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**The S. W. Baptist.**  
TUSKEGEE, ALA.  
Thursday, June 23, 1864.

**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 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 Annual public Exercises of this Institution will occur as follows:  
Examination of Classes, Tuesday, July 5th, beginning at 9 o'clock A. M.  
Annual Concert, Tuesday at 8 P. M.  
Graduation Exercises, Wednesday at 10 A. M.

**Providential Interventions.**  
Whilst the patriot, the statesman and the warrior are looking forward with no little interest to the close of this war, as furnishing an occasion to some graphic and nervous pen to trace the noble deeds of our heroic soldiers, and thus give to history some of its brightest illustrations of all that is noble in human conduct, the Christian is looking forward to that event with no less of interest, in the confident belief that it will furnish another chapter to the history of providence, detailing those remarkable displays of the power and goodness of God in preserving those who trust in Him. The same trying scenes which are now furnishing the historian with matter which will cause his pen to glow with the fires of patriotism, are also furnishing material which will call forth the adoring wonder of the Christian. With what holy fervor and gratitude will many a child of God recount his preservation amid scenes where thousands and tens of thousands were cloven down in the tempest of battle! How often a gracious and unseen hand turned aside the missiles of death that flew around him like a storm of hail! With what profound reverence will he ascribe his preservation to the only Being in the universe who could have covered his head in the day of battle!

The effect of things is modified by our state of mind. The stand-point from which we view an event determines whether it shall be a source of joy or sorrow to us—whether it shall pamper our pride, or promote our humility. Two men survive a battle, in which, say, our army has been victorious. The one is exultant and boastful, ascribing our success to "Southern chivalry," to the indomitable courage of our soldiers—the other with that meekness and modesty which are the highest qualities of true bravery, exclaims with pious ardor, "the Lord hath done great things for us whereof we are glad!" But we were speaking of those providential interventions which will give to the history of these times, as viewed in the light of divine truth, its highest and sublimest interest. What a world of interest, in this aspect of the case, will gather around the career of the humblest Confederate Christian soldier who survives this struggle! How his heart will swell with gratitude as in after years he traces that gracious providence which attended his footsteps through the whole trying scene. How triumphantly will he be able to refute that "philosophy falsely so called," which has banished God from his own dominions, or bound His own handfast in fate, so that He could not if He would "deliver his darling from the lions." Himself a monument of special providence, he will be all his life time a speaking oracle for Him, whom he found to be "a very present help in trouble." That faith which has reached its maturity amid the great tribulations through which he has passed, may safely defy all succeeding shocks. "O," one may say, "when I think of that death-dealing artillery we confronted for hours at Malvern Hill, whose terrible missiles seemed to sweep every inch of ground on which we stood. I cannot ascribe my escape to any other than an Almighty agency." "Ah!" responds another, "what but the invisible shield of Jehovah could have saved me amid the leaden hail that mowed down our ranks at Chickamauga?" "But the crowning proof of God's gracious providence," says a third, "is furnished in the bloody conflict at Cold Harbor, where our enemies hurled their columns ten deep upon our single line, and when the smoke of battle blew over, we found our own little band almost unscathed, and our foes lying 'heaps upon heaps,' thousands upon thousands, dead and wounded before us." Thus, there shall come from every battle field of this war tongues that shall magnify and herald that shall adore the riches of that goodness

which threw around our dear soldiers the everlasting arms, and bore them safely through the terrific struggle. A thousand things were essential for the safety of each one, and the absence of any, the most trifling incident, perhaps, of the whole series, might have proved fatal.—All were under the control of one mighty hand, by which they were adjusted to the deliverance and safety of him who had made the Lord his trust. What a chapter in the history of "special providence" will this war present to the thoughtful and pious heart! How triumphantly will it establish the conclusion, "that the God of providence is the God of the Bible!"

