

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

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The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, Aug. 18, 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 Tallapoosa 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.

EUFALUA ASSOCIATION.—Eufaula, Friday before the 4th Lord's day in September.

## To our Readers.

The military exigency has taken from us one of only two printers we had, and we shall now be compelled to issue our paper every other week. We regret this, but it is the best we can do. We hope that it will only be temporary. Moreover, our supply of paper is quite limited, and we know not where to secure the next lot, the Marietta Paper Mills having fallen in the enemy's lines. Perhaps, after all it is best for us to publish our paper semi-monthly, rather than exhaust our supply in a few months, and be compelled to suspend altogether. We ask the indulgence of our friends, and assure them that we will do the best we can.

## Hope the Product of Experience.

The presumptuous are constantly liable to fall from the extreme of security to the extreme of confusion and despondency in times of calamity. Their courage rises with success, and falls with disaster. They see but one side of a question at a time. If a victory is achieved, they are all buoyant and hopeful, and think that the end is at hand. If a defeat is suffered, it is all over with us—our ruin is inevitable—they already hear the chains of our slavery clanking. To reason with this class is to "cast pearls before swine." They see nothing beyond the last success or disaster that we have experienced. Their sensibilities are like water—susceptible of any impression, and capable of retaining none.

It is a great blessing to the cause of our country that this class constitutes so insignificant a portion of our people; nay, further, that one manly spirit can control almost any number of these chameleon spirits. They really mean no harm—they only lack the stamina of man.

Now the only rational way of judging of the future is by the past. This is not only a philosophical but a Scriptural method of procedure. We have divine authority for saying that "hope is the product of experience," for an inspired apostle has declared that "experience worketh hope." What is a man's experience worth to him, if it is to have no effect upon the future? Are we to ignore all the lessons of the past because the future is dark and forbidding? Has God "forgotten to be gracious, and is his mercy clean gone forever?" Have we ever passed through a crisis in which divine help was not afforded just at the time and in the measure which the exigency demanded?—And shall we now distrust the resources of Almighty God, just because we cannot see the means of our deliverance? Nay, verily; let us not cast away our confidence which hath great recompense of reward. That faith which has been inspired by the mercies of the past, may well stimulate our hope that the dark clouds which hover upon our horizon will be dissipated by the same power that has brought us thus far.

"Experience worketh hope." Yes, it is true; the hope which is as "an anchor to the soul both sure and steadfast." How apt and appropriate the illustration! If the anchor be firm, the ship rides upon the storm, and outbraves the tempest, severe though it be. "In the world," says our Lord, "ye shall have tribulation." O how often are we "tossed with tempests," as on the uncertain, turbulent, and changeful ocean of life. And it is in such seasons that hope sometimes does for the Christian what our Saviour did for his disciples on the tempestuous sea of Galilee—it rebukes the winds and the waves, and there is instantaneously a great calm. Or if it does not calm the tempest, at least it raises the soul above the raging billows, and inspires the holy sentiment of the Psalmist, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God." It is thus, that hope is to the soul, at least, what the anchor is to the ship—it holds the storm at bay, and keeps the mind from being driven into temptation, despondency, and destruction. If it does not annihilate the cares, the conflicts and the troubles of life, it keeps

the heart and mind in security amid them all.

Now, there is in this subject, it occurs to us, a most valuable lesson of instruction to all our people. Have we not been far more successful in breasting the storm of invasion than we had any right to expect? Considering the numbers of our enemies, and their superior munitions of war, why is it that our whole country has not been overrun? Have we not achieved more than thrice the victories we have lost?—And taking the whole country into account, are we not to-day in a more hopeful condition than we were in the spring of 1862? Our armies have been victorious both in the West and in Virginia; and if other disasters should follow in Georgia and Alabama, let our heart despond. We are just beginning to experience what Tennessee, Arkansas, Mississippi, Louisiana and Virginia have suffered for two and three years; and yet no portion of the Confederacy is more courageous and hopeful than these patriotic States. As Christians and as patriots, let us gird up the lions of our minds, and prepare for any calamity which infinite wisdom may send upon us. In the mean time let us cherish the hope which is the product of the rich and varied experience of the past—How can we endure adversity without hope! It is the last lingering light that continues to shine when every other is extinguished. Without it, affliction becomes the very blackness of darkness.

