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The S. W. Baptist.  
TUSKEGEE, ALA.  
Thursday, April 21, 1864.

AGENTS.  
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Rags! Rags!!

We will pay the highest market price for rags at this office. It is now our only chance to get paper. Will our patrons and friends who desire the continuance of our paper, save their rags, and send them in at their earliest convenience?

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 for waiving 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.

Rev. Francis Callaway.

On last week, we clipped a paragraph from an exchange, announcing the death of this venerable servant of Jesus Christ. This was the first intelligence we had of the mournful event. Truly has one of the most useful and laborious standard bearers of "the Lord's host" been "stricken down!" The world is the poorer by the loss of such a man. Zion is bereaved of one of her most exemplary, earnest and zealous watchmen. The theatre of his usefulness extended through several States. He was faithful to the very last. Age and infirmity never abated his zeal an iota. He literally died at his post. He was on his way to an appointment when he was taken sick, and died after a very short illness. But his work was done; the mandate came; and he exchanged the cross for the crown.

We have learned none of the particulars of his death, except what we have stated, and shall leave to other hands the task of commemorating the worth of one who adorned every relation in life with all the virtues of the husband, the father, the master, the Christian and the minister. May his mantle fall upon some Elisha worthy to wear it!

Since writing the above, we have received an obituary notice which we publish in another column.

We publish this week a rather lengthy article from an aged father in Israel on the subject of communion at the Lord's Table. It was not susceptible of division, and we had to publish it in a single issue. The author is well nigh four score years old, and the article will no doubt be read with interest by all who love and "keep the ordinances as they were delivered to the churches." We conceived it to be the personal of all such.

The communication of bro. Walker was received too late for this issue. It will appear in our next.

Fort Pillow, on the Mississippi river, was captured by Chalmers and Forrest on the 11th inst., the entire garrison either killed, wounded or captured. A large quantity of stores and several guns fell into our hands.

## Human Weakness—Divine Strength.

In prosecuting every worldly interest, self-reliance is a clearly marked feature of human character. This is discoverable in the principle upon which men form their plans, as well as the temper in which they speak of their success. Thus James represents worldly-minded men as saying, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain," without ever taking the will of God into the account. God is not in all their thoughts. They act on the principle that human agency is every thing, divine agency is nothing. And the feeling of self-complacency with which they contemplate, and the terms in which they speak of their success, clearly show a spirit of arrogance which utterly ignores the superintending providence of God. Nebuchadnezzar is a representative type of human nature in this respect.—Looking over the capitol of his vast empire—its brazen walls, its hanging gardens, its gorgeous palaces, its inexhaustible wealth—he "spoke and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty." And for this impious and arrogant speech, he was immediately driven from men, and dwelt with the beasts of the field.—He acted as a beast, and it was fitting that he should be treated as a beast, until experience taught him that the Most High "doeth according to his will in the army of heaven, and among the inhabitants of the earth."

Now, this spirit of arrogance, of self-sufficiency, is frequently rebuked in the word of God. Thus the Psalmist says, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." God has united piety and prudence, duty and privilege, principle and practice, as the only ground of that sanctified success which can reward our efforts either in temporal or spiritual things. Human effort is vain and futile without the divine blessing. No human foresight can fortify us against the calamities and casualties of life.—"The keenest sagacity and the most consummate zeal are no protection against them." "The lot is cast into the lap, but the whole disposing of it is of the Lord." Society itself is but the constitution of a chain of mutual dependencies, and no man can isolate himself from the relations it involves. Success in any enterprise embraces so many agencies that there is but one Hand in the universe that can touch the springs essential to combine them all upon a given result.

Still farther: There must be a co-operation of other agencies than those which society involves. When all these seem to be properly combined, and promise most, the very elements may be arrayed against us. The clouds have a Master. Paul may plant, Apollus may water, but still the increase is of God. If God do not favor our plans, we plant, we build, we watch in vain. The government of this world has been entrusted to the glorified Messiah for the use and benefit of His kingdom; and we may be assured that a King who wields "all power," will so use it as to promote in the highest degree the stability and prosperity of his own kingdom. To depend for success upon our own agency, is downright idolatry. It is imputing to the creature what belongs to the Creator. We are always to remember that while we are busy in promoting our designs, He is busy in promoting his designs, and that nothing is easier for Him than to thwart our purposes when they conflict with his. It is only therefore as our plans and purposes can be identified with His, that we can consistently ask his blessing to attend us.

