

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,
BENTON, Oct. 14, 1861.

DEAR BRO. TALIAFERRO: I believe you love to hear of the work of the Lord in any section, or portion of country, as well as many of the readers of your valuable paper, (the South Western Baptist). Would that I could induce every church-member to take, read and pay for the South Western Baptist. Indeed, I think no person can be an intelligent Christian in these days without keeping himself pretty well posted as to the passing history and movements of the religious world. A well conducted religious newspaper is one of the best practical commentaries upon the Bible, which can be secured; constantly filled as it is with illustrations and explanations of scriptural language, doctrines, precepts, duties, history, &c. Those, therefore, who are in the habit of carefully reading such papers, will generally be found making the best practical Christians, the best church-members, the best citizens, the best neighbors and the best parents. But I will return,—as I began to tell you something about the work of the Lord. I am trying to supply four churches; and have been ever since I was ordained to the ministry. The Lord has greatly blessed them; even during the present year, many have been added to them. At Salem Church, Monroe county, there has been a twelve months' revival. There has been 38 by baptism, and 15 by letter added to this church within the last 12 months. Yesterday I baptized 7 willing converts into the fellowship of that church; and one very old woman, between 90 and 100 years of age; she professed conversion about 4 weeks ago; believe she is truly converted; a child of grace. The Church, the same day licensed brother James Thames to preach the Gospel of Christ. He is a man of much promise. Think he will be a useful man;—he appears to be very zealous. He is a son of Elder Cornelius Thames, of Monroe county, Ala.

To New Prospect Church, Butler Co., there have been 16 or 17 added by baptism, and quite a number by letter this year. The members are built up, and are at work in good faith; they delight to sit in heavenly places in Christ Jesus. Have their prayer-meetings and Sunday schools.

At Union Church, Conecuh county, the Lord has done great things for us, whereof we are glad: 9 baptized this year into the fellowship of that Church. At Arkadelphia, but few accessions; yet the Church is much revived.

In many places there is quite a Methodist influence exerted against me, but I occasionally baptize some of them. I think I have baptized 15 or 16 of them this year. Have baptized in all this year 74 persons, and three others received by experience, whose baptism is deferred.

Truly the Lord has been our helper. Let him be praised forever.

Affectionately and truly yours,
Geo. L. Lee.

On our Daily Bread.

"Give us day by day our daily bread."—Luce 11:3.

What is this bread, O my God? It is not merely the support which thy providence supplies for the necessities of life; it is also the nourishment of truth which thou dispensest daily to the soul; it is the bread of eternal life, giving it vigor, and making it grow in faith. All that is within and all that is without us, is bestowed by thee for the advancement of our souls in a life of faith and self-renunciation. I have then only to receive this bread, and to accept, in the spirit of self-sacrifice, whatever thou shalt ordain, of bitterness in my external circumstances, or within my heart. For whatever happens to me each day is my daily bread, provided I receive it as from thy hands, and for the support of my soul.

It is hunger that makes the food for our bodies useful and agreeable to us. Let us hunger and thirst after righteousness. The food of the mind is truth and goodness; let us seek for it, feed upon it, and be strengthened by it. Let us hunger for it; let us humbly pray to God for it; let us be conscious of our weakness and need of it; let us read, and let us pray, with this hunger after the fountain of living waters. It is only an earnest and continual desire for instruction that renders us worthy to receive these heavenly truths. To each one of us this true bread of life is dispensed according to the measure of his desire for it.—Fenelon.

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in his meridian, so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one. Anon.

Free Salvation.

The awful and inexcusable delusion of those impenitent sinners who think that they should be glad to be Christians if they could.

"How great the delusion of those impenitent sinners, who flatter themselves that they should be glad to be Christians if they could. If it be true, that nothing but their own unwillingness prevents them from becoming the disciples of Christ; for if this were their desire, they would not continue impenitent.—There is certainly an unwillingness somewhere; and it must be either on the part of the sinner, or on the part of God. The reason that the sinner is not a saint, is either, that he is unwilling to be one, or, that God is unwilling that he should be one. We cannot make a third supposition. But God has sworn by his own life, that the unwillingness is not on his part:—As I LIVE, SAITH THE LORD GOD, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED, BUT THAT HE TURN AND LIVE. TURN YE, TURN YE, FOR WHY WILL YE DIE? And in the text, WHOEVER WILL LET HIM TAKE THE WATER OF LIFE FREELY.

"I am aware, that sinners often really believe, that they desire to be Christians. But they deceive themselves; and I will endeavor to explain the ground of their delusion. They doubtless desire to escape future punishment, and to be made eternally happy; and as they are convinced that religion is necessary to the attainment of future happiness, they flatter themselves that they desire to possess it. But observe—religion itself is not the object of their desire; but its future rewards.—The drunkard may sincerely desire the blessing of temperance, while he has no desire to abandon his cups. So sinners may desire the rewards of piety, while they have no desire for piety itself. They see no beauty in holiness. It is the object of their aversion; and all their desire for it, is like the desire of a sick man for a loathsome medicine, which he knows he must take, or die.—Do any of you, my hearers, flatter yourselves that you desire to be Christians? Have you seriously thought, what it is to be a Christian? The Christian hates sin, and loves holiness. He hungers and thirsts after righteousness. He delights in the service of God. It is his meat and drink to do the will of his heavenly Father. Do you desire to possess such a character? No man truly desires to be a Christian, who is not willing to forsake his sins, and to walk in newness of life. Are you willing to do this? Call up to view the sins which you habitually indulge. Are you willing to forsake them? If you are, you will forsake them immediately. Look at the duties of religion. Are you willing to perform them? If you are, you will commence a life of obedience without delay. If you are not willing to do these things, you are not willing to be Christians; for these things are essential to the Christian character.—Cast away, then, this vain delusion. Be willing to see your own hearts, and to acknowledge your true character. No longer attempt to exculpate yourselves, and to impute unrighteousness to Jehovah. When you say, that you should be glad to be Christians, if you could, you virtually say, that it is not your fault that you remain in impenitence.—And whose fault is it, my hearers? It is either your fault or the fault of God. While therefore you exculpate yourselves, you cast all the blame of your impenitence upon your Maker. And is not this infamy?"—Dr. Tyler.

The Blood of Christ.

Could we take in, at a single view, all the bearings of "the blood of Christ," as exhibited in the Gospel, what an astonishing light it would cast upon the condition of man; the character of God; the nature and requirements of his law; the dreadful consequences of sin; the wonderful expiation of the cross; the reconciliation of heaven and earth; the blessed union of the believer in God with Christ, as a just God and a Savior; and the whole scheme of our justification, sanctification and redemption, through free, sovereign, infinite and unspeakable grace!

