

SOUTH WESTERN BAPTIST.

S. HENDERSON, Editor.]

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The S. W. Baptist
TUSKEGEE, ALA.:
Thursday, Jan. 19, 1865.

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. 24, 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
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.
Boarders 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. n12-11

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. Henderson, who wishes to publish a list of them in the S. W. Baptist. Please state name of school, county or town, and Association.

Rev. W. E. Lloyd.

We understand that this brother has been appointed missionary to the post at Auburn, for half his time. The balance of his time he proposes devoting to the churches. We cordially commend brother L. as eminently fitted for this new field of labor, and hope that he will receive the hearty co-operation of the proper authorities, and that his labors will be abundantly blessed.

Missionary Wanted.

Bro. J. D. M. Curry, now Lt. Colonel of cavalry, writes us to know if it is not possible to secure the services of some pious, working minister as a missionary for General Roddy's Brigade. He says there is a splendid field of usefulness open in that command, and that any good minister would be cordially received by the soldiers. Is it not possible to secure the services of some competent man? We doubt not that the Domestic Mission Board would gladly send such an one to that noble body of men.

Cast Down, but not Destroyed.

Never did our Savior appear so sublime as when rising from his prayer in the garden with the serene dignity of his divine nature, he went forth to meet the midnight band, led by a treacherous friend to arrest him. And never does Christian character appear to such advantage as when grappling successfully with those embarrassments and sufferings to which human wisdom and strength are inadequate. It is when surrounded by the shade of perplexity and distress that the Christian rises to the moral grandeur of a hero. It was when Abraham "against hope believed in hope," and surrendered, of his only son up to the mandate of God, that he acquired the reputation of the "father of the faithful." It was in the furnace of affliction that Job wrought out the quality of "patience." It was in the lion's den that Daniel's integrity was triumphantly vindicated. It was from gloomy prison walls that most of Paul's epistles were directed to the churches. It was "in the isle called Patmos" whether he had been cast for the testimony of Jesus and the word of God, that John beheld the sublime revelations of the heavenly world ever vouchsafed in mortal vision. It was in "Bedford jail" that Bunyan composed that immortal allegory, "The Pilgrim's Progress," which will continue to nourish the faith, inflame the zeal, and inspire the courage of the Christian pilgrim perhaps till the end of time. The brightest jewels that shall ever adorn the firmament of God, will be those which have acquired their lustre under the "refiner's fire." We see therefore the divine beauty of the text, "That the trial of your faith, being much more precious than of gold, that perishes, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ."

War News.

Nothing of interest has occurred since our last, except the repulse of the enemy's fleet at Wilmington, N. C., with considerable loss to them in vessels and men. The severe winter and heavy rains have put a stop to military movements for the time at least.

The Influence of Hope.

Next to faith in importance, and almost its equal in power, we must ever rank hope.—Chateaubriand, one of the most eloquent writers of the last century, observes, in his "Genius of Christianity," "Desire or hope is genius." It possesses that energy that produces, and that thirst which is never appeased. Is a man disappointed in his plans? It is because he did not desire with ardor; because he was not animated with that love which sooner or later grasps the object to which it aspires; that love which in the deity embraces all things and enjoys all, by means of a boundless hope, ever gratified and ever reviving.

Indeed, it is a well-spring in the soul that sends the pulsations of health and vigor to every faculty and power of the whole man. It is especially our companion in sorrow, affliction and danger. In the fiercest storm, it is an anchor to the soul—the darkest cloud, it paints the bow of promise. To the patriot soldier, struggling for his country's cause, it is a solace on the expiring march, in the wearisome midnight watch, the bivouac, and amid the tempest of battle. To his faithful wife and loved ones at home, it points to brighter days when their hearts shall be cheered with his smiles, and thus sweetens the otherwise sad hours of privation to which they are doomed. There is no sorrow it cannot soothe, no suffering it cannot mitigate, and no danger it cannot deter. "Onward!" is its martial note to the mighty hosts of earth's stricken ones it is conducting to a brighter goal. Even despair takes up its bed and walks at the touch of its magic wand. The despondent and the faint hearted throw away their crutches at its command, and bound forward with the elasticity of youth.—The price it seeks to pay before it with such luminous distinctness, as to beguile the tedious days; and to sweeten the labors and sufferings, through which it is destined to reach it. Fail are never enters into its calculations. Inexhaustible in expedients and resources, it never yields to defeat; but rising superior to all present embarrassments it plucks the garland of victory from the very jaws of despair.

