

# 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. 20

TUSKEGEE, ALA., THURSDAY, DEC. 22, 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, Dec. 8, 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 SECOND TERM OF THE FOURTEENTH ANNUAL Session will be opened on Monday, Jan. 2d, 1865, 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    |
| Musical,              | 100 00   |
| Languages,            | 50 00    |
| Incidentals,          | 5 00     |

Young Ladies are requested to bring with them text-books as far as may be practicable.

Boards to the number of twenty or more, can be accommodated in excellent private families at a charge of \$125 to \$150 per month. Dec. 1, 1864. n12-1f

## Relation of the Church to the Sunday School.

If, then, we are to regard the Sunday School not as a mere appendage, but as a vital part of the equipment of a church for the highest usefulness, then is the church bound by the highest obligations to bestow such attention, and furnish such agencies and means as are essential to its prosperity. We barely touched on this part of the subject in our last, and it merits a more distinct consideration.

In the first place, no Sunday School can prosper without a Superintendent, either in the person of the pastor, or of some pious, intelligent, and laborious private Christian—a man sound in the faith and well instructed in the holy scriptures. This position is as important in a Sunday School as that of a principal is in common schools. There must be some head to direct and control in such a manner as that each teacher and pupil shall know his or her place, and discharge the duties of that place. And as in all responsible offices, civil or religious, those are selected to fill them because of their supposed fitness, so in this. A Superintendent should be prompt in attendance, quick to advise, and decided in manner. He cannot expect promptness in others, unless he is always in his place at the right time. And as teachers and pupils will be alike often asking advice, he must be ready to "give each his portion in due season." That quick sagacity which is never at a loss to give wholesome instruction, is one of the most important qualifications for this position. Nor must he possess a vacillating manner, for this will leave it to the option of the party to follow his advice or not, as is most convenient. Having been selected for his position on account of those qualities which will give the authority of law to his advice and decisions, it were to be expected that a ready and cheerful obedience should be accorded to him. Indeed, this is implied in his election to, and acceptance of, the office.

In the next place, the membership of the churches should supply the teachers, as far as practicable. Taking it for granted, that the conversion of the pupils is the great end contemplated by the very organization of Sunday Schools, it would seem to be a matter of course that the teachers, male and female, should be pious and zealous Christians. An unconverted teacher, laboring and praying for the conversion of his class would seem to be an anomaly too manifest to be entertained. It is true, there is an innate power in divine truth, irrespective of the channel through which it is communicated; but we know this is not the ordinary method, in which the work of God is carried on. "Be ye clean who bear the vessels of the Lord," is an injunction to which we would do well to take heed. Piety is essential to superintendence that serious deportment, that aptness to improve proper occasions, and that laborious, patient continuance in well doing, which every successful Sunday School teacher possesses. Indeed, our Sabbath Schools should be nothing more nor less than selected wisdom and piety of our churches to bear directly upon the rising generation. Every teacher should make each member, or her class a subject of special prayer. We once knew a young lady who set

her heart upon the conversion of her entire class—she labored and prayed for it persistently, and the Lord rewarded her efforts, and six young ladies were led to Christ, and will constitute, in part, her joy and crown of rejoicing.

The pastor of the church must bear no little of the responsibility of the Sunday School. He must regard its interests as coming within the legitimate scope of his calling. A well organized and properly conducted Sunday School is by far the most inviting field of usefulness which a pastor can cultivate. Affectionate attentions to the young will secure him an influence present and prospective, which nothing else can. He becomes identified in their minds with the whole history of their religious experiences. He can thus mould their religious characters into these higher types of Christian knowledge and zeal, which will make those burning and shining lights in the church in after years. Let him often be seen leading the devotions and mingling in the exercises of the school, if he would secure the blessedness of Him who turns many to righteousness.

The procuring of suitable books for Sunday Schools is a topic we will discuss in our next.

## The Problem of History.

History, to the mere philosophic inquirer, is an insoluble mystery. In its tangled web, he can see no order, beauty or symmetry. It is a problem so intricate that with all his acumen, he fails to determine the unknown quantity that shall clear up the difficulties and reveal the harmony and beauty of the entire process. The Christian has the key to this dark problem. The Bible solves the mystery. From the platform of Revelation, the Christian philosopher—like Xerxes reviewing his bannered millions at Abydos—may survey the long lines of events, the rushing squadrons of nations, the columns of empires and kingdoms, the evolutions of multitudes of living actors, and see in them the systematic drill of regular discipline, the strategic skill of a master mind, and, in the distance, the objective point to which they are careering. In the system of human transactions—which we call History—he beholds the majestic march of the armies of the living God, moving in obedience to the divine command, and accomplishing his almighty purposes. Or, to be less metaphorical, he sees in the developments of history, the Hand of Providence overruling human events for the future triumphs of the religion of peace. In this view, History may be defined the unfolding of the designs of Providence, with reference to the ultimate subjection of the world to Christ. To this bright goal all things great and small, are tending; to this, all events are subordinate and tributary.

