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For Terms, &c., see last page.

For the South Western Baptist.

MR. DEAR BRO.: A few days ago I took up Cramer's Life of Menno Simons, and found there a few statements which I have translated for your readers. Menno Simons was the principal leader of the Dutch Baptists, and in fact in the Netherlands is considered the founder of the sect. Cramer's Life of this remarkable man is written in the Dutch language, and so far as I can learn has never been translated into English. It is an interesting and useful book. The fact which has particularly attracted my attention, is the introduction which treats of the Origin of the Dutch Baptists.

The Origin of the Dutch Baptists.

It was formerly stated to the reproach of the Dutch Baptists, by their opposers, that their origin was derived from the seditious Anabaptists of Munster. Now, the opinion generally prevails that they are allied to the ancient Waldenses, and are their legitimate descendants. Messrs. Speij and Dermont, in their "History of the Netherlands Reformed Church," have agreed to this idea, and have quite at length stated their reasons. Tileman Jansz Van Braht, a diligent and reliable historian, and who wrote the "Martyr-Mirror of the Baptists," states that he is perfectly convinced of the fact.

In his record of the year 1509 he says: (Part 1st, p. 395.)

"We speak of those who since the reformation, or rather the confirmation of religion in 1524, and afterwards gave up their lives for the truth."

At a while we must bear in mind that the martyrs of whom we shall speak, like those who have already been mentioned, were by profession Waldenses. From the Twelfth Century onward we have taken great pains to follow the line of descent. We think we have done this successfully. We leave it to the decision of the wise and just whether we have or have not."

Hermannus Schein, who in his History of Mennonites, evidently made it his principal object to disprove any alliance of the Mennonites with the Munster rebels, so that his work might properly have been styled, "Historical evidence that the Baptists had no fellowship with the Munster disturbers of the peace," has taken great pains to prove that they were, indeed, Waldenses originally.

S. F. Rues, an impartial chronicler of the Baptists of former ages, in his "Present Condition of the Baptists, or Mennonites in the Netherlands," Amst. 1745, also refers to both of the above mentioned statements as worthy of credence since they have been advanced by both friends and enemies.

The Waldenses, of whom but little has been said, in comparison with their deserts, have been since their persecution in 1655, by the Romanists, much better known. The chief work on this subject is the "Histoire generale des eglises evangeliques des vallées de Piemont ou Vaudoises," by J. Leget Layde, 1669. F. Martinet has published a concise sketch of their history (Amst. 1765). Martin Schagen, a teacher among the Baptists of Utrecht, commenced an account, which he continued under the title of "A History of the Christians, commonly called Waldenses," (Amst. 1732, printed 1765), and brought down to the end of the Twelfth Century. Had he completed the two following volumes in as thorough a manner as he did the first volume, he had given us a most excellent work. Dr. L. Flathe, Prof. at Leipzig, in his "Geschichte der Vorläufer der Reformation," Leipzig, 1835, gives us reliable information respecting the Waldenses. His work contains an excellent fund of historical building materials. That my readers may be better understand the times of Menno, I consider it not unimportant just at this point to give them some information respecting this interesting people.

From the above mentioned and other works, it appears that when in the Middle Ages ignorance and superstition were ruling in the Christian Church—when men supposed religion to consist in outward observances, when the Lord's Supper was corrupted by the doctrine that the bread and the wine were changed into the body and blood of Christ, when the power was ascribed to the Priest of forgiving sins, and the intervention and supplication of the departed saints, were deemed necessary—when the Holy Scriptures were no longer read, and consequently that liberty was lost, which the Lord has promised to give his own people—that even then, men were to be found who possessed a better knowledge of the truth, and who courageously defended it; who testified that through Christ alone, forgiveness of sins may be obtained—through Him alone we have access to the Father, who under and the spiritual nature of the Gospel, and who insist upon a godly life as the

earnest demand and the necessary proof of a faith in the Savior.

But that which is of more importance is the fact that the interesting phenomena appears in those dark periods of an entire church, consisting of Christians who had built upon the true foundation, (1 Cor. 3:11) and who were animated by that Spirit which Christ had originally promised to his disciples. They dwelt securely concealed in the rocky valleys of Piedmont. There they were free from the authority of the Pope, and from his interference in matters of faith and practice. There the Gospel was not forgotten, but preached in purity and simplicity.

The primitive churches were considered their models in church discipline and in ecclesiastical rites. We have every reason for believing that, as in the early churches, so in these, the Gospel manifested the same Divine power in the fruits of faith, love, knowledge, temperance, and all the virtues. History confirms our opinion. At Florence the priests complained from the pulpit that the inhabitants of the city could no longer be praised for their good works; (for so they called liberality to monks, churches, &c.) Through these good works they had formerly been the boast of Italy. The priests complained that the Waldenses were the cause of this neglect, since they had every where proclaimed the teaching of the New Testament, that men could be saved only through faith in Christ. In another corner we hear the touching complaint taken from a remarkable poem of the time, "If any one is found who loves and fears God and Jesus Christ, who will not curse, nor swear, nor lie, nor commit adultery, nor murder, nor commit himself on his enemies, they say he is a Waldense, and deserves to die." From this we may ascertain how the Waldenses made themselves known. The poem, "The Noble Lesson," comes down to us from the Twelfth Century. The principal truths of the Gospel are contained in it, in a summary form. I cannot forbear giving here a short sketch of it.

For the South Western Baptist.
Explanations of Difficult Passages.

ARTICLE IX.

JUDAS' TESTIMONY TO THE TRUTH OF CHRISTIANITY—PART II.

In my former essay, on this subject, I proved that Judas was acquainted with Jesus, and commenced to prove that his testimony was the more credible on account of the prejudice he entertained for him, in whose favor he testified, "I have betrayed innocent blood." In proof of this second point, I had adduced one of the two theories of the life of Judas, I now proceed to the other theory. The 2nd theory is, that he was prompted, not alone by ambition, but also by avarice. His avarice is intimated by the fact, that he so soon gained the post of treasurer, in the little band of the apostles; it is satisfactorily proved, by the fact that he so soon betrayed the trust thus reposed in him; and that he did betray it, we know from the testimony of John, who says, (12:6) "He was a thief and had the bag," i. e., carried the traveling purse of the disciples. What must have been the intensity and meanness of that avarice, that could prompt him to steal from the bag entrusted to him, the scanty means of his poor fellow disciples, and that too, while the teachings and examples of the purest Being the earth ever saw, were wooing him to righteousness and honesty.

This avarice, baffled in its purpose, soon turned to hatred. It was on a memorable occasion. Mary with full heart, was anointing the feet of Jesus and wiping them with her hair. It was a scene, the moving influence of which no ordinary degree of obduracy could withstand, but Judas was thinking of the price of the ointment, and of the proportion of it he might have stolen, had it been put into the common purse instead of wasted on Jesus alone. But he knew well how to cloak his base purposes with beautiful pretenses, why was not this sold for 300 pence and given to the poor? So lovely was the pretext, that the other disciples joined him in his murmurings. But Jesus saw through the soft sheep clothing in to the wolf's heart. But with that tenderness even towards his enemies, which was ever characteristic of him, he forbore to point out the base motive of the objector, and only defended Mary from the charge of waste.

