

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."

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The S. W. Baptist. TUSKEGEE, ALA. Thursday, Nov. 24, 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. 3d, 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. College Classes, \$100 00 Preparatory Classes, 75 00 Primary Classes, 50 00 Music, 100 00 Languages, 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. Chambliss, Selma, who wishes to publish a list of them in the S. W. Baptist. Please state name of school, county or town, and Association.

Various Items.

CONGRESSIONAL.—The two houses of the Confederate Congress met on Monday the 6th inst. The President's Message, and Reports of Departments will present many grave questions to be acted upon. The Message of the President takes a hopeful view of the country, and suggests several important measures to recruit the army—among other recommends that forty thousand negroes be put into the service as teamsters and laborers. ALABAMA LEGISLATURE.—This body met on Monday the 14th inst., but there was no quorum in the House until Wednesday. The Message of Gov. Watts is an able, patriotic State paper. If our Legislature will address itself to the real task before it, with the spirit of our noble Governor, something worthy of the name will be done for the public defense. We hope the members of that body are now convinced that the day for peace resolutions has not yet arrived. If they are not, God save the Commonwealth of Alabama!

NORTHERN ELECTION.—Lincoln has been elected by an unprecedented majority, losing but three States, New Jersey, Delaware and Kentucky. We are only surprised that he lost any State, with such a vast military organization to awe his subjects. Gen. McClellan undertook to do what ought to have been a man—run upon a peace platform as a war Democrat. Lincoln's election will effectually stop all "howls for peace," as the New York Herald calls them, from any responsible man or body of men in the South, based upon any hope of a peace party North. There will henceforth be no division of sentiment amongst us. Our people will now be united as they never were before.

RELIGION IN THE ARMY.—It is estimated that since the efforts of Christians commenced to evangelize the Confederate Army; over one hundred and forty thousand conversions have occurred! History has never yet recorded such a work as this. Surely the Lord has some good thing in reserve for a people whom he has so wonderfully blessed with the outpouring of his Spirit. Such a work is not likely to precede the ruin of a people. Let us labor and pray for its continuance, and trust God for the final result of this struggle.

MISSISSIPPI BAPTIST CONVENTION.—The last session of this body was recently held at Crawfordsville. They have purchased the Lauderdale Springs, on the Mobile and Ohio Railroad, with a view to making it a home for the Orphans of deceased soldiers in that State. God speed the noble enterprise.

PRAYER ANSWERED.—The Rev. J. J. D. Redfoc, a chaplain of the Army of Virginia, in an address before our recent Convention, remarked that he had been called on by a Chaplain of another denomination to baptize some thirty candidates in his Brigade, who desired to unite with the Baptist denomination. On arriving at the Brigade, he ascertained that these conversions were nearly all the results of home influence. Revivals at home had awakened a spirit of prayer for them, and earnest letters from their loved ones were sanctified to their awakening and conversion. Christians! be not weary in well doing. Pray for your distant husband, son, and father! God will hear

Alabama Baptist Convention.

Notwithstanding the troubles of the country, a goodly number of our brethren, ministers and laymen, were in attendance at the late meeting of this body in the city of Montgomery. The Convention was organized on Friday by the election of Rev. Wm. H. McIntosh President, the former President, Hon. J. L. M. Curry, being absent, on account of being connected with the Army of Tennessee, and A. B. Goodhue Secretary. The first day was occupied in reading and appropriately referring the annual reports of the Boards of Trustees of the Howard College and Judson Institute, and the appointment of the annual committees. The annual sermon was preached at night by the Rev. J. B. Hawthorn, from 1 Tim. 5: 22—"Keep thyself pure." The speaker maintained with great ability and eloquence that purity of heart and life in the Church and ministry was the most effectual method of preaching the gospel. The sermon throughout was listened to with profound attention, and doubtless left a happy impression upon the audience.

The discussion upon the several reports of committees, we thought, was more animated and able than usual. Especially was this the case upon the subjects of Sunday Schools and the religious instruction of the colored population. We believe that the day is not distant when these two objects will assume their due importance in the estimation of our churches.

