

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.

TALIAFERRO & CO.,
PROPRIETORS.

For Terms, &c., see last page.

[The following addresses were delivered at the anniversary of "Siloam No. 1, Revised Order of Temperance," at Central Institute, the proceedings of which were published last week.]
Address of Miss Charlotte Week-

stone.

Sons of Temperance of the Siloam Division! Apostles of a glorious cause! Stand not here to-day in your presence to stimulate you to deeds of valor nor to buckle on the panoply of Mars.—That patriotism which is inborn in every Southern heart, needs no prompting nor adventitious incentives to point out the path of duty. As your creed it requires a text book, as a part of your nature requires no impulse. My task to-day, if not of a holier, is of a more pacific character. As soldiers of the Temperance cause you have taken on you vows to fight a foe far more subtle, far more insidious, far more indubitable than the deluded myrmidons of Lincoln, compared with whose weapons and missiles of death there are but reads. A foe that stalks alike defiant in the populous city, in the rural retreat, in the walks of busy commerce, in the halls of popular assemblies and in the sacred penetralia of domestic bliss. A foe in peace and a foe in war, with whom all treaties are vain—all leagues a bond of death, who in the midst of profound peace pursues with malignant ardor his unhallowed warfare against our homes, our altars and our sacred honor, depopulating our cities, ravaging our fields, slaying our young men with his unerring dart and bringing the grey hairs of age in sorrow to the grave, covering our country far and wide with desolation and mourning, with famine and pestilence, with falsehood, fraud and fraternal hate, warring alike against the helpless and the strong, the wise and the foolish—against whom as a woman I shall ever lift my feeble voice, and for whose subjugation I would willingly, like Peter the hermit, with scrip and palmers' staff, travel barefoot over the world. It would be folly in me to attempt to enumerate upon this occasion the blessings that have accrued to society generally through the instrumentality of your Order. Your work speaks for itself.—This much I will say, that no reformation of man's origin has done so much to alleviate the suffering, and to ameliorate the condition of my sex, as your gallant Order. Permit me to say, that although you have nobly accomplished much, yet much remains to be done.—The enemy is still lurking in our midst, proffering the cup of enchantment to the unsuspecting. Yes, the friends of King Alcohol are only held in check by the restraints of a wholesome public sentiment. The Sons of Temperance were the progenitors of this sentiment, and it is for them to expand it until it shall not only be opposed to drunkenness but ashamed of moderate drinking, because it is the high road to drunkenness.

The appeal then, Sons of Temperance, comes up to you from every sacred source—be watchful, be vigilant. The orphan, the widow, the maid, the matron, your country and your God, all appeal to you "never to give up the ship." And should those who lurk about in our country, and stealthily or openly keep the accursed beverage for sale, or those who patronize and uphold such traffic, begin to say in their hearts that the cause of Temperance is on the wane, let the reply go up from the sober portion of the community, Siloam Division never surrenders!

I now present to you, sir, for the use of Siloam Division, this Holy Bible, a book which has been woven by the hand of God himself and consecrated with the blood of the Lamb. Its motto is "Faith" and its device "a crucified Savior." In it we have the language of inspiration declaring that "wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise." In it a woe is pronounced on him that "putteth the bottle forth to make his neighbor drunk." In it we have the declaration that "no drunkard shall inherit the kingdom of God." In it we also have the words of him that spake as never man spake, and his were words of Love, Purity and Fidelity.—The principles of those words, this holy book informs us, shall sooner or later cover the earth as the waters cover the great deep. Let the radiant star of Temperance go with it. Accept this book, sir, and be assured of the ardent desire of its donor for the speedy and complete triumph of the temperance cause.

History tells us that the sacred ordinance of France had the power of inspiring the chivalry of that nation with invincible courage. What then ought to be you feelings, soldiers, of the temperance cause, when this book is displayed? Shall the influence of a superstitious relic prove to have been greater than that which points the way

to eternal life and opens the gates of Paradise to its defenders? No! Onward, then. The battle field is before you. The foe is around you. With serried ranks, with devoted hearts, with weapons supplied from God's own armory strike home and lay the usurper Intemperance low. Give no quarter, seek none. Let it be a war of extermination—an "irrepressible conflict," and may the God of love and of virtue grant a glorious victory to this book—his own Holy Word. I have but one request to make, and that is, that a portion of this holy book be read at the opening of each session of your Division, and prayer be offered to the Great Patriarch above to crown your efforts with success.

Reply, by Robert Martin.

KIND MISS: From you we receive this book as an offering made to Siloam Division, Sons of Temperance, in which we, the members of this Division, should ever feel grateful. And permit me, as the organ of this Division whom I represent, to tender to you our most sincere thanks for this noble offering, for no greater favor could have been presented to us.

The Bible requires us to present our bodies a living sacrifice holy acceptable unto God, to purify ourselves even as he is pure, to give no occasion of stumbling to any brother, to give no offence to the church of God, to love our neighbor as ourselves, to do good to all as we have opportunity, to abstain from all appearance of evil, to use the world as not abusing it, and whether we eat or drink, or whatsoever we do to do all for the glory of God.

A being of infinite benevolence could not prescribe rules of action less holy than they are. The same that shall judge us in the last day. Any indulgence therefore not consistent with these rules, is offensive to God, and must disqualify us for standing in the judgment. Such a sin, very obviously, is the habit which many still indulge of drinking, and tempting others to drink, in this day of light. To those who admit the authority of God's precepts, and whose minds are not clouded by slipping a little, this sin must on examination be perfectly manifest. The use of such liquor instead of enabling us to present our bodies a living sacrifice, holy and acceptable, actually degrades and permanently destroys both body and mind.

But besides prematurely destroying the body, alcoholic drink debases the immortal mind, and destroys its capacity for usefulness and for the clear perception of truth. To illustrate the blinding, perverting influence of even a small quantity of such liquor, let a strictly temperate man spend an evening with a dozen others indulging themselves moderately; they will be sure to say things which to him will appear silly, if not wicked, and which will appear so to themselves on reflection, though at the time they may not be conscious of any impropriety. And if this moderate indulgence be habitual, there must of course be an increase of mental debasement 'til conscience is seared as with a hot iron, and the mind is lost to the power of being affected by truth, as well as to the capacity for usefulness. And is this distraction of the talents God has given consistent with the injunction to stir up the gift that is within you and to glorify God in your bodies and in your spirits?

Again, the habit of drinking is incompatible with that eminent holiness to which we are commanded to aspire. The great Founder of Christianity enjoins, "Be ye perfect even as your Father in heaven is perfect." This will be the true Christian's desire. And a soul aspiring to the image and full enjoyment of God, will have no relish for any counteracting influence.