His baffled avarice prompted him to revenge, while the blind, half-consciousness of detection, inclined him to obey the prompting. With eagle eyes, sharpened by the intensity of his hatred, he scanned the life of Jesus for some fault to expose, some deception to uncover. But all in vain. Forbid by the perfect purity of the life of Jesus, he must try some other plan, he must betray him—betray him without any pretext. This new plan was accelerated in its execution by its detection. Jesus had just washed the feet of the disciples, and as he sat at meat with them he said, sadly, "one of you will

betray me." Overwhelmed with astonishment, the 11 asked, each one, is it I, Lord? He answered them indirectly, "The son of man indeed goeth, but woe to that man by whom the son of man is betrayed. Then Judas, lost his former silence should awaken suspicion, and emboldened, perhaps, by the indirect answer of Jesus, asked, is it I?—Yes,—or, to express it in the New Testament idiom, "Thou hast said," was the startling and unexpected reply.

What demoniac passions must have struggled in the breast of the exposed traitor as driven, from the presence of Jesus, and the disciples by these words, he hurried away to betray his victim. Then the evil in him reached its culminating point—then the last spark of good was quenched—then, in the language of the Evangelist, "Satan entered into him." That same night he betrayed Jesus; betrayed him just after witnessing the touching scenes of the last Supper—betrayed him in the garden of Gethsemane, while the blood drops of his agony yet stood upon his brow—betrayed him with a kiss. Yes! Judas must have hated Jesus, else why commit so terrible a crime. The paltry sum of money, \$15, could scarcely have been any temptation to him; he must have hated him. And hating him, with what weight his testimony concerning his life, comes to us; that life which he knew so well, and had scrutinized so closely, "I have betrayed innocent blood." Even the arch demon that ruled within him could prompt no other answer. I have betrayed innocent blood; it is a confession, wrung by the omnipotence of truth, from the reluctant lips of Satan himself.

On neither theory, then, did Judas have the least partiality for Jesus, but on the contrary, the most virulent hatred rankled in his bosom; hence his testimony to his purity was the strongest possible.

But, in the 3d place, did Judas mean all he said, did he mean that Jesus was perfectly pure, or only that he did not deserve so fearful a fate as he met with? Go ask the galleys on which he ended his miserable life, with a death of utter despair. Had he been able to find the least fault in Jesus, it would have paliated his crime, and relieved his conscience. For Jesus had professed to be perfectly pure, and the least spot would prove him an impostor, and one that ought to have been exposed. Ben-net who proved a traitor to the normons, gloried in his treachery, and wrote a book to expose the error and deception of the sect. So Judas would have exposed the deception of Jesus, and have gloried in his death. Nay, had the whole world stood against him, he would have defied them all, "I have been true to my country and my God; I have exposed an destroyed one who threatened to overthrow the worship of Jehovah, the religion of Israel; I have crushed the traitor and blasphemer; I glory in the deed."

But no—with the magistracy of his country, upholding and rewarding him, he cast the money at their feet, with the bitter confession, "I have betrayed innocent blood," and went away and hanged himself: gave his testimony to the innocence of Jesus, and the consequent truth of Christianity, and went and sealed it with his blood. POLYGLOT.

The Alleged Benefits of Infant Baptism.

Rev. J. H. A. Bomberger, D.D., a talented minister of the German Reformed church has published a work on "Infant Salvation in its Relation to Infant Depravity. Infant Regeneration and Infant Baptism." In this work he mentions "three benefits of Infant Baptism." If these blessings really do accompany the rite, it is wicked and cruel to withhold it from our babies. If they do not, it is not more wicked and cruel to teach children such soul-destroying error, and thus to prevent them from seeking salvation by faith in Christ, and the thorough regeneration of the heart by the Holy Ghost? While such dangerous dogmas are circulating through the land, how can we keep silence and be guiltless of the blood of souls?—True Union.

"I. In baptism the child receives, through the promised mercy of God in Christ, immediate release from the penalty of original sin, by a formal covenant transaction."

"The second benefit secured is the official removal, from the child properly baptized, of the stain or pollution of native depravity. Hence baptism is called in the Bible 'the washing of regeneration.'"

"The third benefit," he says, "formally secured by baptism, is the present renewal of the nature of the child, in Christ Jesus, by the Holy Ghost. The germ of a new life is thus implanted in the soul of the child."

Progress by Convulsion.

Such has been the law from the beginning. The slightest review of history is sufficient to prove the fact, while very little reflection is needed to perceive the reason of the fact. What the great dates of time, but epochs of violent social agitation, resulting in each instance in a real advancement of the race? That great purification of the face of the earth from its corruption Noah was privileged to witness, it required a deluge to accomplish. Israel rose from its Egyptian enslavement to national independence, only by a Divine deliverance, whose violence utterly desolated the land of bondage. It cost the conquest of almost the whole civilized world by the Roman army, to prepare the way for the Messiah's advent; and the destruction of Jerusalem, and the scattering of the ancient covenant people to the four winds, needed to precede the ingathering of the Gentiles into the kingdom of God. It was by no quiet process, but by a disturbance that shook all Europe, as with an earthquake's power, that Luther recovered for the dishonored Bible its liberty and rightful authority over the conscience. It was only by a revolution, attended with all the perils and sufferings of long civil war, that the Netherlands, the Puritans of England, the American colonists, wrested their immunities, and precious civil rights from the grasp of tyranny. But in each instance the result was worth all that it cost.

These conspicuous examples are quite enough to indicate the law. All important human progress has been made—not by a peaceful development of already established social forces—but by means of violent and wide-reaching social convulsions. They have been the short-lived and salutary storms that have cleared the air. The grand programme was laid down long ago in that ancient Divine prediction—"I will overturn, overturn, overturn, until He comes whose right it is." That is the great thing to be effected—the coming in power of "Him whose right it is," and who, when He comes will "reign in righteousness." This is the consummate result of human history—the full establishment of Christ's righteous kingdom. All contributes ultimately to this; the calms of peace, and the storms of revolution alike. When social evils grow rank, and root themselves deeply as national institutions, too firmly to be removed by gentle influence, there may be need of a new work of "overturning," of some violent social convulsion, to cast the great overshadowing Uvas to the ground. And the repetition in the language of the prophecy forewarns us, how continuous and thorough the destructive process, that must precede the upbuilding of the righteous kingdom, may be expected to be.

The near prospect of such a disturbance is agitating. An earthquake is no gentle agency; a nation cannot be rent asunder, without some very serious attendant calamity. All worldly interests, that thrive best in the clear skies of peace, naturally dread the approach of such an event, and are eager to avert it by some sort of compromise; not caring too scrupulously about the preservation of honor and true manhood. But of one thing we may be well assured; if this country, recently so firmly united, is now suddenly thrown into a state of anarchy, it will not be through human instrumentality, only, or chiefly, out by the power of Him, who in His own way and time "overturns, overturns, overturns," to bring more rapidly forward "the reign of universal righteousness." And His friends, friends with Him of the whole human race, may calmly await the issues He will bring to pass, and in faith and hope "lift up their heads," believing that "their redemption draweth nigh."—Congregationalist.

