

H. E. TALIAFERRO, } EDITOR.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

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For the South Western Baptist
Old Way-side Flowers; or Sketches
of the Apostles and Prophets.

ST. MATTHEW.

One or two more of the Apostles and their imperfect sketches of them will close. The reader who has accompanied me thus far has seen that, though presenting characters somewhat varied as to the natural or outward man, they yet, without exception, agree in the main characteristics of the Christian—Faith, love to our Savior, love of sinners, humility and self-sacrifice, anxious desire for inward purity, care for the Church and a deep and abiding tenderness for all the interests of Christ—these leading them faithfully to observe all his commandments and patiently to walk in his footsteps. Yet, "through the weakness of the flesh," from the natural sympathies and affections of our common fallen nature, they left behind them evidences sufficient that they were men, that the "glory" of the grace within them "might be of God;" and that all succeeding saints to the end of time might be encouraged to look upward to that righteousness which overshadowed them, and which alone shall avail for them in view of the exactness of God's law in that day when He shall judge the world in righteousness by that man whom he hath ordained; and be comforted withal.

We now come to St. Matthew, and though he especially engrosses us as a writer, we yet find it interesting to consider him as an individual Christian and a preacher. We remark then, first, upon his promptness in yielding to the claims of the Messiah, which becomes more noticeable and praiseworthy when we take into consideration a fact that he was an officer and held a very lucrative position under the Roman government, being a collector of the customs. But when in connection with this we reflect upon the life of self denial to which he was called and the low estate and poverty of our Lord, coming not with ostentation and opulence, we are then fully prepared to admit his disinterested nobleness in resigning all his worldly and alluring possessions for the despised Nazarene. St. Matthew and Paul alike present themselves upon the stage and equally command our veneration and esteem, notwithstanding in point of talent, learning and worldly prestige, we do not pretend to gainsay the superiority of the latter; yet principles being the same in all instances, it follows that Matthew's motives commend his conduct to us, however much it might have been overshadowed by the adventitious excellence of others; besides it cost him, doubtless, as much to give up in the service of Christ what he possessed and expected, as it did him who occupied the highest pinnacle of earthly pre-eminence and fame. In view, then, of his utter relinquishment of gain and the suggestions of cupidity which possibly assailed him, we argue the grace given unto him and yield him a place among those who counted it not loss to be called the followers of Jesus. Ah, reader, did it cost you anything—that is to the flesh—to take up with the Lord Jesus; and did God enable you to deny yourself cheerfully for the cross of Christ, then indeed may you strike down your staff and say, "Ebeneser!" "Hither hath the Lord helped me!"—for herein you have the concurrent testimony of Matthew and Paul, that in this, at least, you are a Christian.

But while we discourse upon what it cost the Apostle to dimish for Christ, let us not forget the trial it must also have cost him to enter into companionship with his brethren of the Jews; for it must be borne in recollection that the tax-gatherers or publicans, of which St. Matthew, though a Galilean, was one, were less esteemed than all other men, being looked upon by the Jews as excommunicated and iniquitous and vile in the extreme. Here, then, it was that he had to uplift his soul and notwithstanding the opinions of those with whom he mingled to perform his respective duty; and so probably, again reader, it may have been with you, for this matter of religion seems to be of a fold or double thing; it may have cost you much to leave the service of the world—it may have cost you equally as much, yet in the opposite way, to fall in with the service of the Lord. In either event you have the example of our subject to cheer and animate your heart—and O, that God would direct his poor pen to say something that might be useful and edifying to some wandering in this vast, howling wilderness, that the pains of travail might be lightened; that I might say when I come to lay me away with my fathers, that I have done something, however little, since I came into the world!

Again, it suggests itself as a thought from Matthew's life and circumstances, and one which I am persuaded will find an echo in many a Christian heart, that he possibly reflected that the cause of the Redeemer might suffer from his connection with it, seeing that the Pharisees hold "sinners and publicans" in great contempt, and were ready at all times to question the worthiness of the Christian religion, it would but afford them a pretext for gainsaying a cause whose merits a system, like many of the present day, they were too proud and conceited to investigate and find the enmity and malice of their hearts, they sought all opportunities to pre-empt. But further than this, in view of the prejudice and suspicion that rested upon him as an iniquitous publican and hypocrite, it required greater accuracy of life and precision of conduct seeing that every step he took would be criticised with keenness and untiring vigilance to convict, so that it became to him more than to others, an increased and superadded trial to live after the manner of Christ; yet, like all the other Apostles and servants of our Lord, he valiantly took up the cross and "despising the shame," betook himself to the performance of his duties, satisfied with the approbation of his own conscience and the inward testimony afforded that his conduct met the approval of heaven, and under the potency of the divine blessing, his labors would not be in vain. Ah, had we a volume filled with the inner thoughts and feelings of God's people—could we unveil their hearts and look therein—what a revelation would it be indeed unto us. We often like to know what is passing in the minds of those we love, and for this purpose scan the faces and conduct of our friends, and so methinks it would be with a book like this—we would read it and re-read it, and yet, again, never be weary. But alas! we have only such fragmentary reflections as they and others have left us and from these can only infer many things of which we affirm; nevertheless it is a pleasant task, and comprehending much instruction; awakening feelings much akin to those we entertain when sauntering about we come suddenly upon the spot where some little child has played—here a broken bough and strewn leaves—there a pile of blocks and once again the little tracks around—all leading to sweet and tender reflections and instruction withal. Approaches of children—is there a Christian heart that loves them not—no wonder our Savior selected them as an emblem of his adopted ones; and I often think that God sometimes in the wanderings of his Providence, like the parent in the garden, coming upon the place where his loved ones have played, it may be, too, in heedless mischief, stoops to dwell in love, notwithstanding he considers what steps are necessary to correct the evils whose evidences are seen. Ah, yes; I often think he considers the broken bough and the little cast off shoe and traces with a parent's interest, the little footprints as they wander, here and there bruising the herbage which his own hands had planted with solicitude; and, though he sighs o'er the waste which heedlessness hath caused, yet still he dwells in love and is moved with mercy. Yea, I can but look upon the Lord as a mighty Father, filled with tender solicitude for his little ones, and ever ready to look after and heal their wanderings; for the threatening expression of his countenance is all lost in Christ Jesus, and he sits not as a Judge about whose presence shall gather the mutterings and tempests of severity, but the inviting benignity of a Savior's love; and so I worship him, having a "refuge" in time of trouble and "a tower" of exceeding strength into which to fly. Others may have a different God to this and delight to clothe him in mighty sublimity of judicial awe, but I want no exchange lest the terror of his presence consume me, and my feeble plea have no sweet advocacy—but what has become of Matthew! Ah! yes! we promised to consider him as a preacher; and so we now regard him.

As to the manner of St. Matthew's preaching we know nothing positively; yet, from the great assiduity with which he labored in the Ministry, we infer that it was earnest and, after the manner of his Gospel, plain and unpretending; depending rather upon the truths he narrated than upon adventitious appliances, for the effect desired, but urged with warmth and sincerity. And just here we might remark upon the singularity of the fact that we have hardly a fragment of Apostolical pulpit effort, notwithstanding the many heavy tones of uninspired sermonizing collected since. Does this suggest that preaching should be altogether oral—we leave the reader to determine.