It is said that for eminently holy men to mingle strong drink may seem inconsistent, but not so for those less spiritual. This is making the want of spirituality an excuse for sensuality, thus adding sin to sin and provoking the Holy One. His mandate is universal: "Be ye holy for I am holy." And all are bound to abide by this rule and make it their constant effort to be like God. To this end they are charged to abstain from fleshly lusts, which war against the soul, to mortify their members which are earthly, to exercise themselves rather unto godliness, to be kindly towards all men. But who does not know that strong drink not only eats out the brain, but takes away the heart, diminishes natural affection, and deadens all the kindly feelings, while it cherishes those very passions which the Holy Spirit condemns. And how can one aspiring to the divine image drink that which tends to destroy all that is pure, spiritual and lovely, while it kindles in man the very elements of hell. The use of alcoholic liquor by the religious community is inconsistent with the hope of reforming and saving the intemperate, and thus shows a want of love to souls. The Christian knows that every soul is inconceivably precious and that drunkards cannot inherit eternal life. He knows also that hundreds of thousands now sustain or

are contracting this odious character, and if the evil be not arrested millions will come in the same track, and go down to the burning gulf. But the man who drinks just so much as to make himself feel well cannot reprove the drunkard who only does the same thing. The drunkard may say to him my appetite is stronger than yours—more, therefore, is necessary in order to make me feel well, and if you cannot deny yourself, how can I control a more raging appetite? This rebuke would be unreasonable.

All agree that total abstinence is the only hope of the drunkard. But is it not preposterous to expect him to abstain if he sees the minister, the elder, the deacon, and other respectable men indulging in their cups. With mind enfeebled and character lost; can he summon resolution to be singular, and live more temperately than his acknowledged superiors, thus telling to all that he has been a drunkard!

This cannot be expected of poor drunken human nature. No; let moderate drinking be generally allowed, and in less than thirty years, according to the past ratio of their deaths, armies of drunkards greater than all the Confederate armies will go from this land of light and freedom to everlasting chains of darkness. If, then, the drunkard is worth saving, if he has a soul capable of shining with seraphim, and if there be in rational men any bowels of mercy, let them give him the benefit of their example. Professing to do good to all as they have opportunity, let them be consistent in this matter. By a little self-denial they may save multitudes from ruin. But he that denieth not himself cannot be Christ's disciple. He that will not yield a little to save his fellow sinners from eternal pain, has nothing of the spirit of him who, for his enemies, exchanged a throne for a cross. Separate yourself, then, utterly from this ensnaring sin. "Touch not, taste not, handle not"; entire abstinence is your only safety. This persevered in you shall never fall. Whenever and however the temptation is presented, avoid it, turn from it and pass away. Turn also from every sin; commit your way unto the Lord, and he will direct your paths. A glorious provision is made for your salvation through the atoning blood of Christ. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Commit your soul and your all to him. He will guide you through life, enable you to vanquish every foe and crown you with victory in heaven.

Too much about the War.

It is sometimes said that our religious papers ought not to dwell so much upon this war. For ourselves, we cannot acknowledge any fault in this matter. Whatever we have written on the subject has been written under a profound conviction of duty. The war of defence, which the South is now waging, is a religious duty forced upon her. It is a crime for any of her sons to be slack in her defence—a crime not only against his country, but against religion itself, the interests of which are all involved in the issue that is upon us.—We have no fears that the subject may get too strong a hold upon our attention, or that of our readers. Properly presented and properly regarded, it cannot receive too much consideration. If we treat the subject as religious editors ought to treat it, and as we hope we do treat it, the subject can not be dwelt on too much. And if our readers consider the subject as religious men and women ought to consider it, and as we endeavor to have them consider it, they can not dwell upon it too much or too often. This war is sacred duty. And being a very great and solemn affair, it does require constant consideration. It ought to be considered by day and by night; on the Lord's day and on common days; on our knees before God in prayer and in the haunts of busy men. A safe and an honorable peace is the thing to be most earnestly and prayerfully desired. But this cannot come about till the South have put forth her full strength, and manifested her intense devotion to the prosecution of this war. Had the North believed from the beginning that the South is in earnest, and is unitedly in earnest, the war had not begun. The sooner it becomes known that this war is the war of the whole Southern people, as it is, the sooner will the North be willing to yield us the peace we all desire.—Southern Presbyterian.

CALVINISTIC SOLDIER.—A correspondent from Manassas writes us, "I am reminded of a passing salutation between a chaplain of a regiment stationed near us, whose name I have forgotten, and myself. I was scouting alone, beyond our pickets, when I met him. He said, 'Are you not afraid to be down here alone?' I answered, 'No; I have been shot at frequently, but thought I had a Protector in whom I could trust.' He said, 'you are a Calvinist, they make good soldiers,' and passed on."—Central Presbyterian.

Reader, have you entered upon a pilgrim's life? Then, what is your source? What is your refreshment on the road? It is dull, heavy, wearisome, to be a pilgrim without a "song." And yet the Lord's statutes must be understood and felt in all their blessed experience, before they will form our "song." And "if you have tasted that the Lord is

gracious," if "he has put a new song into your mouth," oh! do not suffer any carelessness or neglect to rob you of this heavenly anticipation. Let not your lips be found mute. Seek to keep your heart in tune. Seek to maintain a lively contemplation of the place whither you are going—of Him who as your forerunner is for you entered "thither"—and of the prospect, that when he has "prepared a place for you, he will come again, and take you to himself, that where he is, there you may be also." In this spirit, and in these hopes, you may take up your song, "Oh God! my heart is fixed: I will sing and give praise. I will praise the Lord at all times—his praise shall continually be in my mouth." Thus you may go on your pilgrimage, "singing in the ways of the Lord," and commencing a song below, which, in the world of praise above, shall never, never cease.—Bridges.

THE APOSTLES.

Dear reader, we have journeyed some months together. Have been on a pleasant saunter by the way-side—along the old neglected pathway where "our fathers trod"; by the old fence row where the paling is all fallen and the landmarks nearly all obliterated—even the way to the old homestead where our scattered family once lived and loved. We have seen the old foot-prints at the gateway, and the now dilapidated well curb, with its moss grown windless, and its hanging chain; for the good old bucket has long since been carried away and the sweet refreshing water lies stagnant far below. Aye, we have journeyed far thitherward and have heedlessly gathered many old familiar flowers; tracing the vestiges of time left by the lapse of centuries, almost now rendered twain and had sweet intercourse with long neglected things; but now we must part; for my labor is ended and I have no time to linger. My heart is sad—sad to see the desolation of our father's vineyard and the crumbling monuments his servants raised—sad to part with a sweet companion like you. Dear reader let me ask you before we separate—for we may never meet on earth again, seeing that dark waves are now rolling over our land and we know not who shall be submerged ere this done—shall all this continue? This desolation, attendant upon our Lord's highway, shall it continue to brood in unbroken silence there, or shall your hand and mine begin the work of brushing off this mould—of raising anew these crumbling Ebenezer by the way? "Cast ye up—cast ye up in the wilderness a highway for our God." But I have no time to dwell. We have gathered many sweet flowers—flowers not so new and fresh perhaps, but old familiar faces and filled with sweet memories. It is quite a bouquet. And now, dear reader, though it is not gotten up as I could wish, will you keep it as a memento of me—of him who labored, yet with feeble strength, to remove some of the rubbish from our Father's "Ways"? I hope so; and now farewell. At some future time when skies are brighter, if our Lord permit, we may possibly take another journey and go back to earlier times, to the Prophets and Patriarchs; but not now—not now; and so now, once more good bye! "EARNEST."

CLAIRBORNE, Ala., August 1861.