Open Communion Exemplified.

The following is communicated to the Christian Times:

"The members of a small Baptist church had been sorely pressed on the ground of their restricted communion. They worshipped in a schoolhouse alternately with the Pedobaptist brethren, and were thus compelled to give their views a special prominence, not in word, but practice. At a Methodist quarterly meeting held near them, the presiding elder gave a very broad invitation to all who were, or desired to be Christians, to partake of the communion. To this broad call many responded, and among them two sisters of the wife of a deacon of the Baptist Church above mentioned. They were professed Universalists, but considered themselves included in the open invitation. They believed themselves Christians. An excellent Presbyterian brother, who saw them go forward to participate, drew back, and declared this to be a communion quite too open for him. This circumstance also disgusted many intelligent Pedobaptists, and conferred the little church in their doctress of fidelity to Scripture."

Self examination is necessary to soul prosperity.

How often you shall fast, or sing, or pray, must be left to be settled between God and your conscience; only fix in mind and heart the necessity of much devotion.

Simon says: "There are but two objects that I have ever desired for these forty years to behold—the one is my own vileness, and the other is the glory of God in the face of Jesus Christ; and I have always thought that they should be viewed together, just as Aaron confessed all the sins of all Israel whilst he put them upon the head of the scape-goat."

Our age is disposed to sneer at high religious passions; it is, perhaps, the reason why the pathos of the pulpit has to such a degree departed.

He grossly errs, who considers the life of an Evangelist as other than a conflict. Yet it is happy; indeed, I hesitate not to express my conviction, that the life of a faithful minister is the happiest on earth.

Nowhere are experienced, more than in the pulpit, the clear, heavenward soaring of the intellect, the daring flight of imagination, or the sweet agitations of holy passion.

Aphorisms for Preachers.

Speaking of the men of Cromwell's time, Carlyle says, "They prayed, actually prayed; and it was a capability that old London and its preachers and populations had, to us the incredibles!" The following instance is on record of the way in which they prayed.

When Essex left London to march against the King, then at Oxford, he requested the Assembly of Divines to keep a fast for his success. They acceded to his request, and this is the way in which, according to Baile, it was done: "We spent from nine to five graciously.—After Twiss had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely confessing 'the sins of the members of the Assembly in a wonderful, pathetic, and prudent way. After, Mr. Arrowsmith preached an hour; then a psalm. Thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours; then a psalm. Afterwards, Mr. Henderson brought them to sweet conference of the heart confessed in the Assembly, and other seen faults to be remedied, and the convenience to preach against all sects, especially Anabaptists an Antinomians. Dr. Twiss closed with a short prayer and blessing. God was so evidently in this exercise, that we expect certainly a blessing."

The thought which cheers a dying hour—Said a dying man in my hearing once, "My life has been a failure. I have made a fortune to leave my relatives to quarrel over when I am gone and what is there in that thought to cheer me now? There is but one green spot in the dreary waste of a long life, and that is the fact that I took a number of poor boys by the hand and aided them in becoming men. I can run over in my memory more than a dozen such, who are now useful and honored men, both in Church and State, whom I aided and encouraged in obtaining an education. They will do some good in the world, if I did not." The tears ran down his cheeks as he thus spoke, and he turned himself on his bed, and gently sunk into the arms of death. We shall never forget that scene. It daunted itself upon the page of memory never to be effaced.—Evangelist.

There is such a thing as maintaining a transient popularity, and having a little usefulness, without any deep study; but this fire of straw soon burns out, this cistern soon dries. The preacher who is constantly pouring out, and seldom pouring in, can pour but a little while.

What theologians say of preparation for death, may be said of preparation for preaching: there is habitual and there is actual preparation; the current of daily study, and the gathering of material for a given task.—Dr. J. W. Alexander.

A Practical Sermon.

At Kinghorn ferry, Scotland, it was the practice of the boatmen, whose turn it was to sail, to call the loungers and passengers from their potatoes and lurking places by bawling from end to end of the town, "The boat, ah! to Leith ah!" Mr. Shirra was preaching in the Burgher tent at Kinghorn, on a Fast day, and observing long Tam Gallaway, with some boatmen and passengers, in the bustle of passing down to Pettycur, he stopped short in his discourse, and addressed them with an energy peculiar to himself, "Boatmen, ah! the boatmen and attendants stopped. 'Boatmen, you cry, The boat, ah! to Leith, ah!' We cry, 'Salvation, ah! to Heaven, ah!' You sail aneath skipper Gallaway, there; we sail aneath Christ! We hae Christ for oor skipper, the Holy Ghost for oor pilot, an' God himself at the helm! Your boat, let me tell ye, is but a bit of fi deal fra Norway; the keel o' oor boat was laid in Bethlehem, built in Judea, rigged in Jerusalem, launched on Mount Calvary; we hae the cross o' Christ for a helm, a Cedar o' Lebanon for a mast, an' the redemption o' mankind for a freight. Your voyage, under your earthly skipper, short as it is, may end in shipwreck and disaster; but oor voyage, lang as it may be, wi' Christ for oor skipper, will end in everlasting joy and glory unspeakable! Slip awa, noo, for time an' tide will nae man abide; but mind what I've said t'ye—dinna swear nor tak' the holy name o' God in vain, as want to do, an' I'll pray for ye."

THE WAY TO STOP A PAPER.—If you wish to stop your paper, pay for it in full to the time when you cease taking it, as an honest man should do. Don't go sneaking to the postmaster, and tell him to send your paper back "refused," but send for your bill; deposit the money with the postmaster, and ask him to forward it; or go to the office of publication yourself, and pay your honest dues like a man. Some people complain that they can't stop a paper that they have once subscribed for, but there is no difficulty if they take the right way. Pay up all you owe, and if the paper is continued contrary to your orders, you are not liable for it. Don't undertake to cheat the printer out of his dues, whether it be ten cents or ten dollars.—Ez.

Cromwell's Heroes.

The motives that have impelled the Northern border to obey with bounding alacrity the summons of their President, are so mean and wicked, that all corrupt as they are, they dare not avow them. Lincoln stultifies himself by giving out that he has called that immense force into the field simply to protect the property of the Government. His servants practicing the same concealment pretended to be hurt by the dishonor done their national symbol. The one is as transparent a falsehood as the other.—The proclamation of Lincoln and the flag that wave from Church steeples, and houses and hats, are huge and unqualified lies. Who so simple as to believe that a mere sentiment could cause a people eminently practical, shrewd to an unusual degree, and greedy of gain beyond any other people on the face of the earth, to abandon their employments, leave their homes and engage with such unanimity and fierceness in a war both meaningless and ruinous?

No, all this talk about the glory and sacredness of the Stars and Stripes is stuff and nonsense. The flag has nothing to do with the crusade against the South. Secession has mortified the pride of the North, marred its unparalleled prosperity, diminished its great power, and aroused its hate and malice. The people that now threaten us with destruction have grown rich and great on our labor and at our expense. The products of our fields have built their cities and whitened the seas with their sails. The vast and rapid increase of their substance has made them arrogant, and lifting their heads high, they smile scornfully upon those whose industry and good nature they have turned to such good account.