On Sunday morning, the Rev. S. R. Freeman preached an able, well considered, and effective sermon on the "Religious Instruction of Slaves," by appointment of the Convention last year. In the evening at 3 o'clock, the Sabbath Schools of the city assembled in the Presbyterian house of worship, and were addressed by Elder S. Boykin, editor of the "Christian Index" and the "Child's Index," Spalding, of Selma, and J. B. Taylor, jr., of Richmond, Va. The addresses were well received, and quite an impulse, we trust, was given to the Schools in the city. At night, a general meeting was held in the Baptist meeting house in aid of Army Missions, at which between eleven and twelve thousand dollars was raised for the Domestic and Indian Mission Board. The meeting was addressed by brethren Hawthorn and Sumner. One lady contributed a gold watch and chain, which was subsequently sold for two thousand dollars; which increased the amount contributed to over thirteen thousand dollars.

Monday was occupied in the discussion and adoption of several other reports. From the report of the committee on education, it appeared that the Board of Trustees of Howard College had resolved to open a school, in the buildings of the College for the instruction of maimed and disabled soldiers, affording them such facilities of instruction as would prepare them for business. The Judson Institute has opened remarkably well under its new Principal, bro. Nash. Between one hundred and fifty and sixty pupils are already in attendance, and others are coming in daily. This, under the circumstances of the country, is encouraging beyond precedent.

We were glad to welcome bro. S. Boykin editor of the Christian Index, and bro. DeVotie, of Columbus, as messengers from the Georgia Convention. Bro. B., by his indefatigable labors, is making the Index the best religious newspaper that comes to our office. May he be adequately rewarded for his work of faith. We hope our Sunday Schools will not fail to subscribe for his "Child's Index." It is worthy of a place in every Sabbath School in the Confederacy. The Rev. J. B. Taylor, jr., was also present as agent of the Virginia S. S. and Colportage Board, and modestly asked for a thousand dollars, and obtained nearly three thousand for army colportage. Bro. W. E. Chambliss, the State agent of the S. S. Board, was present, and obtained something over two thousand dollars for that interest.

Orphan Home Association.

The first annual meeting of the Trustees and friends of this institution was held in the city of Montgomery on occasion of the meeting of the Baptist State Convention. A preliminary meeting was called for Thursday evening the 10th, at which the provisions of a Charter which it is proposed to ask the Legislature to confer, were discussed and agreed upon. The Charter as adopted by this informal meeting was then submitted to the regular meeting and adopted, and a committee was appointed to present it to the Legislature now in session, and ask for its passage. The name of the institution is as above stated, "The Orphan Home Association for the State of Alabama."

It appeared from the report of the General Superintendent, B. Holman, that something over two hundred and forty thousand dollars had been raised by himself and the agents who had been acting for the institution at a cost of between two and three thousand dollars. A committee of location had purchased the Shelby Springs as a site for the "Home" at a cost of sixty thousand dollars, and so soon as the title to the property is perfected, which will be in a few weeks, it will be opened for the reception of beneficiaries. On Saturday night a meeting was held to explain the objects and secure funds for the institution, at which interesting addresses were made, and some six or seven thousand dollars raised. At this meeting, bro. W. S. Barton proposed to give twenty thousand dollars to the Association, provided four others could be found to give each the like sum within the next three months. Cannot this proposition be met, and thus secure one hundred thou-

sand dollars at once, and without the cost of agencies? Surely there can be found in Alabama four other men who will respond to this liberal proposition. Let their names be forwarded at once to bro. Holman, and let a sum be raised promptly that shall fairly represent the philanthropy of the Baptists of Alabama.