NOR.—"Earnest" desires to acknowledge his indebtedness to the Rev. Jas. Fleetwood, D.D., for some Historical and Biographical compilations in these Sketches; also to the Rev. Leroy J. Halsey, D.D., to whose "Literary Attractions" he is somewhat indebted.

"Thy Statutes have been my Song in the House of my Pilgrimage."

PSALMS CXIX. v. 540.

Come, Christian pilgrim, and beguile your wearisome journey heavenward by "singing the Lord's song in this strange land." With the statutes of God in your hand and in your heart, you are furnished with a song every step of the way. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.—Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." A song such as this cannot fail to smooth your path, and reconcile you to the many inconveniences of the way while the recollection that it is here on "the house of your pilgrimage," and not your home, and that "there remaineth a rest for the people of God," will support the exercise of faith and patience to the end. The same statutes which are the yoke and burden of the worldly professor, are the subject of the believer's daily song, and the source of his daily comfort, leading him from pleasure to pleasure, and under the cherishing vigor of gracious communications, making his way and work easy and prosperous. Evidently, therefore, our knowledge of the Lord's statutes, and our delight in them, will furnish a decisive test of our real state before God. But what reason have we every moment to guard against that debasing, stupefying influence of the world, which makes us forget the proper character of a pilgrim! And what habitual conflict must be maintained with the sloth and aversion of a reluctant heart to maintain our progress in the journey toward Zion!

Reader, have you entered upon a pilgrim's life? Then, what is your source? What is your refreshment on the road? It is dull, heavy, wearisome, to be a pilgrim without a "song." And yet the Lord's statutes must be understood and felt in all their blessed experience, before they will form our "song." And "if you have tasted that the Lord is

gracious," if "he has put a new song into your mouth," oh! do not suffer any carelessness or neglect to rob you of this heavenly anticipation. Let not your lips be found mute. Seek to keep your heart in tune. Seek to maintain a lively contemplation of the place whither you are going—of Him who as your forerunner is for you entered "thither"—and of the prospect, that when he has "prepared a place for you, he will come again, and take you to himself, that where he is, there you may be also." In this spirit, and in these hopes, you may take up your song, "Oh God! my heart is fixed: I will sing and give praise. I will praise the Lord at all times—his praise shall continually be in my mouth." Thus you may go on your pilgrimage, "singing in the ways of the Lord," and commencing a song below, which, in the world of praise above, shall never, never cease.—Bridges.

THE SAINTS JUDGED.

When the saints are raised, they must give an account of all things that they have done while they were in the world, of all things "whether they be good or bad."

1. Of all their bad. But mark, not under the consideration of vagabond slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. "We must all stand before the judgment-seat of Christ," we saints; "for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

It is true, God loveth his people; but yet he loveth not their sins, nor anything they do, though with the greatest zeal for him, if it be contrary to his Word. Wherefore, as truly as God will give a reward to his saints and children, for all that they have indeed well done, so truly will he at this day distinguish their good and bad; and when both are manifest by the righteous judgment of God, he will burn up their bad, with all their labor and travail in it, forever.—He can tell how to save his people, and yet take vengeance on their inventions.

That is an observable place, 1 Cor. 3: 12-15: "If any man build upon this foundation, (Christ) gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall abide that he hath built thereupon, he shall receive a reward. If any man's work shall be burned, that man shall suffer loss, but he himself shall be saved, yet so as by fire."

I am persuaded that there are many things done by the best of saints, which then they will gladly disown and be ashamed of; yea, they have and still do this with great devotion. In many things now, we offend all; and then we shall see the many offences we have committed, and shall ourselves judge them as they are.

But yet take notice, that in this day when the saints are thus accounting for their evil before their Savior and Judge, they shall not then, as now at the remembrance and confession of sin, be filled with that guilt, confusion and shame, that now, through the weakness of faith, attend their souls: neither shall they in the least be grieved or offended that God has, before the angels and the rest of their holy brethren, laid open to a title their infirmities from the least and first to the biggest and last.

For the God to whom they confess all, they will now more perfectly than ever see he doth love them and free them from all, even when and before they confess and acknowledge them to him; and they shall have their soul so full of the ravishing raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner that neither fear, nor guilt, nor confusion can come near them or touch them. Their Judge is their Savior, their husband, and head; who, though he will bring every one of them for all things to judgment, yet will keep them for ever out of condemnation. Perfect love casteth out fear, even while we are here; much more then when we are with the Savior, or Jesus, being passed from death to life.—Riches of Bunyan.

Changes in Turkey.

No where over the world have there been, in modern times, more wonderful changes than in some parts of the dominions of the "false prophet." It seems manifest that the predicted "drying up of the Euphrates"—the wasting away of that mysterious imposture so long holding wide dominion over Asia, as well as portions of Europe and Africa, is steadily moving on to its fulfillment. One of the most marked, and certainly most surprising of the changes has recently taken place. The reigning Sultan died on 25th of June, in the 40th year of his age. He is succeeded by Abdul-Aziz-Khan. The new Sultan is a very different man from the other, whose inertness and effeminacy were well known. He who now holds the sceptre is possessed of much decision of character, and strength of will. Two steps already taken must begin to open in wide wonder the eyes of the Seignors, Pachas, Reis Effendis, Beys, and all other functionaries—and good Muslims, from the Bosphorus to regions remote. Only think of it—

First, he has appointed two Christians—nominally so at least, to stations of honor and trust. One of them, Franco Poasso Effendi, has been appointed Director of the Telegraph—for the Telegraph begins to run like fire even there. Moreover Palastis Musurus, brother of the Ottoman ambassador at London, has been named to one of the highest posts in the ministry of Foreign Affairs. This is in itself a remarkable measure, and a few years ago would have instantly kindled the flames of Mohammedan bigotry into fierce heat, and cost the Sultan his head.

But again—and beyond comparison more astounding—he has introduced a marvellous reform into the imperial household itself, the most dangerous place on earth to be intermeddling with. It seems that, departing from the common fashion, he has never had but one wife, and so he has abolished the Harem. As a consequence, he has no use for so many lazy servants, and has therefore dismissed five hundred. The expenditure of the civil list he has reduced to the one-sixth of its former amount.

There is food for profound reflection in all this, not only to the Statesman, but also, and much more to the Christian. It must be viewed with deep interest, as one of the most remarkable movements in the march of God's providence, to bring on the day when the Crescent shall sink out of sight, and the uplifted Cross of Christ shall "draw all men unto Him." The Lord hasten it in its season!—Central Presbyterian.

The Great Responsibility.

A great and sacred trust is now providentially committed to the Christian people of the South. It is no less than the preservation of the pure doctrines of Christianity, and the promotion of the spirit and practice of personal piety,—both endangered by the convulsions and passions of the time. The general spirit of the South is encouragingly pious. Thank God for it! But our Savior has warned us to beware of such times.