They are enraged at seeing the limits of their dominion so materially lessened. The loss of each State that has asserted its sovereignty is the loss of so much money. Every Southerner stands in their eyes for so many dollars. Excellent accountants, they have calculated the loss their pockets have suffered, and the total has terrified and infuriated them. Having made a prey so long of the open handed merchantman and planter, they had persuaded themselves that they would continue to do so till the end of time. The political action of South Carolina did not create serious alarm. They professed that they were prepared for it, but that that step was the inauguration of a movement that would shake the government to its centre, they laughed at as the dream of an enthusiast.

Forced at last to admit the fact of the formation of a new government, and to feel its power, they were filled with amazement, chagrin and wrath.—The sense of the loss they had sustained was realized at once. That their judgment has been at fault, that their pride has been humbled, their arrogance rebuked, their national glory been diminished, has not operated with nearly so much potency as the ruthless blow inflicted on their avarice. All the other evils combined would not have wrought upon their anger as this one alone. It is this that has driven them mad. Contemplating the ruin that stares them in the face, seeing themselves shorn of their glory, they gnash their teeth and foam in their rage at the authors of this direful mischief.

So long as these worshippers of mammon could cherish the hope that the integrity of the Union was only slightly disturbed, that the feeling under which the seceded States had acted would soon exhaust itself and come to nothing, the Northern cities were filled with friends of the South, strong voices were lifted in justification of the manifold course we had pursued. Distinguished names protested against the egregious folly and bloody tyranny of coercion. We were told that large and organized bodies stood ready to oppose the march of invading bodies from New York.

But when forced to believe that the South is in earnest, that the States have gone to take their places as a nation among the nations, when all their arts have failed, and all their aims have been frustrated, then we look in vain for our magnanimous friends. We hear nothing but threats and rage. Every brow is black with wrath, hate rages in every heart. Those who, for the love they bore us, fought for us with tongue and pen, now urge on the multitude to the bloody conflict, and point their naked swords at our bosoms.

Where are Caleb Cushing and Mayor Wood, and Edward Everett and Dickinson, and a host of others who affected admiration and love for their Southern brothers? The mask has dropped from the faces of them all; their lying tongues once more utter truth. They despair of bringing us back by mild persuasive arts, and they proclaim their duplicity and treachery in the ears of the world, seemingly all unconscious of the infamy.

As they always hated, it was our gold they loved. Their ledgers, not their Bibles, taught them to love the Southern. And it is to get back our gold that they threaten us with fire and sword.—Charleston Courier.

The Nature of our Enemies.

THE THOUGHT WHICH CHEERS A DYING HOUR.—Said a dying man in my hearing once, "My life has been a failure. I have made a fortune to leave my relatives to quarrel over when I am gone and what is there in that thought to cheer me now? There is but one green spot in the dreary waste of a long life, and that is the fact that I took a number of poor boys by the hand and aided them in becoming men. I can run over in my memory more than a dozen such, who are now useful and honored men, both in Church and State, whom I aided and encouraged in obtaining an education. They will do some good in the world, if I did not." The tears ran down his cheeks as he thus spoke, and he turned himself on his bed, and gently sunk into the arms of death. We shall never forget that scene. It daunted itself upon the page of memory never to be effaced.—Evangelist.

SECTARIANISM.—Many contentions arise out of sheer misunderstanding.—Disputants often become metaphysical, according to the explanation given of metaphysics by the Scotchman who said: "Metaphysics is when two men are talking together, and one of them doesn't know what he is talking about, and the other can't understand him."

DIS. CHALMERS and Stewart must have been a "wee bit" metaphysical that day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said,

"I have time to say no more; but you will find my views fully and well put in a recent tract, called 'Difficulties in the Way of Believing.'"

"Why," exclaimed Dr. Stewart, "that is my own tract; I published it myself."

INFANT BAPTISM.—The following language, from the Rationalistic "Essays and Reviews," which have been so generally and justly denounced by the English clergy, has a large measure of truth in it: "Holy baptism was at first preceded by a vow, in which the young soldier expressed his consciousness of spiritual truth; but when it became twisted into a false analogy with circumcision, the right degenerated into a magical form."

BAPTIST MISSIONS.—The Christian World, for April, says: "The work of Baptist brethren is greatly prospering on the Continent of Europe. Their missionaries are preaching the gospel in Denmark, Sweden, Germany, France, Switzerland, Hungary, Lithuania, and Poland. In the three first named countries, their mission have already assumed considerable dimensions, whilst in the others a good beginning has been made."

CALIFORNIA GOLD REGIONS.—Thos. Starr King, in a letter about the California gold region, says:

"It is an area equal to the whole of New England, and its riches are scarcely touched as yet. There is no more danger that the wheat produce will give out than that the gold harvest will.—The hydraulic pipes, fed by 6,000 miles of aqueduct, may pour out their wrath without stint: the 300 quartz mills, that cost \$3,500,000, may roar day and night without fear of draining the yellow crop. It is said by some geologists here, that there are single quartz veins in the State which contain more gold than is at present in circulation in the world."

BREVITY.—A writer in the Christian Sentinel thinks that much might be gained if speakers in prayer and conference meetings would "observe the miller's creed—always shut the gate when the grist is out."

The S. W. Baptist.

TUSKEGEE, A. LA.
Thursday, May 16, 1861.

The Character of the War, North and South.

In nothing is the distinctive peculiarities of the two sections of the late Union so strikingly manifest as in the spirit by which they are each animated in the pending struggle. In the one section rapine, plunder, hatred and revenge alternately sway the minds and hearts of the masses, as if the "seven wicked spirits" had literally possessed them. In the other, a determination fixed as fate inspires every man to defend to the death the sacred altar and fire-sides, rights and privileges, which he has inherited from a noble ancestry. The leaders of the one section appeal to the basest passions of the depraved and abandoned—in the other the loftiest sentiments of patriotism and philanthropy, of religion and humanity, are the motives to action. Posterity will scarcely credit the fact, that some of the most extensively patronized papers in the Northern government are holding out to their mercenary soldiery the tempting prizes of Southern plantations and negroes as their reward for the labor of butchering us!

As for the Southern people, they propose to make no war upon the North, further than may be for purposes of mere defense. All we have asked is, to be let alone. While we were in the Union, they kept up such a ceaseless war upon us—they abused, traduced, and slandered us so unrelentingly—they professed to hold us in such lofty horror as thieves, robbers and murderers, denouncing the instrument which united us in one government, the Constitution of the U. S., as "a covenant with death and an agreement with hell,"—that it would have appeared to all honest men as if nothing could have happened which they would have hailed with higher satisfaction than our severance from them. But the moment we attempt to relieve their Puritanical consciences of all complicity whatever with the "hated institution," by withdrawing it from their jurisdiction, lo! they are suddenly seized with a holy passion for the "stars and stripes," "the glorious Union," and we are to be exterminated to prove to the world the purity of Northern patriotism! Do these deluded people suppose that the common sense of the world cannot penetrate the guises of such hypocrisy? Do they hope to scare us by such vaporing?—Alas! that we are reduced to the necessity of dispelling the delusion at the point of the bayonet!