**Our Benevolent Operations.**  
Three years ago, the Southern Baptist Convention resolved not to abate their efforts in the great work entrusted to their care. By the blessing of Him who has said, "Lo I am with you always, even unto the end of the world," this pledge has been redeemed. True, one of our Boards, (the Foreign Mission Board,) has been greatly embarrassed in its operations on account of its being cut off from our missionaries by the blockade; nevertheless it is still prosecuting its work with zeal, and has effected some valuable shipments to its missionaries beyond the seas. The Bible Board has fallen within the lines of the enemy, and has therefore been discontinued. But the Domestic and Indian Mission Board has more than duplicated its efficiency within this time. Gathering strength from the temporary embarrassments of other organizations, it is putting forth its energies with far more efficiency and success to-day than at any period since it was established. Between one hundred and thirty and forty thousand dollars were received and disbursed during the last Conventional year. It has between seventy and eighty missionaries to the army, twenty-three in the home field, and twenty-three among the Indians. It has also expended about forty thousand dollars in circulating Testaments, Bibles, tracts, and religious newspapers in the army. And what glorious results have followed! Converts made through these instrumentalities during the past year are numbered by thousands. In view of these facts, the involuntary prayer gushes from every pious heart, "God bless this Board!" The affections of our brethren gather around it with an interest never felt before. It is one of the mightiest of those agencies by which God is laying his consecrating hand upon that very class of our population—our soldiers—who, above all others, share our sympathies, and who are to decide, under God, the destiny of our Confederacy. Go where you may in the army, you find the evidences of its efficiency in the laborious, self-denying labors of its missionaries. Thousands upon thousands, after this war is over, will have infinite cause to rise up and call it blessed!

The Sunday School Board, organized at the last session of the Convention, is doing all that can be done in supplying the country with suitable books. It has already issued several which exactly meet the demands of the public. If "a brother is born for adversity," we know of no agency which so appropriately meets the conditions of that text. Let it be liberally sustained, and in due time it will yield a rich and glorious harvest.

**Poisoned Balls.**  
Perhaps there is nothing in which the deep malignity of our enemies appears so prominently as in the fact, now ascertained beyond all question, that many of their balls are coated with poison, so that very slight wounds often terminate fatally, and many others maim the poor wounded soldier for life. This is a refinement in cruelty which is reserved for the Yankees to resort to. We have examined some wounds at Camp Watts which bear unmistakable evidence to this fact. Relying upon the forbearance of our armies in this respect, they have undoubtedly adopted this expedient to increase the horrors of a war already doubly intensified by every base expedient which can mark the track of savages. Every new atrocity but strengthens us and weakens them. It but fixes in the mind of every soldier and every citizen a sterner resolve to place between the two nations a gulf that never can be bridged. A generation of vipers would be infinitely preferable as associates compared with this abandoned race of lawless murderers and thieves.—Despairing of success in this last mad effort at subjugation, they have gathered all their vials of wrath to pour them out upon our bleeding country. But the day of retribution will come as certainly as that "justice and judgment are the habitation of God's throne." He who hath declared that "vengeance is mine, I will repay," will let all men see that "he shall have judgment without mercy, who hath showed no mercy."

**Summary of War News.**  
Our forces have had to withdraw from Stanton, Va., after a severe fight, in which we lost about 400. Genl. Jones was killed. We saved all our stores.  
Grant has massed his force in front of Petersburg. An assault was made on Friday upon our lines, but was repulsed with heavy loss to the enemy.  
Morgan has turned up in Kentucky, and captured the Federal force at Cynthiana, under Hobson, amounting to 1500. Burbridge, of the Yankee army, telegraphs that he has defeated Morgan, and scattered his forces. Of course this is not credited. No general engagement has yet occurred at Marietta. An assault on Cleburn's Division was repulsed last week. Occasional skirmishing with unimportant results.  
Lt. General Polk, we are pained to say, was killed last week by a stray shot from a battery of the enemy while reconnoitering the field, in company with Genls. Johnston, Hardee, and Jackson. His death has made a profound impression upon the army and country.

**The Brief Gospel.**  
"Only Believe."—Mark 5: 36.  
The briefest of the "words of Jesus," but one of the most comforting. They contain the essence and epitome of all saving truth.