In the midst of wars and convulsions, he predicts that "the abomination of desolation" would usurp "the holy place," and that many "false Christs" would arise. So it has ever been. The extremes of the Romish and Puritanic fanaticisms culminated in the English Revolution in Cromwell's time. In the American Revolution, Tom Paine stirred the heart of the country by his patriotic eloquence, and the French patriots won the hearts of the people by their magnanimous assistance to win our independence. And yet the country has never fully recovered from the effects of the infidelity and scepticism injected into it from these popular and sympathetic sources. The North is now demoralized by the semi-infidelity of puritanism "gone to seed," united with that abolitionism which has its sources in all the fountains of infidelity, philosophic, political and religious, in all parts of the world.

The salvation of the South from that doctrinal and sentimental corruption which is threatened at such times, is simply in the preservation and practice of "the faith once delivered to the saints." With the Bible for our creed, and sound conversion and a holy life for our exegetical theology, to the exclusion of the "doctrines and commandments of men," we may escape.

But purity of doctrine depends upon fidelity of practice, as well as the reverse. We must keep up our churches, with all their ministries; we must keep up domestic and personal piety, with all the agencies of both public and family religion. We must keep up our schools, our journals, and the whole system of Christian instrumentalities. Unless we do, a harvest of spiritual and social woes will follow our military success and political independence.—N. O. Christian Advocate.

THE PASSION FOR WEALTH.—Dr. South often spoke the truth with a scorching tongue. In one of his sermons the worshippers of wealth are visited with this

terrible but just sentence: "They be lieve in no god but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse."

The descendants of that family are still living.

What Shall We Do?

Men, women and children seem anxious to learn in what way they may aid our country in her struggles for liberty. What shall we do? Is a question often asked. The little drummer boy on the bank of Cheat river, as he rattled his drum, answered the inquiry by crying aloud, "Fight, men, fight." Our patriotic ladies, in their public appeals, have answered, "Spin, spin, spin—Sew, sew, sew—Knit, knit, knit." A voice from Heaven responds to the inquiry, "Repent and pray, repent and pray."

Our sins have brought upon us the calamities of war. Our enemies—what are they but a rod in the hand of the Almighty with which he scourges us for our sin? But they, some may say, are greater offenders than we are.—Very true! but hear the Saviour:—

"Those eighteen upon whom the tower in Siloam fell, and slew them, think ye they were sinners above all men that dwell in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish."

Why were the Southern States not allowed to secede in peace? Will you tell us it was because of the fanaticism of the Northern people? Had not the Almighty power to restrain that fanaticism? Could not He who prevented Rehoboam from attempting to coerce the revolting ten tribes of Israel to remain in the Abrahamic Union, have prevented the Northern States from attempting to compel us to remain in the Federal Union? Undoubtedly he could. Why did he not do it? Because we required to be scourged for our sins? Why does He scourge us for our sins? Because He would have us forsake them. Will our Heavenly Father continue to scourge us any longer than is necessary to bring us to repent of our sins and forsake them? Most assuredly He will not. Then if we would be delivered from the scourge—from the calamities of civil war, what must we do? Repent and pray; repent and pray.

The Fidelity and Affection of our Servants.

We have seen many anecdotes (says the *Spartan*) to prove that we are strong just where our enemies think us weak, but none more touching than the two following, for the truth of which we vouch:

Last Friday night, when the new companies came in town to take the cars for Lightwood Knot Springs, it was found, in answer to inquiries, it had been impossible to purchase blankets for all of them. A number were quickly contributed by the ladies. A servant, named Louisa, belonging to Mrs. Jesse Cleveland, brought to one of the ladies of the family a fine, large white blanket, and asked her if she thought it would be accepted. When asked if that was not the fine blanket her master gave her before his death, (more than ten years,) she replied that it was, and she thought so much of it she had never used it; but if a soldier, who was going to fight for us, would accept it, she wanted him to have it.—It was accordingly sent and accepted.

The other is of a different character. Many letters received from the 5th regiment, since the battle of Manassas, have mentioned it. We have also heard it from the lips of the Rev. Mr. Durant and Gen. Edwards since their return. We give it in the language of the latter:

Sunday morning, after the firing commenced, but before our regiment (the 5th) had entered the battle, I met Henry, a servant belonging to 'my friend Mrs. H. J. Dean, of Spartanburg. I was surprised to see him, for the other servants belonging to the regiment were left in camp. He had his young master's knapsack and blankets strapped on his shoulders.

I said to him, "Henry, you have no gun to defend yourself, and are therefore in great danger; go no further, take your station behind a large tree, and be careful."

He replied, "No, sir, I can't stay here. I came with Mass Eddie, and as I am going to stay right behind him as long as I live and he lives."

He kept his word. Through the whole of that fearful day he never faltered in his devotion to the youth, whose cradle he had rocked, and his conduct is the admiration of the whole regiment.

A LIZY PRAYER.—A popular preacher tells a good story as a bit at those kind of preachers who are too indolent to pursue the duties required of them by their faith. He says that one pious gentleman composed a fervent prayer to the Almighty, wrote it legibly, and affixed the manuscript to his bed-post. Then on cold nights merely pointed to the document, and with the words, "O Lord! them's my sentiments!" blew out the light, and nestled amid the blankets.

and WILLIAMS.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, Oct. 3, 1861.

Personal.

Owing to ministerial and editorial labors we shall be unable to attend the approaching Associations, and we take this method of requesting our friends to remember the *South Western Baptist* at the approaching sessions. If we are publishing a good paper it deserves patronage, if not, let it alone. The paper is not a beggar, it wants its dues, and asks patronage on the grounds of merit.—Where is a weekly to be found that has sustained itself better in this great struggle? Its size has not been reduced; the paper on which it is printed is as good as it was in flourishing times; the reading matter has been increased by the failure in advertising patronage, making the reader gain by the hard times.

We have frequently said we do not intend to reduce the size of our sheet. We repeat it again. We do not intend to surrender to Lincoln and his war—we will die first. You shall see the same *S. W. Baptist*, neatly printed, and on good paper from week to week, boldly defending the cause of God and the Southern Confederacy, giving the most reliable news of the stirring events of the War of Independence. We have friends, and they will help us; they have too much piety and patriotism to do without the *S. W. Baptist*. Our faith is in God and his people. If we deserve assistance we ask it now. We thought it well to say this as the approaching Associations would be a good time to remember the *S. W. Baptist*. If anything is done we shall feel grateful, if not we shall go right on, God helping us. The *South Western Baptist* "never surrenders."

Indian Missions.

If the blessing of God upon an enterprise can increase the obligation to prosecute it with increased vigor, there can be no danger that Indian Missions will be allowed to languish in this day of calamity. The history of the world has seldom furnished a more impressive illustration of the power of the Gospel to change the desert into a garden—the lion into the lamb—than is furnished in the evangelizing of the Indian tribes on our Western frontier within the last twelve or fifteen years under the auspices of Southern Baptists. What marks this mission as extraordinary is, that the Chiefs and head men among many of these tribes have led their people in this great reformation. Many of these Chiefs and official men among them are today ministers of this glorious Gospel, patterns of exemplary piety and ministerial power and success, from which we ourselves might well be instructed. The arts, sciences and usages of civilization have sprung up among them as if by magic. Instead of chasing wild game as in days of old, they are turning their attention to agricultural and mechanical pursuits, and many of them are adding greatly to the productions of our country in the way of grain, cotton, stock, &c., for the market. All this has been accomplished by the labors of our faithful missionaries in preaching to that barbarous people the unsearchable riches of Christ. Shall this great work cease? Shall any calamity, however formidable, relax the hand of our faith just at a time we are about to reap a reward over which angels rejoice?—Brethren, we beseech you, let not the thought enter your minds. Let your past success stimulate your works of faith, and labors of love, among a people whose gratitude eternally cannot exhaust.