And if hope be so influential upon the human heart, in the affairs of this life, what shall be said of it, when consecrated by the Spirit of God into an element of power in the Christian life? When an agency so powerful becomes one of the fruits of the Spirit, what may it not accomplish? "What saith the Scriptures?"—"Christ in you the hope of glory." "We are saved by hope." What words are these! They explain at once the source of its power—Christ—and the end of its mission—salvation. That hope of which Christ is the spring, and of which eternal glory is the end, is a perennial source of joy and peace to the believer. From this fountain of life he drinks copiously a sweeter beverage than ever moistened the lips of the mere votaries of pleasure. The Christian can never despair. Though cast down, he is not destroyed. Rising from every defeat, he still challenges his foes. "Rejoice not against me, O mine enemies; for though I fall, I shall rise again." Like those vanquished generals to whom the Roman Senate decreed a triumph, simply because they never despaired of the commonwealth, so the Captain of his salvation will grant him a glorious reward because "against hope he believed in hope," accounting that God is able to bring him out more than conqueror through him that loved him. Is there not something sublime in the man who has chosen for his motto, "Nil desperandum!" [never despair.] It is interesting to see how the way clears around such a one. With an energy that never relaxes, he combines resources equal to every emergency, so that his very disasters are converted into the means of final triumph. Difficulties which appal and unnerve other men, are but as cob-webs in his path.—Death itself is but the prelude to his greatest victory. "O, I live—I hope—I know"—said a dying saint; and expired with this word trembling upon his lips, in sight of the trons of heaven! God be thanked for the cheering, comforting, strengthening influence of hope!

Despair—Never!

That there is a great deal of despondency and restlessness in the country, is nothing more than we had reason to expect as the result of our late disasters. The march of Sherman through the heart of Georgia, the fall of Savannah, and the disaster of Hood's army in Tennessee—are certainly events well calculated to test the mettle of our people. He who attempts to make light of them is not less foolish than he who regards them as the precursors of our subjugation. It becomes us to guard ourselves alike against that presumption that would shut our eyes against stubborn facts, and that timidity that would quail before threatening danger. It is sheer folly to suppose that our independence is virtually achieved—it is downright madness to think of giving up the struggle. What patriotism impelled us to undertake, necessity forces us to prosecute. He who advises us to stop our efforts and make such terms with our enemies as we can, is as little to be trusted as he who would advise the crew of a storm tossed vessel to leave their ship and throw themselves upon the mercy of the angry waves. To continue the simile, our noble ship of State has been breasting the fiercest storm that ever raged for four long years. Thus far, it rides triumphantly over the billows; and now that by contrary winds, it has been driven to winter anchorage, let every man lend his efforts to repair its leaks and shatter its spars, and thoroughly equip it for the next voyage. A nobler, more determined, hopeful and cheerful crew never manned a vessel, or flung their banner to the breeze. While they live, that vessel never goes down. Let us cheer their hearts and strengthen their hands,

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

TUSKEGEE, ALA., THURSDAY, JAN. 19, 1865.

and trust Him who commands the winds and seas and they obey Him!

To those who suppose that our resources are so nearly exhausted as to excite alarm, let us say with a perfect conviction of its truth, that our armies will be as strong, if not stronger by next spring, both in men and munitions of war as they have been. And they can be kept up to that status for at least two years to come. So long as we can keep in the field three such armies as those in Virginia, in the army of Tennessee, and in the trans-Mississippi department, subjugation is impossible.