We understand that some good men are withholding their contributions on the ground that the enterprise may prove a failure, and they do not choose to risk their funds upon so hazardous an experiment. If this is a mere pretext, we have nothing to say to such persons, for it is useless to argue with men who have decided not to aid in this cause. But if it be an honest plea, we answer, That unless we doom the ten thousands of fatherless and indigent children in our State to penury and want, to ignorance and vice, they must be supported and educated either willingly or unwillingly. The very magnitude of the work is at once the ground of its obligation and the guarantee of its success.—They must have a common home provided some where in the State, or we must take them to our houses. It is a responsibility which cannot be evaded. We may shut our eyes, and find fault with existing plans, and resolve to do nothing; but the stern necessities of the case become more imperative every hour; and he is the wisest man, the purest patriot, and the most devoted Christian, who takes the most accurate gauge of these necessities, and meets them in the true spirit of philanthropy. This enterprise must succeed. We dare not look back.—Behind us are the tears, and sighs, and groans of hapless orphanage—before us are the blessings of those who are ready to perish. O, if there ever was a time since the days of Deborah when that bitter curse which fell from the lips of that "mother in Israel" applies with all its original emphasis, it is now: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, the help of the Lord against the mighty." Nothing on this earth is too good for the orphans of our fallen braves! We can never make an adequate return to them for the hundred battle fields which they have crimsoned with their blood. Let one noble impulse thrill every heart, and direct every hand, until a "Home" shall be provided for the offspring of our fallen countrymen. Thus shall we show ourselves the worthy beneficiaries of the priceless boon they have purchased with their lives!

War News.

General Forrest has captured and destroyed several gunboats, steamboats and barges at Johnsonville, on the Tennessee river, and burnt up vast quantities of Federal stores—some say six millions of dollars worth. He had completely blockaded the river.

General Breckinridge has achieved quite a success over the enemy in East Tennessee, driving them back some distance, capturing several hundred prisoners, six field pieces, besides considerable army supplies.

Things are still quiet around Petersburg and Richmond.

Sherman has moved a considerable force South of Atlanta in the direction of Macon. His destination is left to conjecture—most probably Savannah. Vigorous efforts are being made on our part to meet him.

Gen'l Hood is supposed to be at Tusculum, Ala.

For the South Western Baptist.

HARDWAY ALA. 1864.

Lame, inkwarm church, called the church of the living God. Having a name to live whilst thou art dead.

Hear me this day, though feeble my language, and faintly expressed my ideas. I've come to you, however little expected, under the banner of the cross, pleading the cause of my divine Master, not directly, but indirectly, in behalf of "earthen vessels" chosen of him from before the foundation of the world, to proclaim the true testimony of Jesus. These he has commissioned and sent forth into the world, (sheep in the midst of wolves,) saying, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo! I am with you always, even to the end of the world. Again, he tells them, Let the dead bury their dead, but go thou and preach the gospel.

The ancient Christians seemed better to understand the words of our Savior, or at least, received them into honest hearts, and seeing from all the teachings of Jesus that he desired none other brethren to rest upon his successors in the ministry than that prompted by the fire within, and the injunction given, they asked no more, they expected no more, and yet when they looked abroad over the field, they saw something else to be done besides casting the seed, and how natural, to those spiritual brethren whom God had paid in advance (given "eternal life" through Jesus Christ,) and called them into his field to labor, (for they understood Jesus when he told them he had no pleasure in the unprofitable servant, but that he should in the day of his coming, be cast out into outer darkness.) Then, how