Indeed, the present condition of our public affairs, so far from relaxing our efforts among the Indians, should rather serve to increase them. In the great struggle now pending between the North and the South, the Indian tribes have, with a unanimity unparalleled, ranged themselves with us, and have raised thousands of warriors to fight our battles. No man can doubt that our missionary efforts among them have naturally contributed to this result. Their importance to us as a protection to our great western frontier cannot be overestimated. It is estimated upon good authority that the Five Nations can throw into the field not less than twenty or twenty-five thousand warriors. They have already armed and equipped between five and six thousand. With such a state of facts before us, can any Christian man think of withdrawing a single missionary from that field, much less of abandoning it altogether? Emisaries from the North have been busy in attempting to alienate them from us. What these have failed to do, has been attempted by mob law. One pious and devoted missionary has been murdered in cold blood for no other reason than that he chose to express his sympathy for the South in this great struggle. Let it appear from the responses of the thousands of Churches in the Southern Confederacy, that such unflinching fidelity on the part of the redeemed Red man is gratefully reciprocated by such evidences of substantial sympathy, and will link his interest as destiny with ours in a perpetual covenant.

We set it down, then, as a fixed fact, that wherever else the stern law of necessity shall place the hand of retrenchment, the sacred cause of Indian Missions will be spared. Patriotism no less than

Christianity demands that no backward steps be taken in this field of our labor. If some of our brethren cannot give as much as formerly, let them extend the privilege to those who have not heretofore contributed to this object. Thus the deficiency may be supplied by increasing the number of contributors.—Many of our citizens, who, although connected with no church, are nevertheless well-wishers to the cause, would rejoice to assist us in sustaining this great cause among a people who have manifested such unbounded sympathy for us at such a crisis as this. For let it be said to the credit of these tribes, that in espousing our cause, they have forfeited the whole Government patronage, amounting to tens of thousands of dollars annually, which by treaty stipulations the United States were paying them. It is characteristic of an Indian, that he possesses an integrity which no money can buy.

We would, therefore, most earnestly ask all our churches to aid in this cause. Every church in our land can do something. If the amount is small, send it up. By the time all have done something, the treasury will be replenished, our missionaries will be sustained, God will be glorified, and your own souls will be benefited. For rest assured, Christian reader, if there be truth in the Bible, God will not be unkind of those who remember His cause in pitiful times. Paul records it to the honor of his Corinthian brethren, "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2nd Cor. 8:2-4. If we cannot see whence we are to be replenished by these drafts upon our beneficence, it only presents an occasion for us to "walk by faith, not by sight." And we hope it is useless to remind our brethren, that "it is better to trust in the Lord than to put confidence in men."—Let us make good our claim to Christianity by discharging present obligations, and trusting God for the future.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."
A faith that shines more bright and clear
When tempests rage without
Than when in danger known no fear,
In darkness feels no doubt;
Lord, give us such a faith as this,
And then when'er we may come,
We'll taste even here the hallowed bliss
Of an eternal home. S. H.

Progress of the War.

The great revolution sweeps onward with gigantic tread. Kentucky, whose vacillations have excited the pity of the South and the indignant scorn of the North, has at length aroused from her slumbers to a realization of her dangers. While dreaming in her fancied security over the humbug of neutrality, Federal chains were forging to rivet her to the car of the Washington despotism. Meanwhile, a portion of the functionaries of that gallant old State, for a consideration which the future will doubtless reveal, had sold her to her enemies; but in the attempt to turn over the concern "lock, stock and barrel" to the purchaser, by a demerit is entered by the gallant Gen. Buckner, whose soul stirring appeal to the "freemen of Kentucky" will light every hill top in that State with the fires of revolution. Generals Johnston, Polk, Cheatham and Zollicoffer fly to the rescue with an enthusiasm which no earthly power can resist. A noble band of Tennesseans have already achieved a brilliant victory, scattering the minions of Northern fanaticism like chaff before the whirlwind. The redemption of Kentucky from the foot of the oppressor is only a question of time.

Maryland! poor Maryland! Would to God we could say as much for her. She still groans under the iron heel of the despot. For reasons which are doubtless good, but which cannot be comprehended by the public, our forces have paused upon the bank of the Potomac, loathing to proclaim a jubilee to that oppressed people, yet held back by our authorities. Let us hope that future developments will vindicate the wisdom of this policy. Our government has never yet made a blunder.—We would fain believe that this pause, perplexing as it is to the public mind, will not prove an exception.

It is proper that we look well to our coast defenses. It is obviously the purpose of our enemies to annoy us this winter at every point where it is possible to make an incursion. "Forewarned is forearmed." Let every man capable of bearing arms, hold himself in readiness to march at once wherever danger threatens. We shall have to supply our want of an adequate navy, by meeting the foe wherever he attempts to land, and drive him back into his vessels or into the sea as necessity may demand. We are gratified to know that our Governor has ordered an appropriation of thirty thousand dollars to complete the defenses of Mobile.—Would it not be well for him to order an enrollment of the militia of the State, with the view of throwing upon our coast whatever force may be necessary for its defense? Let the fate of Hatteras warn us of our danger.

S. H.

A New Association.

Bro. Lewis Pyles writes from Oxford, Ala.: "A few churches in the surrounding country for convenience, and to afford a better opportunity for promoting Domestic Missions, have organized a new Association entitled 'Boiling Springs Association.'"

Position of Kentucky.

No State in this movement has acted as more unmanly part than the once chivalrous Kentucky, and a few political demagogues, who have dwelt all their lives in the murky atmosphere of chicanery, are to blame for her present unfortunate position. Had the masses of the people been encouraged by their political leaders they would have long since joined the Southern Confederacy. But her Crittendens, Wickliffes, Guttries, Gombes, Holts, Rev. Breckenridges, urged the senseless experiment of neutrality, a thing as impossible as to serve God and Mammon, a majority voted for it, and the storm clouds of civil war are now lowering over the entire State, whereby, when they burst, will truly make it the "dark and bloody battle ground."

These ossified politicians deceived the people, and Lincoln deceived them, violated the neutrality by raising regiments in the State and quartering troops upon her soil, and by other acts clearly indicating that he intended to put the iron heel of despotism upon her neck like he had crushed poor Maryland. The Confederate Government had her eyes upon the affair, knew how it would terminate, for she had proven Lincoln's treachery, and had placed men on the whole frontier of Kentucky adjoining Tennessee and Missouri, and as soon as it was apparent that Lincoln had violated the neutrality, rushed them into the State, and have seized upon several important military positions, which, if maintained, will command all the Southern portion of Kentucky. The Southern rights men have seized their arms and are fast rallying to the camps of the Confederates, and soon the citizens of this unfortunate State will be arrayed against each other and the land drenched in blood.