As we desire success, the more, in our pursuits, we must be careful in testing our motives. This is the very point of our greatest weakness. That insidious something we call selfishness blinds our eyes to all those relations on which success so much depends. Our own interest becomes the centre and circumference of all our plans and efforts. And then in our ambitious aspirations, we seem to forget that there is any higher purpose in the universe to be achieved than that on which we have set our hearts. We seem to think that there is no use in divine providence, unless our cause is favored. Our selfishness would monopolize the resources of divine power, and arm them against all who do not seek our good. So deceitful and desperately wicked is the human heart!—With what care, then, should we scrutinize our motives! How often should we arraign them before the tribunal of divine truth, and beseech God to "search us, and try us, and see if there be any wicked way in us, and lead us in the way of everlasting life!"

Furthermore: The Christian should attempt nothing in which he could not consistently ask the divine blessing. The wisdom and skill to construct, and the strategy and courage to defend, are all of God. Is it a small matter to arm omnipotence against us? Can we, dare we, rush headlong into enterprises when our own convictions assure us that success can only be purchased at the injury of our souls?—"Whatever is not of faith is sin." We are persuaded that if Christians would apply this test more frequently than they do,

"Their cheerful songs would oftener be,—"Hear what the Lord hath done for me."

Now, if the views we have suggested be true, we may learn

1st. That no undertaking can prosper, however many and powerful the human agencies to accomplish it without the divine blessing. As churches we may have numbers, wealth, social position, and talents—we may have costly edifices, gorgeous furniture, and eloquent ministers—but what is all this without his presence and blessing who can "make the little one become a thousand!" What was the temple at Jerusa-

lem after the insulted and maligned Saviour left it, saying, "Behold your house, (not mine) is left unto you desolate!" As a nation, we may have strong armies, brave soldiers, skillful generals, sagacious statesmen, and industrious people—but what of all this, if the Lord should withhold his blessing! "Unless the Lord keep the city, the watchman waketh but in vain."—The fate of Belshazzar shows how the divine hand can smite in utter contempt of brazen walls, trusty legions, and royal palaces. God forbid that we should give way to vain self-confidence in this hour of our greatest need!

2d. We learn also that no object can fail, however weak the efforts to accomplish it, which He blesses. "Who hath despised the day of small things?" "If God be for us, who can be against us?" It was the saying of an old Christian, "He who has God on his side is always in the majority."

3d. Apparent failure, with God's blessing, is far preferable to unsanctified success. The poverty, the rags, and the sores of a Lazarus, may be ten thousand times preferable to the purple, the fine linen, and the sumptuous fare of a Dives.

## REMARKS

Made at some length, on Sabbath, March 27th, 1864, in the Tuskegee Baptist Church at the season of communion, by one of its members, an aged minister of fifty-five years membership, designed primarily for the benefit of some thirty-five new converts, who for the first time were about to approach the solemn scene.

Dear brethren and sisters in the Lord:

Among other good things, we are now assembled to celebrate a certain extraordinary blood, even the blood of the God-man slain for us more than eighteen centuries gone by. And although so long ago, it is still new, and has been, all the time, eulogized by millions as the only sovereign remedy for sin in all its various hues and phases, whether chronic or acute, small or great. It is said to be equivalent to the life of the party losing the blood. It is said to be equivalent to an atonement for sin to all its subjects. It is said to be equivalent to both present and future salvation to the creature man among all the nations of the earth, comprising in its wide sweep on this mighty subject all of repentance, regeneration, pardon, justification, sanctification, an ultimate glorification in heaven. Now if all this be true, well may we, who are the happy beneficiaries thereof, celebrate it. And that it is as justly true, we challenge and invite Christian criticism. Moreover, it was once said by a master mechanic at the reception of apprentices, that it was not the smart novice that he dreaded, but the self-made, half workman he dreaded, who had got fully set in his way of wrong. This sentiment is truly worthy of reflection, not that I profess to be an adept in this great matter (God knows) but I would propose that both you and I come to the right source and so learn from Christ.

Well, I have this much to say in advance, that on this mighty business, the New Testament is the one and only Magna Charta on the subject, to the exclusion of all tradition—or say so—or think so—as utterly futile on so momentous and grave a Supper given by the Son of God.—Well, as to the accounts given by St. Matthew, St. Mark and St. Luke, in the last chapter but two of each one's gospel, you will find the Lord's Supper laid down in a paragraph of about five verses each, in each writer's own peculiar language. As to St. John, he is not particular. However, he writes on the subject promiscuously, as in his 6th chapter, about the body and blood of Christ, &c. The reason for this absence of particularity in St. John's gospel is obvious, because it was written 57 years after St. Matthew's, that of St. Paul to the Corinthian churches intervening, in which the subject is treated of with great minuteness. John therefore declines (only so far as is stated above) since the gospel and its ordinances, Baptism and the Lord's Supper, had been established and in full operation more than a half century before John was bidden to write. So his formal testimony would have been redundant and superfluous. But for my remarks I choose the record of St. Paul in 1 Cor. xi. from the 23d verse to the end of the chapter, he being assigned by Christ as a minister to us Gentiles. However, all the four apostles happily agree in three things, and disagree in nothing. They all agree in these three particulars viz: 1st, for all to eat and drink of the symbols, the bread and wine at the sacred Supper. All who? why; all his own baptized people in church capacity; and with

