

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. 16

TUSKEGEE, ALA., THURSDAY, OCT. 27, 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, Oct. 27, 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. 30, 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 rate; if paid in currency, will be charged according to the following scale:

For Term of 3 Months.	
College Classes,	\$100 00
Preparatory Classes,	75 00
Primary Classes,	50 00
Musical,	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. n12-1f

Sunday Schools all winter.

All Baptist Sunday Schools in Alabama that intend to continue to meet throughout the winter, are requested to inform Rev. W. E. Chamberlain, Selma, who wishes to publish a list of them in the S. W. Baptist. Please state name of school, county or town, and Association.

State Convention.

Delegates to the Alabama Baptist State Convention to convene at Montgomery, will find on their arrival, a committee at the first Baptist Church to assign them places of entertainment.

Come to the Convention.

We received a very kindly communication from a brother in Montgomery a few days since, which we regret that we have mislaid, urging the brethren to attend the Convention, assuring them that ample provision had been made for the accommodation of all. We beg pardon of bro. "H." for the mishap, and can only atone for it by extending the invitation in his name, and in behalf of the brethren of that city.—We do sincerely hope the attendance will be large and general.

War News.

Since our last nothing of importance has transpired on the lines below Richmond and Petersburg. Lee is still holding his own at that point and is likely to continue to do so.

In the Valley Gen. Early attacked Sheridan in his Camp at Cedar Creek, near Strasburg, and routed him, driving him in confusion several miles, and capturing 18 cannon and 1300 prisoners, and killing and wounding a large number. The enemy then made a stand, and attacked Early in turn, drove him back and captured about 40 pieces of artillery. The ene my were so badly cut up they did not pursue any distance. Our loss is said to be under 1,000 in killed and wounded, and in prisoners small.

In Northern Georgia, affairs are still going on favorably. The latest intelligence from that quarter represents our army as being in possession of Rome, Kingston, Resaca and Dalton. At the latter point Gen. Hood captured 300 white and 800 negro prisoners, which last he set to work tearing up the railroad. Our Army has been largely recruited since commencing its present forward movement. Hardee's corps alone has been increased nearly 3,000 by this means.

Gen. Forrest has left Middle Tennessee, and is reported to be on a raid into Western Kentucky.

In Trans-Mississippi, everything is going on well. Price is steadily advancing in Missouri. The enemy so far have been unable to oppose him with any considerable force. According to last accounts, (through Northern channels) our Army is in possession of nearly all the State South of the Missouri river.

Gen. Stand Watie has recently defeated a force of the enemy at Cabin Creek, in the Choctaw Nation, capturing 250 prisoners and a large number of wagons.

A Liberal Church.

We notice that the Baptist Church in the city of Macon, Geo., has raised the salary of its pastor, the Rev. E. W. Warren, to ten thousand dollars. Even this is not more than one thousand was before the war. How many of our churches are supporting their pastors during these days of adversity? Alas! we fear that they could be numbered by units, not even by tens!

Sanctified Sorrow.

It has been said, and said truly, that professing Christians have just as much religion at all times as they have in seasons of calamity and affliction, and no more. We are not, therefore, to conclude that when iniquity abounds and the love of many waxeth cold—that when adversities and distresses come, and most fearfully thin the ranks of the soldiers of Immanuel, and for a time cause the few faithful ones who adhere to their profession in evil report as well as good report to hang their harps upon the willows—we say, we are not hence to conclude that there is substantially less of real piety in the world than there was in prosperous times. These days of darkness reveal the real sum of piety there is in our churches. They are the "measuring rod" in the hands of the angel of the holy city, the Zion of our God. And he who does not stand this test may well conclude that he is yet "in the gall of bitterness and in bonds of iniquity." That religion which cannot sustain a man through the trials of this life, be they what they may, will never bear the ordeal of "the great day of his wrath."