After the ascension of our Lord, St. Matthew is said to have preached for some years like the rest of the Apostles in different parts of Judea, and after this to have turned to the Gentile parts of the world; and it was before he left Judea that at the solicitation of the Jewish converts he wrote the history of

our Lord, and left it among them, now known as his Gospel. It is also said that "after he left Judea he traveled into several parts, especially Ethiopia, but the particular places he visited are not known with any certainty, and that after laboring indefatigably in the vineyard of his Master, he suffered martyrdom at a city of Ethiopia called Naddabar; but by what kind of death is not known, though the general opinion is, that he was slain with an halbert." As a writer, as remarked, he is simple, direct and unaffected, and his labors in this particular compare favorably with his contemporaries. We dismiss him like the others with enkindling regret.

"EARNEST."

Claiborne, Ala., Aug., 1861.

For the South Western Baptist.

INTRENCHED CAMP, NEAR NORFOLK,
August 20, 1861.

EDITOR BAPTIST: Rain, rain, rain has been the order for several days. It has been none of your light, ephemeral April showers, that continue just long enough to make one leave his business and go into the house; but it is genuine, old-fashioned rain, that comes as the floods came in the days of Noah. The weather, too, is quite cool for the season, and the rustling winds indicate that soon the green leaves will be seared and the blooming flowers withered. To us, rainy weather is a great bore. We have little opportunity for exercise, as all drills are dispensed with, and besides, the floors of our tents become dirty and disagreeable, and we are "out of sorts" generally. We can do little but lie up in our tents and read, or engage in whatever other amusement that presents itself.

Rev. Henry A. Wise, jr., son of ex-Governor Wise, and an Episcopal minister, preached for us last Sunday morning. Considering his parentage, it may not be uninteresting to give you a description of the man and his sermon. He is rather a tall man, square-shouldered, nervous, with sandy hair, a large, unpleasant mouth, and eyes which I could not well see on account of a disagreeable squinting. His head bends slightly forward and to one side; and his age appeared to be about twenty-five years, perhaps twenty-eight. His text was that part of the 11th chapter of St. Luke which is composed of the 9th, 10th, 11th, 12th and 13th verses. His composition was elegant, his periods well rounded, and his delivery eloquent, but the tones of his voice are rather soft and broad to be very effective. Still, he is what would be called an eloquent preacher. His manner is attractive more on account of its peculiarity than its pleasantness. The only objection I found to the sermon was that the point was left out, so far as I could see. It may have been there, however, but preaching should always be so plain that any one can understand it.

We voted again for a Major on last Saturday morning. The result was the election of Lieutenant Charles Forsythe, a son of Hon. John Forsythe, of Mobile. He has been acting as Adjutant of the Regiment ever since we have been in Virginia, and has a military education. Lieutenant L. H. Hill, of the Wetumpka Light Guards, has been appointed Adjutant in his stead.

Hon. Ben. Thompson and Dr. W. R. Cunningham arrived here two or three days since. We were, of course, glad to meet them.

Yours, &c., E. F. B.

WEDNESDAY MORNING, Aug. 21st.
Since writing the foregoing, death has again visited our ranks. At 11 o'clock last night, Mr. WILLIAM J. O'CONNOR, of Warrior Stand, breathed his last. He was first attacked with measles, but before he was cured of that disease he was taken with mumps, in addition to which he suffered from a cough and diarrhoea. For sometime he was cared for at the Marine Hospital, but a day or two before his death he was removed to the Hospital of the Sisters of Charity, where he was nursed with the utmost care. But death had fastened its fangs upon him, and there was no escape. A few hours before his death he told Capt. Swanson that he was conscious that he had but a short time to live, but that he was prepared, perfectly satisfied as to the future.—Glorious satisfaction! It is enough to say that he was a good soldier, but it can also be said that he had a kind heart and noble feelings. We will send his remains home to his relatives. E. F. B.

ON FREEDOM OF CONVERSATION.—Open not thine heart to every man, but make choice of prudent and religious persons to disclose thy affairs to. Frequent not the company of young men and strangers. Flatter not the rich, neither affect to be seen in the presence of great men; but associate thyself with the devout, the virtuous, the humble, and contrive that thy discourse be profitable. —Thomas A. Kempis.

Is it not probable that the amount of money already expended in the mere preparation for war between the North and the South would suffice to educate every youth now growing up on American soil? And be it remembered, this is only a work of preparation.

Happy Soldiers.

From three counties in the Piedmont region of Virginia, during the month of June, five gentlemen accompanied a large number of servants to and below Norfolk. They were all laboring men, illiterate, but two of them endowed with strong intellects. One of them was wild and profane, the others were quiet and orderly. They were, with one exception, entire strangers to each other. They sought, and after much difficulty obtained, lodgings in the house of a widow. Being strangers, she disliked to receive into her house men who wore such a rough exterior. But impelled by a kindly and patriotic heart, she finally took them in. For nearly two weeks these strangers were in constant association, and the oldest two became very much attached to each other. Up to this time they had only learned each other's names, the counties from which they came, and the occupations to which they were devoted. Nothing was said during all this time concerning the God who made, or the Savior who redeemed them.

The darkness of the tenth night had closed around them, and all had retired to rest but the eldest two. They were men of families, and their thoughts were winging their rapid flight to their loved ones far away. They were heavy of heart, and though they had toiled hard through the past ten days, Sunday included, they felt no inclination to sleep. They were sad, and hence they commenced freely with each other; they could not sleep, but they attributed it to anxiety in regard to the condition of their absent wives and children. Ever and anon a deep sigh, swelling and heaving their manly breasts would betoken more depth of feeling than the tongue could express. The dreary hours dragged on with their heavy minutes, and they almost prayed for day that they might drown their sorrows in the whirl of their arduous labors. But, as if by chance, one of them mentioned the name of God. It was done in such a subdued, respectful and reverential manner as to embolden the other to alude more pointedly to their mutual Benefactor. Rapidly now turned the tide of conversation, and the love, goodness and mercy of God, especially as they are developed in the person of the blessed Savior, was the loving and inspiring theme of talk. "Are you a member of the Church," asked one—"Yes," replied the other, with a rather diffident tone. "So am I," with decided emphasis, rejoined the interrogator. "Gazing into each other's faces for several minutes, and seeming to drink into each other's spirit with a happy, heavenly radiance beaming from each countenance, they almost simultaneously remarked: 'I reckon we have been living in neglect of duty since we have been here. I generally have worship in my family, and I suppose you do too.' "Yes," was the reply, and it was immediately determined to read a chapter in the Testament, and have prayer before going to bed.