them, there is to be no dodging, for the command is, for all to eat and drink the symbols. 2d. They all four agree in this also, to do it in remembrance of Him, the suffering Saviour, to show forth his death till He comes. 3d. They all four agree in this too, that the wine drunk represents the blood of the new testament, which was shed for the remission of sins. I now make a remark by way of assertion, that the words covenant and testament are convertible terms, and mean identically the same thing, with only this exception, that the word new covenant is used before the death of the testator, and the word new testament is used after the death of the testator—even Jesus. And even according to this just rule, there is one exception in the Hebrews. St. Paul has it in Heb. 13: 20, that our Lord Jesus was brought again from the dead through "the blood of the everlasting covenant." I must say, that this covenant took place in heaven before Christ left it for this world.—Notwithstanding he loved the world of men as well as his Father did, still he loved something else better, and that was his own eternal existence; and as such he would not agree to come here and suffer and bleed and die and be buried (the terms proposed) until God would secure that door of being raised to life and glory again in a given time. Thus the everlasting covenant was solemnly entered into by the exalted parties of the whole Trinity, that, among other things, this first and prime object, viz: the resurrection and ascension to glory of the once suffering Jesus—as well as all the itemized benefits that were to accrue to his children, or the saved among men on the earth who come to him for life and salvation—might be secured. These benefits are many, thus secured to them by the same everlasting covenant, culminating in eternal life and glory. Death generally, even among princes and kings as well as all men, is a terror in prospect, which few, very few, relish. In regard to the Saviour's actual death and consequent dormancy for some days that followed, knowing that his delivery from the prison of the grave was equivalent to a receipt in full, for his part of the fulfillment of the aforesaid covenant, (for from the hour of his death to that of his resurrection were embraced the most momentous hours He ever, in all eternity, would be called on to pass through) he saw good to mark the space to be thus passed, not with a pillar of stone, like Jacob at Bethel, but by a standing ordinance, to be perpetuated by the deeply interested ones, His own people, to the end of time. Yes, this little space comprising His death and resurrection, is the very diamond on the ring of eternal salvation. He therefore, a few hours before his death, instituted the ordinance and himself administered it to his own people, and commanded its perpetuation to the end of time. Knowing the certainty of his own death, He acted as though it had passed already.

I now advise you to put on the whole armor of God, as we approach the two mounts Ebal and Gerizim.—Remember dear young Christian, that nothing will hurt you if the everlasting arms embrace you. This true, God has put both guards and penalties around the sacred spot, but be of good courage young Christian, it is all the better for you. Well, to continue, St. Paul, 1. Cor., 10th chapter, says, "you come to this ordinance for the worse and not for the better" on account of your misconduct. "Many are weak and sickly among you, many sleep" on account of misconduct.—"He that eateth and drinketh unworthily is guilty of the body and blood of Christ," i. e. *particeps criminis* with the hammer, nails and spear at the cross.

What was the nature and character of their wrong-doing? Answer 1st, They made a revel of that which should have been to them a solemn scene. They went even to intoxication and gluttony and thus cast contempt on the ordinance. 2d. If there is a legalist here, like Saul of Tarsus before his conversion, he is not one of the party. He now, as St. Paul says "The life that I now live, I live by

the faith of the Son of God." Evidently the word "now" is emphatic, and reverberates back on his former merely legal religious life. As long as he bore the name of Saul of Tarsus, he was only a moralist and a legalist at best. As such, he is at best, unfit to partake of the Supper that symbolizes the blood of Christ for salvation. So is every one that pairs with him unto this day. 3d. He that doubteth is damned if he eat." This is said with reference to privileged and forbidden meats, it is true. But still it holds good in the eating of the sacrament, or because he eateth not of faith, for "whoever is not of faith is sin," and "without faith it is impossible to please God." This then should be a scrupulously examined point before eating.

4th. Specious, fair-speaking hypocrites who acknowledge the true faith on the subject, but have not the root of the matter in them, are all wrong, and without a change should fear the fate of Nadab and Abihu. And we here, as before God, warn them of their egregious error. May they turn and live!