natural, I say, was it for those good brethren and sisters too, instead of condemning the minister for not filling every office, for not performing the entire labor of the field, to each one, for him or herself to present their bodies a living sacrifice to God; a willing laborer in the vineyard, saying, Lord, what wilt thou have me to do? Speak Lord, thy servant heareth; and when he spoke they heard and seemed to understand. O! lame, backslidden church, is he not speaking to you to day through the volume of inspiration and the dispensation of the gospel, saying, Son, daughter, go work in my vineyard, and what are you doing? ask yourselves the question solemnly before God, who is to be the Judge of the quick and the dead, What, since you entered the vineyard have you done more than grumble and backbite your minister? You will, brethren, many of you have, not only your own sins to account for, but in many instances for the retarded usefulness of your pastors. Brethren and sisters, I have not a doubt, that the relationship in Jesus Christ will be the first in heaven, should it not be esteemed such here, your poor pastor feels, woe is me if I preach not the gospel, and you, oh! we, my brethren, make it necessary for him to look at another picture, which in contrast, brings sorrow to his heart. If I provide not for them of my own house (says he) I've denied the faith, and am worse, than an Infidel. What! what shall I do? If I lay one hand upon the key of kingdom of heaven, and the other upon the key which turned, will shut out my family from a temporal support, I will at once bring down the displeasure of my brethren upon me.—Those very ones to whom I desire to look for consolation and encouragement in my pilgrimage here. Yes truly, I often feel, that the waves and billows will overwhelm me. A sea before, a sea behind, a gulf on either hand. A professed Christian (one who is making his thousands) remarking upon this subject a few days ago, said, I do not believe a minister ought to be worth one cent; give him a dollar, he wants two. A little piece of land, he is trying to get something to tend it. He has no business with any of this world's stuff to look after.—Well, the concluding remark, taken abstractly, does well enough. (You good, conscientious brethren ought to look after it for him; he is administering to you spiritually and it is no less obligatory upon you to administer unto him temporally. You blame him for looking after his temporal interest; but who is in fault that he does it? Is it his? Does he love it? choose it rather than the dispensation of the gospel? If your own reason and the word of God do not give you satisfaction, go to your humble pastor indulging charity in your hearts and ask him how the case is with him; he will doubtless tell you, My brethren, my sisters, there is nothing on this earth that so engrosses my affections as the gospel of Jesus; no theme so delightful. But I cannot enjoy it as I'd like, and it is oft times a source of pain to my heart, that I cannot cut loose, entirely loose, from these carnal desires, these worldly cares, that necessarily involve me. That I might make my life a more perfect copy of my Savior's; and if he stops here too little has he said, in the deep recesses of that heart and upon that memory are volumes indelibly written, and though fears of giving offence may conceal them from time and mortality.—God will take care of them, for revelation in eternity. Thus, he revolves the matter over, and over, and ever in his mind. What? (says he,) can I do, that I do not, situated as I am, or dispense with, that I have not?—My brethren by action and word seem desirous to keep me in the vale of poverty, and affliction thinking this the most effectual way to get lodging for my heart in the valley of humility. Some of my good brethren seem to think poverty the one thing needful, and I believe they are honest in it, and yet, how trying to my soul; such inconsistency. They'd have me without carefulness for the support of my helpless family. Go preach, say they, the Lord will provide, as though our manna and meat would descend to us

from heaven. Well, says bro. A, I'll try it; certainly after I've done my duty, the brethren will do theirs. So he sets out, determined to take no thought for his temporal affairs; but to preach in season and out of season if he may but solicit a hearing. Harvesting comes on, brethren are filling their garner with choice grain.—Some even have to tear down and build greater, that they may have where to store all their goods. He, poor minister, goes to his own little barn, there lies his last bushel of corn, my family must be fed, says he, my horse must be fed, but where is it to come from, no manna yet. My brethren thought it a tight matter, that they had to furnish me money to buy this horse; I've bought nothing else, but a decent suit of clothes for myself, and poor like I am; nobody'd come to hear me preach if I didn't make a decent appearance, and I'm not called to preach to empty benches, yet, woe is me if I preach not the gospel of Christ. My wife is almost provoked out of measure at my folly, and at the thought that she has to live hard, and alone, making the greatest sacrifice of earth, giving up her only help, her all, and for her temporal reward, endure the criticisms of the world at large, and what is worse, that of false brethren and sisters.—Well, harvesting is over, but no supplies have reached that little lone barn yet, and the pastor (to their notion,) is so humbled temporarily, that it is with much "forethought" and mortification that he makes up his mind to crave a crumb from their waning bounty. Then, brethren, what next? Why, lets get rid of him; he is such a pest—no economy, no frugality. As for myself, says another, I'll not feed him and his horse and let him ride about, pretending to preach; there's reason in all things. I have to work to support my family, that is, I have to attend to, and have it done. Lets call bro. B; I don't think he's one of your lazy, begging preachers. He has a snug farm and negroes, and like the rest of us, knows something about making a living.—Ah! he's the man for us all. Bro. B. consents, and what next? Brethren hear of a revival somewhere, and the very first thought brings a grievous complaint against bro. B. O! that plantation, those negroes, that little stuff he's got about him; but for that we'd have a preacher, and revivals too; his mind is too much occupied with the things of this world. Thus, you can never find the man of God to your notion; and is not the reason simply this: There is a huge beam in your own eyes; you, yourselves are blind, by the god of this world, and cannot see the way; there is one to prevent all these variances. A channel through which you may look upon your pastor as the reflected image of Jesus, remembering him not to "fasten" but to assist, pray for, and love him. Listen to the language of the inspired Paul, as addressed, not to the ministry only, but to all the brethren: "I beseech you brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, and be not conformed to this world, (don't forget brethren, that this is addressed to us, we'll be sure not to forget that it is addressed to the minister,) but be ye transformed by the renewing of your minds, that you may prove what is that good and acceptable and perfect will of God. For I say through the grace given unto me, unto every man that is among you, not to think of himself more highly than he ought to think, (lets not think brethren, laity and deacons, that every body knows our families must have money and luxuries, but that a poor preacher's family can well afford, and ought to do without, lest they be lifted up and think themselves as good as we, or any body,) but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and all members one of another." See how nicely, how wisely God divides the labor in his vineyard. Does not say to the minister, lo! I have given you a talent