There is no knowledge like the knowledge of Christ, for the excellency of which, the Apostle counted all things but loss. Christ is the sun of righteousness, in whose light we see the tops of the mountains of immortality, towering above the dense clouds which overhang the valley of death. All the wisdom which philosophers have learned from nature and Providence, compared with that which is afforded by the Christian Revelation, is like the *ignis fatuus* compared with the sun. The knowledge of Plato, and Socrates, and all the renowned sages of antiquity, was nothing to the knowledge of the feeblest believer in "the blood of Christ."

The blood of Christ is of infinite value. There is none like it flowing in the human veins. It was the blood of a man, but of a man who knew no iniquity; the blood of a sinless humanity, in which dwelt all the fullness of the Godhead bodily; the blood of the second

Adam, who is the Lord from heaven and a quickening spirit upon earth. It pressed through every pore of His body in the garden; and gushed from his head, his hands, his feet and his side upon the cross. I approach with fear and trembling, yet with humble confidence, and joy. I take off my shoes like Moses as he draws near the burning bush; for I hear a voice coming forth from the altar saying: "I and my father are one; I am the true God and eternal life."

The expression "the blood of Christ," includes the whole of his obedience to the moral law, by the imputation of which we are justified; and all the sufferings of his soul and his body, as our Mediator, by which an atonement is made for our sins, and a fountain opened to wash them all away. This is the spring whence rise the rivers of forgiving and sanctifying.—*Christmas Evans.*

Being Made Perfect Through Suffering.

St. Paul never uttered a more patent truth than this—"Now, no chastening for the present seemeth to be joyous, but grievous."

But by chastisement God has matured the graces of his children in all ages. How does it work to this result? What is the rationale of the process by which suffering aids moral perfection? The following from the Central Presbyterian is a contribution to the answer of this question:

"Suffering is a rapid method of maturing Christian character; it condenses a copious instruction into a very short period of time. The case is this: The design of God is to make holiness the fixed and exclusive habit of the soul—it is to be the very breath of our life. The tendency of an act to form a habit, or to mature a habit already formed, depends upon the intensity of the act. Among imperfect creatures, the intensity of the act may be measured by the amount of opposition resisted. The temptation overcome may be taken as the index of the moral energy put forth. Where the temptation is feeble, the moral exercise is likely to be feeble also. Where the temptation is strong, the moral energy is of corresponding force. Now, a single act, performed against strong temptation, has more intensity in it than a multitude of acts performed without opposition. Had God assigned us an easier lot, it would have taken a much longer time to have evolved that amount of moral and spiritual energy which maturity of Christian character implies, than under our present circumstances. Our present trials make a single act of faith, or hope, or charity, equivalent to a thousand; it may be, put forth without difficulty.—These trials, in intensifying our acts, shorten our probation. The red hot furnace does quickly the work of a slow fire. We have, in a world of sorrow and suffering, to exercise grace so vigorously, that it soon becomes, under the blessing of the Spirit, the law of our life. Less pain would have required more time to fix and mature our character. Our moral life is longer, though our physical being may be shorter. It is through afflictions that we can afford to live on earth the brief period allotted to us."

All Sorts of Consciences.

There are different kinds of conscience in the Church and in the world. Paul speaks of "a good conscience," and "an evil conscience," "a weak conscience," and "a conscience seared with a hot iron." As there are so many kinds of conscience among men, it is very evident that conscience is not the rule which God has given to direct us in life. But, to speak intelligibly on this subject, we must define it.

What is conscience? It is the judgment of the mind upon its own actions, approving or condemning them. It is not itself a rule, but the mind compares its acts with some other rule of right, and its perception of their agreement with such rule is accompanied instantaneously with the feeling of approbation, or condemnation. This perception and moral feeling constitute what we understand by the word conscience.

The power of the mind thus to perceive and feel the right or wrong of its own acts, compared with some rule, is one of its most important attributes.—It is the distinguishing power which elevates man immeasurably above the brute creation. It clothes him with a solemn responsibility which he cannot shake off, making him personally amenable for all his volitions and actions to the Great Author of his being. This power, like the other susceptibilities of his mind, has been impaired and corrupted by sin. The soul of man by nature is a moral ruin, and the conscience, like its other faculties, is in darkness. It can no more discern the right without an infallible rule to direct it, than the eye can distinguish colors without light.

From these general views, as well as from the different kinds of conscience mentioned by the apostle, it is inferred that the conscience needs instruction. It must be enlightened by Divine truth

and sanctified by the Spirit, to be a safe guide. A "weak conscience" may condemn one for an act which in itself is not sinful. Some of the heathen converts regarded it as a sin to eat the flesh of an animal that had been offered in sacrifice to an idol, as if it were a recognition of the imaginary deity in whose service it had been sacrificed.—which the apostle teaches was no sin at all, except to him who esteemed it wrong. "A defiled conscience" is blinded and hardened by vicious habits, so that it does not perform its office, or performs it so slightly as to offer but a feeble restraint to its possessor in the commission of sin. "A good conscience" is enlightened and taught by the word of God. It makes his revealed will the rule of right in all things. It is a conscience which does not accuse one of any wilful offence against God or man. "A good conscience" may greatly err, from the influence of passion or prejudice, or mistakes in education. The history of the Church furnishes many sad illustrations of this remark:

Saul of Tarsus was no doubt a conscientious man while persecuting the disciples of Christ. He says that he "very thought" that he "ought to do many things contrary to the name of Jesus of Nazareth," and being "exceedingly mad" against Christians, he "punished them oft in every synagogue," "compelled them to blaspheme, and persecuted them even unto strange cities." He did all this under the influence of zeal for religion, and for what he believed to be the only true religion; and his conscience, no doubt, sanctioned his deeds. His hatred of the objects of his persecution gave more intense power to his conscience, and rendered its approval peculiarly vivid.

A perverted, mistaken conscience is the worst thing which a good man can have. It not only injures himself, but misleads others over whom he has influence. We know of nothing more mischievous in the Church than a misguided, erring conscience, occupying Moses' seat.—Some of the heaviest calamities which now afflict the Christian Church are the legitimate fruits of error inculcated by conscientious religious teachers.—*Christian Observer.*

The Believer and his Echo.

BY CORNELIUS GALLEY.

Believer—True Faith producing love to God and man.

Say, Echo, is not this the Gospel's plan?

Echo—The Gospel's plan.

B—Must I my faith in Jesus constant show,

By doing good to all, both friend and foe?

E—Both friend and foe.

B—But if a brother hates and treats me ill,

Must I return him good and love him still?

E—Love him still.

B—If he my failings watches to reveal,

Must I his faults as carefully conceal?

E—As carefully conceal.

B—But if name and character be tears,

And cruel malice, too, too plain appears;

And when I sorrow and affliction know,

He loves to add unto my cup of woe;

In this uncommon, this peculiar case,

Sweet Echo, say, must I still love and bless?

E—Still love and bless.

B—Whatever usage ill I may receive,

Must I still patient be and still forgive?

E—Still patient be, and still forgive.

B—Why, Echo, how is this? Thou'rt sure a dove,

Thy voice will teach me nothing else than love.

E—Nothing else than love.