Once more: The struggle has come to be simply one of endurance. We admit that fighting may not end the war, but endurance will. So soon as our enemies shall become satisfied that the spirit of our people remains unbroken under all circumstances, they will be compelled to abandon the struggle as useless. Let every man calmly and in the fear of God come to the conclusion to endure all privations—to suffer the loss of all his property if need be—to preserve his manhood though stripped of every thing else—rather than surrender his liberty, his independence, to a tyrant from which it never can be wrested—let this be done, and success will just as certainly crown our efforts as God has established a connection between the courage that is founded in justice and patriotism and its glorious reward.

But what shall we say to those who are tormented with an indefinable dread every hour—who are expecting a file of Yankee soldiers every day to destroy and carry off all their property—and who wake up every morning agreeably surprised that they are not in some Yankee prison? Alas! we have no antidote for their fears. Indeed we should be sorry to take from them the only pleasure that remains to them—the pleasure of making themselves miserable. They are like some inveterate complainers we wot of, who enjoy very bad health. We venture to them a single suggestion—that they aspire to that lowest degree of sagacity which will teach them to cherish their fears in silence, and cease to publish to the world their own infirmities. They will find our advice not inappropriate at present—it may save them no little mortification in the future.

Christian! do you believe that God is a "very present help in trouble?" When your spirit was overwhelmed within you, have you sought him with earnest, constant, believing prayer? Or have you not rather sought comfort from earthly sources? O, learn the happy art of casting your burdens upon Him who caneth for you. It is only at the mercy seat that you can find sweet and permanent relief from every distracting care. Try it.

For the South Western Baptist.

BRIDGEVILLE, ALA., Dec. 7, '64.

DEAR BRO. HENDERSON: It will not perhaps, be uninteresting to your readers to say that on Wednesday after the first Sabbath in October, as I returned from one of my appointments, I fell in at Quinty Church, where brother Hanks, their pastor had commenced a meeting Friday before. But was taken sick and could not attend church. And having no help and being visited daily with heavy showers of rain the meeting had well nigh closed.—But the showers ceased, and we hope that Jesus passed that way and we enjoyed to continuance of a gracious revival. The interest in the meeting increased until Sabbath. When (the pastor being sick,) I baptized twenty hopeful converts. "We left fifteen anxiously inquiring the way of life. The meeting closed an account of other appointments. The past fall has been the most precious season in my ministerial career. The name of the Lord be magnified.

Yours in Christ,

WM. ASHCRAFT.

For the South Western Baptist.

SILVER RUN, ALA., Dec. 26, '64.

BRO. H.: I have had the pleasure within the last two months to baptize 26 black persons into Kynulga Church, Talladega county, and 9 into the Jacksonville church. Indeed the prospects for doing good among the black people seem to me better than among the white people at this time. I had the pleasure too, to baptize 20 white persons into Cold Water Ch. in September last. After a revival a sermon was preached, particularly to young Christians, thereby impressing them that they were cared for, and a deep interest taken in their religious prosperity.

As ever, yours truly,
S. G. J.

For the South Western Baptist.

Howard College.

At a meeting of the Board of Trustees of Howard College, on the 31st day of October 1864, the following resolution was passed:

Resolved, That arrangements be made for the gratuitous instruction of all disabled men in the military or naval service of the Confederate

States, or discharged, or retired therefrom, who shall apply for it, and who shall give to the Committee of Examination evidence of the possession of, and the disposition and ability to make good use of the opportunities hereby afforded them.

It will be seen from the foregoing resolution that the trustees of Howard College offer gratuitous instruction to such persons as are named therein, and from the Circular of Dr. Scott, Medical Director, hereunto appended, that provision is made for the support of that class of soldiers designated by him.

Rev. H. Talbird, D. D., President of the College, Prof. A. B. Goodhue and Rev. G. W. Rogers compose the Faculty, which may be increased, should it be found necessary.

