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For Terms, &c., see third page.

For the South Western Baptist.

Remarks

On the day of Prayer for the Country,
appointed by the President, in the
Baptist Church, Tuskegee.

BY REV. E. B. TEAGUE.

Your pastor, at the prayer-meeting yesterday afternoon, presented the security and happiness of him, who occupies the place where David stood when he said, "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

I desire to present a kindred thought: the insecurity of those who occupy a different, an other position; and how God mingles mercy with wrath, even when He seems most severe.

There is an expression in the Epistle to the Galatians, in reference to the law, that we are "shut up unto the faith" & the Gospel afterwards to be revealed. From the toils of the law there issue escape but the Gospel; from the prison where the sinner, already condemned, is shut up to the day of execution, there is no exit from the land of darkness and bondage no exodus, but the faith of the Gospel. We may appropriate the words to another use, though this seems to be the use demanded by the context. There is another sense in which we are shut up to the faith of the Gospel. Whoever is now, in these trying times, without the consolations of religion, is without any adequate consolation, and tends towards despair. He is liable at any moment to such despair who leans on created things. A Jewish firm, in the city of Mobile, a few years ago, committed suicide, both of them, so chagrined were they at a commercial failure. The household stood high in mercantile credit that credit was the idol of the firm and they were in despair when it was gone.

God is kind, when other means fail, thus to sit us up to a timely necessity, and throw us by a constraining providence upon the Gospel. There is a declaration of God, of very ancient date, "Thou shalt have no other gods beside me," or as the Hebrews say, *before me*. The idea is, that created object shall be enthroned in the affections above God. These words not only contain a command or injunction, but imply a purpose. God will see to it, that to Him every knee shall bow and every tongue confess. Now are not our affections supremely upon other objects? For instance, the love of ease. Indolence is the bane of our armies, it has led us to many a victory. The educated intellect among us is often unavailable from the same cause. Our idea of life appears to be a fine mansion, luxurious appointments, about plenty, security, ease. The same spirit infects the Church. God is distorting this repose. Calling out energies He has given. Urging us "finish our course." As he makes us, by trial, may he not develop nation? And shall we not at length, in both cases find reason for gratitude. At least, let us be submissive while this idol is destroyed, and were mercifully driven into the attitude of safety.

Have we not felt a peculiar self-complacency in regarding ourselves as the civilization of the world? I make no objection to that spirit which is too high to descend to any thing mean. But are we not proud, in the sense Scripture condemns? the peculiar attributes of a Southern gentleman? Do we not despise others? Are we not, in part, content to establish his superiority, and prize it? If so, we are not in the position to receive a blessing. God dwells, reveals himself, in the high and holy place, in heaven; and also to him who is humble, and of a contrite heart and trembleth at his law.

We worship Mammon, too. Not only

ly the New Englander, the New Yorker, the Chicanuan, but the New Orleans, the Southern man, are lovers of money. God is destroying this idol. We asked you for your money to send the Gospel to the heathen, and the lack of money was one of the difficulties in the way, it was not given in adequate measure. Now God has destroyed means enough already in this war, perhaps, to have met the wants of missions fifty years. How else could we have been torn away from our idol? How else has it ever been destroyed? Shall we not recognize the mercy mingling itself with wrath, in this dispensation?

God intends by such providences to turn the eyes of all men to himself, or if they will not be admonished, to destroy. His people will escape. They heeded the warnings the Savior gave them when the city of His ancient people was to be destroyed; and it is believed the last one, escaped to the mountains. So it will ever be. In His own way, He will save. Not yet have I seen the proofs that God is sanctifying trial. Our houses of worship are not specially frequented. Not yet, are we authorized to hope, our perils are over.

Let us be admonished; let us pray God for the spirit of the Psalm expounded on yesterday by your pastor. Let us seek to gain that position of security and happiness. The love of God's house—the thirst of the heart for His truth—the enthronement of God in the affections, will bring peace and security.

Army Correspondence.

For the South Western Baptist.