Christianity is the religion for the sorrowful. It was established in the world by the "Man of sorrows." Hence among the first lessons he taught when he opened his ministry was this—"Blessed are they that mourn, for they shall be comforted." Let us not be fearful of approaching "this holy theme of sorrow," to learn its uses from the mourner of Gethsemane. Under his divine tuition, our tribulations are but the heralds of glory. He spares not his people the cross, because it prepares them for the crown. His own character and office combine this double aspect of suffering and triumph. Hence we read of "the sufferings of Christ, and the glory that should follow"—"ought not Christ to have suffered these things, and to enter into his glory?" Thus He becomes the resplendent model to all his people of suffering and its reward; He has immortalized their union in his own glorious person. "The voice of his rod" must be heard. It speaks to us now in tones which should arrest the dull ear, and impress the hardest heart. Like the rugged, majestic, startling "voice of him that crieth in the wilderness," its language is, "prepare ye the way of the Lord."

No preacher is so eloquent as sorrow to fix upon our minds a sense of our nothingness—of our absolute dependence upon God. And this constitutes the very essence of religion. In our days of prosperity we cannot be made to realize this. Enjoying our ease and plenty, we think those consolations promised to the heart-stricken mourner are superfluous; and we send them away to the widow, the orphan, and the bereaved. But when the hand of God lies heavy upon us—when we see strewn around us the wrecks of our former prosperity—when we behold our riches taking to themselves wings and flying away—when the "desire of our eyes is taken away with a stroke," and we follow the mournful procession which is to consign to the sleep of ages the dearest objects of our earthly love—O it is then that God speaks to us by no subordinate means, but with his own voice. Ah! Christian, these "days of darkness," sooner or later come to all, and happy are they who have an ear to hear that voice!

And how influential is sorrow to avert our eyes from the gloom of the present, and fix them upon the brightness of that future, "where there shall be no more death, neither sorrow nor sighing." Every stroke of affliction speaks to the soul, "Arise ye and depart, for this is not your rest: it is polluted." It tells you that the world may not be trusted—that it is mocking you with its promises, and cheating you with its delusions. "Turn them, in this day of adversity, from their vain shadows and false hopes, and fix your grasp upon eternal realities! Follow the footsteps of the "Captain of your salvation," who was made perfect through suffering." Be encouraged by his blessed word, that "if you suffer with him, you shall also be glorified together." He has promised to every mourner in Zion, "beauty for ashes, the oil of joy for mourning, and garment of praise for the spirit of heaviness." The adversities which subdue and bring us to God, are the thousand times preferable to the prosperities that exalt and estrange us from Him. If He is present in the sting of our sorrows to sanctify them, it is better than if He were to remove them. The "thorn in the flesh" may well remain, while "his grace is sufficient for us."

Our Convention.

The Baptist Convention of Alabama will hold its next session with the First Baptist Church in the city of Montgomery, commencing on Friday before the 2nd Lord's day in November. It is hoped that our brethren will make more than common sacrifices to attend. The very distresses of our country as well as the desolations of Zion, instead of abating, should rather stimulate our zeal to "work while it is called to day." The providence of God is throwing upon us new and important duties every day; and to close our eyes and harden our hearts to these duties because of their very multitude, is to change them into crimes, and thus provoke greater calamities. We are "stewards of the manifold grace of God," and He is now teaching us this great lesson by the most painful experiences. All we have over and above what is essential to an economical support of our own households, is the Lord's patrimony for the benefit of his poor and destitute, both in respect to their spiritual and temporal wants. Let us meet then, in the fear of God, and devise those liberal things which shall meet these new demands upon our Christian charities. The rod with which He is now chastening us will either smite the rock of our covetousness, and cause the waters to gush out, and utilize the barren wastes of our land, or it

will destroy us and give our heritage to others. The Lord has drawn his sword against the guilty of our country, and it will not return to its scabbard until it reaches those who have provoked its fury.

Our Domestic Board has thrown upon it responsibilities, the magnitude of which, it is fearfully solemn to contemplate. On this we need not enlarge. The Sunday School Board is struggling with its limited means to supply the demands of our churches with a literature essential to the efficient maintenance of their Sabbath Schools. It must be sustained. The Orphan Asylum demands the most cheerful and vigorous support from every Christian and patriot of the country. The Foreign Mission Board must not be forgotten in this day of calamity. All these sacred interests demand a full meeting of the Convention at its approaching session.