It is not a little strange that the sagacity which has always constituted a striking peculiarity of yankee character, seems to have totally forsaken the Northern people. The object of the commercial and manufacturing interests in the North, and which constitute their moral power, is to coerce the Southern States back into the Union, so as to secure a continuance of their trade. It might have occurred to them ere this, that every blow they strike will drive the parties further and further asunder. The glazier who should send a pane of glass to a blacksmith shop to have it hammered out a little longer to fit the frame, would be wise in comparison to these deluded people. Do they really suppose they can restore concord and harmony by waging an exterminating war upon us? Do they presume that we will prove recreant to every noble instinct that can dignify human nature? Are they flattering themselves that after attempting to desolate our fields, burn our cities, murder our people, and confiscate our property, that we will ask pardon for asserting our rights and daring to maintain them? Never will that infatuated people have another so favorable opportunity to make treaties of commerce with us, as when we tendered the olive branch of peace to them through our late Commissioners to the city of Washington. When that generous proffer was rejected, it placed a gulf between us which it will take generations to bridge. It threw the whole moral opprobrium of this unbalanced war upon them. The next overture for peace must come from the North.

That we are not mistaken in the character of this war which is to be waged against us, will be seen by the following extract from the N. Y. Herald:

THE CHARACTER OF THE COMING CAMPAIGN.—We have in the Northern cities at least three hundred thousand of the most reckless, desperate men on the face of the earth. The Goths and Vandals who descended upon Rome and engulfed the Tiber with patrician blood were angels compared to these fellows, who are known by the generic name of "roughs." Of course they are all in for war, and the spoils thereof—more particularly the spoils. They have no stake in this world, no hope for the future. They will fight like demons for present enjoyment, and where one is killed twenty more will spring up in his place. It is of such rough material that all invincible troops are made. That we are to have a fight, that Virginia and Maryland will form the battle ground, and that the Northern roughs will sweep those States with fire and sword, is beyond peradventure. They have already been excited to the boiling point by the rich prospect of plunder held out by some of their leaders, and will not be satisfied unless they have a farm and plow each. There is no sort of exaggeration about these statements, as the people of the border States will shortly ascertain to their cost. The character of the coming campaign will be vindictive, fierce, bloody and merciless beyond parallel in ancient or modern history.—N. Y. Herald.

The weather is seasonable, and crops of every kind promising. Trust God, and work hard.

Fasting and Prayer.

Last week we published the action of the late Session of the Georgia Baptist Convention on this subject. In view of our national calamities brought on by civil war, the Convention appointed the first and second days of June next as days of fasting, humiliation and prayer to the Sovereign Disposer, that he will deliver us from the power of our enemies and restore peace to our distracted country. The Convention requested all Christians to observe those days, either as Churches or as individual members, as shall best suit their circumstances. We trust the recommendation will be observed, not only by Christians in Georgia, but by the children of God in other sections. Christians, as such, have more power with God than statesmen, and it is now generally conceded that if a bloody war is averted Jehovah must be the agent.—He can make peace between the contending parties; has the hearts of all men in the grasp of his mighty power, and can put an end to the fratricidal strife. Wrestling Jacob and prevailing Israel are now needed. Let them appear, and the fierce anger of the East will be turned away. Esau invaded Jacob, who was defenseless, with an armed force; Jacob wrestled with the Angel all night; they met in the morning, embraced each other, and wept. The Angel of the Covenant disarmed the man of war and turned him away from his murderous purposes.—Reader, the same God yet reigns.

The Plot Thickens.

Had the Border States obeyed Abraham's requisition for troops twelve or fifteen thousand only would have been added to the Dictator's army. They have all refused to furnish troops for such an unholy and unconstitutional purpose, and Virginia, Tennessee and Arkansas have seceded and united with the Confederate States, with all their sinews of war for the defense of the South. The other Southern States will do the same at an early day. The Dictator's loss by his modest requisition has been a gain to the Confederate Government of nearly a million of fighting men.

Besides, Abraham's twenty days are out, and the "rebels" are still on the field, and have increased in alarming numbers. The potent (?) Vandal who imagined he could frighten the "Secessionists" out of their wits with the breath of his nostrils, is now trembling like a Belshazzar in Washington, and the troops with which he intended to crush the "rebellion" are going in hot haste to protect him at his Capital.—Every man remembers that when a boy he took a delight in assaulting ball-hornet nests, though at severe cost often. The nest is quit—the boy approaches and gives it a rap, and they pour in regiments, and away goes Billy for life.—"Mathematically they fly over the ground," and "somebody is hurt." The "Second Washington" can make the application.

Returned.

The American Baptist, New York, who seceded from our exchange list has returned without any attempt at coercion on our part. We did not so much as give him "twenty days notice." The editor thinks our notice of his secession, "is rather encouraging than otherwise," as it shows that the editor, Elder H. E. TALLAFERRO, has not only missed the American Baptist, therefore has been in the habit of reading it. Read it! yes, as much as any paper that comes to our office. In these gloomy times some of the merriest hours we have in reading the grandiloquent Republican rhetoric of the New York trio, the American Baptist, Examiner, and the World. Baiting this they are valuable papers.

Half Sheets.

Many large and heretofore flourishing exchanges under the pressure of the times are issuing half sheets, and are calling upon their delinquent patrons for help, while others publish a whole sheet greatly reduced in size. We give our friends fair warning, that we do not intend to resort to either plan.—The proverb, "a half loaf is better than no loaf" does not suit us. When we lower our standard it shall descend forever. Should we become convinced that our delinquent patrons do not intend to pay us, and that our friends generally have ceased their efforts to sustain us in this trying hour, we shall close the concern as one of the ill-fated institutions of the day. While we thus speak, we can not believe we shall be reduced to such a shameful necessity. We shall continue to labor for our God and our country as long as there are any means furnished us by our friends. We here take occasion to thank our friends for their generous responses for the past few months. We regret to announce that for the last fortnight our receipts have greatly fallen off. Brethren and friends, we can not live on the credit system. We are compelled to pay cash for every thing, and we look to you for it. The editor is willing to work without a dollar if his patrons will pay the current expenses of the paper. Come, friends, let us hear from you soon.

BIBLES AND TESTAMENTS.—Now is the time for our city and country Bible Societies to spread the word of God.—Christian benevolence may find an opportunity for doing good. See to it that every volunteer who goes into camp has a copy of the word of God. At least provide a Testament for every knapsack. Camp life has many social temptations and moral deprivations; yet many a sinner has been converted there. And of others it is true—"The law of his God is in heart; none of his steps shall slide."

In our issue of May 3d we published the obituary of ANDREW FELLER TEAGUE, son of Rev. E. B. Teague, aged twelve years. One of the last acts of his life was the preparation of the following address. It was prepared but not delivered; for death silenced the tongue of the youthful orator before the day of the Sabbath School celebration arrived. A friend sent it for publication:

Friends of the Bible and the S. School.