B—Amen with all my heart; then be it so!

It's all delightful, just, and good, I know,

And now to practice I'll directly go.

E—Directly go.

B—Things being thus, then let who will reject,

My gracious God, me surely will protect.

E—Surely will protect.

B—Henceforth on Him I'll roll my every care,

And both my friend and foe embrace in prayer.

E—Embrace in prayer.

B—But after all these duties when they're done,

Must I, in point of merit, then disown?

E—And rest my soul on Jesus' blood alone?

E—On Jesus' blood alone.

B—Echo, enough! Thy counsel to my ear

Is sweeter than the flowers the dew-drop wears.

Thy next instructive lessons please me well:

Till next we meet again, Farewell, Farewell.

E—Farewell, Farewell.

Baptists in Holland.

Dr. S. Muller, of Amsterdam, states that there are now 123 Baptist churches, amounting to 41,552 individuals. In former days the number exceeded far 100,000. In Amsterdam, the church contains about 2,500 members. The late Burgomaster was one of the members, likewise the late President of the Bank of Netherlands, and the present President of the Netherlands Trade Society. Three of the Professors of the University of Leyden, and one at Utrecht, are also members of our denomination. The Baptists have a college in Amsterdam, with thirty or forty students and two professors.

It is not easy to give a full idea of the constitution of our churches. They do not form a church in the strict sense of the word; they are quite independent of each other, and not subject to any church authority or synod. But all are united by very loose ties in one body, by an institution called "The General Baptist Society for Promoting the Ministry"

Liberty and Economy.

The connection betwixt these two virtues we are specially prone, in a crisis like the present, to overlook or disregard. We are apt to consider economy as an end in itself, a grace to be practiced on its own account, and not on account of its reference to an ulterior good. In this aspect it is not a virtue, but a vice, it is not economy, but stinginess. The man saves only to accumulate, or only to spend upon himself, is the miser whom the Scriptures convict of idolatry. The end of economy is that we may have something to give—it is the handmaid of liberality. The treasures which it accumulates it accumulates as a fund to be held in trust for the indigent.—Paul makes it an argument for industry, that we may have something to give to him that is needy. Ephesians 4:28. And our Savior declared that it was more blessed to give than to receive. We are also instructed to give alms of such things as we have.

The liberality which is always willing to share with the destitute, it deserves further to be remarked, is, under the moral government of God, the minister of true economy. A man never loses by giving in a right spirit. The disciples, on two occasions recorded in the Gospels, had but a few loaves and a few fishes. They shared with the multitude, and the result was an immense accumulation of their stores. The widow was willing to divide her last measure of meal and her last cruse of oil with the man of God; the result was, that neither failed until the famine was passed. We increase by scattering, when we distribute in the spirit of charity. The man, however, who uses charity as the instrument of gain, will find that his calculations are seriously disappointed. Alms are a noble instrument when done in the exercise of Christian love. They are poor stocks, when depended on simply for the dividends they yield. A mercenary aim makes them only a waste, a benevolent design makes them a source of real profit. This fact, patent to all, is a conclusive proof of a real righteous government administered in this life.—The connection betwixt liberality and accumulation is not natural, like the connection betwixt cause and effect; it is eminently moral. Increased resources are the rewards which the righteous Judge dispenses to those who are truly charitable. He makes charity a blessing, but never allows it to be degraded into a speculation.

There are two objects in reference to which, even in these hard times, we should feel that no liberality is excessive which is necessary to secure success. We allude to the institutions of the Gospel and good schools. These are things which no community can afford to do without. No measure of expense which is necessary to procure and sustain them should be regarded as extravagant. They are the cheap defence of nations. The moral and intellectual condition of a neighborhood can be determined at once by the answer to the question whether it has a church with a godly minister and a school with a competent teacher. These institutions react upon all the sources of wealth.—They increase the value of every species of property. They make the rich richer, and exempt the poor from the miseries of poverty.

We trust, therefore, that none will plead hard times in excuse for neglecting either education or the ordinances of religion. It is a poor economy that would begin its retrenchment with these necessary blessings. Keep these, until the means are absolutely gone of keeping them any longer without the loss of all else besides. The Church and the school are not luxuries, but necessities. They are as essential to the soul as bread is to the body. The preacher and the teacher must of course expect, in these hard times, to share in the sacrifices of the rest of the people. They are not to be pampered while others suffer. But they are not to be placed in a condition in which they are unable to live. They must not be driven from their posts by a penurious economy. The people must support them according to their ability, and as the ability is diminished, they must be content to live on less. Still they must live, and a reduction of liberality to the point of starvation is neither consistent with a wise economy, nor with Christian principle. Let them suffer only in proportion to the other members of society.—*Southern Presbyterian.*

Good out of Evil.—A correspondent of the Doe West Telescope relates "a story told by a friend the other day.—Said friend had an old negro, who was a praying Christian. Often in the silence of the night he would be heard praying, for himself and wife, and children, and master, and mistress, and even for the overseer; and then he would sometimes soliloquize thus:—'Heigh-ho! me t'ought when Buckra tief me from my country and bring me to dis country, it be berry hard; but bless de Lord, he trow me right into de lap of Jesus.'"

My Pastor.

How does he get along these hard times?

That is a thoughtful question and to send it around the churches might be useful just now. The answer, kind inquirer, might not smooth your pillow, or calm your spirits; possibly it might surprise and grieve you much. But then it might, also do you good, certainly so, should it serve to awaken you, and through you others also to apply at once the right remedy to a great wrong.

How does your pastor get along?—Suppose you ask that question at the door of your church treasury. We know some treasuries in which the chink of a few gold dollars would sound like a strange noise, and this mainly because the people somehow think this is the accepted time for war, and to pay any debt, and especially to the Church, is rather an extra business, hardly to be expected by reasonable people. In the meantime how is your pastor to live? If it is impossible for you to support him, there is an end of the matter; go and tell him so, and let him at least have the comfort of knowing what he has to depend upon. But there are few, if any congregations, within our knowledge, where this plea can be fairly offered. *Carelessness*—that one word can tell the tale. We have at this moment at least one congregation in our eye which might well claim to sit as the original for the picture presented in the following story we remember to have heard. It might not be amiss for other pastors to try the same expedient.

A pastor had, for a long period, made ineffectual appeals to his congregation to induce them to pay him portions of his salary which, from time to time, had been withheld. At length his last cent had gone, and though the amount due him had reached \$800, the prospect of receiving any part of it to meet present necessities, was a forlorn one. Much disheartened, well nigh discouraged, he resolved to tender his resignation when the Presbytery should next convene.—In the meantime he adopted the following expedient. It was useless to carry empty purses. So he folded and enclosed them, and sent them to the President of the Board of Trustees, accompanied with the following note of bequest: "Intrusted to the Trustees of the Presbyterian Church in _____, until the pastor has further use for them." The appeal thus made was effectual. Like the mantle of Caesar those famished purses told a tale that moved to pity hearts which seemed unfeeling before. The pastor soon received his due, and the people, of course, breathed easier, and slept better.—*Central Presbyterian.*

Carrying the Spirit of Prayer into All our Actions.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this armor of mind, which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into your daily occupations. Speak, move, act in peace, as if you were in prayer. In truth, this is prayer.