This is evidently the teaching of revelation. The vision of Nebuchadnezzar, as interpreted by Daniel, unerringly foreshadowed this sublime truth. The Babylonian monarch in vision beheld a panorama of the succession of the great empires of the earth, and the issue of the world's events, in the universal reign of the Messiah. And the final consummation of human transactions will be announced by the "great voices in heaven saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever.'"

An objection to the view we have taken is based upon the tardy and irregular process by which the end is accomplished. If the goal of all history be the complete establishment of Christianity, and if Providence overrule all things for this purpose, why is it so long in its career, and so tortuous in its course—a course, too, fraught with so much wretchedness and disaster?

Does not the objection lie equally against all the designs and arrangements of Providence? It appears of stronger force, when applied to History, because the scale is so vast, and the field of view so limited. The change of seasons, the alternations of heat and cold, of sunshine and shower, of drought and deluge, have for their object a harvest, which is to be reaped for the sustenance of man. And yet, who will affirm that such is not the case, because of a temporary blight or a sudden disaster? All things progress in the midst of vicissitudes; and success is often accomplished by the very agency of what we call casualties. The river rushes to the ocean, but by a meandering course; now it flows southward through smiling fields, now an abrupt precipice deflects it westward, and it appears to be seeking its source in the mountains of the north. But if in its serpentine progress, it receives accessions from widely distant tributaries, no one will object to its sinuous curves, or imagine its destination to be otherwise than the sea.

The civil and religious history of the world finds an analogy in the geological history of our globe. The earth, while in process of formation, as a residence for men and animals, passed through countless ages of slow preparation, by the action of water and fire, and by atmospheric agencies. The general process was slow, though, occasionally a startling convulsion from the fiery heart of our planet would rend mountains, level precipices and upheave colossal ridges; now a sweeping inundation would desolate vast regions; anon a volcanic sea would bury extensive plains and populous cities in its fiery surge. But far greater changes would be produced by the slow deposits of seas and rivers, by the detritus of currents, by the gradual elevation by subterranean forces of the ocean bed, and by the accumulated remains of corals and infusoria. The effects of these causes were so slight, that one would scarcely perceive them in a life time; yet in the lapse of ages, continents were formed, islands arose and disappeared, the sea changed places with the land, and mountains were framed of the fossils of former living beings. Now to an eye witness at some period of the earth's history, a par

ticular locality would exhibit only the work of denudation and destruction. But a process of denudation here is subsidiary to that of construction elsewhere. The abraded mountain supplies material for the fertile plain and luxuriant island; and the avalanche or inundation that sweeps the higher region, is the minister of wealth to the valley below. The earthquake which upheaves the mountain and dislocates the strata, exposes the glittering treasures that lie buried in their Tartarean depths, and opens thousands of crystal fountains for the refreshment of men and animals.

So the process of history, is gradual and irregular; at times, the millions plod on increasing, by peaceful labor, their wealth, developing by degrees, a higher civilization, and slowly imbibing the truths of religion; again, a dreadful revolution bursts forth, and sends its fiery surges over extensive territories—carrying fire, carnage, havoc in its progress. But from the debris of broken empires and disintegrated nations, new materials are gathered or future structures, and fresh accessions made to the kingdom of Christ.

If this be true, how sublime! how full of interest, does the study of history become!—With what a new charm is it invested, in the eyes of the Christian! How does such a view enhance his sense of individual responsibility to employ his talents in the promotion of the great end! How should it quiet his anxiety and raise his hopes, in the midst of present disaster and gloom! How should it make our own fearful revolution appear as a link in that majestic chain of events which is to terminate in the universal kingdom of the Redeemer!

## Montgomery Conference of the M. E. Church.

It will be remembered that the Alabama Conference at its meeting last year, was divided into two parts, to be called the Montgomery and the Mobile Conference respectively. The Montgomery Conference held its first session in Tuskegee; the body having convened on Wednesday the 7th inst., and adjourned Tuesday the 13th. Rev. O. R. BOON, in the absence of the Bishop, was elected President and Rev. B. B. ROSS Secretary. On Thursday, Bishop ARNOLD arrived, and took his seat as Chairman of the Conference. The session was highly interesting and harmonious, and was attended by large audiences, who manifested much interest in the proceedings. The contributions from the various churches were liberal—\$3800 for missions and \$13000 for Conference collection—and the reports of the preachers evinced a commendable efficiency. Preaching in one of the churches was of nightly occurrence, and on Sabbath all the pulpits of the place were occupied by members of the Conference. We trust that much good was the result of the preached word, which, so far as we heard, was delivered with spirit and power. The brief sojourn of so many ambassadors of Christ in our community was much relished by our people, and has left a pleasant and salutary impression. The next session of the body will be held at Lowndesboro', Ala.