Neither of them knew before that hour that the other was a member of the Church, nor did they know that either of the three who were then in bed, and whom they supposed to be asleep, were Christians. But as soon as it was determined to have prayers two of them jumped out of bed, and requested that they would delay their exercises until they could dress, as they desired to participate with them. One read a chapter, and another led in prayer, and they all responded a hearty "amen!" There was no longer any difficulty in procuring refreshing slumber. Dull care had been all banished—sadness and sorrow had been supplanted by a calm, sweet serenity which induced balmy and refreshing repose. Into the hands of the Great God they had committed the keeping of their loved ones far away, and they knew He was able to keep that which was intrusted to His care. They had confessed and repented of their sins, especially that of concealing "their light," and they knew that for Christ's sake they were forgiven. They had broken and eaten the Bread of Life, and had drunk of the stream of Salvation, and their souls were satisfied. They had offered the burden which weighed them down to the Savior, and he had kindly removed it. And oh! they were happy—so happy! And their repose was perfect, in body and mind.

The only subject of regret now was that they had deferred so long making known to each other their true characters. They now ascertained that the two more particularly alluded to were Baptists, and members of the same association, while the others belonged respectively to the Methodist and Presbyterian Churches. During the few remaining days and nights they remained their association was most delightful, and they left each other with sad and sorrowful hearts.

The sound of prayer and the loud note of praise reached the ear of the good lady of the house, and all her fears as to the character of the strangers were removed, and she reposed in them the utmost confidence. Nor was

their pleasures less than her own when they ascertained that she too was a Christian, a pious member of the Methodist Church.

Should this narrative meet the eye of any Christian soldier let it encourage him to seek out his fellow-Christians of every name and denomination in his company, and mingle his heart and voice with theirs in sweet social converse, prayer and praise; and my word for it, the toils and privations of the camp will but enhance his spiritual growth, whilst the darkest war-cloud which ever spanned a battle-field will not obscure in the least his heavenly Father's face, or darken his title to mansions in the skies.—Religious Herald.

The One Cherished Sin.

Often from my window have I observed on the sea-shore, a little boat at anchor. Day after day and month after month it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant ship spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot.

True it is, when the tide rises; it rises; but when it ebbs again it sinks; but advances not. Why this? Approach nearer and you shall see. It is fastened to the earth by one slender rope.—There is the secret. A cord scarcely visible enchains it, and will not let it go. Now, stationary Christian, see here your state—the state of thousands. Sabbath come and go, but leave them as before; ordinances come and go—ministers come and go; means, privileges, sermons, move them not—yes, they move them a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement.—They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence drags down the soul, and holds it fast to earth.

If it be so, snap it asunder, make one desperate effort in the strength of God, and you will be safe.—Living Age.

How to Die in Faith.

Would you be so happy as to die in faith take these *Admonitions*:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences for heaven and beware of letting sin blot them to you.

4. Record and lay up the experience of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—Wilson.

Sin.

Sin is the confession of all religions under heaven. But what religion is there but the religion of the cross, which speaks of any sovereign remedy for sin? What religion is there, but the religion of the cross, which tells us of a power which yearneth to help our infirmities, and to aid our pleadings before the mercy seat with groanings that refuse the utterance of words? What religion is there but this, which tells us of one who is the same yesterday, and to-day, and forever, and whoever liveth to intercede, at the right hand of God, for them that come unto him in penitence and sorrow? How then shall we escape if we neglect so great a salvation? And how shall we attain to that salvation, how shall we ever desire it or even think of it, if all our care is, not to destroy the serpent that stings our life, but merely to deaden the smart of its venom; to lose all recollection and all sense of anguish, in the anodynes, and the charms and sweet but deadly poison, which this world is perpetually holding to our lips.—Lebos.

SOUTHERN BAPTIST CHINA MISSION.—Rev. R. H. Graves writes from Canton, March 10th, to the Foreign Mission Board, Richmond, that he has succeeded in getting a temporary residence at Shin Hing Fu, the former capital of the province. Crowds of the visitors call to hear the word of life. Of the work in Canton he says: "Day before yesterday, I had the pleasure of burying with Christ in baptism, a young man from Sz Ui, who has been an enquirer for a year. He seemed to be a simple country lad, quite poor and not very learned, but he gives good ground to hope that his heart has been changed by the Holy Spirit. Brother Gallard baptized his cook's wife to-day."

Our Danger.

We trust our readers will allow us to offer a word of warning against a danger into which we appear to be running since the great victory of Manassas.—That danger is the awakening and cherishing of a spirit of pride, boasting and self-glorification among our soldiers and our people generally. We have been alarmed by the prevalent disposition to magnify the skill and valor of our Southern volunteers, and to ridicule and jeer at the weakness and cowardice of the enemy. We would not indeed detract one tittle from the praise due to the brave men who heroically fought and won that battle against odds so overwhelming. We would indeed give them all honor. And we would encourage and cherish the confidence which that victory inspires in our soldiers and in their leaders. We would be the first to crown them with the wreaths of immortal honor. But we fear many of our people are indulging in a spirit of extravagant and dangerous boasting and self-commendation, and are too forgetful that after all the praise of our victory is due to Him whose providence controls the issues of the battle, and gives the victory to whom He will.

"Pride goeth before destruction, and a haughty spirit before a fall"—a truth, a law of God's providence signally illustrated in the overthrow of the Northern army. They set out on their march with the loudest boastsings and the most extravagant self-confidence and vain glory. God has brought them low, and cast down the insulting loftiness of their pride. Let us not imitate their folly and sin, lest we be made to resemble them also in our defeat and disgrace. It is written, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—God "casteth down the proud," and "forgetteth not the cry of the humble."—Let us have as little to say as possible of our own courage, and prowess, and skill, giving all the glory to the Lord, who is our strength and our salvation.

Let us remember, too, that the battle was going against us, that our brave men with all their valor and heroism were nearly overpowered by the multitudes of the enemy, when by a remarkable interposition of a gracious Providence, just at the critical juncture of the contest, when the result hung trembling in the balance, our reinforcements arrived, and turned the scale. The hand of God was in it. And to Him let the praise be given. Let us humbly acknowledge our obligations to His unmerited favor, and in our admiration of the skill and courage of our troops and their generals give Him the honor due. —Southern Presbyterian.

OF READING THE HOLY SCRIPTURES.—One great inconvenience in reading the Scriptures is our own vain curiosity.—We lose much of the benefit which might otherwise be gathered from them by pretending to nice disquisitions of difficult points, and laboring to bring to the standard of our own imperfect reason, what we should be content to receive with the simplicity of a humble obedience, and place to the account of divine faith. If you would read them and profit by that reading, you must do it with a submissive and humble, a sincere and teachable disposition of mind; and account a greater excellence to believe what God hath said, than to affect the reputation of learning, by singularity of opinions, and a bold attempt to bring down all he says to your own comprehension. If in some things you find occasion to doubt or distrust your own judgment, consult wise and holy persons, and submit patiently to hear and be informed by them.—Life of Christ by Thomas A. Kempis.

PRAYER BEFORE BATTLE.—On that Sabbath morning on which the battle of Lake Champlain was fought, when Commodore Downie, of the British Squadron, was sailing down on the Americans, as they lay in the bay of Plattsburg, he sent a man to the mast-head to see what they were doing on Commodore McDonough's ship, the flag-ship of the little American squadron. "Ho! aloft," said Downie, "what are they doing on that ship?" "Sir," answered the look-out, "they are gathered about the main-mast, and they seem to be at prayer!" "Ah!" said Commodore Downie, "that looks well for them, but bad for us." It was bad for the British Commodore, for the very first shot from the American ship was a chain shot which cut poor Downie in two, and killed him in a moment. McDonough was a simple, humble Christian, and a man of prayer, but brave as a lion in the hour of battle. He died as he lived, a simple hearted, earnest Christian.