Reader is Satan assailing thee with tormenting fears. Is the thought of thy sins—the guilty past—coming up in terrible memorial before thee, almost tempting thee to give way to hopeless despondency! Fear not! A gentle voice whispers in thine ear—"only believe." "Thy sins are great, but my grace and merits are greater. Only believe that I died for thee—that I am living for thee, and pleading for thee, and that 'the faithful saying, is as faithful as ever, and as worthy of all acceptance' as ever." Art thou a backslider? Didst thou once run well? Has thine own guilty apostasy alienated and estranged thee from that face which was once all delight? Art thou breathing in broken hearted sorrow over the holy memories of a close walk with God. "Oh that it were with me as in months past, when the caple of the Lord did shine!" "Only believe."—Take this thy mournful soliloquy, and convert it into a prayer, "Only believe the word of Him whose ways are not a man's ways—return ye backsliding children, and I will heal your backsliding." Art thou beaten down with some heavy trial? Have thy fondest schemes been blown upon—thy fairest blossoms been withered in the bud? Has wave after wave been falling in upon thee? Hath the Lord forgotten to be gracious?—Hear the "word of Jesus," resounding amidst the thickest midnight of gloom—penetrating even through the vaults of the dead—"Believe, only believe." There is an infinite reason for the trial—a lurking thorn that required removal, a gracious lesson that required teaching. The dreadful severing blow was dealt in love. God will be glorified in it, and your own soul made the better for it. Patiently wait till the light of immortality be reflecting on a receding world. Here you must take His dealings on trust. The word of Jesus to you now is, "only believe." The word of Jesus in eternity (every inner meaning and undeveloped purpose being unfolded), "Said I not unto thee that if thou wouldest but believe thou shouldst see the glory of God!" Are you fearful and agitated in the prospect of death? Through fear of the last enemy have you been all your life time subject to bondage?—"only believe."—"As thy day is so shall thy strength be." Dying grace will be given when a dying hour comes. In a dark river a sustaining arm will be underneath you, deeper than the deepest and darkest wave. Ere you know it, the darkness will be past, the true light shining, the whisper of faith in the nether valley, "Believe! believe!" exchanged for angel voice, exclaiming, as you enter the portals of glory, "No longer through a glass darkly, but now face to face!"

Yes! "Jesus himself had no higher remedy for sin, for sorrow, and for suffering, than these two words convey. At the utmost extremity of His own distress, and of his own disciples' wretchedness, he could only say "Let not your heart be troubled; ye believe in God, believe also in me." "Believe, only believe."

"Lord, I believe, help mine unbelief."—Words of Jesus.  
SENSE, REASON, AND FAITH.—There are three principles by which we apprehend things—Sense, Reason, and Faith: these lights have different objects that must not be confounded.—Sense is confined to things material; reason considers things abstracted from matter; faith regards the mysteries revealed from heaven; and these must not transgress their order. Sense is an incompetent judge of things about which reason only is conversant. It can only make a report of those objects which by their natural characters are exposed to it. And reason can only discourse of things within its sphere; supernatural things which we derive from revelation, and are purely the objects of faith, are not within its territories and jurisdiction. Those superlative mysteries exceed all our intellectual abilities.—Bates.

**The Idolatry of Wealth.**

Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical 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, it, by some magical power of his own, has gotten the ascendancy, then still it is followed after as the supreme good, and there is an 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, loving it over all 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 operation, 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 beholder just look to the mind of this unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many fears 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 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 bidden away all the cross and all the carefulness along with it.—Extract from Dr. Chalmers.

**The Sufferer.**

Forasmuch then as Christ hath suffered for us in the flesh, ye yourselves likewise with the same mind.—1 Peter 4: 1.

He knoweth well what you suffer. He is skilled and thorough, as well as kind. He will not inflict the lightest finger-stroke too much. He knows how much you need to suffer in order to cure that in you which chastisement is fitted to cure. However heavy the rod, and however sharp the pain, lose not sight of the resources of pity in the heart of your heavenly Father; a pity which His arm feels in every blow it strikes.

Thou art retired to a sick bed.—Be of good comfort: God was never so near thee, never so tenderly indulgent to thee as now. Thou hast long lain quiet in a secure garrison, where thou hast heard no trumpet but thy own. But now God draws thee forth into the field, and shows thee an enemy. Where is thy Christian fortitude if thou shrink back, and cowardly wheeling about, choicest rather to make use of thy heels than of thy hands? He is a cowardly and unworthy soldier who follows his general sighing. Lo these are the steps in which thy Saviour trod before thee. Walk on courageously in this deep and bloody way.

This fleshly robe the Lord did wear;  
This watch the Lord did keep;  
These burdens sore the Lord did bear;  
These tears the Lord did weep!

