

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

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

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**The South Western Baptist,**  
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**The S. W. Baptist.**

TUSKEGEE, ALA.:  
Thursday, Aug. 11, 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.

### Meetings of Associations.

COOSA RIVER.—Tallapoosa Church, 12 miles south of Talladega Court-house, commencing on Friday before the 3rd Lord's day in September.

TUSKEGEE.—Tuskegee Church, commencing on Friday before the 3rd Lord's day in Sept.

We hope that Clerks of Associations will inform us at once when and where the several meetings of their Associations will occur.

### The Blessedness of those who Make the Lord their Trust.

Experience develops the reason why the duty of trusting in the Lord is so frequently enjoined in the Scriptures. We little suspect the influence of outward circumstances upon those states of mind and heart which make up our inward history, until we are tried. It is no ordinary degree of faith that can pierce through the whole framework of a world of endless changes and perpetual vicissitudes, and lay hold upon one object that knows no change. And yet this is made the duty and the privilege of every child of God. But how can this be done? Alas! this question is more easily asked than answered. There is but one Agency in the universe that can properly answer it—the Holy Spirit. The indwelling of this Spirit in the hearts of God's people inspiring the highest trust in the Lord, is at once the pledge of the most perfect security and the most substantial happiness. Faith, is the pledge of security.—"Thou wilt keep him in perfect peace whose mind is stayed on thee." "Kept by the power of God through faith unto salvation, ready to be revealed in the last time." This is far better security than armies and navies, impregnable bulwarks and trusty legions. Like the blood of the "paschal lamb," sprinkled upon the doors of the Israelites in Egypt, it is our security when the destroying angel, in the form of our enemies overruns our country. All who bear this seal of the Spirit, will find protection for their souls, whatever becomes of their bodies and their worldly interests. And surely if the soul is secure, we need not be troubled as to when or how the body shall be given to the worms, or what shall become of earthly possessions. If the Jewell be safe, we may well be indifferent as to the fate of casket.

But not only is faith in God, as the producer of the Divine Spirit, the pledge of security, it is also the ground of the most substantial happiness. Happiness predicated upon any other foundation, is fitful and evanescent.—"The fashion of this world passeth away," like the changing scenes of a theatrical exhibition. Hence the pertinence of the Apostle's exhortation.—"But this I say brethren, that the time is short, it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they possessed not;—and they that buy as though they possessed not."—God is teaching us as He has never taught us before, that

"The world can never give  
The bliss for which we sigh."

He has so constituted the human soul, that nothing short of himself can fill the measure of its desires. It is only when we can say as David did, "whom have I in heaven but thee, and there is none upon earth that I desire beside thee," that we find that tranquility of soul, that sweet satisfaction which fills the heart with the bliss for which it pants. This is the river that makes glad the city of God. It is a perennial stream which flows to every believing heart, even though the earth be removed, and though the mountains be carried into the midst of the sea. Its placid waters are never disturbed by earthly storms.

The inspiration of this faith, as we have intimated, comes of the divine Spirit. The heart and mind must be brought into that frame in which the word of God will be received with meekness and fear. And yet for all this God will be inquired of by his people. He is more willing to give the Holy Spirit to them, that ask him, than we are to give good gifts to our children. If we desire this blessedness, we have but to do as did the disciples, go to Him, and say "Lord, increase our faith."

### Recognition of Divine Favors.

When David would encourage his heart under great calamities, he said "Therefore will I remember thee from the land of Jordan, and of the Hermonites, and from the hill Mizor."—That is, he would remember what God had done for him in the past under similar distresses. Nothing so much encourages the Christian under present embarrassments, as the recollection

of past deliverances. When he can call to mind "the years of the right hand of the Most High," he rises above all present difficulties, and realizes that nothing is too hard for Almighty. These Ebeneers of the past furnish him a song in the night of the present, and lifting his heart to God in adoring gratitude, he can sing,

"And can he have taught me to trust in his name,  
And thus far have brought me to put me to shame?"

May we not as a Christian people, encourage our hearts in the same way? What if the clouds are dark? What if wave after wave comes over us, and we sink in deep waters?—What if all human help seems to have failed? Has not God always appeared at the critical time, and either averted the calamities which threatened us, or so far mitigated them that we were able to bear them with comparative cheerfulness? In the face of so many evidences of his favor, can we distrust him now? Is our cause so desperate that Omnipotence cannot save it? No! Let us not sin against God in this trying emergency, by distrusting his power and goodness. Let us gratefully recognize his favors in the past, and let these inspire hope for the future. Our enemies can do nothing more in the future than they have done in the past. The same power that has restrained their wrath and malice heretofore, can yet say to this tide of invasion, "Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed." If he shall permit our homes to be desolated, it is nothing more than he has permitted in thousands of instances where the sufferers are as good and perhaps better than we. In the darkest hour, let us keep up right thoughts of God. Let no murmuring spirit mar the symmetry of that Christian character which it is the design of our heavenly Father to develop and mature in the furnace of affliction. Nothing can deprive the child of God of the last consolation which cheered the heart of "the man of Uz," when he said, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." We verily believe that the churches of the living God will come out of these tribulations, purified as by fire, and prepare more eminently to fulfill their great mission to this world of sin and death.