Judson Female Institute.

We learn that one hundred and fifty pupils are in attendance at this early period in the session. Rev. W. G. Nash is giving general satisfaction as Principal. Dr. Shivers, the new steward, is managing the boarding department with his wonted skill and energy. A Professor of Music of high reputation has been appointed who, aided by several competent assistants, will make this department all that could be desired.

For the South Western Baptist.

EDITOR S. W. BAPTIST: The question has been frequently asked, Has a missionary been sent to Battle's Brigade? Will the brethren at Marion be so kind as to give the desired information, as it will most assuredly gratify many.

For the South Western Baptist.

BRO. HENDERSON: I have written you less often this year than last for the reason that I have had less to write about, not that military affairs have been less important, but I have been more sensibly impressed that your readers learn the events transpiring in this grand drama of blood and carnage through other sources before they could have an opportunity to read a letter from me in the S. W. Baptist. I will now say a few things:

1 Ministerial opportunities for doing good have been nothing to compare with what they were last year. This army has been in line of battle for five months without an hour's relief—unless a march can be styled a relief—and not only in line of battle, the lines of the two contending forces have been uniformly in such close proximity, and sharp shooting has been kept up so continually that public worship has generally been impracticable. Nearly all the sermons I have preached to the army this year have been preached in line of battle. For a period of six weeks since we have been around Petersburg, I was able to preach every Sabbath to our brigade, not, however, without exposing all to more or less danger. The last time I preached for them three minnie balls struck in the congregation during the hour's service, and this has several times been the case. Where we are now stationed it will not do at all to attempt to hold public worship—men are daily killed or wounded in the line. Yet I believe it is safe to assume that the morals and religious standing of this army are as good as at any previous time. Men are every where anxious to hear the gospel; many prayer-meetings are held in the trenches; many poor sinners are anxiously inquiring the way to be saved, frequent conversions occur, and when a brigade is sent to the rear for a few days, the work of genuine revival almost invariably begins. Profanity is comparatively uncommon. I have not seen a dozen packs of cards in five months, and the New Testament is much more read than heretofore. I have baptized some in our own brigade, some in Law's Ala. brigade, and some in other brigades—making in all fifty-three since my return to the army. I am satisfied that if the army could now go into camps for a few weeks a most extensive and gracious revival would prevail.

2. Some five weeks ago, I had the pleasure of aiding brother Strawn—a most excellent pastor—in a protracted meeting with his church which has resulted in the baptism of upwards of thirty persons—mostly young ladies. This church being located just in rear of the army, many soldiers attended, and some of the number baptized were of these brave men.

3. The Baptist cause in this afflicted city, is, in some respects, in an unfor-

tunate condition. The first church is without a pastor, and has been since brother Keen resigned eight or ten months ago. This church is large, wealthy and intelligent—comprised, too, of a splendid membership, and the best and most imposing house of worship in the city, well located and splendidly finished. Of course the membership is now very much scattered. The absence of a pastor so long has resulted in the suspension of the Sabbath school, and no prayer meeting is kept up, except when the prayer-meeting for the country assemblies in their sanctuary. And then the projectiles of the enemy have driven many from their homes. The house of worship itself has been three times struck by shell, but I observe that other churches in the city, hardly less dangerously located, keep up their regular worship with comparatively large congregations. The brethren of the above mentioned church are anxious to have preaching, and at their request I have occupied their pulpit several Sabbaths. I do hope that God will soon give them a suitable pastor. A pastor would be greatly useful among them now.

BRO. HUME is pastor of the 2nd Baptist church—a good pastor and a splendid good brother he is. This church is not so large, and I suppose, not so wealthy, nor has it a magnificent house of worship, but a plain, neat and rather small house, with a working membership, a flourishing Sabbath school, and regular public worship.