5th. Some, on the presentation of this solemn ordinance, say to themselves, "As I am found in the company of the saints, why, I will go blindly on and will be found to do as others do," to save criticism from outsiders as well as the church. This course compares well with that of a high spirited steed which had become stone-blind by much use, but now when touched by whip or spur will plunge into the ditch or against the wall, thus doing great damage. May God have mercy on such and show them a better way! What now is to follow by way of blessing, is short as to numerical position but weighty, only surpassed by the weight of glory in heaven. Well, what is it? Let's have it!!! Well, here it is!!! Hear the revealed word as Jesus spoke it in John 6: 57. "So he that eateth me even he shall live by me." Now all know that this is a mystical eating, and refers directly to our inner man (the soul) in connection with the Saviour. So carnal food and carnal eating are at once ruled out, and we here say, as God says elsewhere, "The just shall live by faith." This leaves a broad margin, a wide area for faith's operation, even reaching heaven as well as earth, but bearing more particularly on the Redeemer and his promises. A few of these we will name. The covenant, of which Christ was a party, is positively fulfilled on his part, and has that which is equivalent to a receipt in full for a complete execution of His part of the contract for His people's eternal salvation, sealed with His blood (i. e. his death) which we commemorate in this Supper as a finished salvation on His part. So that the expression "the blood of the covenant," signifies, not that the covenant has any blood in it, but the blood of Jesus who is a party to the covenant. What remains is left with the other co-ordinate branches of the Trinity to perform; and would it not be both the height and depth of impiety in us to doubt its completion if their hands?

Again, Jesus speaking of himself says, "This is that bread which came down from heaven." "He that eateth of this bread shall live forever." "I am that bread of life." The eating is mystical—our inward man and the Saviour are the only parties concerned. As such, we must ward off all carnal thoughts only in so far as the metaphor is concerned. Well then, here we have eternal life and glory promised; and who wants anything more? We have reached the acme, and close by saying, glory to God for His great goodness!!!

Lastly, one professor takes his stand as says, "The Supper is too solemn, too critical, too dangerous for me; I will not partake." Well, the day you do this, you do two more things besides. You disobey a positive command of Christ, for, says He, "Drink ye all of it"; and also you turn back in your heart to Egypt, and day by day, and degree by degree, you reach that *solstice* among the moral tropics—God only knows where—whence, perhaps you will never return unless God should have mercy on you.

I have said that Christ did, before His ascension, satisfactorily fulfill his part of the covenant upon which he laid down His life for man's salvation. I now lastly, establish it by words from His own lips just before His ascension, which are equivalent in His view to actual demonstration to His disciples. They are on this wise: "The Holy Spirit when He comes, shall reprove the world of sin and of righteousness and of judgment.—Of righteousness, because I go to my Father, and ye see me no more." I thus paraphrase it: I came into this world by, and upon covenant specifications, upon the weighty business involving other persons. You may now be convinced of the fact of the righteous fulfillment of my part of the contract, by my going to my Father and abiding there in peace, enjoying my former glory, which would not be the case with those the high contracting parties there in heaven, for one moment, if I had not done exactly right here in this world touching the premises upon which the fate of millions, as well as my own safety depended.

The 89th Psalm would not only justify, but fortify all I have said of the covenant on which Christ laid down His life for both himself and His spiritual children. But adding thereto, the testimony of Paul to the Hebrews (8th chap) of the Supper, also Isaiah and Jeremiah, and we have a cordon of testimony both luminous and indisputable. I close by referring to the patriarch David on His death-bed, when he had drawn very close to the GREAT LIGHT II. Sam. 23: 5. When speaking of the divine requirement that a ruler must be just, ruling in the fear of God, and the promise, that such a ruler shall be as the light of the morning, when the sun riseth, a morning without clouds &c., he says, "Although my house be not so with God; yet He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation, and all my desire."

P. S. Brother Index will please copy and oblige the Author, a Georgian both by birth and rearing, for upwards of a half century.

Respects of the

AUTHOR.

For the South Western Baptist.

A Life-Subscriber.

We have life-members of various societies. Why could we not have life-subscribers to our religious papers. I have thought that, to save trouble, you may just put me down at once as a life-subscriber. But I don't want to be a mere subscriber.

I recollect seeing on the books of our good brother Sands, the veteran editor of the Religious Herald, the name of one who had been a subscriber for thirty years, I think it was—and his bill, without interest, amounted to \$75.00 in the old times when dollars meant dollars. Yet still bro. Sands, with that charity which "hopeth all things," hoped that he would pay, and continued the paper. I don't want to be a subscriber of that kind. Now I will tell you what put this idea into my head. I took up a notion the other day that perhaps my subscription had almost run out, and I had better renew, for fear my paper might be stopped. So I sent you on some money. And I was no little surprised, and amused too, to find out that I was credited some five years ahead, if I'm that far ahead, I may as well go the whole figure. I'm in for the war. Just put me down a life-subscriber, a life-reader, and a life-payer—no I'll change the order; a life-payer and a life-reader. "Pay before you read"—is the right motto. JUNIOR.

P. S. By the way, I don't think \$5.00 is enough for the paper now.—Charge a good living price, and give us a good readable paper. Who would have thought of paying for a weekly paper with 2 pounds of bacon, or a pound and a half of butter, or four dozen eggs, or a pair of chickens?—Too cheap!