GIVING.—Of the \$425,000 collected last year by the London Missionary Society, \$75,000 were contributed by native churches in connection with the mission fields in Southern Africa, India, China, Madagascar, the Pacific Islands, and the West Indies. These churches, once heathen, have given more than some of our old American Churches, for missions.

One Eye Inward.

Dr. Payson was accustomed to say that "the Christian should always have, as it were, one eye turned inward, to keep watch over his feelings and motives;" and thus the work of self-examination would be comparatively easy, when it was engaged in more formally and deliberately. And it is evident that such a mode of living is not only useful and desirable, but necessary, if a man would be thoroughly acquainted with himself and furnished against the wiles of Satan and the treachery of his own heart.

For many Christians of the present day, however, it is to be feared the counsel would be hard to follow. What! take one eye off from their darling objects, their follies, their merchandises, their stocks, their political ends, their pleasures! What! leave only one eye to see to "the main chance;" to take care that neighbor A. does not over-reach them in a bargain, or Mr. B. in politics, or Mr. C. in that matter of the railroad? A man had need to have two eyes, and use them too, if he is to get along in this world. Who is to take care of his family if he does not? And how is he to attend to his business and be thinking of something else all the time. Alas! alas!

But the conscientious, humble, tender Christian knows that it is possible to attend properly to his business, and yet "seek first the kingdom of God;" that it is possible to be engaged in the most multifarious and complicated affairs, while the law of God is *hid in his heart*, and conscience sits judge over every word and thought; possible, in short, to be "diligent in business, fervent in spirit, serving the Lord."

NEGLECT OF FAMILY RELIGION.—What can be more soothing to a parent, when he is about to be removed from his children by death, or when they are scattered over the wide world never more to meet together around the family altar, than the memory of those holy times when "prayer was wont to be made" in the once united and happy home? On the other hand, how bitter is the memory of such opportunities neglected! Many a parent would gladly give up what might yet remain of his life, could he only recall from the grave, and bring beside him in earnest prayer, those dear children with whom he never worshipped, because he was too slothful, too proud, too procrastinating, or too godless to do so. I shall never forget the bitter anguish with which a working man, many years ago, announced to me the unexpected death of his only child, an interesting girl of fifteen years of age:—"She is gone! and oh, sir, there is one thing for which I will never forgive myself, though I hope God may yet in mercy forgive me, she never heard a prayer from my lips nor from beneath my roof?"—McLeod's Home School.

THE CHRISTIAN SOLDIER.—Christian men in our armies should labor themselves with redoubled diligence to counteract the spirit of license which camp life is so sure to engender. There is abundant room for prayer and the offices of sincere devotion in all the departments of military duty. A man will be a better soldier if he is also a good Christian. The prayer meeting which the noble Havelock used to hold among his men nerved their arms and his arm with wondrous vigor. It was the praying Puritans who made the armies of Cromwell invincible. It was this same trust in God that gave our Revolutionary sires such strength in the day of battle, and which went before them like a visible presence in all their sufferings and toils. There is no reason why our armies should not be pervaded with this same Christian spirit and Christian trust.

The least sin is rather to be avoided and prevented than the greatest sufferings. If this cockatrice be not crushed in the egg it will soon become a serpent; the very thought of sin, if but thought on, will break forth into action, action into custom, custom into habit, and then both body and soul are lost irrecoverably to all eternity.

BIBLE.—The Christian Index proposes that "the Baptists of the South raise \$10,000, and authorize our Bible Board, (Nashville,) to purchase and import a select stock of English Bibles, and deposit them at some central point for the benefit of the denomination, renewing the stock as funds and demand will permit."

A lazy Christian will always want four things—comfort, content, confidence, and assurance. Assurance and joy are choice donations that Christ gives to laborious Christians only. The lazy Christian has his mouth full of complaints, when the active Christian has his heart full of comforts.

The Fountain of joy became a Man of sorrows; and the Lord of glory was covered with shame: and why? amazing mystery! that we might be raised to happiness and glory.

Correct Training.

The universally admired aphorism of Solomon, "Train up a child in the way it should go, and when it is old it will not depart from it," will apply to our youthful Confederacy. Old things have passed away, and new political heavens and earth have been introduced, where in political righteousness should abound, and now is the time for the press, the greatest power now on earth, to "train up" the Confederate Government in the way it should go—to start it in the right direction.

Here we utter our protest against a practice that obtained under the old order of things, and urge that the people never suffer it under the new political dispensation. We allude to the custom of stump speaking and electioneering by candidates for office.

The intelligence, patriotism and morals of the people should never suffer a thing fraught with so many evils. The evils of such a course need not be enumerated, for they are fresh in the memory of all. The question to settle is, shall it be allowed in the future? It is with the people, for if they frown upon it no demagogue will ever take the field to spout his nonsense. Let every man who wishes office from the people offer his services, stay at home and mind his business, and let the people, irrespective of all extraneous influences, choose the men possessing the best qualifications. Let the people alone and they will vote right.

In another respect demagogues should be watched. It will be their effort to create parties in order to get into office. Any effort to create parties should be frowned down; it is the work of unworthy political aspirants. State and county Conventions are the work of such men—a part of their machinery. They should be strenuously opposed.—Partisanship with its endless machinery ruined the United States Government, and should not the Confederate States shun the causes that produced such a catastrophe? The wrecked United States Government should be a pillar of salt to the South.

Unnatural War.

King Abraham has turned his puissant arms in another direction since the Bull Run. He is now waging a war upon the women of his own section.—The number of arrests he makes of women the least suspected of sympathy towards the South, for one week, would astonish any one not having access to the daily telegrams. Women are arrested daily, in the most ungalant manner, and sent to prison. Wives and daughters are taken from their husbands and parents and incarcerated in prisons to await the decisions of the despot and his servile authorities.—These are facts. The women of the North are shocked at the horrid war upon the South, cannot help expressing their disapprobation, and the prison is their doom. Things are fast culminating at the North; the daily mobbing and suppressing of peace papers, the numerous arrests of men and women, the blockade, taxation, starvation, &c., will soon react and produce open rebellion in their own midst.

Men and women of the South! If they arrest persons peaceably disposed in their own section, what will they do if they succeed in getting an invading army in your country? In the name of God, strike for your homes, your persons, and your liberties! Strike while there is a foe upon your soil!

Correction.

The first news that came from McCulloch's victory at Oak Hill, near Springfield, announced that five regiments of Missourians were panic stricken and fled from the field at the first onset, and could not be rallied. We are happy to learn that it was incorrect. Here is a paragraph from the Memphis Appeal:

"We are now gratified to learn from a reliable gentleman, just arrived from Little Rock, that the report of the retreat of the Missourians is without any foundation whatever. Letters from undoubted authority have reached Little Rock, denying the report in toto, and saying that so far from its being true, the fact is that the Missourians fought most gallantly, and contributed greatly to the success of our arms. The main point of attack was upon the centre, under the immediate command of Gen. McCulloch. Our men being taken by surprise, fought at great disadvantage, but stood their ground. The Missourians were the first to bring succor to their hard pressed companions-in-arms. They stood their ground manfully, and at no time during the battle did the enemy see a Missourian's back.