## State Troops.

We call attention to an important telegraphic correspondence between Governor Watts and the Secretary of War, as to whether "bonded agriculturists" are subject to military duty in the "State Troops." It will be seen that the Secretary of War concurs with Gov. Watts, and they are therefore ordered to report at once in the second class militia, or "State Reserves." This, of course, will subject our agricultural interests to serious embarrassments, and no man appreciates this more profoundly than Gov. Watts. But he has no other alternative. It will matter but little that our fields are loaded with plenty, if the enemy is permitted to overrun the country and destroy it. We must either give up our homes or defend them. We are glad, therefore, that the Governor has resolved to defend Alabama to the very last extremity. Every man feels in his heart that the Governor is right, albeit he may think it hard, after giving his bond to the Confederate Government, he must enter the service of the State. The crops are already made, and only need gathering. We doubt not that at the proper time, some plan will be adopted to house the immense crop of corn now growing in our fields. If the country can be saved, we need not distress ourselves about bread. This is the fourth year of the war, and every Confederate soldier will testify, that the army has been better fed and better clothed than any year since the struggle commenced. Let us not distrust that kind and gracious providence that has ever supplied our wants.

## War News.

Nothing material has occurred since our last issue. Our authorities regard Mobile as safe, notwithstanding the proximity of the enemy's fleet.

The enemy has been twice repulsed before our works at Atlanta.

A large portion of the raiding party that escaped from Macon, has been captured near Athens, Geo., about three hundred. At least four thousand of Sherman's raiders have been killed, wounded and captured within fifteen days. We hear that the enemy is shelling Atlanta furiously, and are burning a good many houses.

For the South Western Baptist.

DEAR BRO. HENDERSON: Bro. I. U. Wilkes and myself have just closed a meeting at Plantersville, in which 40 persons joined the church. We had the presence and assistance of bro. Hamilton, a Methodist minister, part of the time.

Several others professed conversion who have as yet joined no church.  
July 1, 1864. W. WILKES.

For the South Western Baptist.

The following is a list of casualties in Co. "G," 54th Ala. Reg't. up to 30th July: Rosaca, May 15th: killed—Jas. Johnston. Wounded—William Groce, in head slight; D. T. Grover, knee slight; 27th, New Hope Church: killed R. A. Buck; 30th, missing Jas. S. Alois, supposed killed; July 22nd, right of Atlanta: killed—Jas. L. Holland: wounded—Robt. Davis, leg severe, D. T. Johnson, shoulder slight; missing Sergt. J. M. Day: July 28th, left of Atlanta: killed—Lieut. E. F. Hightower, William Dubberly; wounded—Jas Huey, in side, supposed mortal, John Jeter, arm broken and side severely, L. B. Ferrell, in head severely: wounded and left on the field, Wm. Davison, through arm and side, E. L. Grover, in head severe, W. D. Holman in side severely; missing Geo. McKinley and Wm. Simmons.

JNO. H. CHRISTIAN, Capt.  
Commanding.

Unfriendly indeed is he who has no friend bold enough to point out his faults.

TUSKEGEE, ALA., THURSDAY, AUG. 18, 1864.

## The Beautiful Vision.

"Blessed are the pure in heart, for they shall see God." (Mat. v. 8.)

Here is heaven! This "word of Jesus" represents the future state of the glorified to consist not in locality but in character; the essence of its bliss is the full vision and fruition of God. Our attention is called from all vague and indefinite theories about circumstantialities of future happiness.—The one grand object of contemplation—the "glory which exalteth," is the sight of God himself! The one grand practical lesson enforced on his people, is the cultivation of that purity of heart without which none could see, or (even could we suppose it possible to see him) none could enjoy God! "The kingdom of heaven cometh not with observation—the kingdom of God is within you."