**The Sin of the World.**

The Scriptures reter, constantly, to two opposite extremes—heaven and hell. Heaven is the abode of holiness; hell, of sin. The condition of each of them is permanent and perpetual. Sin can never enter into the one, nor holiness into the other. Hence they stand in distinct and everlasting contrast. But between these antagonistic extremes, there lies a middle region, which differs from both—the world. Sin exists here, and in that respect, it is unlike heaven; but sin may be pardoned, and in that respect, it contrasts with hell. Hence the peculiar significance of the injunction "behold the Lamb of God, that taketh away the sin of the world." The preaching of the Gospel would be useless in heaven, because it has no guilt to be remitted; it would be fruitless in hell, because it has no promise of pardon. It is only the sin of the world that is taken away by the expiatory sacrifice of Calvary. The Gospel is addressed to the world's need; for "the whole world lieth in wickedness"—to its ignorance; for "the world, by wisdom, knew not God"—to its hostility to holiness; for "the friendship of the world is enmity with God," and this is the victory which overcometh the world, even our faith—"to its gratitude, for God so loved the world that He gave His only begotten Son"—to its desire of permanent good; for "the fashion of this world passeth away"—to its glimpses of futurity; for "God will judge the world in righteousness by that man whom He hath ordained."

This world has been selected by heaven's mercy for its gracious manifestations. Men, not angels, are its chosen vessels. The world's gratitude and devotion should be correspondingly great. Were Christ to descend into hell, and uprear His cross amid its horrid gloom, we know not what would be His reception, but it is sad to think that the only race, for whom He has ever interposed, reject His claims and slight His love. Man is the only ingrate, in this vast universe.

**Hypocrisy.**

We have never been among the number of those who thought there was much conscious hypocrisy either in the church or among people generally. That there is hypocrisy there is no doubt; but the possessor of it is not generally aware of it; or if conscious of it, it is only to a little degree,

and then called by some other name; may be a well-timed reticence.—Now if there is among our people far more seriousness in times of disaster, this is true; but is not hypocrisy.—Seriousness and humility in days of gloom, followed by carelessness when all is prosperous, this indicates that most of the feeling of humility entertained was only the effect of fear; and was therefore hypocrisy although not known, it may be, to the man himself.

We have a very marked illustration of this, in an extract from the "Journal of Prison Discipline" for January, 1857; the State not given in which the Penitentiary is located. The extract is the following: "There are certain periods at which this pardoning tribunal holds its session, and these are known to the convicts. The officers of the State Penitentiary of this same State assured us, not long since, that if one should visit the prison shortly before the assembling of this court, he might think the convicts were suddenly metamorphosed into the most devout religionists.—The Bible is in sudden demand. The most demure expressions of countenance are assumed, and the lamb-like deportment of the prisoners would indicate a complete reformation.—But let this same visitor be present the day after the Court of pardon adjourns, and he would think the convicts had suddenly become demons incarnate. Some are favored in the dispensation of mercy; but others vexed, chagrined and disappointed, seem bent upon avenging what they call their wrongs; and it is a task of many days for an energetic warden to reduce them to tolerable subordination."

Here was hypocritical behaviour, produced by hope; but the same feeling can be produced and is produced by dread. Many a thoughtful man in our country, having a fear of impending evils, from this fear may have been led to some reformation. Now, if after the cause of fear is removed, he goes back to his old ways, it demonstrates that his behaviour was hypocritical, though he himself may have been unconscious of it.

The prophet says "the heart is deceitful above all things," by which he does not mean that every man is a liar, but that every man deceives himself; and this is one of the easiest things to do. It is important therefore that we be on our guard. Do we mean well now? Let us see to it, that this "meaning well" arises not merely from fear, but from a sense of duty. Whatever happens, our duty is the same, and that is to please God and to serve Jesus Christ our Lord. Duty; this should be the great aim of our actions. What is my duty? this is the point all of us are to consider, and not merely what is my pleasure, or my fears, or my hopes.—Let this be considered; let it be dwelt upon; let it be prayed over; what is my duty to God, to Christ and to my fellow men? and there will be little room either for deception or hypocrisy.

**BE STEADFAST.**—Beware how you trifle with temptation. The first step from God may fix your eternal destiny. Declension generally begins in the closet. Be instant, therefore, and earnest in prayer. Make no Saviour of your feelings, resolutions, or past experiences, and have no confidence in the flesh, but abide in Christ, the living, personal, and ever present Saviour. Be firmly persuaded that he knoweth your frame, and things that you stand in need of, and that He will supply every want of soul and body in the fullest measure, at the best time, and in the best way consistent with your greatest good, and therefore with your deepest peace and joy. Accept all things from Him, enjoy all things in Him, return all things to Him, "and go on your way rejoicing." But think not that when you please to return, or that should you return, the loss which, you have sustained by so sad a departure, can ever be so made up in this world as that it shall not be a constant deduction from that sum of character, of usefulness, and of joy, which otherwise would have been possessed by a "patient continuance in well-doing."—Dr. McLeod.