To aid in carrying out this design the Trustees appeal to the friends of the enterprise to donate such school books as may be found in many families, viz.: Spelling books, Readers, English Grammars, Aritmetics, Geographies, English Dictionaries, Latin text books of all kinds, Greek ditto, text books in the higher English branches, such as Natural Philosophy, Chemistry, Logic, Rhetoric, Moral and Intellectual Philosophy, &c.—They can be left with Rev. W. S. Barton, Montgomery, or forwarded by express, where available, to Prof. A. B. Goodhue, Marion. We will pay the expenses of transportation.

WM. H. MCINTOSH,

Pres. of Bd. of Trus.

J. B. LOVELL, Secy.

Papers friendly to the object are requested to extend this notice.

HEADQUARTERS, DEPT. ALA. MISS. & E. LA. MEDICAL DIRECTOR'S OFFICE, Meridian, Miss. December 8, 1864.

CIRCULAR.—The Hospital at Marion, Ala., under charge of Surgeon John C. Greene, has been set apart as a Home for all wounded and disabled soldiers who are incapable of light duty in any of the Staff Departments of the army, and wish to be supported by the Government.

The Board of Trustees of Howard College at that place generously offer the benefits of education to all such soldiers who desire it. The Surgeon in charge will contribute all that the Government allows to provide a comfortable home, and the Board of Trustees have secured the necessary means for imparting a thorough practical education to the soldier, who, no longer able to serve his country, wishes to improve his mind with a view to his future self-support.

All sick and disabled soldiers who have been retired and are unfit for light duty, and who wish to avail themselves of these privileges, will apply to the Quartermaster of the Post at which they report, who will arrange their papers and furnish them transportation in time to reach Marion and begin their studies on the 1st of January, 1865.

PRESTON B. SCOTT,
Surgeon and Medical Director.

The Conditions of Life Simple.

The terms of salvation have been made so easy that none need be lost. And yet, like the Syrian captain, men object to them on this very account. He exclaimed, in his rage and disappointment, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

How much wisdom was there in the suggestion of his servant—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, wash and be clean?" And how much good sense he displayed in acting upon it! It could do him no harm; it might do him great good. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." He obeyed the command of God and was healed of his leprosy. There was no virtue in the waters of Jordan to effect this wonderful cure, or all the lepers in the land would have likewise been cleansed. Nor are we quite sure that Naaman's faith had much to do with it, for he appears to have been incredulous, and rather to have yielded to the entreaties of his companions than to have acted with any expectations of being benefited.

Upon a certain occasion, because of their rebellion, "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us." And Moses prayed for the people. And the Lord

said unto Moses, Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." A loving mother or an anxious friend may have turned the eye of the unconscious dying one upon the brazen symbol, and straightway the current of life once more coursed through his veins, and "he lived."

Naaman's awful disease was light, contrasted with the leprosy of sin; the bite of the serpent was nothing compared with the sting of the worm that never dies. How shall these be cured and prevented? By means equally simple, and within the reach of all.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

"As Moses lifted up the serpent in the wilderness, even so" has "the Son of man" been "lifted up," that whosoever believeth on him should not perish but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And now the blessed Jesus assures us, "Whosoever shall confess me before men, him will I confess before my Father in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." He is to be our final Judge, and this he tells us is the single rule he will apply in the last great day in determining our future destinies. In other words, he says distinctly and plainly, if we want his friendship and favor then, we must be his friends now.

Is not this reasonable? Can any one ask more? The door of mercy is thrown open, and all are invited to enter and be saved. The trembling penitent, covered all over with the leprosy of sin, may come with entire confidence to the fountain of life, adopt as his own language—

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come!"

cast thyself upon the divine mercy, and be cleansed from every sin, and freed from the dominion of the Evil One. All may come who believe in Jesus—(and let me ask you, dear reader in all candor, do you not believe?)—frankly and honestly avow that belief, and secure His favor.—easy, then, is it to be saved, and yet, alas! how hard? The Syrian captain would doubtless have given untold treasures to purchase a cure, and the proud spirit now reluctantly accepts the gift of eternal life.

[Christian Observer.]

Adoniram Judson.