### Summary of War News.

Affairs at Atlanta remain unchanged. The enemy attempted to turn our left, but was repulsed. Most of the raiding parties at Newnan and Macon have been captured. The residue were scattered, our cavalry pursuing.—Many stragglers have since been taken.

The long expected attack upon Mobile has been made. Three gunboats and fourteen transports have passed Fort Morgan, capturing two of our vessels, the Tennessee and the Selma, and beaching one. Two of their vessels were sunk. It is believed the city can and will be held.

Gen'l Grant sprung a mine, blowing up a part of our works in front of Petersburg, pressed a heavy force into the breach, who were repulsed with a loss of about five thousand, and our original lines restored. We lost in killed, wounded and prisoners thirteen hundred. It is also reported that our cavalry entered Pennsylvania, and burned Chambersburg.

For the South Western Baptist.

### Clerks of Associations

are earnestly requested, without any unnecessary delay, to send to bro. Henderson a copy of minutes, or the time and place of the next meeting of their Associations, for publication in the S. W. Baptist. I desire to attend as many of these meetings as possible on behalf of the "Orphan's Home." I have no information, at present, of the time and place of the meeting of most of these bodies.—Let us have a table of Associations. The editor cannot furnish it unless these clerks supply him with the above information.

It is hoped and expected that the friends of the soldier's orphans will make large donations for the purpose of providing them a home, food, raiment, education, &c. To supply the necessary outfit of furniture, clothing, provisions, farming utensils, stock &c., workshops, tools, materials, &c., will require much money. The people have it; the objects most worthy and needs it. Let it be sent up to the Associations and Convention, or to Capt. C. E. Thames, of Selma. — R. HOLMAN, Genl. Supt.

### New Sabbath School.

SELMA, ALA., July 27, 1864.

DEAR BRO. H: A few months ago, one of the teachers of the Selma Baptist S. S. was transferred from Selma to McIntosh Bluff in Washington Co. This teacher had just been converted, and was summoned away before he could be baptized. He has organized a S. S. where he now lives; and writes to me as follows:

"My dear Pastor, I am pleased to tell you my S. S. is coming off finely. I have quite an interesting school.—I do not know what I should do, if I had not my Sabbath school to look

forward to every Sunday. \* \* \*

Sincerely your friend,

GEORGE KENT."

Here is a letter from a little girl only twelve and a half years old, whom I baptized last month. The letter is entirely her own.

"Dear Pastor, according to promise, I will address you by letter \* \* \* I have been home three weeks, and it seems to me that it has been three months that I have been away from that blessed Sabbath school in Selma, and when Sabbath comes, I felt almost lost without going to Sabbath school. I concluded to try and see if I could not get up one at our little church at Bethesda. I visited around and succeeded in getting up near twenty scholars; and on last Sabbath (which was the 3d.) we all met to elect our officers, and succeeded in doing so. And we pray for our little Sabbath school to be blessed. I wish for you to pray for us, for it is very hard to keep up a S. School in the country. I hope to get back to Selma next fall, as pa speaks of sending me back to school. \* \* \*

Yours affectionately,

SALLIE GRIFFIS.

My P. O. is Independence, Autauga Co. Ala."

Thus the Lord has blessed our Selma school in making it the mother of other schools. Are there not many who could "visit around" as little Sallie did, and get up a school of 20 pupils. Truly yours, A. T. SPALDING.

The S. S. Board at Greenville have just secured the services of Rev. Wm. E. Chambliss as S. S. Missionary for the State of Alabama. Reared and educated in this State, already favorably known, Bro. Chambliss will receive a hearty welcome and we bid him God-speed in this noble work of building up S. schools, almost envying him this privilege of doing so great good. A. T. S.

### The Saviour Weeping.

On two occasions it is recorded that the man Jesus wept. It was not in his agony in the garden; nor on the cross. On neither occasion did he weep on account of his own sufferings, but in mercy for others.