Johnston and Beauregard.

Why is the name of BEAUREGARD in all the papers more renowned than that of JOHNSTON? as though Beauregard had slain tens of thousands and Johnston only his thousands. On Manassas Plains what did one more than the other? Who has shown more strategic tact in his Harper's Ferry and Winchester manoeuvring than Johnston? Who has shown more energy than he? Is the name of Beauregard more euphonious than Johnston? They are equals, and should be so treated in public allusions to them. One has the start in the popular mind, that's all.

Lincoln's Recruiting Officer.

The New York News says, "the Federal Administration relies chiefly upon the destitution it has caused for its soldiers—its recruiting Sergeant is Starvation." It remains to be seen whether such men will stand in the day of battle.

Italy.

Owing to the intense excitement at home, we are liable to forget the affairs of our neighbors over the great waters. Italy, a great nation, has almost been born in a day. The age is fast, and nations spring into existence faster now than of old. Napoleon III is fast unfolding his programme towards the Italian Confederacy. It has been wisely and faithfully managed. When it is finished the Kingdom of Italy will be a powerful and faithful ally to Napoleon, enabling him to control, in a great measure, the politics of Europe.

The question often arises, if Napoleon is a friend to the Kingdom of Italy, why does he not remove his troops from Rome and allow Victor Emanuel to take Rome from the Pope and make it his Capital? The wise Emperor sees that that would not do, yet. The Italian Ministry find great difficulty in harmonizing the discordant elements so recently brought into the Confederacy by conquest. Sicily and Naples are giving them great trouble at this time.—All the discordant elements must be reduced to order before another conquest is made. The Emperor knows that Rome must be the Capital of Italy, and has decided that it shall be, but the proper time has not yet arrived for him to unfold that part of his programme. He knows, too, that when the Pope is dethroned from his secular power, and the "Holy City" given up to others, it will produce a political earthquake of no ordinary character, and he wishes the Italian Kingdom to be well consolidated before such an event.

When the shock of this earthquake passes away, Venice will be snatched from Francis, the Austrian, then Italian unity will be complete, and the fame of Napoleon, in this enterprise, will be fully established.

Howard College.

In our last issue we called the attention of parents and guardians to the advertisement of this Institution of learning, which now appears regularly in the proper column. From this it appears that the Board of Trustees have made the necessary arrangements for imparting instruction adequate to the times. Students who are properly prepared can pursue the regular course, while those who do not wish to study Greek can adopt the Scientific course—and an irregular student may attend the recitations of any of the classes for which he is qualified. In addition to these, aids of sufficient maturity and attainments to warrant the belief that the studies preparatory to a Collegiate course, may be attended to with profit to themselves, will find a course of study prepared for them. A new feature, and one eminently useful, is the course of daily instruction in Military Tactics. We know that while the war continues Howard College must, with all others in our Southern Confederacy, suffer a diminution in the number of its students, but we hope that the Baptists in this State will use proper effort to give the Institution that degree of prosperity to which its merits entitle it.

This war is to tax the pockets and the patriotism of all. Our noble Congress is doing all it can for defense, and must have men, munitions of war, provisions, and these cost money. The blockade prevents money from being raised by imports and exports, and they were compelled to resort to taxation to assist in defending our homes and property. No true Southern man can complain at this. What would our property be worth if the North should subjugate us? They have repeatedly proclaimed their intention to seize our homes and our property and appropriate it to themselves. One of the last acts of Lincoln's Congress was to confiscate the property of every man who has aided in the "Rebellion." And who has not aided in that Rebellion? Better to give a few dollars and save all than to withhold and lose all. Let every man play the patriot and pay the tax cheerfully.

We are gratified that the very poor are exempt from taxation. It is judiciously apportioned. Property is taxed, not persons, thus screening the poor.—We give below a condensed statement of the provisions of the bill:

THE CONFEDERATE TAX BILL.—The Congress of the Confederate States of America have unanimously passed an Act entitled "An Act to authorize the issue of Treasury notes, and to provide a war tax for their redemption." The act authorizes the issue of Treasury notes to the amount of \$100,000,000, redeemable six months after a treaty of peace with the United States. The holders of these notes have the privilege of funding them in the bonds of the Confederate Government. To pay the principal and interest upon the debt thus incurred, there shall be a war tax of 50 cents on every \$100 value of real estate, slaves, merchandise, bank and other stocks (except Confederate bonds) cash on hand, cattle, gold watches, gold and silver plate, pianos and pleasure carriages. Property owned by the head of a family, valued at less than \$500, to be exempt from taxation. All college and school property is likewise exempt. The Chief Collector is to be appointed by the President, and to receive a salary of \$2,000 per annum. Each State is to be laid off into collection districts. The penalty for forging Treasury notes is death; for forging bonds, imprisonment for not less than five nor more than ten years, and a fine not exceeding \$5,000. The collectors are to receive a compensation of 5 per cent. on the first \$10,000, and 2-1/2 per cent. on all over that amount. The bill is a long one, and consists principally of the details for carrying into effect the above provisions.

A new assessment of property is to be made—cash value on the 1st of October next to be the basis of taxation—and the tax to be collected by the 1st of May, 1862.—*Richmond Whig.*

War News.

Nothing very definite from the seat of war. There are several telegraphic rumors of successes of the Confederates in different part of the war regions but we shall wait for confirmation. The Federals fitted out a large fleet at Fortress Monroe and made a descent upon forts Clark and Hatteras on the extreme coast of North Carolina and took them. They were small and inefficient fortifications, and could not be defended against such a strong force. They were not important posts. This will teach the South an important lesson: to guard well their coasts, for during this fall and winter, if the war continues, their coasts will be assailed at every weak point. The Confederate affairs on land are prospering.

Despotism Increases.

The telegrams from the Lincoln Government are burdened with accounts of newspaper suppressions, and the arrests of men suspected of treason.—Their surveillance exceeds that of Russia. Mobs have destroyed several peace papers, and orders for the suppression of others by the Government are being issued. And every man who is suspected of "treason" is arrested and carried to some Bastille, and refused the benefit of *habeas corpus*. If the arresting furor continues there will not be Bastilles enough in the Despot's Kingdom for the incarcerated victims. And all this is going on in a self-styled Republic! The Despot is heaping up wrath against the day of wrath, it will come, and will not tarry.

How MANY?—The Richmond Whig, in reply to a statement of the New York Herald as to the Northern loss in men, on 21st July, says:

"After the battle there were one hundred of our troops dead on the field—Down to Saturday last 240 more had died, and there remained 1000 wounded. The Yankees' dead on the field, by actual count, when they were buried, numbered 1500. Let the Herald multiply the number of Confederates dying after the battle, and those remaining wounded, each by 15; then add 2000 for prisoners, and a fair allowance for stragglers and deserters, and it may approximate the physical damage sustained by 'the grand army.'"