The life of this devoted man of God teaches us how signally fidelity to one's conscientious convictions, however it may seem, under some circumstances, to threaten the hindrance of usefulness, is, in the end, attended with safety and crowned with blessing. A sincere desire to find the truth, impelled Judson to enter upon that investigation, on the subject of baptism, which led to the conviction that hitherto he had cherished error. Convinced that he was wrong, what was he to do? The servant of a Board whose patronage he had earnestly sought, and in some sense impelled,—a Board which adopted him with a generous confidence, and afforded him the means of entering the great field to which he had devoted his life, could he so disregard their honest prejudices as to be baptized? Would it be grateful? Could he desert them, and hope that they would stand by him? And if they should reject him, what was the prospect of his preaching Christ to the heathen? Would it be wise, would it be right, to grieve his brethren, and put in jeopardy his place and support as a missionary? Would it not be prudent to stifle his convictions on what might be regarded as a minor point,

for the sake of devoting himself to the salvation of the heathen? These questions which suggested themselves to his mind, were the occasion of great perplexity. Added to his own internal conflicts were the entreaties, nay, the opposition, of his beloved wife. She says in reference to this subject, "I felt afraid he would become a Baptist, and frequently urged the unhappy consequences if he should." "I tried to have him give it up, and rest satisfied in his old sentiments, and frequently told him that if he became a Baptist, I would not." Such were the difficulties which seemed to surround him; but his faith was able to surmount them. His determination to do the will of God was equal to the emergencies of the hour. He dared to be honest, and to trust in God! The result is well known. It has abundantly proved that his confidence was not misplaced. Like Abraham, he went forth at the call of God, without knowing whither he was going; but He who had called him from the tents of his fathers, had a place prepared for him, a land wide and populous, which was to be given to him and to his successors in the work of publishing the gospel. How safe it is to follow those convictions of duty which the word and spirit of God inspire! And in view of an example like this, how miserable, how dishonoring, is that expediency which consents to the sacrifice of a single truth to fear or to convenience.

SHORTNESS OF HUMAN LIFE.—THE COMPLAINT.—WANT OF TIME.—Lord Bolingbroke remarks that "our want of time and the shortness of human life, are some of the principal commonplace complaints, which we prefer against the established order of things. They are the grumbings of the vulgar, and the pathetic lamentations of the philosopher; they are impertinent and impious in both.—The man of business despises the man of pleasure for squandering his time away; the man of pleasure pities or laughs at the man of business for the same thing; and yet both concur superciliously and absurdly to find fault with the Supreme Being for having given them so little time.—The philosopher who misspends his time very often as much as the others, joins in the same cry, and authorizes this implicity. Theophrastus thought it extremely hard to die at ninety, and to go out of the world just when he had learned to live in it.—His master, Aristotle, found fault with nature for treating man in this respect worse than several other animals; both very unphilosophically; and I like Seneca the better for his quarrel with the stragglers on this head.

The life which seems to our self-love so short, is sufficient to all the ends of our creation, and of a just proportion in the successive course of generations. The term itself is long; we render it short; and the want we complain of flows from our profusion, not from our poverty. We are all arrant spendthrifts; some of us dissipate our estates on the trifles, some on the superfluities, and then we all complain that we want the necessities of life. The much greater part never reclaim, but die bankrupts to God and man."

THE WORK OF GRACE IN THE HEART.—A writer on the new birth says:

"Often God does His great work in sinners hearts so still and gently that nobody can tell just when it was done. They often, doubt it themselves; they wonder whether there can be the new heart—they are afraid they have made some mistake. Especially when some young Christians speak of a great sudden change, it makes others say, 'If that is the way we have to be converted, I can't be a Christian.' Now I want to clear up that trouble; sometimes the change in feeling is as quiet as the sun's going over our heads at twelve o'clock; it makes no noise at all, but the shadow begins to fall the other way. The fruits of godliness begin to appear, and the rescued soul is enabled to say, 'Whereas I was blind, now I see.'"