When he drew near Jerusalem, and beheld the city, he wept over it.—When he saw a bereaved sister mourning for a dead brother, he wept with her. The one weeping was for human guilt; the other was for human sorrow. The one marks His Divine compassion for the sinful; the other His human sympathy with the sufferer. Each is precious in its own place, but the places are widely diverse. The two examples exhibit different qualities of the Saviour, and meet different necessities of men. His compassion for sinners, manifested in his tears over Jerusalem, is a link in the chain by which we are saved, but it is the upper link. His sorrow with the sister beside a brother's grave is a link lower down, and therefore nearer us. His pity for me as a sinner shows that He is great and good; His weeping with me shows that His greatness and goodness are within my reach. When I could not arise to meet Him in the region of His own spiritual compassion, He has bowed down to meet me in my natural weakness. I could not rise to lay hold of Him; but He bends to take hold of me. Standing where I stand, and weeping where I weep, He enters by the opening which grief has made into my heart, and gently makes it all His own. My brother, He insinuates Himself into me through the emotions of our common nature, that so I may be borne up with Him into the regions of spiritual light and liberty. He takes hold of me by my sorrow, that I may get hold of Him for deliverance from my sin.—Chris. Observer.

LIFE WITHOUT LOVE.—We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey, and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded by its broken frag-

ments. There is hardly a more unnatural sight on earth than one of those families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasures of his heart? Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love.

### Simplicity of Faith.

All men are born with faith. Faith is as natural to man as grief or love or anger; one of the earliest flowers that springs up in the soul—it smiles on a mother from her infant's cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a little child which has been left for a little time with strangers, and may be carressed with their kisses, and courted with their smiles and fondled and dandled in their arms, I have seen a cloud gathering and growing darker till at length it burst in cries of terror and a shower of tears. The mother returns, and when the babe holds out its little arms to her, I see in those the arms of faith; and when like a believer restored to the bosom of his God, it is nestled in a mother's embrace, and the cloud passes from its brow, and its tears are changed into smiles, and its terror into calm serenity, we behold the principle of faith in play. This is one of the earliest, and—so far as nature is concerned—one of its most beautiful developments.

So natural, indeed, is it for us to confide, and trust, and believe, that a child believes whatever it is told, until experience shakes its confidence in human veracity. Its eye is caught by the beauty of some flower, or it gazes up with wonder on the starry heavens; with that inquisitiveness, which in childhood, active as a bee, is ever on the wing, it is curious to know who made them and would believe you if you said you made them yourself. Such is the faith which nature gives it in a father, that it never doubts his word. It believes all he says, and is content to believe where it cannot comprehend. For this as well as other reasons, our Lord presented, in a child, the living model of a Christian.

He left Abraham, father of the faithful, to his repose in Heaven; he left Samuel, undisturbed, to enjoy the quiet rest of his grave; he allowed Moses and Elias, after their brief visit, to return to the skies, and wing their way back to glory. For a pattern of faith he took a boy from his mother's side and set him up, in his gentle, blushing, shrinking modesty, before the great assembly he said: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

MEN OF THE OLDEN TIME.—"It is a very common opinion," says an exchange, that in the early ages of the world, men in general possessed superior physical properties, and were of a greater size than they are at present. But all the facts and circumstances which can be brought forward on this subject, tend to show that the human form has not degenerated, and that men at the present age are of the same stature as in the beginning of the world. Thus, all the remains of the human body—the bones, and particularly the teeth, which have been found unchanged in the most ancient urns and burial places—demonstrate this point clearly. The oldest coffin in the world is that found in the great pyramid of Egypt, and this sarcophagus hardly exceeds the size of our ordinary coffins, being scarcely six feet and a half long. That we are not degenerated in stature in consequence of the effect of civilization, is also clear, because the inhabitants of savage countries do not exceed us in size."

TRUE AND FALSE PRAYER.—Children shoot arrows on purpose to lose them, and never so much as look where they light. But men, when they shoot, aim at the mark, and go

after the arrow to see how near it falls. So, wicked, carnal men, when they have said, not made their prayers to Almighty God, look not after them, and have no more regard of them.—But God's children when they upon the bended knees of their souls dart out their prayer, when they pour out their requests unto Him, look after them, eye them up into heaven, observe how God entertains them, and wait for a happy return at His good will and pleasure.

### Ignorance of Great Physical Truths.

How few men really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions, regulating the labor and the repose of every race of beings. How few believe that the great luminary of the firmament, whose restless activity they daily witness, is an immovable star, controlling by its solid mass, the primary planets which compose our system, and forming the gnomon of the great dial which measures the thread of life, the tenure of empires, and the great cycles of the world's change. How few believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centre of planetary systems that may equal, if not surpass our own. And how very few believe that the solid pavement of the globe upon which they nightly slumber, is an elastic crust, imprisoning fires and forces which have often burst forth in tremendous energy, and are at this very instant struggling to escape—now finding their way in volcanic fires—now heaving and shaking the earth—now upraising islands and continents, and gathering strength for that final outburst which is to usher in the new heavens and new earth, "wherein dwelleth righteousness." Were these great physical truths objects of faith as well as deductions of reason, we should lead a better life than we do and make a quicker preparation for its close.—North British Review.