## War News.

A severe battle was fought at Franklin, Tenn., on the 30th ult., resulting, in a complete victory to the Confederates. Our loss was unusually heavy in general officers; Generals Cleburne, Strahl, Granbery, Adams and Gist were killed, and Quarles, Brown, Canty, Scott, Manigault and Cockrell captured, and Gordon captured. Gov. Harris, of Tennessee, reports to the *Appal* that we captured 1300 prisoners. With this exception, we have seen no reliable estimate of the loss on either side. On the night after the battle the enemy retreated to Nashville, 18 miles distant, where they are now behind their entrenchments, with Gen. Hood confronting them.

Our Army is daily receiving large numbers of recruits from Tennessee. It is said that since the battle at Franklin, Gen. Hood has received from the three counties nearest his army, recruits enough to more than cover his loss in the battle.

Sherman's whereabouts are not very definitely known, but is supposed to be in the neighborhood of Savannah, he having sent the railroad leading Northwest from that point. There is some doubt as to whether he intends to attack Savannah immediately, or take a position on the coast some where west of it.

Nothing of importance has transpired in Virginia, except that a large portion of the Yankee Army of the Valley has been transferred to Grant's lines before Richmond and Petersburg.

## Contributions for 5th Ala. Regiment.

DEAR BRO. HENDERSON: I beg leave to acknowledge the receipt of two hundred and fifty (\$250) dollars, through Rev. J. W. Taylor, from the good people of Pickensville and Carrollton. In behalf of my Regiment, I return to them my most humble thanks, and can but assure them that this money shall be used for the best interests of these noble men. As the "South Western Baptist" is the favorite of my Regiment, I enclose you fifty (\$50) dollars, for which please continue to send it to us until the subscription expires.

Yours, fraternally,  
W. G. CURRY,  
Chaplain 5th Ala. Reg.

## Correction.

By error in the minutes of the last Tuskegee Association, Ebenezer Church is not credited with one hundred dollars, sent up by her Delegate, Bro. W. E. Lloyd. This is to note the error; and to place said church and her delegate right before the Association. The above amount was received and so reported by the Financial Committee.

M. B. HARDIN, Clk.  
Union Springs, Dec. 6th, 1864.

## The Idolatry of Wealth.

Wealth is the goddess whom all the world worships. There is many a city in our empire, of which, with an eye of apostolic discernment, it may be seen, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is the god. It is the god of his dependence, and the god upon whom his heart is staid. Or, if, apart from other enjoyments, by some magical power of his own, it has gotten the ascendancy, then still it is followed after as the supreme good, and there is actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as it came direct out of his hand, we receive it as if it came from the hand of a secondary agent, to whom we ascribe all the stability and independence of God. This wealth in fact, obscures to us the character of God, as the real, though the unseen author of our various blessings; and as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessities of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, not as deputy but as a substitute for that Being, with whom it is that we really have to do. All this goes both to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all the lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by the one or the other of these affections towards God; and, in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

And to advert, for one moment to the misery of this affection as well as to its sinfulness, he, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatisfied appetite, lordling it over his convictions, and panting for more; when, to the dullness of his actual satisfaction in all the riches that he has, we add his still unquenched, and indeed, unquenchable desire for the riches that he has not; when we reflect that as, in the pursuit of wealth, he widens the circle of his operations, so he lengthens out the line of his open and hazardous exposure, and multiplies, along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart;—when he feels himself as if floating on an ocean of contingency on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overlaid speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continued agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity; will any bolder just look to the mind of this

unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many and many agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? And how much more then, the quiet Christian beside him, who, in the possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and in bidding away from his mind the love of money, has hidden away all the cross and all the carefulness along with it.—Extract from Dr. Chalmers.

## Fruits of Affliction.

Afflictions produce different results in different persons. Some are hardened by them, some rendered careless; but others can exclaim with David, "It is good for me to have been afflicted." Many are the afflictions through which our people are now passing. Some are tried by poverty, lost their earthly all; some by the loss of dear friends and relations; some by sickness and suffering. All have been sent by the Heavenly Father in mercy: for He "never afflicteth willingly." They have been sent by Him, to wean us from the world, and to make us set our affections on things above. In some, this effect is produced. They have been taught that the world is not their rest; but a scene of sorrow and trouble by which souls are being educated for that land where troubles never enter. O that the thousands of our afflicted ones scattered throughout the length and breadth of the land, might thus feel, and so bless God for all their trials, as these have brought them to see in Christ a solace for their woes and a comfort for their sorrows.