Tennessee has been active in throwing troops into Kentucky, not to fight her sister State, but she wished to assist the true Southern men to throw off the yoke of Black Republicanism, and to remove the seat of war from her own soil. For Lincoln intended to invade Tennessee and the South through Kentucky, and she has thus met him on the soil of a divided people. The Southern men in Kentucky labor under many disadvantages, the main one, want of arms. But a just cause, brave hearts and stout arms will give success. Like the patriots of Missouri they have resolved to meet their foes with their State guns and rifles, and battle for constitutional liberty. They are not in a worse condition than the Confederates of Missouri—not so bad. The Federalists have had the entire State, having driven Jackson and Price across the line into Arkansas. They did this before forces could be mustered to oppose them. Soon the tide was turned by the brave McCulloch, Hardee, Thompson, Price, Rains, Green and others, and the enemy's power is now broken and the brave State is virtually free. The Confederates have taken time by the forelock in Kentucky and now occupy many strategic points, to which true men can rally and be furnished with better implements of war. We are confident of success; our cause is just, and the brave Kentuckians, assisted by the Confederates, will rid her soil of the treacherous and insolent invaders.

The campaign has opened by a battle in the Eastern part of the State, as may be seen by the following telegram: KNOXVILLE, TENN., Sept. 21.—An engagement took place on the 19th inst., at Barbourville, Eastern Kentucky, between 800 Confederates and 1200 Federals, in which the Federals were completely routed. The Confederate troops consisted of a portion of Col. Battle's regiment of Tennesseans, assisted by Captains Simpson and Plumber's cavalry. The Confederates took 400 stand of arms, besides other equipments, and they now have possession of Barbourville.

Our loss is two killed—Lieut. Powell, of Hawkins's company, and one private Loss of the Federals unknown.

Baptist Convention.

We shall soon expect an official announcement of the approaching session of this body. It will convene in Marion on Friday before the second Sabbath in November. We urge the importance of a good attendance. We fear, judging from the thin attendance of Associations, there will be but few delegates. The Missionary enterprises of the denomination are suffering, and if relief is not given soon many fields, "white unto the harvest," must be abandoned. There are two reasons now operating against attending denominational anniversaries; a disinclination to leave home, and the expense consequent upon attending them. Sacrifices, however, must be made for the blessed Redeemer, who sacrificed his life for us. We urge our brethren to attend. Go up in the name of the Lord and unite your counsels and prayers in the furtherance of "the glorious Gospel of the blessed God." "Why should the work cease" because the war is upon us? Rather should we redouble our energies, and make greater sacrifices. Alabama allows no State to outstrip her in patriotism—in love of country—nor should she in devotion to the Master. Let Associations and churches be represented by many delegates, and by liberal contributions, and let each one go to "seek the peace of Jerusalem."

Art of War.

The greatest secret of success in the art of war is revealed by Wellington in speaking of the battle of Waterloo. He said: "We pommelled the French, and they pommelled us, and it seems we pommelled the hardest."

The War.

The stage enlarges, and new actors are constantly appearing. The last Act and the last Scene have not transpired. Through Federal sources we learn that quite a battle has been fought at Lexington, Mo., which resulted in the complete success of the Confederates. We hope we shall be able next week to give details. The following was telegraphed to the *Montgomery Advertiser*: MOBILE, Sept. 27.

Passengers from Columbus this morning bring the following: Gen. Johnston has received by special express from Paducah, a copy of the *St. Louis Republican*, giving a full account of the recent battle at Lexington. It states that Gen. Price, with 18,000 men, attacked Lexington, Mo., on the 18th inst., where Col. Mulligan, with 5,000 men, strongly fortified. After three days fighting, the Yankees surrendered with their arms, ammunition, artillery and \$250,000 in specie, which had been stolen by Mulligan from the Banks. The *Republican* says that twenty pieces of artillery were captured, besides five thousand stand of small arms, perhaps more. The victory was complete and evidently won the sacrifice. Gen. Price used hemp bales as a moving battery, thereby cutting the enemy off from retreat by the river. The *Republican* says the Yankee loss was 60 killed and 100 wounded, and Gen. Price's loss several hundred. The prisoners were released on parole. The officers were detained for retaliation in case Gen. Fremont undertakes to carry out his threats. Dispatches from Quincy, Illinois, state that 2,000 of the prisoners had arrived there.

(At this point the line between Mobile and New Orleans went down, and the message is therefore incomplete.—OPERATOR.)

Russia.

The Czar of Russia by his prime minister, Prince Gortschakoff, has addressed a letter to King Abraham through Baron Stoeckl, Minister at Washington, dated July 10th. It is a literary curiosity. The style is Chaucian, and yet it is full of diplomatic caution. While he wishes to treat Abraham with the "most distinguished consideration," still he hints loudly that peace may be made between "the two parties" by "laboring to that end with zeal and perseverance, in a spirit of justice and moderation." Cautiously worded as is this singular production, nevertheless the animus of it strikes out as a reproof to his despotic brother at Washington. When the Czar speaks a little more plainly Abraham's vulcanus will have more work to do in manufacturing thunderbolts. Alas! poor Abraham, his work increases.

Christian Index.

We are gratified to see it announced that Rev. Adiel Sherwood, D. D., has become associate editor with Rev. S. Boykin of this time-honored journal—Elder Sherwood is a sound theologian, an experienced and able writer, and we cordially welcome him into the editorial fraternity. We trust the Index will be able, by its money and intellectual power, to brook the numerous forces now invading newspaperdom, keeping its full size through the war. The paper that does this deserves to be knighted. How would "Sir Christian Index" sound?

Not Dead.

Last week we published the proceedings of Siloam Division of the Sons of Temperance, Central Institute, Coosa county, Ala., and this week may be found two admirable addresses delivered on the occasion of a Bible presentation. We are glad to find that there is still organized opposition to intemperance, and hope, in the language of the lady orator the noble band will ever proclaim "Siloam Division never surrenders."

An Old Proverb Verified.

We have heard from a boy of the foolish practice of "cutting off the nose to spite the face," and here is an instance of the kind, which shows how the North stoops in her efforts to conquer the South:

THE COTTON EXCITEMENT ABATING IN ENGLAND.—Private letters in this city from England and the Continent show that the fever created in England, growing out of a fear that cotton would become scarce, in consequence of the blockade of our Southern ports, is subsiding, and that a decided reaction is taking place. A large amount of cotton, procured before the blockade by the manufacturers of New England, that cannot now be used in consequence of the hard times, has been offered to England.—*New York Herald*

By the way, this statement is false, for cotton has been purchased by the North from Liverpool at the highest figures, not American cotton, but from the East Indies. Bennett wrote this for buncomb.

Our Cause in France.

A Paris correspondent of the *New York Herald* writes under date of Aug. 30th, thus:

Much stress is laid upon the inefficiency of the blockade of the Southern ports by the French journals, while, from the commencement of the rebellion, the government writers continue to make daily flings at the incapacity of the Northern administration, and sneer at our military operations. The French public is being gradually but surely prepared for any unfriendly action against the Union, and even at present persons who six months ago were in favor of the North are quite changed in their ideas. Whenever she chooses to recognize the rebel States, France will meet with the sympathy of more than two thirds of her subjects.