MESSENGERS. EDITORS: But a short time since I arrived at home from the army, near Corinth, Miss., as an escort to the remains of Wm. H. Mason, who was a member of the company to which I belong; and who also died in the hospital at Burnsville, Miss., of Typhoid Fever. He has fallen in a glorious cause. Sweet be his slumbers—happy may he rest.

And, while I have been permitted to remain at home a few days, owing to the impaired condition of my own health, I have seen the effect of the Conscription Bill upon the people in the country. This, we look upon as one of the most important measures our Congress has ever passed, relating to "the public defense," as it throws into ranks the bone and sinew, we may say, of our country, a great portion of which had not, up to this time, gone into the armies of the Confederate States. And then, when the organization of our army is complete under its provision, we will have an efficient army in this particular, and then be able to make ourselves efficient in drill and otherwise; a thing that has not been done in the Confederate Army at large heretofore. In this act, our Congress has certainly shown great wisdom, and the country will, doubtless, feel its effects as soon as the great army shall be duly organized and put in motion against our dastardly foe.

Yet, the Bill is having a very deleterious effect upon certain persons who are yet here in the country, unconnected with any division of the army. For example: One takes the dropsy of the heart, goes to a physician and gets a certificate of disability. The disease has a very strange effect upon him. In one attack, he can't ride, gets down and leads his horse along the public road; at another time he can't walk at all, but sits down. See him in the plantation and he is charging around, and if necessary, he can get off his horse and run over the ploughed ground with the alacrity of a boy of only twelve summers. Again, he gets into a scuffle with a neighbor, trying to put one another in the water, when the disease of the heart plunges him (his neighbor) into the water—such is his weakness (?) Another one who has been passing among the ladies as a young man, suddenly becomes over age, and remains at home. Another at the sight of the Conscription Bill, which is dazzling to the eye, loses his sight, and could not tell a Yankee from any one else; therefore, he is unfit for military service. Others are also complaining; some suffering from

afflicted lungs, others from ruptures, &c., &c.

Now, what ought to be done with such dastardly cowards? Echo answers what! What shall be done with the man that is too base a coward to fight for his country his birth-right—the hearthstone of his gray-headed father and decrepit mother? Yes, the silence of an astounded nature echoes back the silent sound—WHAT?

What will the weather-beaten soldier, who has been in the field all the while say when this war is ended, and he returns back to his home? The voice of a soldier is: Let them be held up to the gaze and condemnation of all good citizens and patriots, and if necessary, let them be withdrawn from, as those that "walk disorderly among" us, while the authorities see that the law is enforced, and that the enrolling officers hunt up these wretched fellows and force them, though in disgrace, to do their duty, in common with all men.

I am your obd't serv't,

A SOLDIER.

Fatama, Ala., April 28, 1862.

An Appeal for the Bible.

At a General Convention of Delegates, representing State and local Bible Societies and State Bible Conventions, held in Augusta, Ga., March 19th-21st, 1862, an organization of the friends of the Bible cause was effected, under the name of the "BIBLE SOCIETY OF THE CONFEDERATE STATES OF AMERICA." The Constitution thus sets forth the purposes of this organization: "The object of this Society shall be to encourage the circulation of the Holy Scriptures, without note or comment, by the printing, publishing or procuring of the same. The only copies in the English language to be circulated by the society shall be in accordance with the text now published by the Society shall be in accordance with the text now published by the British and Foreign Bible Society. The only copies to be circulated in other tongues shall be such versions as shall receive the unanimous approval of the committee on Versions; said committee to consist of one from each of the denominations sustaining the Society. Provided, That until said committee on Versions shall adopt the needed versions in foreign tongues, the Society shall circulate those versions issued by the British and Foreign Bible Society. Further, the Society shall not be debarred from undertaking or aiding in new translations of the Scriptures in foreign languages." Thus, it will be seen, that the only present object of this organization is to procure, by the most available means, the Book of Life for general distribution, its circulation being left to individuals, to local and State Societies, or to such other organizations as may purchase from this source of supply.