Do everything without eagerness, as if by the spirit of God. As soon as you perceive your natural impetuosity impelling you, retire into the sanctuary, where dwells the Father of Spirits; listen to what you there hear; and then neither say nor do anything but what he dictates in your heart.

You will find that you will become more tranquil; that your words will be fewer and more to the purpose, and that with less effort you will accomplish more good. I do not recommend here a perpetual struggle of understanding after something impracticable, but a habit of quietness and peace, in which you may take counsel of God with regard to duty. This you will find a simpler and shorter consultation than the eager and tumultuous debates which you usually hold with self, when you yield to your natural impetuosity.

When the heart is fixed on God, it can easily accustom itself to suspend the natural movements of ardent feeling, and to wait for the favorable moment when the voice within may speak. This is the continual sacrifice of self, and the life of faith. This death of self is blessed life; for the grace that brings peace succeeds to the passions that produce trouble. Endeavor to acquire a habit of looking to this light within you; then all your life will gradually become a prayer. You may suffer, but you will find peace in suffering.—*Fenelon's Letters.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand. *Pike and Hayward.*

God's mercies should not be buried in forgetfulness, but be recorded for our comfort and his praise.

If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—*Swift.*

God's mercies aggravate our transgressions.

Religion in the Camps.

A "Private in the Ranks," writes from camp near Norfolk to the "Richmond Examiner" as follows:

"There are at present in your noble State about three hundred thousand men 'armed in the holy cause of liberty.' These men are far from their homes and the sweet influences which are there brought to bear upon them to restrain them from sin. Many of these men, however, are more serious and solemn, and inclined to seek to know their Savior, than at any other time. The thoughts of their happy homes at dear friends far away, both in this State and in the far sunny South, will often act as a check to any vicious course to which their inclinations may lead them. What I propose, sir, is that you write one of your very powerful articles, urging ministers of the Gospel and chaplains in the army to put forth their utmost strength for the conversion of soldiers. What a grand moral spectacle would be presented to the world, of an army being converted? What grandeur would it not lend to our cause?—And what power or powers of the earth combined could overcome an army of half a million, (as our army will soon reach that number) of praying men? With how much more courage will truly brave men go into danger, when they know that the messenger of death is but God's angel to call them home. And then, when this 'grand army' disbands, and the various regiments return to their several States, how much will it tend to unite us more and more as a Confederacy in the bonds of unselfish love, for the rising and brave generation that will soon return from the field of strife to the arena of the political world, to go there with hearts full of love to God, and with the highest and most religious sense of honor towards their fellow-men. Sir, let me urge you to this good work; your paper is read by thousands. I expect, in this very brigade, and God Almighty will most surely answer when they reward you. Oh, what a glory of white for the harvest! Do not let your editorials have vast effect. You have spoken nobly and truly for your country—lend your powerful pen to God."

Havelock, the Christian Soldier.

An aged man said in the Folton Street Prayer-meeting, that he was in his younger days, a companion-in-arms with Havelock. He knew him before he became a Christian soldier. He was always, however, characterized by noble traits of character. He recollected the excitement and jealousy manifested by some of the British officers in India when Havelock began to exhort and pray with his men. Nor did he stop here; he baptized them when they were converted. He was complained of as subverting the discipline of the army and disgracing himself by assuming duties that did not comport with his calling or dignity as an officer. A jory of impartial men, who were officially authorized to investigate his conduct, however, reported that the discipline of his men, their obedience and respect for their officers, and especially for their leader, might well be held up as an example to the whole Indian army. Profanity and intemperance were banished; "Havelock's saints," as they were called, were ready and could be depended upon at all times.

Anecdotes.

When the late Rev. Wm. Bramwell was stationed at Hull, an aged Lutheran minister frequently attended the Methodist chapel to hear him preach. A friend one day asked, "Mr. Triebner, how do you like Mr. Bramwell's preaching?" And possibly anticipating an objection, said, "Does he not often wander from his subject?" "Yes," replied the venerable old gentleman: "he do wander most delightfully, from his subject to de heart."

A REBUKE.—A clergyman having preached during Lent in a small town in which he had not once been invited to dinner, said, in a sermon exhorting his parishioners against being seduced by the prevailing vices of the age, "I have preached against every vice but luxurious living, having no opportunity of observing to what extent it is carried in this town."

SERMONS.—An old man having been asked his opinion of a certain sermon, replied: "I liked it very well, except that there was no pinch to it—I always like to have a pinch to every sermon." I was reminded of this anecdote by the remark of a son of Neptune, from Nantucket, whom I met in the gallery of a crowded church last Sabbath evening. He said it was a handsome sermon, but he "would have liked it better if it had stuck the harpoon into the conscience of the sinner."

NORTH CAROLINA.—The *Biblical Recorder* reports six baptisms at Chingepin church, Duplin county; 8 at Mineral Spring church; 16 at Deep Creek; ten at Cane Creek, Orange, (where the conversions numbered between 25 and 30); and 45 at Bill's Creek. Total 85.

Queries.

"Brought young children." &c. Mark 9:13. Or Mr. TALLAFERRO: We have had no little disputation in our neighborhood on this subject and wish your advice.

1. If baptism was an ancient rite among the Jews from the time of Moses, and our ordinance is derived from that custom, as is maintained by some, how is it that the disciples, Jews by birth, should not have known what the parents, who brought the children to Jesus, desired, and so not rebuked them so sternly? If baptism were common and they had come for the rite, would they have been rebuked? Who but a learned editor can answer? For this text in the estimation of some, is regarded as proof that the children were baptized.

2. Again: Was baptism so universal that when children were brought to Christ the object was nothing else but baptism; hence it was necessary to baptize them, it followed as a matter of course? The record says "put his hands on and blessed them"; is this tantamount to baptism? Does it mean the same thing?

3. Does not "for of such is the kingdom" prove infant baptism beyond controversy; for if fit for the kingdom, of course must be fit for baptism. Dr. Clark don't satisfy me though he talks much on the questions. It seems him for parents to neglect "infant baptism," and he declares it to be "grossly heathenish and barbarous." Do answer us plainly, for some of us are Baptists and some Pedobaptists. L. W. M.

REMARKS. The Old Testament does not name baptism as a custom practiced in ancient times, nor does the Apocrypha, Philo nor Josephus. Dr. Lardner calls Proselyte baptism a fiction of the Rabbins. The Talmud names it, but this book was written some 300 years after the death of the Savior.

On "of such is the kingdom." Matt. 19:14.