The children of the country, may be regarded as masses of clay, in the hands of the potter; each capable of being moulded into a graceful urn—a vessel "meet for the Master's use." Or as blocks of rough marble, in the hands of the sculptor, to be chiseled into forms of grace and beauty.—Parents and teachers are the potters and sculptors. Let them appreciate their delicate task. The hearts of the young may be regarded as fields, fertile in a virgin soil. If the seed of truth be sown, ere the noxious weeds of vice spring up to choke the plants, a precious harvest will soon appear. "Train up a child in the way he should go, and when he is old he will not depart from it."

An ancient painter, when asked why he so often returned to touch again the picture that already glowed under his hand, replied, "I paint for immortality." If the lover of Sabbath schools be asked, Why perpetually call the child to the Church, the Sabbath school, and the family altar, his ready reply may be,—"I am training immortal spirits for eternity." The lapidary polishes for many a weary hour, the precious stone that is to adorn the crown of earthly kings. Shall the gem that may sparkle forever in the diadem of a Savior challenge a skill less painstaking than his?

Patriots! What has chiefly proved the greatness and happiness of Scotland, England, and America? The Bible,—the Bible! in the people's own tongue. And if such have been the fruits of a mere voluntary reading of the Sacred Oracles, what may we not expect from their universal assiduous study, in the Sunday school and the Bible class? A great statesman once said, "Let me write the ballads of the people, and you may make the laws." If he had lived in our times, with much more force might he have said, "Let me control the Sabbath schools of the land, and you may make her laws and her literature too."

The principles imbibed in childhood and youth govern our mature years.—The philosophy of manhood derives its coloring from the nursery and the school. Imbued with virtue and piety—armed with the consolations of religion—the young man may go forth to battle with the temptations of life without fear or apprehension. Virtuous youth is the forerunner of stable manhood, and honorable age.

It has been said, that we spend our old age and the recollections of childhood,—return to our toys, our primer, and our nursery. If those years have been filled up with virtuous thoughts and innocent practices, the sun of life will set serenely, and gild with radiance the evening sky. The end of the good man is peace.

Most men become religious in early life, or never. They then embrace divine truth, or insult and discard her forever. Family in her celestial loveliness should she be made, ere our affections are occupied by her ugly rival, vice.

I see before me a group of smiling faces. Immortality sparkles in many an eye and beams in many a face.—Shall the shadows of sin and despair be thrown over these spirits now radiant with joy, or celestial hopes kindle them into a more glorious brightness? Answer, ye men of God, ye friends of the Bible!

Members of the Sabbath school, sweetly ye chant the praises of God on earth. Every Sabbath morn the heaven-inspired doxology swells up from scores of cheerful voices in the earthly house of God. This bright and beautiful day, ye worship God in a temple whose ceiling is the blue vault of heaven, whose floor is the broad green earth. May you all, in concert, stand and fill with your happy voices the arches of that temple which shall endure when the heavens are no more! Happy, if among that throng, the humblest place be mine.

From the May number of the *Common Mission* we select the following appeal by one of the Secretaries of the Foreign Mission Board:

OUR RECEIPTS.—The receipts of the Board are again falling off. Under our earnest appeals, there was, for a time, an encouraging increase, but now remittances are less frequent. This should not be so. The demands upon the Board are continuous. Month by month they recur, and must be met, or the credit of the Board is lost, and the missionaries are left to starve. Dear brethren and sisters, remember these facts. Do not permit such disasters to befall your mission work. Many of you have done nobly. Will you not still aid? From many we have not heard; will not all such send on their contributions?

IMMERSION, THE UNPARDONABLE SIN.—A writer in the *Banner of Peace* a Cumberland Presbyterian paper, has a column in an article on Presbyterian immersion: "Immersion is based on the denial of the Holy Ghost—his personality and divinity; and while, as a sign it represents or is the new birth, which is the same Presbyterianism represent by pouring or sprinkling, it also signifies the denial of the Holy Ghost and its operations. A word spoken against the Son may be forgiven, but a word spoken against the Holy Ghost shall not be forgiven in this world or the world to come. To use a sign hostile to him and his operations is certainly inexcusable."

A Safe Magazine.

Prompted by dire necessity the South is fast cutting every cord that has hitherto bound her to the North. Newspapers and Magazines at the South have been hitherto neglected and Northern productions of the kind have fattened on Southern patronage. Northern publications, built up in great part by Southern patronage, have turned against us like their commercial cities and are now our bitterest foes. They should be abandoned immediately, and the patronage heretofore given them should be turned over to Southern publications, on whom we can rely under all circumstances.

The *Southern Literary Messenger* has outlived Southern neglect for thirty years, and is one of the most spirited and able Magazines with which we are acquainted. Dr. RABY, the editor, is one of the epicist writers of the age. The May number is replete with able and instructive articles. If you are not willing to risk our judgment, send for a specimen number. Address MCFARLANE & FERGUSON, Richmond, Va. Price \$3 per annum, in advance.

Union Prayer Meetings.

We take the responsibility of publishing the following from a private letter to this office from W. N. REEVES, pastor of the Baptist Church in Enfield, Alabama. It breathes the right spirit, and we trust such meetings will be held in every section of the country. There is a God in Israel, and he should be invoked to avert the dreadful calamities of war—a war of brothers. He may yet hear:

"We are all moving on here in Enfield as usual. We have a weekly prayer-meeting for the welfare of our country. By our country I mean the South and Confederacy; I know no other country as my own. We have had two meetings—one last Monday morning, and one the Monday before. The house was filled both times. Deep feeling pervaded the entire congregations. Eyes unused to weeping were red and moist. Many who never attend church were there. Many of the business houses were closed. We expect to keep up these meetings. O that the people would learn righteousness, now that the Divine judgments are abroad in the land! In this conflict I firmly believe that the Lord of hosts is with us, and that the God of Jacob will be our refuge. He will go forth with our hosts to battle—he will nerve our arms for the conflict, and grant us finally the victory. O that war might be averted. But it seems inevitable."

Circular.

The closing exercises of the Session of the Judson Female Institute will occur during the last week in June.—The Examinations will be held June 21st, 22nd, 24th and 25th; Sunday 23rd the Commencement Sermon; Wednesday 26th, the Annual Concert; Thursday 27th, the commencement Exercises.—Other details will be duly announced.

It is a matter of congratulation that the health of the Institute has been remarkably good throughout the present Session, and that at this time there is no case of sickness, and much less indisposition than usual for the season.

It is also pleasing that the progress of the pupils has been uninterrupted and highly satisfactory. The number of pupils is considerably greater than last Session, and the number of withdrawals is much less. In view of the agitations in the Gulf States it was, at one time, feared that the Institute might suffer loss. This has not occurred. No pupil has withdrawn in consequence of the troublous times, nor are any expecting to do so. While all are fully informed on current events, and have their patriotic sympathies warmly aroused, no alarm or undue excitement is manifested, but all the operations of the Schools are conducted pleasantly, uninterruptedly and successfully. Parents and friends of the pupils at a distance may feel assured that the course of study will be continued steadily and quietly, and that the Session will close as usual.

NOAH K. DAVIS,

Principal.

Jud. Fem. Inst. Marion Ala., May 1 1861.

School Suffering.

Southern pupils at the North are coming or have come home. *Viz versa* of the few Northerners at our schools. Many teachers have left our regions. Boys at our colleges and high-schools are leaving to join the army of the South. The prospect of hard times takes many girls away. It is hard on schools—war is. But they have educated us a noble generation, serviceable for the times. We hope none of them will suspend entirely—keep the doors half open at least.