Quoting, to one of our sick soldiers a few weeks ago these words of scripture, "Whom the Lord loveth he chasteneth;" "Ah!" he said, "those have been precious words to me." And they should be precious words to us all. God has great designs for us all: even an eternal life of exceeding happiness. But if He leaves us to ourselves, we shall be so much taken up with things around, as to lose the heavenly inheritance. And therefore God sends us trials, greater or less; and what are they for, but to draw off our affections and thoughts from things around and cause us to think more of the heavenly inheritance and strive to be partakers of its blessings?

We do well to grieve. Our Lord wept over the grave of Lazarus. But whilst we grieve let us also find comfort in the work of Christ; as we think how he died for us, the just for the unjust, that He might bring us unto God. In a few years our joys and our sorrows will be over here. Let us strive so to live by faith in Christ that when our earthly house of this tabernacle is dissolved we may have a building of God, a house not made with hands, eternal in the heavens.—E. S. paper.

Christ.—When you look through a red glass, the whole heavens seem bloody; but through pure uncolored glass you receive the clear light that is so refreshing and comfortable to behold. When sin unpardoned is betwixt, and we look on God through that, we can perceive nothing but anger and enmity in his countenance; but make Christ once the medium, our pure Redeemer, and through Him as clear transparent glass, the beams of God's favorable countenance shine in upon the soul. The Father can not look upon his well-beloved Son but graciously and pleasingly. God looks on us out of Christ, sees us rebels, and fit to be condemned; we look on God as being just and powerful to punish us; but when Christ is betwixt, God looks on us, in Him, as pacified, and we see the smiles of his favorable countenance. Take Christ out, all is terrible, interpose of few.

Him, all is full of peace; therefore set Him always betwixt, and by Him we shall believe in God.—Leighton.

## The Almost Christian.

The almost christian may have a speculative knowledge of all the leading truths of Christianity, and may be able to defend them. The almost Christian entertains a great respect for religion and its professors and institutions. The almost christian feels a strong desire to enjoy the benefits of the gospel, and may often have his affections much moved, and may form many good resolutions; he may indeed possess a counterfeit of experimental religion, so like that it may deceive not only the man himself, but the most judicious ministers. The almost christian may be exceedingly conscientious and exact in attending on all external duties of religion; as touching these, he may be blameless; and in regard to zeal he may be ardent, so as to put to the blush the real believer.

He may also be liberal and contribute liberally for the support of the gospel, and to feed the poor. He may become a popular preacher of the gospel, and be the means of the conversion of others. He may even go to foreign lands, to bear the glad tidings of salvation to the heathen. He may, in short, do every thing which the real christian does, and feel every thing which the real christian feels—but one. He fails in one single point, but that is an essential point. He never has given his heart to God. He loves the world better than he loves Christ. That most excellent gift of charity has never been poured into his heart. His religion may all be traced to mere love of happiness, and the operations of a natural conscience, enlightened and awakened by the doctrinal knowledge of the truth.

The apostle Paul teaches, that if a man without charity, that is love to God and man, should possess angelic eloquence, prophetic knowledge, and the power of working the greatest miracles; yea, if he should have zeal strong enough to make him a martyr, and liberality great enough to induce him to give away all his goods, it would "profit him nothing." Such a one would, after all, be only an almost christian.

The deceitful heart of man will turn itself into every conceivable form and shape but that of true holiness; of this it may assume the shadow, but never the reality.—Alexander.

THE ATTRACTION OF CHRIST.—The night is far spent, the day is at hand, and the nearer we approach to the full enjoyment of blessedness, the more we feel the attractions of Him whom our soul loveth. Many years ago, I read in the "Arabian Nights," a story of a mountain of loadstone. Ships at a great distance felt its influence. At first their approach to it was scarcely perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, until the vessel was irresistibly impelled onwards with increased velocity. At last it drew all the nails and iron work to itself, and so the ship fell to pieces. "The path of the just is as the shining light." When first the believer feels the love of Christ, it is like a mustard seed, but it increases, and he is constrained by its influence to press more earnestly after the full enjoyment. At last the spirit can no more be kept at a distance from Him whom it loves. It flies to His embrace, and the body is dissolved.—James Haldane.

A Baptist Church cannot prosper without revivals. Baptists do not baptize their infant children, and thus replenish their Churches. Nor do they receive good morals as sufficient of christianity to admit members. Neither is a common faith in the creed of the Church, enough to secure membership in their Churches. If they are replenished, it must be by adults, who give evidence of a change of heart by the power of the Holy Spirit. It pleases God to use his children in this work. Sinners are converted in an answer to prayer.

Speech is the gift of all, but thought of few.