Dr. Barnes observes "of persons with such tempers as these, is the church to be composed or rather new dispensation; he does not say of those infants, but of such as resembled them or were like them in temper was the kingdom of heaven made up." The Savior's language expresses comparison not identity, the resemblance between Christians and children. John 4:21, says, "Ye do not baptize"; this ought to satisfy your neighbors that the children were not brought for any such purpose.

Persons may be in the church and yet not fit for Christ's kingdom; this is clear in regard to many churches so-called. But they may be in the kingdom, i. e. persons regenerated, yet not fit for the churches on earth! Impossible do you say? Listen—here is a person divorced from his lawful wife according to the laws of the State but not according to the New Testament. He becomes penitent, finds pardon and has a good hope through grace; but can you receive him into a Gospel church? You may hope for his acceptance with God and pray that he may reach the church triumphant; but you could not vote him a member on earth; the woman put away may be married again, and if he recalc, he can not repeat the injury he has done.

The New Testament furnishes no account of children in the churches, for all members are addressed as accountable, intelligent persons, capable of reading and understanding the Epistles sent to them. How would infants 8 days old, the age for circumcision, look reading the New Testament, making speeches and voting in the church at Corinth? for this is the age for children to be baptized and made children of God.

We have very little to say about the proof for baptism which grows out of the silence of Scripture, that will do as proof for the worship of the virgin and the baptism of bells and houses; but not as an example to be followed by Christians.

A Lost Admonition.

The Episcopal Bishop of New Hampshire, mounted upon a pair of stilts, has gravely admonished Bishop Polk, of Louisiana, for laying aside, for a time, his surplice and gown and taking the field as General Polk. These long faced dignitaries can preach every Sabbath the Gospel of war against the South, and if resented they are horror struck. And when every thing worth living for is imperiled and Bishop Polk takes the field as a Confederate States General, the stilted New Hampshire Bishop lectures him thus:

The appointment of a Bishop as a General is an act of dishonor to the Episcopate, unparalleled except in the darkest periods, and the most corrupt communities. The hands of the ministry were always held back from bloodshed, even though the cause were most just. The provisions of our canons, and the present state of our land, are such, that in the face of a violation, beyond all possible anticipations, of the universal rules and spirit of the Christian church in all ages, our discipline is at least for the time, powerless. It devolves, therefore, upon each Bishop to express publicly his sense of the shame of the Church under such an act, and so to prevent the possibility of the supposition that it was silently tolerated.

It is well that this lecture was delivered at long range. If his Reverence will go to Gen. Polk's camp he may learn some "lessons" outside the "Canons."

We deeply sympathize with Elder Welch in the death of his inestimable wife. Her piety was proverbial; her kindness to all unbounded, and to ministers of the Gospel she was truly a Priscilla, instructing them in the way of the Lord more fully. Thus, one after another of our old friends leave, admonishing us that "the time is short."

National Selfishness.

It is generally predicated of men that their selfishness increases with their years. It is evidently true of nations. The conduct of the old governments towards the Southern Confederacy has been heartless and selfish in the extreme. They know the separation is final, yet they give no official encouragement to the South. The South has given unmistakable evidence of ability to maintain her position, yet no satisfactory signs of recognition have been given. They profess to have a great horror at the "civil war" now raging, but they have taken no steps, directly nor indirectly, to stop it. They had but to recognize the independence of the South and blood would have ceased to flow.

But no, they feared to offend the blustering Cabinet at Washington, and have thus given them aid and comfort, hoping to gain Southern friendship after the South has gained her independence. Can the South forget such heartless conduct as this? Such hypocritical diplomacy?

The same line of conduct on their part has rendered Confederate States Privateering powerless. They have closed their ports against our privateers, and scarcely allow them to get a canteen of water from their rivers. When the Sumter is heard from she has been ordered from ports as though she was a Pandora of small pox. Others may see sympathy for the South in these selfish powers, but we can not. All that keeps the whole of them from pouncing upon us is, that God in mercy has given us productions that they can not do without, and dollar and cents motives save us. Our institution they despise.

Let the South cease looking to Europe for help. It is a broken reed to lean upon. We should be glad to see our Commissioners called home, then we should cease to depend upon extraneous aid. Call them home from earthly courts and send commissioners, prayers, to the Court of Heaven, they will be recognized, and all the potentates on earth can not prevent Southern Independence. The sooner the South is convinced of the fact that she must, in this great conflict, depend upon God and herself the better for her future. Turn away from national selfishness, and hypocritical diplomacy? In the name of God and Liberty we are able to gain our independence.

How it Works.

We have insisted that, as a matter of policy and economy, it was better to suspend entirely than to resort to half size or a half sheet. It is natural to leave a sinking ship, and men act the same way towards a sinking public enterprise. And the resort to the half size and the half sheet are plain indications of the downward tendency of newspapers, confidence is lost, sympathy is withheld and subscriptions are not renewed. Read this extract from a friend:

"I enclose you \$2.00 for your paper, and I wish you good success in the good cause you are engaged in and am happy to see you able to send forth a whole sheet, and not like many others down to half size and half sheet."

How long we shall be able to publish a whole sheet we cannot tell. Our patrons must decide that question. If they will furnish the means it shall go on, though we do our labor for no remuneration. For months we have not received half enough to defray current expenses, yet we have gone on hoping times would get better, and our patrons would pay us. How long we shall continue to jeopardize our personal interests is a serious question.

Will the reader stop for a moment and reflect upon the consequences of a suspension of the S. W. Baptist?—How would you, your family, the cause of your country, and the cause of Christ be affected by such a result?—Where could you supply its place? For most Baptist papers have gone down entirely, and nearly all have come to half size. Will the Baptists allow all their papers to go down while other denominations sustain theirs? Are they willing to submit to such a public disgrace? We have a most ardent desire to publish the S. W. Baptist during this war. Will Baptists assist? Shall Alabama Baptists have the credit of sustaining their paper?

Heroes of 1776.

Serious fears have been entertained that the South, owing to the blockade, would not be able to clothe her armies. If she cannot as well as desired, surely they can be equipped better than were the heroes of Gen. Greene's army. Read what the General wrote in one of his letters:

"At the battle of Eutaw Springs hundreds of my men were naked as they were born. Posterity will scarcely believe that the bare limbs of many of my men, who carried death into the ranks of the enemy at Eutaw were galled by their cartouch boxes, while a folded rag or tuff of moss protected their shoulders from sustaining the same injury from the musket."

We are not, thank God, reduced to such straitened circumstances yet, but should they come we believe there is patriotism in the sons of such sires to endure it, and still battle with the enemy. Men then would go into the army without arms. Gen. Greene thus wrote to the Secretary of War:

"We have three hundred men without arms, and more than one thousand naked that they can be put on duty only in cases of a desperate nature. I have been seven months in the field without taking off my clothes."

It may be truly said, "there were giants in those days."

A Jew and Gentile.

1. Now it came to pass in the first year of Abraham the first, King of Washington, that the Southern tribes separated from the Northern tribes like unto the ten tribes of Israel in the days of Rehoboham, son of Solomon, formed a government, and made Richmond their capital.