The Southern (Prot. Epis.) Churchman says: "About thirty of the students of the Theological Seminary of Virginia, who resided at the North, have left the seminary on account of the troubles of the country."

Don't be discouraged, good friends; your faculties and school-rooms will all be wanted soon. A better day is coming for our educational institutions.—Hundreds of our youth, with hundreds of thousands of dollars on school account, will no more hereafter be sent North.

EVANGELICAL LABORS IN IRELAND.—It is stated in an exchange paper that a gentleman of wealth in Dublin has devoted time and treasure to the collection of a large depot of books for circulation in all the provinces of Ireland. Colporteurs are sent with them over the country to sell or give them to the people. Their reception and sales are said to be very encouraging. In the city the colporteurs go through streets and lanes, read the Scriptures to the poor, and circulate them among the destitute.

For the South Western Baptist.

CAMP NEAR LYNCHBURG, VA.,

May 7, 1861.

EDITOR BAPTIST: As you see by the date of this, we are at the city of tobacco. We arrived here safely on Saturday morning last, having left Montgomery on Tuesday morning. No accident occurred on the way, and our trip was quite a pleasant one, excepting the unpleasant riding a great portion of the way in box cars. In fact, I might say with truth that our trip was a continuous ovation from Montgomery to Lynchburg. The news of our coming preceded us, and everywhere along the route crowds of men, women and children were collected together to greet us by waving their hats, handkerchiefs and Confederate flags, and huzzing to the full strength of their lungs. To give you a detailed account of every thing of that kind would occupy too much space, but I cannot forbear to mention one or two instances. We arrived at Atlanta at night, and there was no demonstration, but when we left the next morning the demonstration was very fine. A large crowd of citizens of all ages and sexes, and two companies of cadets, assembled at the depot and for several hundred yards along the side of the Railroad, to express their sympathy with the cause in which we are engaged, and to cheer us on in our toilsome and dangerous undertaking. I was surprised at our reception at Knoxville, Tennessee, where Brownlow has for so long a time thundered forth his anathemas against secession and the Southern Confederacy. A large crowd, including the military, was assembled at the depot with secession flags and banners, and for some time before the cars reached the stopping place they commenced to shout and huzzo so vociferously that one might easily have imagined himself in South Carolina. As we awaited here the arrival of the mail train, we had ample time for a general jollification.—Several speeches were made by distinguished gentlemen, to which Lieut. Col. Lomax responded. At Greenville, the home of Andy Johnson, Mr. Lincoln's master of ceremonies, we found a good supper in waiting, to which we endeavored to do ample justice. Wherever I turned it certainly favors secession, for a supper for five hundred soldiers costs something of a "pile." At Wytheville, in this State, a good dinner was prepared for us, and as your correspondent was quite hungry just at that time, you might have seen him up to his elbows in meat and bread. I am certain that no one ever appreciated anything more than I did that dinner. I must not forget to mention that the ladies at every place at which we stopped seemed anxious to talk to the soldiers, and as we set out with the determination not to run from any enemy whatever, we conversed with them without the ceremony of an introduction.

The scenery along the route from Bristol, Tenn., to Lynchburg, is grand beyond description. The Railroad runs through mountains, across water courses, along their banks, through rich and fertile valleys, and in short over the most interesting country that I ever saw. I could hardly suppress a tear (call it weakness if you will,) when I reflected that those clear, blue mountain streams might soon run red with human blood—the blood of Americans, shed by the hands of those whom nature had made their brothers, but whom fanaticism has made their enemies.

As I said before, we arrived here in the morning. It was before daylight, and as we marched immediately up to the fair grounds, about one mile from town, where we are now encamped, I did not have an opportunity to look at the town, and therefore have nothing to say respecting it. I can say one thing, however, which speaks well for Lynchburg, and that is, that it cannot be excelled in the matter of pretty women. Large numbers of them have visited our camp, and they appear to take especial pleasure in relieving the hardships of the soldier's life by all those sweet little attentions which woman knows so well how to bestow.

We expect to leave for Norfolk tomorrow. I believe it is the intention to concentrate about 5,000 troops there. All the companies of our Regiment, which is the third Alabama Regiment, are now here. The Zouaves, and several of the companies composing the 4th Regiment to which they belong, arrived yesterday. They are encamped about a half mile from us. I do not know whether they have received orders to go to Norfolk or not. The Union Springs Rifles are in camp with us.

Macou county need not be ashamed of her representatives in Virginia. I think they will compare favorably with any other.

We in Virginia can tell nothing more about the war than you in Alabama can, and I therefore have nothing to say on that subject. One thing, though is certain, the Virginians will sustain the honor of the Old Dominion.

There is no sickness of consequence in the Light Infantry, and I have heard of none among the Zouaves.

It is much cooler here than in Alabama. In the mornings and evenings a blanket thrown over the shoulders feels quite comfortable.

I must close this long and uninteresting letter. I am sitting flat on the straw in my tent, with my legs extended at full length and my knapsack upon them for a writing desk.

I will write you again at the first opportunity. Yours, &c., E. F. B.

SOUTHERN CONGRESS.—Mr. Bartow, of Georgia introduced a bill providing for the appointment of as many chaplains in the army as the President con-

siders expedient at a salary of \$85 per month each, without further emolument. The bill was passed.

Our Northern Exchanges.

While most of these come to us "full of wars and rumors of wars," charging upon the South "vanton and treasonable assaults upon the Federal Government," we are glad to give two extracts of a conservative, Christian Spirit, one from the Boston Correspondent of the *Journals of Commerce*:

"There is one bright view to be taken in reference to our country, viz:—Christians in the North and in the South are praying for it as never before. We may say, there is scarcely a secret prayer offered up in which there is not a remembrance of our country. We know that this is the fact in reference to family, social, and public prayers. And has not God promised to hear the united prayer of his children? 'Shall not God avenge his own elect, who cry day and night unto Him, though he bear long with them?' Whatever the result of the present issue, may we not almost be sure, that we shall be guarded and guided by Him, who was the leader of our fathers in the times that tried their souls."

There is another comforting thought. Good men are not only praying for their country, but our wisest men are thinking what is best to be done. The intellect of the nation is aroused; and if the men for the emergency have not yet appeared, may they not be called from their retirement by the people, as were Washington and others, when present helps fail us?

Our greatest and wisest men have taken but little or no part in public affairs for some time past. Is not the time at hand when the people will demand their services to reconstruct what demagogues have thrown down?

It is well known, too, that a large number of the most reliable business men, and of the best men of the country, have, for a number of years, taken no part in politics, and have not so much as voted at any election, through disgust with the politics of the country, or else through too exclusive a devotion to their own private affairs.—May we not expect, that these men have learned that "the price of liberty is eternal vigilance," and that their much needed influence will be exerted to save their country from being destroyed by the selfish, and the dissolute?"