for the ministry, now, therefore, go preach, go teach, exhort, and do the entire labor of the field, and let the rest of my hirelings fold their arms and look at you, criticize you. No, there is no such unreasonableness with God; but listen: "Having then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering, or he that teacheth on teaching, or he that exhorteth on exhortation; he that giveth let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy, with cheerfulness.—Let love be without dissimulation, abhor that which is evil, (cleave to that which is good." Thus acting, every member at his post, and all united by the golden links of love, such as unite the happy choir above; (having no withered, lifeless members to drag along,) what a concert of religious enjoyment; how happy would we bound forward to meet that day, for which all others were made.

Too much I may have already said, and that too, to little purpose. But the love of Christ, and his cause, constrains me, and if by the blessing of God, it should awake to action one sleeping disciple, my highest expectation will be gratified, and I shall feel, however much I failed to do justice to the subject, that I've done what I could.

Dear brethren and sisters, what is there in this vast world for us to fear if our dwelling place be "Jesus Christ." Let us live in him, then at the last, sensible or not, we shall fall asleep in Him, and in this condition He will till the last trump shall sound.—Then that same spirit in which we lived, and fell asleep, shall also quicken our mortal bodies, and as we rise we shall, together with those that are alive and in the earth, "be caught up together, to meet the Lord in the air. So shall we be ever present with the Lord." A SISTER.

Ephesus; or the Candlestick R e moved out of its Place.

I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. Rev. ii: 6. A late missionary traveller, in speaking of Ephesus, says:—"The Candlestick is out of its place. How doth the city sit solitary that was full of people! The site of this once famous city is now covered with grass or grain. The church of St. John stands deserted and in ruins, having been occupied as a mosque, after the country fell into the hands of the Mohammedans. In this church are some immensely large pillars of granite, said to have been taken from the temple of Diana; having served successively as a Pagan, a Christian, and a Mohammedan place of worship. No human being now lives in Ephesus; a few miserable Turkish huts are alone seen in this desolate spot. The streets are deserted and overgrown; and a noisy flight of crows seem to insult its silence. The call of the partridge is heard in the area of the theatre and the stadium. The pomp of its heathen worship is no longer remembered; and Christianity, which was planted and nursed by the apostles, no longer lingers in this once favored church."

THE FATAL RAPIDS.—A gentleman was traveling in Italy in the summer months. As he left Rome, he was warned of the danger of sleeping at Baccano. He was told to travel at night rather than stop at that place, as a malignant fever prevailed there.

He arrived there about bed-time. The air was balmy, accommodations inviting. He concluded to stop for the night. Those whose interests would be promoted by his doing so told him there was no danger.

He rose in the morning and proceeded on his journey. Some days after he had reached Florence the fever developed itself, and he was soon in his grave.

Sinners are warned of the consequences of sinful acts. They are persuaded to disregard the warning.—They sin, and the threatened consequences do not immediately appear. They think they shall escape. But ere long God's immutable law overtakes them, and they perish. The soul that sinneth, it shall die.

