was reluctant to converse with Christians on his spiritual needs. Indeed, he flattered himself that his life was purer and more consistent than that of many active church members. The pastor had often sought, in private interviews, to reach his heart, and awaken his conscience, but with little apparent success.

Great was the surprise and gratification of the pastor, therefore, to find him in the inquiry room, on the first evening of a new year. He thought that pride must be effectually humbled, and the heart deeply convicted of sin, to bring such a man unasked to such a place. He took him cordially by the hand, and expressed his great pleasure to know he was thinking of a Christian life.

"Yes," was the reply, "I feel it is quite time for me to think of my duty to God, and of my soul's salvation."

I have long enough been a hearer of the Word, and need to become a doer. My mind has been troubled for a few weeks, and I have determined to begin the new year by giving my heart to God."

"That is a wise and good decision," said the pastor, "and how do you find yourself getting along?"

"I am getting along very well," said he. "I read my Bible every day and pray morning and night, and try to be circumspect at home and at my business. On the whole, I feel very well satisfied with my progress as a beginner."

The pastor was sick at heart. "I am mistaken," said he to himself. "There is no work of the Spirit here, but a new development of the old self-righteous spirit."

So bitter was his disappointment, that he abruptly closed the interview; and passed to another inquirer, whose tearful eye and choked utterance indicated a different temper of mind and heart.

The pastor returned home, after the meeting, in sorrow. He had been so elated and hopeful, that his grief was the more poignant. He had not courage and faith enough to visit his parishioner, and seek to undeceive him. "It is useless," he thought, "to try to rouse him from his self-complacency."

At the next inquiry meeting the same man was present again, but the pastor felt little disposed to converse with him. As he sat down by his side, the man grasped his hand, and said, "I have a confession to make, sir. I told you last week I was getting along very well. It was not true, sir; I was too proud to tell the truth. I was utterly wretched, and have been since almost in despair. I feel the guilt of my self-righteousness—I am a miserable, lost sinner. Can such a hardened sinner as I ever be saved?"

The pastor burst into tears also. This was the kind of language he had hoped to hear before, and he felt now that the Holy Spirit was indeed at work in that humble and contrite heart. He repeated the invitations of the Gospel, spoke tenderly and soothingly of the love and mercy of a Savior, and urged him to believe at once the promises made to every penitent sinner.

The desired end was soon reached, for the once proud man was docile as a child. His self-righteousness was

gone, and the words perpetually struggling to his lips were: "God be merciful to me a sinner." Trembling, under a profound sense of guilt, and abandoning all thought or wish for help elsewhere, he trusted in Christ alone, and soon found peace like a river, and righteousness like the waves of the sea.

The incident is instructive—a striking comment on the text: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—*Watchman and Reflector.*

Perseverance.

He who allows his application to falter, or shirks his work on frivolous pretexts is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous, continued labor, will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army of 35,000 Belooches with 2,000 men, of whom only 400 were Europeans. He charged them in the centre up a high bank and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity and determined perseverance which wins soldier's battles and indeed every battle. It is the one neck nearer that wins the race and shows the blood; one pull more of the oar that proves the "beeness of the fellow," as Oxford men say; it is the one march more that wins the campaign; the five minutes' more persistent courage that wins the fight. Though your force be less than another's you equal and outmaster your opponent if you continue it longer and concentrate it more. The reply of the Spartan father, who said to his son, when complaining that his sword was too short, "Add a step to it," is applicable to everything in life.

It is not how much a man may know that is of so much importance as the end and purpose for which he knows it. The object of knowledge should be to mature wisdom and improve character, to render us better, happier, and more useful—more benevolent, more energetic, and more efficient, in the pursuit of every high purpose in life. We must ourselves be do, and not rest satisfied merely with reading and meditating over what other men have written and done. Our best light must be made life, and our best thought action. The humblest and least literate must train his sense of duty, and accustom himself to an orderly and diligent life. Though talents are the gift of nature, the highest virtue may be acquired by men of the humblest abilities through careful self-discipline. At least we ought to be able to say, as Richter did, "I have made as much out of myself as could be made of the stuff, and no man should require more."—*Self-Help.*

COMFORTING.—In Christ all things are yours, whether life or death, grief or gladness, and all are made to work together for good. And whilst, by your poor, weak, torn and bleeding heart, driven by contrary winds and buffeted by the tumultuous billows of conflicting emotions, you are nothing; and can neither see nor hear, nor feel, nor think, nor pray aright, nor trust in God, yet with the Apostle you can also say, "I can do all things through Christ which strengtheneth me." I am weak, but the Lord is my strength and my salvation, and the strength of my heart.

THE ONE THING.—A man may want liberty, and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want children, and yet be blessed as Job was; a man may want bread, and yet be full of comfort, as Micajah was; but he that wants the Gospel, wants every thing that should do him good. A throne, without the Gospel, is but the devil's dungeon. Wealth, without the Gospel, is fuel for hell. Advancement, without the Gospel, is but going high to have the greater fall.