2. And the wrath of Abraham waxed hot against the Southern tribes, and he said unto his valiant men, "I have put my foot down, and I'll subjugate them."

3. And the tribes of the South sent great armies to the river Potomac, and a valiant Captain went from the town of A—b—n in the tribe of Alabama.

4. And the said valiant Captain obtained a fifty dollar Confederate note for his services and sent it home to support his wife and children while he fought the tribes of the North.

5. And the wife, with glad heart, took the note and went unto a Gentle merchant and said:

6. O, my neighbor, help me to rejoice! My husband has sent me a fifty dollar Confederate note to feed me and my children. Take it and give me the common currency of the tribes of the land, for the note is too large for me.

7. And the Gentle merchant said unto her, O, woman! thou hast done well to come unto me, for I am thy friend. The note is not good as the common currency of the land, but as it is they, and as thy valiant husband is fighting the Northern tribes, I will give thee forty-five dollars good money for thy note, and thou shalt go in peace.

8. And the wife of the valiant Captain saw through the hypocrisy of the Gentle merchant, and she went unto a Jew merchant in the said town of A—b—n, and said,

9. Take this note and give me the common currency of the land.

10. And the Jew said unto her, Glad am I, O, woman, that thou hast such a treasure! It is better than the common currency of the land, for all the tribes are bound for thy currency, and but a few persons of the tribes are bound for the common paper currency, and I will give thee dollar for dollar in gold and silver and paper, too, for thy money.

11. And he counted her the money, and she left with a joyful heart, fed and clothed her children, and justified the Jew rather than the Gentle.

News from Abroad.

The news from Europe affirms that France and Italy are on the best of terms. France proclaims that she will not have any of the territory of Italy as a reward for her aid in freeing Italy from the Austrian yoke. Italy is now regarded as a great continental power, essential to the balance of power in Europe. Napoleon and Victor Emanuel are discussing the *spiritual independence* of the Pope, should Rome become the Capital of Italy, and the Pope should be rid of his temporal domains. This foreshadows their intention to rid him of the burden of Secular Government, and confine him to spiritual jurisdiction. The Pope is firm, and protests against all such interference, and regards it as the work of enemies.

The crops in France are reported as quiteshort, interfering greatly with Napoleon's military operations. The harvest is good in England, and it is thought, will prolong the scarcity of cotton agony. The American question agitates the most of Europe. The cry of all is, "hands off!" If they could get our cotton, and trade with us, both sections might fight till dooms day, so much for national selfishness.

The Right Sentiment.

Gen. Beauregard, in acknowledging the receipt of a present from Mrs. A. Meade Goodwin, of Virginia, utters a sentiment that should be adopted and acted upon by every citizen of the Confederate States. He says:

"Our cause is so righteous and sacred that the 'God of Battles' has and will protect it. All that is required for final success is, that we should be true to ourselves and that we should adopt as our motto 'victory or death!' Who would dare to refuse to do so, and prefer to live a vassal of the North? I, for one would rather see the last of my name and blood perish in the struggle, than witness such a degradation of my country!"

Presidential Election.

This election will occur the first Wednesday in November. On the same day members of the first Congress under the Permanent Constitution will be chosen. As there exists an impression in the North that there is still a Union sentiment at the South, and much opposition to Davis and Stephens, let there be a full vote given on that day to refute such an erroneous opinion. Let the ballot box proclaim a united South.

The Mexican Question.

The Mexican government is largely indebted to England, France and Spain, and these powers propose, as their only hope of getting payment, to blockade the Mexican ports, collect the revenue, keep one half, and let the Government have the rest, till their accounts are liquidated. This is their policy, as explained by themselves, and not the membership of Mexico, as some affirm. It is a stringent, yet a just, way of collecting their indebtedness. The Lincoln Government months and threatens at this movement, and the rumor is that she will loan Mexico the money, and otherwise interfere with their plans. She loan money and interfere with the plans of these great powers! Has't she her hands full of the "Great Rebellion"? Is she not bankrupted? It is enough to amuse a dead man.

The Crisis.

We have read of crises in prose and poetry, and we have heard of them from the stomp orator, but we now feel a crisis. Can we stand it? Is the question. All the armies Lincoln can send are not to be feared like he blockade. His armies on land we can meet man for man, defeat and drive them back, but on the ocean the South is utterly powerless, and every citizen of the Confederate States is feeling keenly the effects of the blockade. Wants are fighting us harder than the Yankees. Have we nerve and patriotism enough to resist them? Are we willing to deny our selves of former luxuries, live on half of former rations in eating and wearing, and be a free people in the end? Or shall we let wants whip us into submission instead of the Yankees? Is there a true Southern heart that will cry out and yield to such enemies?—Let the sentiment of the immortal Henry, "Give me liberty, or give me death," animate every Southern breast, and liberty will come as the reward of suffering and privation. The time will be short. A few months will end the severest of our privations. Let the South be impressed with the fact that the blockade is her greatest enemy, and that the battle for independence must be fought at home by manfully contending against privations and wants.—The Confederate armies will repel the enemy in the field if those at home will repel the blockade. Now is the time for home patriotism. Could we muster a fear of ultimate success it would be this: *the troops at home would not stand the wants created by the blockade.* Let us strengthen this arm of service with a manly, self-sacrificing resolution, and the crisis will be passed. Give us corn bread and osnabergs before submission to Abe Lincoln!

Coming To.

King Abraham has studiously avoided any act which acknowledged the Confederate States as a government or a belligerent power, but the following dispatch from Washington shows a hopeful token of the recognition of a power: Soldiers take prisoners by the rebels having been released on taking an oath not to take up arms against the South, the government has ordered an equal number of prisoners now confined in this city and elsewhere will be released on taking the prescribed oath of allegiance or oath not to bear arms against the United States.

I have been cordially received at the Associations this season. The brethren are determined I believe to keep up our Indian Missions. I hope our cause will be remembered at the Convention in November. We shall need a liberal contribution to sustain the work during the winter. The Lord direct his own dear people. I leave for the Unity in the morning. Yours truly, M. T. SWINER, Cor. Sec.

Our neighbor Kieser, of the Confederate States, has commenced the issue of a tri-weekly paper, and the first number, well filled, is before us. Success to the enterprise! Why should not Tuskegee have a tri-weekly, yes, a daily? We hope Kieser will have such encouragement that he will be able to publish a daily sheet.

The Northern papers do not believe the Southern account of the exploit of Commodore Hollins' fleet at the mouth of the Mississippi. They believe Hollins' statement is highly exaggerated.—The "Ram" will obey his instincts, and will soon commence battling Abraham's fleet again.

A brilliant battle has been fought near Leesburg, Va., in which the Confederates were victorious. Some telegrams of the affair may be seen in this paper. We hope to be able to give details next week. Skirmishes have transpired at other places.

To that friend who inquired, "How would you like to have a correspondent from North Alabama?" we respond, *gladly!* Resolutions shall appear next week.