There are three African Baptist churches in the city. One has a membership of fifteen hundred. Another has one thousand and the third has one hundred and fifty; the last mentioned has no pastor. Bro. Butler is pastor of the largest, and Bro. Robinson of the second. These are both brethren happily adapted to their work, are at their post and doing their duty. I have had the pleasure of preaching to their immense congregations, and was delighted with the singing and the order of worship. I doubt whether Dr. Ryland's far famed African church excels these Petersburg African Christians.

4. I hope it will not be improper for me to state that my health has been bad nearly all the year, and my voice is, I fear, seriously injured. I trust, however, that I shall soon recover both.

I am expecting to be at home in four or five weeks, and hope to be at the Convention.

J. J. D. RENFROE.

For the South Western Baptist.

The late Bishop N. H. Cobbs on Dancing.

"He being dead yet speaketh."

It having been ascertained that I have in my possession a private letter of the late Bishop of the Protestant Episcopal Church in Alabama upon dancing, I have been earnestly solicited by brethren whose judgment and wishes I am not at liberty to disregard to forward it for publication in the South Western Baptist. I do so with the following explanation:

In the course of my ministry I had occasion to express my sentiments concerning dancing as an amusement, and was met with the remark, that the Baptists were narrow and contracted in their views on this subject; that they ought to entertain liberal and enlightened views as the Episcopalians did. Supposing that I might, without offence, inquire of my venerable friend, Dr. Cobbs, concerning the views of his Church, and especially its ministry, I addressed him a letter on the subject and received in reply the following: Hoping that it may, according to the views of brethren above referred to, accomplish some good, I furnish the letter entire.

C. F. STURGIS.

MONTGOMERY, July 26, 1853.

Rev. and Dear Sir: Your letter of the 19th inst. has been received. In reply to you, I say that whilst it is probably true that some of our ministers and people are advocates or apologists for dancing, yet I am well persuaded that the great body of our clergy are opposed to it, especially to large public balls. For my own part I am opposed to all dancing parties; dancing schools, and all that class of

amusements, and have often borne my public and official testimony against them. Whilst I freely admit that these things are tolerated by many good Christian people, yet I do verily believe that the direct and general tendency of them is to blunt our religious sensibilities, and to grieve away the Holy Spirit from the hearts of men. I take the liberty to send you one of my printed tracts on the last page of which you will see my views on conformity with worldly amusements. With sincere respect, I remain your friend,

N. H. COBBS.

Extract from the last page of the tract referred to above: "In the course of a long ministry, the writer has but seldom known those indulging in the gay and fashionable amusements of the world, who seemed to be spiritually minded persons, or enjoy any comfort from their religious profession. He has generally observed that such persons after vainly endeavoring to reconcile such a life with a proper sense of Christian duty gradually withdraw from the communion of the church, sometimes excusing themselves by finding fault with the minister or some members of the congregation."

The Power of Prayer.

God is now, as in days of old, showing himself to be a God that hears prayer. The prayer of Abraham healed Abimelech; the prayers of Moses prevailed in Egypt and in the wilderness; the prayers of Daniel quelled the ferocity of the lions. "Prayer," says Jeremy Taylor, "can obtain everything; can open the windows of heaven, and shut the gates of hell—can put a holy constraint upon God, and detain an angel till he leave a blessing—can open the treasures of rain and soften the iron ribs of rocks till they melt into a flowing river—can arrest the sun in his course, and send the winds upon our errands." Nor is there a church, nor a true Christian, who can not, from their history, record instances of the power of prayer. A spy upon Luther followed him to a hotel and slept in a room adjacent to that of the Reformer. He told his employer next day that Luther prayed nearly all night, and that he could never conquer a man that prayed so earnestly. Latimer prayed earnestly for three things: that he might be enabled to maintain the truth until death—that the Gospel might be given to all England—that God might spare Elizabeth until the Reformation was established.—And his prayers were granted.

A widowed mother, who walked with God, had an only son, the son of her vows and prayers. He entered college and graduated, moral and lovely, but without repentance. She ordered his furniture to a room in an adjacent theological seminary, saying that he was going to enter it at the opening of the next session. She was supposed by some to be unduly excited, and they sought to dissuade her from her purpose. But the furniture was sent as she desired, and her son went home. In a very short time a blessed revival commenced in the church of which she was a member. Her son was among the first converts; he became a communicant of it, and entered the seminary at the appointed time. That son yet lives to preach the Gospel, a learned, honored, and very useful man. Here is a case like unto that of Hannah and Samuel, and there are multitudes of cases like it.