To carry out this design, the Society elected a Board of Managers, and for the present, located its centre of operations at Augusta, Ga. The Board is composed of clerical and lay members of the several Christian denominations of the Confederacy, who have heartily united in this work of supplying the Word of God for the destitute. They have organized by the appointment of the following officers: Rev. W. H. Clark, Chairman; Rev. W. J. Hard, Recording Secretary; Rev. E. H. Myers, D. D., Corresponding Secretary; Geo. M. Thew, Esq., Treasurer.

They have also, through the liberality of the Board of Managers of the Tennessee State Bible Society, and the successful efforts an agent sent to Nashville for the purpose, secured recently cast stereotype plates of the New Testament and the Psalms—of pocket edition size—from which may be printed a volume especially suitable for distribution in the camp, whence the demand for such a book is incessant and urgent. Our soldiers ask and need all of these volumes, that we can possibly supply for some time to come. The Board is endeavoring to make arrangements for the immediate printing of 100,000 volumes from these plates—and they rejoice to say they have reasonable prospect of success in the effort.

And now we appeal to the liberal-minded throughout the Confederacy to supply the means for prosecuting this Christian work. They who have done so much for our brave defenders, will not surely deny them this best boon—the sure word of prophecy—these leaves from the Tree of Life. The object of this Circular is to solicit donations to the Society. The Society instituted the following terms of membership to which we invite general attention: "Members of the Society shall be persons who shall annually contribute a sum not less than five dollars. 'Life Members' being persons who shall give the sum of thirty dollars in one payment. 'Life Directors,' being persons who shall have given the sum of one hundred and fifty dollars. 'Honorary Directors,' being ministers of the gospel, whose congregation shall make an annual contribution in aid of the funds of the Society. 'Patrons,' being persons who shall have given the sum of one thousand dollars."

Contributions of any of the sums above named will entitle the donors to such relation to the Society as is indicated in the Constitution; but any sums, greater or less, from individuals or from Societies, will be gratefully received and faithfully applied. Whatever moneys may be now paid by local or State Societies will be placed to their credit, to be returned in books, when they are published, in the order in which their funds are received. Contributions may be sent to George M. Thew, Esq., Treasurer, Augusta, Ga. W. H. CLARK, Chairman. W. J. HARD, Secretary.

Georgia Baptist Convention.—In
cidents of Travel.—Extract of
Letter from Virginia.—Daily
Experience Future Prospects.

BROTHER HORNADY: The first session of the Georgia Baptist Convention I attended was at Milledgeville in 1829. The only one I have missed since then was at Elberton in 1837. Was prevented from attending that by a protracted meeting at Athens, in which I became engaged on my way thither. It was during that meeting that Professor Wm. Williams, then a youth of sixteen, was converted. Rev. E. A. Stevens, a native Georgian, the successor of the lamented Judson, was ordained at Elberton a Missionary to Burma.

Our late meeting at LaGrange was one of the most delightful I have ever witnessed. It reminded me of the days of Mercer, Armstrong, Sanders, Thornton, Jack Lumpkin and others, "who through faith and patience have inherited the promises." Seldom has that Scripture been more strikingly illustrated, "Behold, how good and how pleasant, it is for brethren to dwell together in unity!" But "the ancient men" have mostly "ceased from their labors." Of those connected with this body twenty-five and thirty years ago, only four or five are left, and these cannot long continue with us.

At LaGrange I was furnished with a pretty good supply of Testaments, religious books and tracts for distribution among the soldiers. On my return from that place, acting upon the injunction "Whatsoever thy hand findeth to do, do it with thy might," finding many soldiers on the train, I began at once to scatter the good seed. If the brethren and friends who contributed these books could have witnessed the avidity and seen gratitude with which they were received, I am sure they would have been gratified. The poor fellows were mostly from Mississippi and Texas, on their way to Virginia. They said it was the first time, since leaving their homes, that any one had offered them religious reading. Several made special requests for Testaments. One poor fellow, to whom the precious volume was given, said "I am a thousand times obliged to you." I could but grieve that my limited supply was so soon exhausted. Many pious hearts will rejoice to learn that the Franklin Printing-House, at Atlanta, has engaged to furnish fifty thousand copies of the New Testament, at an early day, to the Bible Society of the Confederate States. I pray fervent-

ly that nothing may occur to prevent the fulfillment of this contract, and that hundreds and thousands of Testaments and Bibles may soon flow from that house. God bless and prosper the Christian men who control it!