We receive in exchange the *Daily Chronicle and Sentinel*, Augusta, Ga.—We commend it to our readers as a most valuable paper. See the terms in another column.

Se advertisement, "TEACHER WANTED" For the South Western Baptist.

Starving Soldiers. A Lieutenant in the Southern army writes from Monterey to Rev. A. M. Poindexter: "The soldiers here are starving for reading matter. They will read any thing. I frequently see a piece of newspaper no larger than my hand going the rounds among them.—If the bread of life were now offered them through the printed page, how readily they might be led to Christ. I have never seen a more appropriate and effective means of doing good than the distribution of tracts among the soldiers of the Confederate army."

Such appeals as the above are almost daily placed in our hands, and frequently they are accompanied with funds from the meagre earnings of our soldiers. Our soldiers are literally starving for the bread of life. Their earnest appeals to Christians for aid, seem to interest but few of those among us who profess to love the Lord. If we believe the teaching of the Word of God, how eagerly ought we to strive to aid in a work which proposes to seek out all these starving souls, and tell them of the things pertaining to salvation.

A. E. DICKINSON, Gen. Supt., &c.

For the South Western Baptist. Seventy-five Thousand Testaments Wanted.

RICHMOND, VA., Oct. 10, 1861.

There are now in Virginia not less than 250,000 soldiers, 175,000 of whom are from States South and West of this. I cannot say how many of these have the Word of God, but of this I am assured, that multitudes are yet to be supplied with it. We can safely say that it will require 75,000 copies of the New Testament if every soldier is to be supplied.

While the Baptists of this State are deeply solicitous to provide religious tracts for the army, they are far more anxious to provide the inspired Word of God. Thus it is that several months ago an arrangement was made for bringing out an edition of the New Testament in this city, but it was found to be impossible to procure paper in sufficient quantity. Before this difficulty was remedied we saw that the New Testament would be brought out by two Publishing Houses in Nashville, and thought it best to co-operate with one or both of these, and thus make the Testament cheaper than they would have been had we too brought out an edition.

Dr. Howell promises to send us 12,000 copies, a portion of which will be received by the 15th of this month.—But what are these among so many? We desire to place the Word of God in the hands of every soldier, and, if all who feel interested in this work would do something for its promotion, it can be done.

We have to pay cost for the Testaments, as the Bible Board is not in a condition to make grants. If, then, any would aid us in supplying the soldiers in Virginia with the Word of God, I hope they will send their donations *direct to the Board in this city.* Many are doing this, and thus it is that we are able to pay cash for 12,000 Testaments. We need 50,000 more, and therefore we appeal to the friends of the Bible to aid us. I hope that the brethren and sisters of Alabama will do what they can for this Bible effort. Address

A. E. DICKINSON, Gen. Supt. Bap. Col. in Va. For the South Western Baptist.

Glass Houses.

These are war times, and the prices of many articles of common use have become exceedingly high. It is a time when men should be governed by patriotism and humanity, and aid in keeping the prices of articles of necessity as low as possible; but such is the carping disposition of men, they undertake to speculate on other men's necessities, and thus enhance the prices of articles to fill their own covetous pockets, not caring what amount of suffering others may have to endure.

This is not confined to one class of persons only, but is found in practice among I may say, all, who have a chance to increase their own gain.—Merchants abuse farmers; farmers abuse merchants, and both abuse men of other avocations, and men of other avocations abuse them in return. Now, reader, what do you see? Merchants rising on their goods—farmers rising on their produce, and men of other avocations rising on their business—all rising and speculating when they have a chance, and yet many of the guilty ones actually abusing others for doing what they are doing themselves.

Now I think it would be well for those who are endeavoring to speculate on the necessities of the people, to heed the old adage: "Those who live in glass houses ought not to throw stones."

(Telegraphed to the Daily Sun.)

Further details of the Leesburg fight state that the Federals commenced crossing the Potomac Sunday night and continued crossing during the fight.—The fighting was terrible on both sides. The Federals were well protected by a heavy forest. They were routed three times at the point of the bayonet and reinforced each time. The 8th Virginia regiment charged on and captured a brass battery and put the enemy to flight. The Federals made a desperate stand at the river but were slaughtered there until panic struck they attempted to cross and hundreds were drowned.—The battle field was thick with Federals killed and wounded. Col. Rort, of the 18th Mississippi Regiment, was badly wounded. The Confederate troops fought under great disadvantages.—They endured a heavy march Sunday on two meals, slept under arms in the open air Sunday night, had early breakfast Monday and fought all day without nourishment or reinforcement.

RICHMOND, Oct. 24.—Five hundred and twenty-five prisoners arrived here this morning from the Leesburg battle on Monday; among them is Col. W. R. Lee, of the 20th Massachusetts Regiment, Col. Cogswell, of the 12th New York Regiment, Major Revere, of the 20th Massachusetts Regiment, Adjutant Pearson and Assistant Surgeon Revere, both of the 20th Massachusetts Regiment, six Captains, eleven Lieutenants from the New York, Massachusetts and California Regiments.

A considerable number more of prisoners will be brought to-morrow. Some report over 1,000 taken, and the lowest estimate is 650. No reliable details have yet been received of the killed and wounded Confederates.

RICHMOND, Oct. 24.—One hundred and sixty more Federal prisoners reached here this afternoon.

The Confederate loss did not reach 200 killed, wounded and missing. The Federal loss is killed, wounded, missing and prisoners is about 2,000.

Several hundred more prisoners are expected to-morrow.

Numerous incidents are related of the gallant deeds performed by the Confederates. Men never fought with more daring and chivalry.

RICHMOND, Oct. 24.—Gen. Beauregard's official report of the battle of Manassas Plains, states the Confederate loss at three hundred and ninety killed, and twelve hundred wounded. The enemy's loss was four thousand and five hundred killed, wounded and missing.

Gen. Beauregard's entire force on that day was 28,000 men, of which only 7,000 were immediately engaged.

For the South Western Baptist. Ala. Baptist State Convention.

The Thirty-ninth annual meeting of the Alabama Baptist State Convention will be held with the Baptist Church in Marion, Perry county, Ala., commencing on Friday before the second Sabbath in November, (Nov. 8th, 1861.)

The standing committees are as follows:

Education: W. N. Reeves, J. G. Shorter, M. B. Hardin. Domestic Missions: C. Manly, J. C. Foster, B. Manly, Jr. Foreign Missions: J. M. Newman, A. T. M. Haudy, B. A. Blakey. Temperance: N. L. DeVotie, A. G. McCraw, W. Wilkes. S. B. P. Society: B. H. Crompton, P. H. Lundy, D. Lee. Sabbath Schools: D. M. Reeves, D. R. Lide, C. F. Sturgis. H. TALBIRD, President.

See the change of schedule in the Tuskegee Rail Road.

Resolutions Adopted.