Then the *Christian Mirror* of Portland, Maine, in an article on the Duty of Christians in the present crisis:

We are in the midst of revolution as a nation. It is yet possible that civil war may be averted, even if revolution goes on to ultimate division and destruction;—but it may be extravagant to indulge such a hope. Our people never knew a calamity like this. Most of them never anticipated such a time. Even the mention of it, or fore warnings against it have been treated with levity. But the event has come; it is acknowledged and felt by all. And now that it has come indeed, how shall men carry themselves in it; how toward each other, and toward their country? What should be their attitude before God? In "patience they should possess their souls." Recrimination is useless; the casting of reflections is useless, it is exasperating. Passion and furious excitement help only to aggravate the evil. There needs firmness and calmness and patience now. It seems to us that no party can wash its hands in innocence wholly of these evils that have come upon us. It is the time for thought, for review, for calm reflection going back to first principles, and laying again in repentance and tears the original foundations, from which as a nation we are utterly broken away.

If God is to be propitiated on our behalf as a nation, it will be when we do as Israel did, and return unto him and make confession of our sins, and bring forth fruits meet for repentance individually. Nineveh was saved by timely repentance and humiliation before God; Israel was restored from time to time and brought back from long captivity by similar repentance and doing of first works. Therefore, instead of relaxing our Christian efforts and zeal in time of calamity and revolution, we ought to give ourselves to them with a new heart and new consecration. For if God shall have mercy upon us at all, it will be on this account. It will be for the same reason that he had mercy on Nineveh, and on Israel in the days of Esther and Nehemiah, and Daniel.

For the South Western Baptist.

Honeycut for the War.

The citizens of Honeycut Beat held a meeting at Tuttle's Store on Thursday, May 9th, for the purpose of raising volunteers to fight in defence of our rights and money to fit them for service.

Mr. J. F. Chesson was called to the chair and W. E. Zuber chosen for Clerk. The Chairman in a very feeling remarks announced the object of the meeting; after which a call was made for volunteers, which was responded to by twenty-four noble hearted young men coming forward and registering their names as soldiers for the war.—Then an appeal for money was made to the patriotism of the older men, to which they cheerfully responded by raising \$1200; there being only 19 names on the subscription, and several of those subscribers have given liberally to other companies now in service. The contributions varied from \$5 to \$400. There not being more than half of the citizens present, the lists are still open both for volunteers and money; and we feel no hesitancy in saying that within two

weeks we shall have raised 30 men and \$2000 in this community.

The object is for these volunteers to unite with those of Tuskegee and other portions of the county in forming a company, which, when complete will be equal in every respect to any that gallant old Macon has in the field.

The patriotism of our ladies is not to be overlooked, as they especially request the privilege of making the uniforms and completing the outfit necessary for our volunteers. Finally:

Resolved, That (should necessity require) we offer ourselves and our entire possessions as a freewill offering upon the altar of our country.

WM. THOMPSON,
Capt. Geo. Jones,
J. C. RAY,
W. E. LLOYD,
Committee.

NUMBERING THE PEOPLE.—A correspondent of the *New York Observer* says: "The times of census-taking have always been times of trouble with us:—'The census of 1800 was completed, I believe, amid prospects of collision with France.' That of 1810 was followed by difficulties with England, that soon culminated in war. The troubles times of the Missouri Compromise marked the enumeration of 1820. In 1830 a unification was rearing its defiant head. 1840 the country was in an abyss of financial bankruptcy, almost without a parallel in our history. The compromise of 1850 scarcely stilled the tumult of passion that year, and Secession marked the close of the census of 1860. Have these coincidences no special meaning? In view of the chastisement of Israel, recorded 11 Samuel, 21 ch., and 1 Chron. 21 ch., because David numbered the people, the inquiry seems pertinent."

The editor says: "The coincidences are not sufficiently obvious and striking to make the suggestions very impressive. That we boast of our progress is true, and that we deserve to be humbled is also true. And that we are to be humbled now, as plain to our minds as that darkness will follow the setting sun."

We add that the Northern people are humbled now, as a great people never humbled before, in giving themselves up, body and soul, to the reign of one of the most fanatical and wicked administrations of government that ever bare rule upon earth. If they suffer it to plunge them into a war, their disgrace and ruin will be complete.

TESTIMONY TO THE TRUTH.—Dr. Shepherd, the *Christian Union*, says—"In my inquiry in Italy, of Catholic priests, why their ancient Baptist-ries were so constructed, they all, as with one voice, replied, they were built when invasion was the practice of the church, and that such was the practice till the eleventh century." This Pedobaptist testimony exhibits a candid truly commendable.

Equally valuable and to the point are the following concessions. Dr. Miller, of Birmingham, and Rev. Mr. Bardsley, Manchester, Eng., both Episcopalian, acknowledge that infant baptism is not to be found in the Bible. This does not sound strange at all to Baptist ears, but it reads rather strangely from the pen of those entrenched in the stronghold of Episcopacy. Dr. Miller defines "any man to put his hand upon any passage in the inspired word of God, which, in so many words, is a direct, palpable, and clearly demonstrative command enjoining infant baptism, and as maintaining that inference is the only foundation of the practice." The language of Rev. Mr. Bardsley is, that "there is no positive command in God's word for the baptism of infants."

We are glad to note such concessions which show that there is not only a growing conviction of the truth, but growing honesty in uttering it.

BAPTIST STATE MISSIONS IN VIRGINIA.—We learn from a report in the *Religious Herald* that sixty-six missionaries have been appointed, and during the six months ending on the 31st January, more than twelve hundred persons professed conversion under their ministry, eight hundred and seventy-two of whom were baptized by them, and the others by the pastors with whom they labored. Within this period they preached 4,732 sermons, made 4,503 visits to families for religious conversation and prayer, and organized 11 new churches and 25 new Sunday schools. "We have paid a little over \$5000, leaving a deficit to be provided for by the 1st of June, about \$7,000. We have no money in our Treasury, and the deficiency is twice as large as it was last June."

Secular Intelligent.

ST. LOUIS, May 12.—Gen. Harney has arrived here to take command of the Federal forces.

WASHINGTON, May 12.—The Virginians are fortifying at Harper's Ferry, and reinforcements are constantly arriving, including troops from South Carolina.

A train of Western cars with a lot of horses and a hundred bales, bound to Baltimore, was captured at Harper's Ferry.

LOUISVILLE, May 11.—A battalion of Louisiana troops left Richmond on the 8th on secret service.

Alexandria is now occupied by 1,000 secret service troops.

BALTIMORE, May 11.—In the Legislature today, the Committee on Federal Relations reported the war unconstitutional; sympathized with the South; implored Lincoln to accept the olive branch held out by the Confederate States; as a peaceable recognition of Southern independence; says the present military occupation of the State is a flagrant violation of the Constitution, and advises citizens not to molest the Federal troops.

Thirteen hundred Federal troops have moved towards Washington from Perryville. Eight hundred Kentuckians and Virginians have been ordered to erect batteries at Jefferson.

It is rumored that Missouri State troops under command of Gov. Jackson, have invaded St. Louis, and some eight thousand under P. Blair, Jr., for defending the city.

Large numbers of Confederate troops, with heavy ordnance, are concentrating at Alexandria, Va.

A large Confederate force is marching towards Harper's Ferry; it is supposed, to force the

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