### INGRATITUDE AND TREACHERY.—The Duke of Buckingham, having by an unfortunate accident lost the army which he had raised against the usurper Richard II., was forced to flee for his life without page or attendant.—At last he took refuge in the house of Humphrey Bannister at Shrewsbury, who, being one of his servants, and having been formerly raised by him from a low condition, would, he trusted, be ready to afford him every possible protection. Bannister, however, upon the king's proclamation, promising £1,000 reward to him that should apprehend the duke, betrayed his master to John Merton, high sheriff of Shropshire, who sent him under a strong guard to Salisbury, where the king then was, by whom he was condemned to be beheaded.—But divine vengeance pursued the traitor and his family; for, on demanding the £1,000 that was the price of his master's blood, King Richard refused to pay it, saying, "he that would be false to so good a master ought not to be encouraged." He was afterwards hanged for manslaughter; his eldest son soon fell into a state of derangement, and died in a hogstye; his second became deformed and lame; his third son was drowned in a small pool of water, and the rest of his family perished miserably.

God's WRATH IN NATURE.—I understand that as the most dangerous, because most attractive form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy and blind obliteration of the work of sin, and which does this chiefly by dwelling on the manifold appearance of God's kindness on the face of creation. Such kindness is, indeed, everywhere, and always visible, but not alone.

Wrath and threatening are invariably mingled with love, and in the utmost solitudes of nature the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower and the fall-

ing of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black-perilous whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness, and of all strength into dust, have these no language for us? We may seek to escape their teachings by reasonings touching the good which is wrought out of all evil, but it is vain sophistry. The good succeeds to the evil as the day succeeds the night, but so also the evil to the good. Gerism and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his futurity.

### THE HIGHEST COMPLIMENT.

"Many years ago there was a preaching station some distance from Princeton, to which it was usual to send the licentiates of the Seminary to preach, and they very properly performed the duty assigned them with a due regard to the great importance of preaching well prepared sermons.

"One of their habitual hearers was an old New Jersey slave, known as Uncle Sam, a sincere, humble, Christian man, but, of course, wholly uneducated. Always when he came from the preaching, he would try to tell his mistress what he could remember of the sermon, and he always came with the same complaint. He was a poor, ignorant old man, he would say, and he could not understand these learned men at all. The little he did comprehend was mingled with so much that was deep that he could not remember it.

"One day, however, Uncle Sam came home in a great good humor.—There was a poor, ignorant old man just like himself, he said who had come to preach that day. It was plain that he did not know much, indeed he was hardly fit to preach to the white people, but Sam was glad he had come for his sake, for he could remember everything he said.

"On inquiry, it was found that Sam's ignorant old preacher was Dr. Archibald Alexander; and when the Doctor heard the criticism, he said that it was the highest compliment ever paid to his preaching."

LOUIS BONAPARTE ON WAR.—"I have been enthusiastic and joyful as any one after a victory; but I also confess that the sight of a field of battle has not only struck me with horror, but even turned me sick, and now that I am advanced in life, I cannot understand any more than I could at fifteen years of age, how beings who call themselves reasonable and who have so much foresight, can employ this short existence not in loving and aiding each other, and passing through it as gently as possible, but on the contrary endeavoring to destroy each other, as if time himself did not do this with sufficient rapidity. What I thought at fifteen years of age I still think—wars which society draws upon itself, are but organized barbarisms, an inheritance of the savage's state disguised or ornamented by ingenious institutions and false eloquence."

FEAR AND HOPE.—True religion consists in a proper mixture of fear of God and of hope in his mercy; and wherever either of these is entirely wanting, there can be no true religion. God has joined the things, and we ought by no means to put them asunder. He cannot take pleasure in those who fear him with a slavish fear, without hoping in his mercy, because they seem to consider him as a cruel and tyrannical being, who has no mercy or goodness in his nature; and, besides, they implicitly charge him with falsehood, by refusing to believe and hope in his invitations and offers of mercy. On the other hand, he cannot be pleased with those who pretend to hope in his mercy without fearing him; for they insult him by supposing that there is nothing in him which ought to be feared; and in addition to this, they make him a liar, by disbelieving his awful threatenings denounced against sinners, and call in question his authority by refusing to obey him. Those only who both fear him and hope in his mercy, give him the honor that is due to his name.