Reader, hast thou attained any of this heart-purity and heart-preparation? It has been beautifully said that "the opening of the streets of heaven are on earth." Even here we may enjoy, in the possession of holiness, some foretaste of coming bliss. Who has not felt that the happiest moments of their lives were those of close walking with God—nearness to the mercy seat—when self was surrendered, and the eye was directed to the glory of Jesus, with most single, unwavering, undivided aim? What will heaven be, but the entire surrender of the soul to him, without any bias to evil, without the fear of corruption within, echoing to temptation without; every thought brought into captivity to the obedience of Christ; no contrariety to his mind; all is blessed unison with his will;—the intellect purified and ennobled, consecrating all its powers to his service—memory, a holy repository of pure and hallowed recollections—the affections without one competing rival, purged from all the dross of earthliness—the love of God, the one supreme animating passion—the glory of God, the motive principle inter-fused through every thought, and feeling, and action of the life immortal; in one word, the heart a pellucid fountain; no sediment to dim its purity, "no angel of sorrow" to come and trouble the pool! The long night of life over, and this the glory of the eternal morrow which succeeds it!—"I shall be satisfied when I awake with thy likeness."

Yes, this is heaven, subjectively and objectively—purity of heart and "God all in all!" Much, doubtless, there may and will be of a subordinate kind, to intensify the bliss of the redeemed; communion with saints and angels; re-admission into the society of death divided friends; but all these will fade before the great central glory, "God himself shall be with them, and be their God; they shall see his face." Believers have been aptly called *heliotropes*—turning their faces as the sun flower towards the Sun of Righteousness, and hanging their leaves in sadness and sorrow, when that Sun is away. It will be in heaven the emblem is complete.—There, every flower in the heavenly garden will turn Godwards; bathing its tints of loveliness in the glory that exulteth! Reader, may it be yours, when o'er-canopied by that cloudless sky, to know all the marvels contained in these few glowing words, "We shall be like him, for we shall see him as he is."

"And every man that hath this hope in him purifieth himself even as he is pure."—Words of Jesus.

CHRIST CONQUERS THE FEAR OF DEATH.—Of Mr. Stephen Marshall, an eminent divine of the 17th century Mr. Giles Firman, who knew him in life, and attended him in death, says, "That he left behind him few preachers like himself; that he was a Christian in practice as well as profession; that he lived by faith, and died by faith, and was an example to the believers, in word, in conversation, in charity, in faith, and in purity. And when he, together with some others, conversed with him about his death, he replied, 'I cannot say as one did, I have not so lived that I should not be afraid to die; but this I can say, I have so learned Christ, that I am not afraid to die.'"

## The Seeker Encouraged.

Let the heart of them rejoice that seek the Lord: 1. Cron. xvi. 10.—And yet many believe, or pretend to believe, that religion is a joyless thing!

The heart has very little, if any, share in other enjoyments. Those delights only gratify the appetites, and strike the senses, and charm the imagination. But where is the heart? Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

In religion, the heart finds relief, repose, satisfaction, joy.

"Yes, the heart of those who are fully assured of their condition; who have already attained, or have far advanced in the divine life." Nay—say the prophet, Let the heart of them rejoice that seek the Lord. And there are three reasons to authorize it.

First. Because it is an evidence of grace. They may draw a conclusion against themselves, and refuse to be comforted; but no man can seek to know and enjoy, and serve and resemble God from mere nature. Actions may not indicate the state of the mind; but desires spring from it. We may be forced to do; but we cannot be compelled to prefer, and to choose.

Secondly. Because their success is sure. This is the case in no other pursuit. In the fields of worldly labor, we may spend our strength for nought, and in vain. A rival may bear off from us a prize, which we have long been chasing, and at the very moment we are seizing it. The cup of enjoyment, filled with eager hope, is often dashed to the ground from the very lip that touches it.—But their heart shall live that seek God. He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him.—Blessed are they that do hunger after righteousness; for they shall be filled. Is there unfaithfulness with God?—Did he ever say to the seed of Jacob seek ye me in vain.