Late on a cold November night I was retiring to rest. There was a knock at my door, and an aged member of the church, a simple, praying, warm-hearted man, was introduced. After a brief silence he thus addressed me: "My dear pastor, I have come to tell you that God is about to revive his work among us." I asked him why he so felt? "I went into the stable," said he, "to take care of my cattle, two hours ago, and there the Lord has kept me in prayer until now. And I feel that we are going to be revived." There could be no doubt as to his sincerity. And that was the commencement of the first revival under my ministry.

A few years afterwards, and in another field of labor, an aged man, venerated for piety, came to my study,

Though poor in this world, he was rich in faith. In prayer he seemed to converse with God. "I have called to say to you, my dear pastor," said he, "that the Lord is in the midst of us, and we shall soon see the effect of his presence." I had observed a marked solemnity in the congregation, but nothing more. I asked the venerable man why he felt so? His reply was as follows: "Since twelve o'clock last night the spirit of God has been so upon me that I have been unable to do anything but pray, and to rejoice in the prospect of a blessed refreshing from the presence of the Lord." And that was the commencement of the first revival in my present field of labor; a field which has been very often watered with the rain and dew of heaven, from the days of Whitefield until now. And many similar instances are treasured up in my memory as proof of the truth that God hears prayers now as in days of old.

And why should it not be so? Is not the same God in heaven? Prayer now is what it has ever been, and is as prevalent with God now as in the days of Abraham and Joseph,—as on the first descent of the Spirit. And were there another pen equally inspired and eloquent, to place in the history of the Church another such chapter as is the eleventh of Hebrews, there could be collected an array of holy men and women from the Church of our own day who, in the strength and triumph of faith and prayer, fall but little below the noble company of worthies placed in such glorious array by the apostles of the Gentiles. And why should it not be so? There have been years of great excitement in the Church, and of high controversy, of bold enterprise; but it is very doubtful whether, in any one year since its foundation were laid, God has more signally vouchsafed himself to be a prayer-hearing God than during the past year. Men of the highest intellect, and open in their rebellion, who mocked at religion, as leviathan mocks at a straw, have been brought, with the simplicity of little children, and in answer to prayer, to rest upon the atonement of Jesus Christ for salvation.

Prayer is the power of the Church; and could I speak as loud as the trumpet which is to awake the dead, I would thus call upon the Church in all its branches, and in all lands, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Patriarchs, prophets, apostles, martyrs, reformers, were mighty in prayer. It was to prayer that Henry IV. of France ascribed his own crown, and Gustavus his victories. Milton thought he wrote best when he prayed most. The ministers who pray most are the most successful. The churches which are most prayerful are the most useful. The heathen are to be given to Christ for an inheritance, and the uttermost parts of the earth for a possession, in answer to prayer.

NO MAN A LOSER BY GIVING HIMSELF UP TO GOD.—Ezekiel said to Socrates, "Because I have nothing else to give, I will give thee myself." "Do so," said Socrates, "and I will give thee back again to thyself better than when I received thee." So says God, "Give thyself to me, in thy prayers, in thy praises, in thy heart, and in all thy actions, and I will give thee back thyself, and myself too: thyself in a holy liberty to walk in the world in thy calling; myself in giving a blessing upon all the works of thy calling, and implanting in thee a holy desire to do all things to my glory."

PICTURE OF LIFE.—In youth, we seem to be climbing a hill on whose top eternal sunshine appears to rest. How eagerly we pant to attain its summit! But when we have gained it, how different is the prospect on the other side! We sigh as we contemplate the dreary waste before us; and look back with a wistful eye upon the flowery path we have passed but may never more retrace. Life is like a portentous cloud, fraught with thunder, storm and rain; but religion, like those streaming rays of sunshine, will clothe it with light as with a garment and fringe its shadowy skirts with gold.