We invite the attention of those in want of a Teacher to the advertisement of Prof. E. A. Tompkins, of Quincy, Fla.

Teachers are referred to the advertisement, "WANTED," in this issue.

For the South Western Baptist.

All Hands Interested.

UNITED PRAYER FOR OUR BELOVED COUNTRY. Resolved, That the Bethlehem Baptist Association, now in session recommending, especially to the Churches within her bounds, as well as throughout the Confederate States, that the first Sabbath in November next, be observed as a day of fasting and prayer, in behalf of our bleeding country, and for the success of her arms. And that a copy of this resolution be forwarded immediately to the *South Western Baptist* for publication. GEO. L. LEE, Clerk.

September 23, 1861.

All newspapers friendly to the above move will please copy.

Let us bear in mind, as long as the prophet stretched out his hands in earnest supplication to God, the armies of Israel prevailed against Amalek, but alas, when his hands fell the tide of battle turned. Let us as a people and nation, profit by the example, and we shall not fail to secure an ally in the God of Israel—in "the Lord of Hosts mighty in battle!" Then let us trust in Him, and call upon Him continually, and we need not fear; we will conquer. GEO. L. LEE.

For the South Western Baptist, Columbus Association, Geo.

This body assembled at Hamilton on Saturday 21st Sept. The Introductory discourse was delivered by Elder J. M. Watt and the Missionary discourse by Elder Searcy. Elder C. C. Willis was re-elected Moderator and E. H. Beall re-elected Clerk.

The Churches were not so well represented as usual, and the contributions for Missions were much less than formerly; still the missionary spirit seemed not to have abated any, as the Association determined to continue the support of the Missionaries they sustain in the field. The session was a very pleasant one, and the religious exercises were conducted with a good degree of solemnity and earnestness.

There were present from a distance Elders A. Sherwood, H. H. Tucker, W. A. Callaway, B. L. Ross, S. W. Durham, A. Whitten, &c. Much feeling was elicited in behalf of our army and the Confederate Government, and a deeply interesting prayer-meeting was held on Monday morning at sunrise, for their benefit.

The session closed Monday afternoon, and brethren parted with the utmost good feelings, and in hope of a better meeting beyond the grave.

J. M. Watt.

For the South Western Baptist, Pine Barren Association.

CARLOWVILLE, Sept. 17, 1861.

MY DEAR BROTHER: I have just returned from the Pine Barren Association, held with the Fellowship Church. The introductory sermon was preached by Rev. R. Holman, "Ye are my witnesses saith the Lord."

The attendance of delegates was not large, but they appeared to be men of God assembled to do their Master's work—which they were prompt to do without any jar. On Sunday the congregation was large, solemn and attentive. Rev. J. D. Kendrick preached in the morning, and Rev. C. F. Sturgis in the evening.

After dinner on Monday, Bro. Holman and myself left for my house where we arrived safely about sun set. I think Bro. H. received some \$130 for Indian Missions. The amount of funds sent up was small, but under all the circumstances about as much as was expected.

Very truly, your brother,
D. R. LIND.

For the South Western Baptist, Ordination.

At a meeting of the Presbytery appointed by the Enon Baptist Church, Pickens county, Ala., for the examination and ordination of Bro. J. W. Taylor, Rev. A. M. Hanks was appointed Moderator, and Rev. L. B. Robertson Secretary.

The meeting was opened with prayer, by Rev. A. M. Hanks. Bro. Taylor then gave an account of his religious experiences, call to the ministry, and views of doctrine. The Presbytery being entirely satisfied, as to his piety, call to the ministry and soundness in doctrine, unanimously resolved to proceed to his ordination on Sunday morning, September 16th, in the following manner:

Ordination Sermon, by Rev. L. B. Robertson. Obtaining Prayer, by Rev. A. M. Hanks. Charge and presentation of the Bible, by Rev. D. Duncan. Right hand of fellowship, by the Presbytery. Benediction, by the candidate. The ordination services were performed on Sunday morning, before a large and interesting audience.

Bro. Taylor is a graduate of Howard College, and has spent one session in the Theological Seminary at Greenville. He is a promising young man. We thank God for such gifts to the church.

L. B. ROBERTSON,

Secretary.

For the South Western Baptist, Howard College.

DEAR BRO. T.: In common with many of your readers, I was pleased to see in your paper of May 1st, such a favorable determination expressed in regard to this favorite Institution of the Alabama Baptists. Much labor has been bestowed in bringing it to its present prosperous condition, but much more must be exerted to make it fully equal to the wants of the Denomination.—

There are not wanting friends who are prepared to increase their benefactions, and make it equal in affording facilities for education to any college in the land. The effort that should now be made, should be to increase the number of students. There are many Baptists in Ala., whose sons and wards ought now to be studying in the halls of Howard College. Shall not an effort be made to secure its attendance?

As an illustration of the advantage accruing to the youth of our land, from a Collegiate Education, in awakening and cherishing a patriotic spirit, we may mention a fact stated in the *Montgomery Advertiser*, a few days ago,—that in one company now in the service of the Confederate States there are ten Howard College students. Others from the same Institution are in other companies preparing to engage in the bloody conflict in defence of Southern rights. Three of the Professors of the College are enrolled in the ranks of the army.

Although, owing to the demand for young men to engage in warfare, the number of students is greatly diminished, the exercises of the Institution are still continued and will probably be, until the close of the Session.

May we not hope that a speedy termination of the present unjust and diabolical war of aggression upon an unoffending people, will enable the friends of Howard College to unite their efforts, and when the next Session shall open, may we not expect to see in attendance a crowd of young men, eager to press forward in the pursuit of a thorough and liberal education.

If the war shall continue, will it not be well for the doors of the Institution to be opened for the reception of youth who are not prepared for College, but who desire to make, under the direction of experienced teachers, the needful preparation?

The above was written before the close of the last Session, but may as well be presented to the public now.

The present Session will open with a number of youths in attendance, who will devote their attention to preparatory studies. Lads of 12 years of age will be received and studies assigned them suited to their age and capacity. We shall not be surprised to learn that many of the citizens of Alabama are availing themselves of this favorable opportunity to give their sons and wards a good education. AMERICUS.

For the South Western Baptist, Old Wayside Flowers; or, Sketches of the Apostles and Prophets.

ST. BARTHOLOMEW.

It is believed that this Apostle who was also spoken of as Nathaniel, was a Syrian and one of the descendants of the Phoenicians of Egypt; but the Sacred History establishes the fact of his nativity as of Galilee; in proof of which the reader is referred to St. John, who positively says he was of Cana, Galilee. He was, it is thought, a fisherman; and it was him that Philip desired to "come and see" when he propounded the question, designed as a negation, "Can any good come out of Nazareth." Perhaps for this directness we cannot say, yet our Savior recognized him as "an Israelite indeed, in whom there was no guile." Moreover, he appeared to be a true Israelite, in that he "waited for the redemption in Israel" promised; and, notwithstanding his want of faith in this instance, that he felt assured was near being fulfilled.—On his presentation to our Savior he told him that he knew him before Philip called him while he sat under the fig tree, and that he should have the distinction and joy to see him ascend up into heaven amid the rejoicing of the angelic hosts above.