Thirdly. Because, when they have found, their aim and their wish in seeking are fully answered. All they can desire is treasured up in him; and they that seek the Lord shall not want any good thing. As to success in other cases, the wise man tells us, all is vanity and vexation of spirit: vexation if we lose; and vanity, if we gain. To one of these alternatives we are inevitably subjected.—We must be disappointed either in acquiring them—and this is often the case; or in possessing them—and this is always the case.

"In vain we seek a heaven below the sky; The world has false, but flattering charms: Its distant joys show big in our esteem, But lesser still as they draw near the eye: In our embrace the visions die; And when we grasp the airy forms, We loose the pleasing dream."

But while everything falls short of hope, it is not possible to form an expectation adequate to the riches of the glory of the inheritance in the saints. What is it to have God himself for our portion and exceeding joy! To be blessed with all spiritual blessings in heavenly places in Christ. To realize a happiness, that death perfects! As it is written, eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for those that love him.

While thus the heart of them that seek him should rejoice, the heart of others should be induced to seek him. At present he is not far from any of you. He is even inviting you to seek him. Yet a little while, and it will be too late. Therefore, seek ye him while he may be found; and call ye upon him while he is near.

WHAT WILL OUR CHILDREN THINK OF US WHEN THEY ARE OLD.—A venerable widow, now eighty-five years old, has but a dim recollection even of her own children; but a scene in the life of her father is still vividly before her. He was an officer in the army of the Revolution, and believing it necessary to be inoculated for the small-pox before subjecting himself to the disease, he visited his home. He gathered his family around the domestic altar, and solemnly commended them to God, and then took

leave of them, not knowing but it would be, as it proved to be, his last earthly meeting with those dear ones. As he was leaving the house, this daughter, his youngest child, followed him out upon the porch. He turned back, took her in his arms, kissed and fervently blessed her, and departed. She never saw him again; but that kiss and that blessing are now as though of yesterday. This scene she often recounts with the tears streaming down her cheeks. Next to the memory of her Saviour, she delights in the memory of her father. The burdens of age are lightened by such recollections.

Parents, what are we tracing of ourselves upon the memory of our children? What will our children think of us when they are old?

## Not Afraid of Evil Tidings.

In the Union prayer-meeting for our country, held daily in this city, a gentleman recently expressed a wish that he could meet with men of the class described by the Psalmist—men who are "not afraid of evil tidings." Most men are struck with fear or anxiety or greatly depressed by the intelligence of severe reverses in such a crisis as the present. Such apprehensions are not merely natural; the absence of them seems to indicate a recklessness, a total indifference in regard to the great interests involved in the conflict. But why should we not expect disasters in a war of such gigantic dimensions as the present? In such a conflict as the Confederacy has been compelled to enter in defence of the rights and independence of her citizens, serious reverses are to be anticipated. No human foresight can in all cases prevent them. What then is the antidote for FEAR when evil tidings come? Where shall men look for support in the day of dire calamity?

This question is answered by the Psalmist, who directs you to an un-failing defence against the fear of bad news. In describing one who is thus exalted above the panic in the day of unexpected calamities, he pronounces a blessing upon him and upon his children. "Blessed is the man that feareth THE LORD, that doeth great things in his commandments," "His seed" (his descendants) "shall be mighty upon earth."—"Wealth and riches shall be in his house;" and he has the promise of "light rising in the midst of darkness." "Truly he shall not be moved forever."

"He shall not be afraid of evil tidings;" why not? "His heart is fixed, trusting in the Lord."

Trusting in the Lord, dispels fear and all undue anxiety in the evil day. Confidence in the benevolence, wisdom and power of God, while summoning to the conflict all the energies of strength within the reach of man, is the means of our deliverance from the enemy, as well as our defence against the fear of evil tidings. We cannot trust in human prowess; that may be baffled. We cannot trust in human wisdom, which is but foolishness with God. We cannot trust in our own righteousness, which is but filthy rags, though we were a hundred times better than our enemies. But if we as a people trust in the Lord, He who controls all hearts and the destinies of nations can work out our deliverance in ten thousand ways, unknown to us, without any apparent miracle. Psalm 112.—Christian Observer.