To our Tuskegee Subscribers.

You are requested to call at the Baptist office and get your papers, instead of the Post Office. It will be a saving of money to you, as drop-papers are now charged.

The Tuskegee Association will meet with Providence Church, Russell county, on Friday before the third Sabbath in September, the 13th.

Revolts.

BRO. TALLAFERRO: In the summer of 1860 I commenced preaching occasionally, as I would pass at the house of a good brother in a Methodist neighborhood on Oaktopper, and in Nov. of the same year, we constituted a little Baptist church with eight members only, but they were of the right kind. Since that time the good Lord has greatly blessed our labors in that field by adding to our numbers daily. At our last meeting, which was on the third Lords day and Saturday of the present month, we had a gracious revival. We continued the meeting until Tuesday evening, and baptized thirteen, one standing over until we meet again. It was a time of rejoicing with the little church at that place, and for the reason when God works He can work and none can hinder. We have had opposition at that place as you may suppose, but we have put our trust in that Almighty Being who will work things for purposes of his own glory and whose designs are not frustrated. When the meeting closed, we left many anxious souls inquiring the way of life, and some no doubt found the Savior precious to their souls, but was afraid to attach themselves to his church for fear they might be deceived. This church has received by experience and baptism since it was constituted twenty five, and letter several. It now numbers forty in all. A considerable ingathering as the fruits of a few months' labor.

We can with propriety adopt the language of the Psalmist, the Lord has done great things for us whereof we are glad. We will not meet again until the Saturday before the third Lords day in October, for the reason that our annual meeting of our Association takes place at that time in September. In October I shall meet that church again, God willing. I think I shall get some subscribers for the S. W. B. and then you shall hear from me again.

Fraternally yours,
WM. CAMPBELL.
Bladen Springs Aug. 22th, 1861.

Good News Concerning Israel.

BRO. EDITOR: I am assisting brother George Lee at a meeting at Starlington Butler Co. Ala., which is being protracted with increasing interest. The church is not only engaged deeply for the conversion of sinners, but restored to the joys of salvation. Mourners are crowding the anxious seats for prayer, solemnity seems to prevail over the entire congregation. Sixteen members have been added to the church.

C. L. THORNTON.
Aug. 29th, 1861.

For the South Western Baptist.

WETUMPKA, Aug. 22, 1861.

DEAR BRO TALLAFERRO: I have just closed a meeting with Concord Church, Coosa county, which lasted five days.

I have seldom seen a Church enjoy so much of the communion of the Spirit for the same length of time as this Church did. There was quite a number who feeling themselves sinners were seeking that Jesus who gave himself for them. On Wednesday five were buried with Christ by baptism, by me; and I think by the grace of God they will let their lights shine. There were others whose duty it was to have put on Christ by an open profession, but who have as yet failed to do so, though I shall be disappointed if they do not demand baptism at our next conference. There was a larger number of seekers, and apparently more concerned on the night the meeting broke than had been previously, but circumstances required us to close. Bro. Bearden assisted me faithfully for nearly two days, which was all the ministerial assistance I had.

Truly, yours in Christ,
Geo. E. BREWER.

P. S.—I baptized two at Concord prior to this, and two at Wetumpka.

For the South Western Baptist.

RICHMOND, VA., Aug. 26, 1861.

The Congress will probably close its third session on the 28th inst., to meet again in November, unless earlier convened by the President. The *Examiner* of this city has expressed the opinion, that Congress should remain in permanent session, during the continuance of the war. The very reverse is the truth in my judgment. Our liberties require that the Legislature should exercise a control over the administration of the government, but there are functions, particularly in time of war, which cannot be wisely discharged by so numerous a body as Congress. An assembly of eighty men, however prudent or sagacious, or experienced or intellectual, is unfit for executive purposes. In our Revolutionary war, we felt the want of a sole and responsible Executive, and our Congress, however trusted and patriotic, when the necessary legislation has been adopted, would serve their country better, by not intermeddling with the President or the Generals.

In resisting a cruel invasion, the President is authorized to accept the services of 400,000 volunteers, and various acts have been passed to give efficiency to the Army and to the Quartermaster, Commissariat and subsistence departments. The utmost vigor and activity mark the different bureaus, and nearly all the chiefs seem to be working with a diligence and self-denial that are worthy of all praise. As our government is new, the voluntary contributions of private citizens will be cheerfully accepted. When shoes, blankets, socks and clothing of any kind are furnished, transportation by rail free of expense, will be provided by the Government. It is quite unnecessary to send an agent with every box or trunk. Have the articles put in a box and mark on it the name of the company and regiment, with the destination. Send to the Quartermaster's Department, after having taken a receipt from the Railroad Company, which also forward.

The most important act of legislation yet passed is the War Tax. Treasury Notes, fundable into 8 per cent bonds, are authorized to be issued to the amount of \$100,000,000. To give currency and secure the redemption of these notes, and the payment of principal and interest of other indebtedness, a direct tax has been laid of 50 cents on every hundred dollars in value, of some of the principal articles of property. The burden is heavy—lighter, however, than Lincoln's war tax—but the people will cheerfully endure sacrifices to maintain freedom and constitutional government. It is said that during the discussion of the measure wide differences, mainly about details, were developed, and occasional ascerbity of feeling was manifested. When the final vote was taken, with noble self-abnegation, every delegate entered his name in favor of the proposition to preserve the credit and honor of the young Republic.

A law has been approved empowering the President to arrest and remove alien enemies within our limits, and it is thought that there will be some stringent enactment confiscating or sequestrating enemy's property, so as to retaliate for their late infamous proceedings. Lincoln's Secretary of War justifies and invites the stealing of negroes, and all property in our country, under the sweeping provisions and intent of a late act of the Washington Congress can be seized and confiscated. Cameron, like Marlborough, is "a prodigy of terribleness," and we can expect no mercy or justice from one whose administration is gangrenous with fraud, jobs, corruption and malversation.

The battle at Springfield is nearly as important in its political results as the battle of Manassas. Missouri will soon rise herself, by our aid, from the foot of the tyrant, and the door is already opened for her admission into the sisterhood. Gen. Johnson of California, when he arrives, which will be in ten or fifteen days, will doubtless be assigned the command of the Western division, embracing Missouri, Kansas, Arkansas, and the Indian territory. The news from Europe is increasingly favorable. Foreign journals make themselves quite merry over the ruffianly, riotous, robbery rout of the Yankees. Manassas and Springfield, and Bethel and Sumter are more potent arguments in favor of recognition than any our Commissioners can offer; and the decreasing stock of cotton in England is the most convincing persuasive for breaking the blockade. There cannot be more than ten weeks' consumption of cotton on hand, and when that is exhausted what becomes of manufacturers, shippers, insurers, brokers and laborers? Lord Bacon said the worst rebellions are those which proceed from the stomach,

and some other philosopher has said, that when the people have nothing to eat, they will eat the rich. Queen Victoria does not care to be disturbed by a rebellion, and the aristocracy are quite indisposed for 4,000,000 of starvelings to experiment in cannibalism upon their sleek and well fed bodies.