The following preamble and resolutions were unanimously adopted by the Muscle Shoals Association of Baptists at its annual session held with the Russell Valley Church, Oct. 5th and 6th, 1861:

Whereas,—Our country is engaged in a most unrighteous war, waged against us by those who were once our brethren to accomplish a wicked and unholy purpose and

Whereas,—We of the Confederate States believe it to be the duty and right of a free people to defend, to the best of their ability, their homes, their lives, and their civil and religious liberties, when imperiled. And believing it to be the duty of a Christian people to throw the weight of their influence upon the side of their country, when contending for those rights and institutions guaranteed to them by their constitution, and in accordance with the teachings of the word of God. And

Whereas,—Baptists have ever stood forth as the defenders of civil and religious liberty,

Therefore Resolved, That we, the members of this Association, as patriots and Christians, believe that it is our duty morally, mentally and physically, to assist our government in bringing this unrighteous war to a successful and speedy termination.

Resolved, further, That it is the duty of all the people of the Confederate States to be united in this great contest, so that when the war is over, we may be as a band of brothers, united by a common interest, and having a consciousness that we have all done our duty before God and man, in accomplishing our second independence.

Be it further Resolved, That we suggest to our brethren the importance of maintaining the spirit of Christ and the character of Christians in this terrible conflict, and of earnestly engaging in prayer to Almighty God, for his guidance and protection in this our day of trial.

J. SHACKLEFORD, Z. F. FREEMAN, J. R. SPEAK, S. N. TOWNSAND, M. FINNY, Committee.

Secular Intelligence.

(From the Richmond Dispatch, Oct. 19.)

Fight Near Harper's Ferry.

Official advices have been received at the War Department of an attack by Col. Turner Ashby, commanding a small force, with a superior body of men, on Wednesday, the 15th instant, at a place called Boivar, contiguous to Harper's Ferry. The Federals, numbering, with subsequent reinforcements, from 800 to 1,000 men, were sent over to protect the transportation of grain. Ashby, with 500 men, 300 of whom were militia, met and drove them back with considerable slaughter. The action commenced at 8 o'clock in the morning, and terminated about 11. It is to be particularly noted as the first in which the Virginia militia have been engaged in a hand-to-hand encounter with the enemy, and the result reflects the highest credit upon that branch of the service. At a charge bayonets, they drove the Hessians before them, down the hill into the village of Harper's Ferry, at which point in the pursuit they were checked by a detachment of artillery, supported by the Doubleday's battery, stationed on the Maryland Heights. Col. Ashby now withdrew his troops to a point behind the hill, for the purpose of protecting them from the shot and shell, which fell thick and fast around them, but fortunately with little effect.

The loss of the enemy in the engagement, as reported by a woman who afterwards came out from Harper's Ferry and saw the dead carried away in wagons, was at least fifty or sixty, in addition to which our men captured twelve or fourteen prisoners. Among the latter are some Union men who had been particularly busy in aiding the Federals by means of signals. Our loss was one killed (Zemper, of the Shenandoah militia) and ten wounded—two supposed mortally.

Col. Ashby's success would have been much greater but for a lack of cannon, and very few of the enemy would have left the field of battle. He had but one efficient gun, and another improvised for the occasion—a twenty-four pounder mounted on wagon wheels, which, any artillery would readily concede, was very difficult to manage. Justice to this brave and gallant officer demands that he should be amply supplied with every facility for successful warfare, to increase his influence on that border as a terror to the invaders. By a curious coincidence, this fight took place on the second anniversary of the John Brown raid, and in the very locality of that notable event.

TAK WAY THEY FIGHT.—A person who was in the battle of Lexington, Mo., relates the following:

I saw one case that shows the Confederate style of fighting. An old Texan, dressed in buckskin, and armed with a long rifle, used to go up to the works every morning about seven o'clock, carrying his dinner in a tin pail. Taking a good position, he banged away at the Federals till noon; then he ate his dinner, after which he resumed operations till 6 p. m., when he returned home to supper and a night's sleep. The next day, a little before seven, saw him, dinner and rifle in hand, trudging up street to begin again his regular day's work—and in this style he continued till the surrender.

Governor Harris, in his message to the Legislature of Tennessee, says:

In the aggregate, Tennessee has contributed thirty-eight infantry regiments, seven cavalry battalions, and sixteen artillery companies to the common defense. Attention is also called to the efficient services of the State Militia, whose labors are visible in results of tangible character. One instance of their utility is seen in the establishment of a cap factory, which has already yielded to the Confederate States over 12,000,000 percussion caps, and now producing nearly a quarter of a million per day.

THE CHANCE OF EUROPEAN RECOGNITION.—Our correspondence with London, in relation to the result of the acknowledgment on the part of France and England, which she advocates. It may not be generally shared, but whatever be the result, these two countries having already conceded belligerent rights to the South, cannot, in common consistency, much longer withhold a recognition of an independence for which twelve million troops, the majority of them veterans, are contending with an energy and determination unsurpassed in the history of civilized mankind.—London Shipping Gazette.

AN OLD CUSTOM REVIVED.—We have from the best authority that a herd of swine became possessed, and greatly alarmed, and ran "into the sea" and were drowned. Judging from the following telegram, giving an account of the recent battle at Leesburg, the hogs have taken to their old habits:

Several gentlemen engaged in and witnesses of the battle near Leesburg, on Monday, say the rout and panic of the Yankees exceeded that of Manassas Plains. When the Yankees took to the river their heads were raised as a swarm of blackbirds, and it is impossible to describe the scene, or estimate the number drowned. Hundreds were shot while swimming and struggling, the majority of them leaving their clothing of all kinds, and many drowned each other.

(Correspondence of the Nashville Gazette.)

The Texas Rangers—Horsemanship, Manhood, &c.

MISSISS. EXTRA.—The gallant regiment of Texas Rangers, under Gen. Franklin Terry, now encamped at the Nashville Fair Grounds, is drawing largely upon the confidence and admiration of our city, and the hundreds of anxious spectators who daily call to witness the wonderful exploits. Each grand performance excites new wonder.

The basic matter of horse hair, which is a great strength, is thrown with great exactness a distance of ten or twenty yards, and the greater the speed of the horse the greater is the distance it is thrown, and the more certainly is taking the object sought. This will be an object of terror to the running enemy, whether a foot or a horse.

Another performance is the taking up of an object from the ground by the rider, when the horse is at full speed. Another is the springing from the saddle to the ground and into the saddle again, the horse at full speed. Another is the hanging on the side of the horse, hiding the vital parts from the enemy, and the deadly weapons of the enemy. A still more exciting performance is the breaking of wild horses to the saddle—horses known to be so wild and unmanageable as to be unfit for use—horses which rarely, the great horse tamer, had failed to break, were blindfolded, saddled and rode, both single and double, in an incredible short time.

I was once greatly surprised to find in this regiment many men of fine intelligence, polished manners, excellent moral character and good fortune. This was not a matter of so great surprise, when we learned that these were picked men, and picked,