## "We are Passing Away."

How true these words are! With what joy does the servant of God remember that soon the toils, trials, difficulties, afflictions and tribulations of this life will be over. Yet, with what dread do these truthful words fall upon the ears of the careless, carnal-minded inhabitants of this babbling world of ours. Indeed, to the sinner, unsaved by grace—there is nothing so direful as death. With what expressions of horror does he look forward to the day when death shall suddenly seize and devour its prey. This is not the case with the Christian. The thought of death may shock him at first, yet, when the soul-reviving view of Jesus is held out to His humble servant, death has no horrors. If we are subordinate

in doing the will of our God, we may look forward to the appointed time of our departure from this, our probationary state of existence, with exclamations of joy and happiness—feeling that it is "far better" to depart and be with Christ. But, we are all—whether saint or sinner—on a rapid march to eternity, and, hence, we see the vast importance of beginning the service of God, if we are unprepared to die; and the necessity of holding out faithful until the end, if we have enlisted under the blood-stained banner of our Captain. We are, indeed, out upon the stream of time, fastly sailing down its blustering waters to the mighty ocean of Eternity. We do not know how near we are to the final termination, yet, we do know that at the farthest, "it can't be far." Feeling our rapid progress, how requisite it is for us to ascertain, by "thorough examination," whether we are in "the old ship of Zion" or not. "We are passing away." How often are these words spoken, yet how seldom do we ponder them in our minds! Reader, you are "passing away."—Depend upon it, your time will come. Christians, are you afflicted? Remember, "these light afflictions are but for a moment, and work out for you a far more exceeding and eternal weight of glory!" Are you tempted and tried? Remember, Christ says—*My grace is sufficient for thee.*—Remember, also, that you will soon exchange time for eternity—and that, after that transaction, you will bid farewell to all temptations, vexations, and crosses of this life. You are laboring in honor of One whose "good pleasure" is to give you the longed-for Kingdom. When you remember that you are "passing away," let it invigorate your purpose to serve your God. Let it re-duplicate your diligence in discharging every known duty.

Time is rolling on, eternity is swiftly approaching, and will, at length, be surrounding you; and then, most assuredly, you will never regret that you served God; but it will be an everlasting consolation to you to remember that you "fought the good fight."

Then, if we continue faithful on earth—"When the summons comes to join The innumerable caravan, that moves To the mysterious realm, where each shall take His chamber in the silent halls of death; We'll go—not as the quarry slave at night, Scourged to his dungeon—but sustained By an unfaltering trust; approach our grave, Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

HEAVEN.—The great home above, where we hope to meet the whole family of the redeemed. The paradise that poets have sung about and pictured so radiant—the green fields and the murmuring streams, the blue skies and sunny hills. "The great bourne from whence no traveller has yet returned." Change, sorrows and trials attend our earthly pilgrimage, yet through all this there is a hope, a beaming light, that, when all is over, and our forms are shrouded for the tomb, our spirits will rise on buoyant wings to the great throne where our Father reigns and all is love, peace and joy, and anthems are swelling through the lofty domes, and gushing forth in glad, sweet echoes. Oh! that will be a glorious meeting! "Eye hath not seen it, ear hath not heard its deep songs of joy." Yet, we know that our Father is a God of love; that He watches over us, and knoweth all our wants, that He sees all our sorrows, and we feel conscious that in His own good time He will gather His children into the great fold prepared for them. Oh, ye careworn and weary! bind this to your aching bosoms. Let it be a beacon light through all thy trials, and through chance and change, still hope for that perfect rest that is promised when thy work is done.

SEEK GOD IN HEALTH.—Philip Henry said to some of his neighbors who came to see him on his death-bed, "O make sure work for your souls, my friends, by getting an interest in Christ while you are in health. If I had that work to do now, what would become of me? I bless God, I am satisfied. See to it, all of you, that your work be not undone when your time is done, lest you be undone forever."