Our separation from the North imposes upon Southern Christians heavy obligations towards the Indians, and our slaves. Many of the tribes of the "Red Man" are slaveholding, sympathize with us in our political troubles, and are contributing valiant warriors to our armies. Southern Churches should redouble exertions to sustain and increase the Missionaries who are West of Arkansas, and our Boards should not suffer from a misapplied economy.

For many reasons, our slaves are entirely and necessarily dependent on us for proper religious instruction. Considerable attention is paid in this city to the colored population. The Baptists have three Churches for them. Dr. Ryland's is well known throughout the North and the Confederacy. By the way, the typos reduced the number of members as stated in a late letter, from 3,000 to 2,000. In connexion with the Church is a most interesting Sunday School, where about 200 children assemble to receive oral instruction and learn to sing. The amount of knowledge obtained, the interest manifested, the facility in learning simple truths, and the number of hymns committed to memory, are absolutely astonishing.

The *Religious Herald*, after a temporary suspension, reappears with a half sheet. Mr. Sands, the Senior editor, is the patriarch of the Southern press and has been connected with the *Herald* for about 30 years. He is an Englishman by birth, and is a walking encyclopedia of Baptist history in England and America. The extent and accuracy of his knowledge are wonderful and should not be lost to the denomination. Can't the new Southern Baptist Historical Society induce him to write out his personal recollections or an autobiography for publication, with their imprimatur? For centuries, the Baptists have been the unfortunate lion in the fable. The painting of their character and history has been done by prejudiced and unfriendly hands. I hail a Southern organization to collect and preserve the memorials of our Churches, Schools, Preachers, Papers, &c. Every State should have a work similar to the "Virginia Baptist Preachers." What has become of Elder Henderson's good intentions, in that respect? Did they vanish with the issuance of a Prospectus?

For the South Western Baptist.

BRO. TALLAFERRO: Will you be so good as to publish the following in the S. W. Baptist:

To the Churches of the Central Association:

Dear Brethren—Our Association will soon meet to take into consideration and adopt some means for furthering by the grace of God, the kingdom of our blessed Jesus. If this is not the object she has in view in her meeting, then the assembling of ourselves on that occasion will be useless. Owing to the stringency of the times, it would perhaps, be best not to adopt any new plan for carrying on the work away from home, but there are plans already in operation, which it would be well to foster. Without saying anything in reference to the worthy objects fostered by the S. B. Convention, I would call your attention to the action of the East Alabama Convention with which we stand in more immediate connection.

The Board of said Convention relying upon the pledges made by the Churches and individuals in her connexion, and trusting to the philanthropic heart of the Baptist family in East Alabama, employed one missionary themselves, and pledged to pay half of the salary of another, agreeing also to assist in defraying the expenses of getting them to their destination, and establishing them there; the one to labor among the Creeks and the other among the Cherokee Indians. These missionaries are gone, they have preached, and are preaching Christ, and God is blessing their labors in the conversion of the red man. The Domestic Mission Board at Marion has advanced the salaries of these faithful ministers as they have fallen due, by the request of our Board, but their funds falling short this year, they call upon us to refund the money advanced that they may not be forced to leave their own employees unpaid as their salaries fall due. We now owe them between \$800 and \$1000 upon the direct salary of the two brethren, and we have not paid a dollar of the outfitting expense.

Brethren of the Central Association, will you not come forward with your amounts, large or small as the Lord has prospered you, and aid in this good work for Christ. See how God has blessed our armies in every engagement, crowning them with victory. See what an abundant yield he has granted to the farmer. See how, by the harvest in the spring, he relieved the country of the fear of famine—beholding and enjoying all this, will you make him no return? You may say the country is endangered and requires all our exertions. Your first duty is to God, and you should not take what belongs to him to render it unto Caesar, but render to each his due. If God does not smile upon our efforts in behalf of our country, all our struggle will be in vain.—Can we expect his smiles if we wantonly neglect our duty to him?

These Indians were once here within the reach of the Gospel, but for our benefit they were removed beyond it, and shall we now withhold the lamp of life

from them? I am persuaded better things of you, my brethren. Send your contributions to the Association, and God has promised to reward you liberally.

Yours in Christ,
Geo. E. BREWER.

For the South Western Baptist.

There has been a report gone out, I fear through some bad design, to the effect, that the Providence Church, with whom the Tuskegee Association is to hold its annual session in next month, is very poor and not able to accommodate the Association. It is true that the Providence Church has never boasted of its wealth, neither does it now; but the undersigned takes this method of informing all to whom it may concern, that ample provision is being made to accommodate all who may attend, and though the times are hard and the war upon us, and though we are "poor," I am authorized to say that there is one member of the Providence Church who thinks himself able and very willing to accommodate the whole Association—provided no other accommodation is offered.

A MEMBER OF PROVIDENCE CH.
Russell Co., Ala., Aug. 26, 1861.

For the South Western Baptist.

Important Question.

HOME & FOREIGN JOURNAL—SHALL IT BE SUSPENDED?

The Journal is the only organ of publication now connected with the Boards of the Southern Baptist Convention; and the expediency of suspending it is under serious consideration. The Board of Domestic and Indian Missions are decidedly of the opinion that it ought not to be suspended. But the decision of the question is referred to the readers of the paper. The several Boards will abide their verdict. The volume ending July 1st, 1861, cost the Boards some \$730 more than the amount received for that object. Had all the subscribers paid for the paper no such deficit would have occurred—no such apparent necessity for suspension would have arisen. Upon them rests the responsibility of this necessity.

In all kindness we ask them if they are willing to take such responsibility? We hope not—we think they will not. Inconvenience and forgetfulness are the chief reasons of neglect. Dear brethren, if you desire a continuance of the Journal indicate it by sending at once a sum which will, at least, cover your supposed indebtedness, and one year in advance.

A word to prompt payers. Shall we, under the circumstances, suspend the Journal? Or, shall we, provided these delinquent subscribers fail to pay what they owe? or, rather than have this little paper laid aside, will you send an extra dollar, or half, or quarter? Not a few have requested that the Journal be so enlarged as to admit a Sunday School department, and adapt it to Sabbath Schools as well as to Missions. This cannot be successfully done without considerable additional labor and cost. The additional labor the Boards will cheerfully perform provided the friends of the measure will meet the expense. Now, dear brethren, readers and friends of the Home & Foreign Journal, this whole subject is in your hands. Whatever you say ought to be done, and will furnish the means to do, the Boards are your servants and will obey your commands. Speak at once. Send your communications to "Home & Foreign Journal, Richmond, Va."

The Boards will wait a reasonable time for your response.

R. HOLMAN, Cor. Sec.
Bd Dom. Miss.

For the South Western Baptist.

Shall the Missions be Sustained?

This question must be answered—Already has the Board been obliged, from a want of funds, to dismiss nearly all the Missionaries in the Domestic field. Shall the few that remain be kept at work?

And what shall be done with the Indian Missionaries? Shall they be told that the Board can do nothing more for them? Shall these faithful and self-denying men be unable, for lack of a support, to preach Christ to their countrymen? The success of their labors has far surpassed our most sanguine expectations. Their services are earnestly desired, their meetings are well attended, the spirit of serious enquiry is among them, and never was the prospect of success more promising to the humble and faithful missionary than now.