Bartholomew visited different parts of the world in preaching the Gospel and "it is said penetrated as far as the Hither India"; but, after a considerable time returned to Northern and Western Asia, and labored with St. Philip at Hierapolis in Phrygia, where he was threatened with death, but afterwards released, and subsequently he visited Syria and was finally put to death "at Atonople in great Armenia." He was a faithful and tireless laborer for Christ. "EARNEST."

Clairborne, Ala., August 1861.

"O, how I Had Loved Them!"

[The following is an extract from a letter written by a young female teacher in the G— Sunday School. O, that there were many such as she!]

"Now, I want to tell you how I was troubled last Sunday. I have been going to Sunday School two years and four months as a teacher, and have had the same class. Last Sunday Mr. E. (the Superintendent) wished to make a Bible class for Dr. B., and he took three of my scholars. I did not smile when he spoke of them going, and when the time came, I burst into tears. They did no better. Mr. E. tried to comfort, but it seemed as if my heart was broken. O how I had loved them!—It always gave me pleasure to meet them. 'Tis true, they seemed sometimes inattentive, sometimes I was cold, but I felt my heart smile when I met them. I had seen the tears in their eyes as we talked of Jesus. I had seen every one of them kneel for the prayers of the church, had seen one of them baptized. They had been in my mind all the time. I could pray for them when I could not pray for myself, and I when it seemed as if I had no object in life, it comforted me to think that I might lead one of them to Christ. And now, they are mine no longer. Next Sunday well may I sing,

"I feel like one who stands alone," &c."

You are under the influence of some spiritual malady, if you have not a keen appetite for gospel provisions.

EXECUTIVE DEPARTMENT.

MONTGOMERY, ALA., Sept. 26, 1861.

The blockade of the Southern ports and the Mississippi river by the Lincoln Government must cut off the necessary supply of hay and beans for the use of the Confederate army. There is an excellent substitute for both in the Confederate States. The common corned pea is equally as nutritious and healthy as the bean, and the crab grass, which is abundant, is good food for our army horses.

The Governor, therefore, earnestly urges upon every planter throughout the State to gather up every stalk of dry, and put up in two bushel sacks, all the peas he can spare; each planter is also urged to cut, cure and carefully put up in the usual sized bales as much hay as possible. Ready sales, no doubt, can be made to the Government for Treasury notes, which will greatly aid the planters in procuring the means for payment of their taxes to the Confederate Government, and at the same time furnish important articles of subsistence for men and horses.

A. B. MOORE.

Major-General G. W. Smith.

The President has conferred the important commission of Major General upon Major G. W. Smith, late Superintendent of Streets for the city of New York. General Smith is a native of Kentucky; and was one of the distinguished class of cadets that graduated at West Point in 1846. He graduated at the head of his class, and beat McClellan for the highest honor of the Institution. He went in to the Corps of Engineers of the army, and in that capacity served through the Mexican war, winning a high reputation in army circles, and was brevetted a Major. By the universal attestation of all the old army, he is a man of extraordinary abilities. Gen. Smith goes to Mexico to command the army, and will take command of the army hereafter commanded by Gen. Joseph E. Johnston, General Beauregard retaining command of his own army. Gen. Johnston will assume general command of the two columns. It may be safely said that those three Generals present array of talent and skill not to be equalled on the continent.—*Richmond Dispatch*.

Secular Intelligence.

Gen. Buckner's Proclamation to Kentucky. The following is the proclamation issued by the chivalrous Buckner, at Bowling Green:

TO THE PEOPLE OF KENTUCKY. The Legislature of Kentucky have been faithful to make our gallant State a neutral, in which, under the guise of neutrality, the forces of the United States might secretly prepare to subjugate like the people of Kentucky, and the Southern States. It was not until the month of August, and open violation of our neutrality, with large encampments of Federal troops on your soil, and a recent official declaration of the President of the United States not to regard your neutral position, coupled with a well prepared scheme to seize an additional point in your territory which was of vital importance to the safety and defense of Tennessee, that the people of the Confederacy, on the invitation of the people of Kentucky, occupied a defensive position in your State. In doing so, the commander announced his purpose to evacuate your territory simultaneously with a similar movement on the part of the Federal forces, wherever the Legislature of Kentucky might endeavor to enforce against themselves the "strict neutrality" which they have so often declared.

I return among you, citizens of Kentucky, at the head of a force, the advance of which is composed entirely of Kentuckians. We do not seek to impose any citizen, whatever may be his political opinions, who seek to enforce the condition of dependent vassals, we believe that the recognition of the civil rights of citizens is the foundation of Constitutional liberty, and that the claim of the President of the United States to declare martial law, to suspend the privilege of the writ of *habeas corpus*, and to convert every barrack and every prison in the land into a Bastille, is nothing but the claim which other tyrants have assumed to subjugate a free people.

The Confederate States occupy Bowling Green as a troops position. I renew the pledge of the commanders of other columns of Confederate troops to retire from the territory of Kentucky on the same conditions which will govern their movements.

I further give you my own assurance that the force under my command will be used to aid the government of Kentucky in carrying out its real reality desired by its people, whenever they undertake to take arms against the two belligerents alike. S. B. BUCKNER.

Brig. General C. S. A.

Bowling Green, Sept. 18, 1861.

Bank Convention.

The banks in New Orleans and Mobile having patriotically acceded to the resolution of the Bank Convention, held in Richmond in July last, "to receive the Treasury Notes of the Confederate States at par, in all payments, and to deposit all places within the Confederate States, and leaves nothing further to be done."

The adjourned meeting of the Bank Convention, proposed to be held in October next at Richmond, is therefore postponed until further notice, at the recommendation of several bank officers and others.

G. B. LAMAR, President.

Southern papers please copy and notice to postmaster.

From our Army in Western Virginia. We are permitted, says the Nashville American, 24th, to make the following extract from a letter written by a gentleman of this city now on a visit to our army in Western Virginia, dated September 13:

"I spent this morning in search of our army but could not get to them. We met sixty-eight prisoners taken by Gen. Donelson, and came back with them to our camp. They will go on in the morning by the Warm Springs to Staunton. Our men have been fighting all day. We have a thousand reports, but none reliable enough to mention. Two days more will decide the fate of our gallant little army. They have gone four days and nights without provisions. I will go to them to-morrow. Our men killed sixteen of the enemy when they took these prisoners, and lost only one man, a Mr. Martin, of McMinnville. Col. Savage took the prisoners. The men we took report that the enemy have 20,000 men, who we have to fight with 6,000 Tennesseans."

On some of the lines of the Potomac the pickets of the two forces are said to be in three or four hundred yards of each other. The descriptions of such close neighborhood are various. Occasionally one of the enemy will show himself, and his presence be welcomed by a shout. "There are constant exchanges of shouts. 'You frequently hear a Yankee cry out, 'd—d rebel,' which our men reply, with a shout, 'Hell Rains.' On one or two occasions the pickets have met, exchanged courtesies, and taken a drink together.—*Richmond Examiner*.

How to procure Blankets for our Soldiers.