And then, too, what will become of the property of the Convention, which is held only by the right of possession? It is ours while we occupy it and no longer. To abandon these missions would be at a great sacrifice, and forbidden by every principle of economy. Should this be the result, however, years would pass ere we could possibly regain the hold we now have as Southern Baptists upon the mind of the Indian Nations.

life. We wait your decision. May God help us to do his will.
M. T. SCHMER, Cor. Sec.
Marion, Ala., Aug. 27, 1861.

SYSTEMATIC PRAYER.—A casual hearer of one of the Edinburgh ministers speaks of his prayers as almost inspired. He says they were so searching in confession, that I winced, and so pastoral and paternal in intercession, that I could not but fancy his hand feeling all around, and gathering the sorrows out of every heart to bring before God.—This is a great gift, wonderfully adapted to edify and comfort the people of God. It needs a tender sympathy with the flock, and a tact divinely skillful to express that sympathy in appropriate words; yet such a gift is within the reach of almost all. Let it only be sought with the persistency, effort, and anxiety with which more shining attainments are pursued, and success may be relied upon. God will teach them that ask him, not only how to pray, but how to lead the prayers of others.

REVIVALS IN EUROPE.—A very extensive religious awakening is reported in Paris—also in Edinburgh, Scotland. In the former city the work began among the English residents, in connection with the labors of the layman, Mr. Radcliffe, whose efforts had been so signally blessed in his own land. Soon, however, the interest reached the French citizens, and became so widespread and powerful that the Government interposed to restrict the means used to convert the people. In Edinburgh the revival is said to be very extensive, and to produce its fruits among the lowest class of the people. In that city Mr. Weaver, another layman, has been very greatly successful.

Those wishing a Teacher will please read the advertisement from Prattville, Ala.

Secular Intelligence.

Death in the Mayor's Office.

The horrors of the present war and the terrors of death growing out of it, were fearfully demonstrated yesterday in the Mayor's office. Among the hundreds of soldiers' wives and others who daily apply for relief or information as to the whereabouts of their husbands, of one respectable appearance, though haggard from evident want, called in reference to a refusal of the part of the committee of her district to award to pay the little stipend her ticket called for. They had for some reason—her husband's regiment not having yet left for Washington, or her husband's death—turned the cold shoulder upon her and refused all relief. She stated her case simply but earnestly. Her husband was about to eject her for non payment of two or three dollars rent of a room. She had locked two small children in her room and left them crying for bread. The third and sick one, some two years of age, she had borne to her way to other parts of the country, and she was denied relief, and from thence to the Mayor's office. Here she pleaded in tone of eloquence which hung alone could give utterance to.—With anxious eyes steadily fixed upon her evidently fast sinking child, and while she was yet speaking and enquiring what she could do, the spirit of the child took flight to a better world, literally dying from starvation. It was a sad, full and a sickening sight, and could any man of feeling have witnessed the terrible agonies of that mother and the cold, lifeless form of the child—followed her trembling steps out of the hall with a dead babe in her arms, wending her way to other parts of the country, she would have been a sight to make any man's heart sick at home—surely they would have offered urgent and sincere prayers for peace, instead of the savage cry for war and blood. And this but one of ten thousand cases with which our city abounds. It is scarcely necessary to say that the immediate wants of the poor were referred to were provided for.—*New York Daily News, 7th inst.*

The Springfield Battle—Reliable Account.

The following graphic description of the battle of Springfield, from the *Western Argus*, was written by Colonel Hughes, a gentleman of high literary character and great personal bravery. He accompanied Col. Doniphan in his Santa Fe expedition many years since, and was the author of a book descriptive of the scenes and incidents of that memorable campaign.

On the morning of the 10th Gen. Lyon attacked our encampment at break of day with 14,000 men and eighteen pieces of artillery, having received "reinforcements" which he had lost few days. A attack was made simultaneously at four o'clock at points. Gen. Lyon of the west, Siegel south, Sturgis north, and Sweeney, I think, on the east. Our encampment was taken by surprise, but in hot haste soon formed for battle. The force engaged was about equal on each side, the Federals having the advantage in position and heavy artillery. The red harvest of death now commenced.

The cannonading was most terrible and the slaughter on both sides immense. In quick succession the hosts marshalled for the conflict and bared their breasts to the storm of battle. The Louisiana troops, the Arkansas troops, the Texans and Missourians rivaled each other in this great and bloody day. For six long hours the palm of victory remained undecided. Soon Lyon was repulsed from the Missouri Arkansas forces, and seven times regained his position. He had a strong force of regulars posted with *Totten's Battery* around his person. The Missouri troops at North and South the Louisiana troops at the South-East and South. Gen. Weightman's brigade of Missouri forces at the south-west, including his feeble battery of artillery—having been victorious at each point—rallied to support Gen. Slack's division, which had borne the brunt of the fight. At that time, for 5 or 6 hours suspended Gen. Price and Slack were both actively and gallantly arraying forward this column, Gen. Gen. Slack was severely wounded and taken from the field. Gen. Price was slightly wounded, but not disabled. He continued to lead his wing on to victory, and most gallantly. Gen. Weightman now fled his column in the right of my regiment in Gen. Slack's division, where he fell mortally wounded. Gen. Totten's battery, covered all over with wounds, received his sword to keep it from the enemy. Meanwhile, the enemy's batteries were captured by the State and Confederate forces, and routed in every direction, except on the heights, where Lyon commanded in person. Gen. Totten's last desperate struggle. Gen. Totten's battery, covered all over with wounds, and poured a terrific fire into the enemy's ranks, while Woodruff's Arkansas battery mowed down his left.

At this point of time Gen. McCulloch came up, and directed Slack's division to charge Totten's battery in front, and the Arkansas troops to charge on the right. This was the last stand. The Federals were both actively and gallantly arraying forward this column, Gen. Gen. Slack was severely wounded and taken from the field. Gen. Price was slightly wounded, but not disabled. He continued to lead his wing on to victory, and most gallantly. Gen. Weightman now fled his column in the right of my regiment in Gen. Slack's division, where he fell mortally wounded. Gen. Totten's battery, covered all over with wounds, received his sword to keep it from the enemy. Meanwhile, the enemy's batteries were captured by the State and Confederate forces, and routed in every direction, except on the heights, where Lyon commanded in person. Gen. Totten's last desperate struggle. Gen. Totten's battery, covered all over with wounds, and poured a terrific fire into the enemy's ranks, while Woodruff's Arkansas battery mowed down his left.

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August 22, 1861. 51

goes to its very source—and cures it from within. It forces the poison to the skin on the surface; throws the poison of the disease upward, and every particle of it is discharged through the pores; the seeds of the disease are expelled from the flesh; consequently, there can be no relapse.

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July 26, 1890.

consecutive weeks, in the *Southwestern Pioneer*, a weekly newspaper published in the town of Tuskegee, and that another copy be posted up at the door of the Court-house of this county, within 20 days from the making of this order, and that the Register, within that time, send a copy by mail to the said Eliza Sharp, if his residence can be ascertained.

WM. R. MASON,
Register.

August 8, 1861.

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