The following extract of a letter, recently received from my son, A. B. Campbell, chaplain of the 9th Georgia regiment in Virginia, may interest some of his old college mates, if no others. For their sakes please insert it:

My dear father, we are now in Orange Co. H. Since then, we have known nothing but the severest hardships of a soldier's life. I will not attempt a description. Hunger, thirst, exposure to inclement weather, disease, ten days exposure to incessant attacks from the enemy, not a spark of fire, without a tent or a change of clothing, death by privation or bullets; all these things have been the ingredients which have entered into our experience. I have partaken, as far as duty required, of the sufferings of our men. For ten days our noble fellows have not tasted a drop of cool water, except what has been obtained at the peril of their lives. The enemy have found out the location of our springs, and whenever a man goes for water they fire on him. The opposing armies are within a short distance of each other, neither daring to advance much beyond their breastworks. They have assaulted our brigade six times, and have been as often repulsed. Our regiment has lost two killed, and a number wounded. A few days ago, one of the Georgia regulars had his foot mangled by the fragment of a shell; he deliberately sat down and cut it off with his pocket knife, saying he "had no further use for it." Although reduced almost to skeletons, our men are as determined as ever.

There are in camps around this place twelve or fifteen hundred troops, and as many more are expected soon, besides those passing through daily on the railroad. When not engaged abroad, I preach in the encampments every Sabbath when the weather is favorable, and distribute religious books and tracts on every train. My time might thus be well employed here, were I to go no where else. But I am not willing to be thus circumscribed, and aim, to the extent of my ability, to "preach the kingdom of God" to our soldiers throughout the State.

Having put my hand to the plough, in this work, I have no desire to look back, but purpose to hold on to the close of the war. I thank God and the brethren for the contributions towards my support received at our late Convention; and shall have to depend upon like contributions of the future, as there is not much probability of an arrangement between myself and the Domestic Board being effected. It has not been in vain that I have trusted God and my brethren hitherto.

J. H. CAMPBELL.

Griffin, May 9, 1862.

The Conscription Act.

CONFEDERATE STATES OF AMERICA,
WAR DEPARTMENT,
Richmond, April 30, 1862.
His Excellency, Governor Henry T. Clark,
Mobile, Ala.: Sir:

SIR: Yours of the 24th instant was received yesterday. In reply, I have the honor to say that the effect of the Conscription Act is to suspend calls on the States for quotas. The number of men between the ages of eighteen and thirty-five is assumed to be precisely in the ratio of population.

The first effect of the act is to retain in the service all soldiers who were there on the 16th of April. The next, to fill up the regiments and companies with men liable to military duty under the act, by replacing these men in the service who will be exempt from age, with those not now on service, not so exempt, and thus to fill and keep full the existing corps to the maximum allowed by law. If any States have not enough regiments in the service, or heretofore authorized by the Department to be raised, to absorb the material between the ages of eighteen and thirty-five, the excess will be collected in camps of instruction, disciplined and brought into service, pursuant to section 9 to the act.

I will accept State troops in their present organization, to be received on the same footing with other regi-

ments already in the Confederate service, the men over thirty-five and under eighteen to be discharged within ninety days from the 16th of April, and their place supplied from the enrolled conscripts. The right of reorganization, by election, belongs only to twelve month's men. Those whose enlistment is for a longer or shorter period remain in the service on their existing organizations. These general remarks are supposed to answer several of your specific enquiries. The enrollment of conscripts will be made as soon as the requisite regulations can be prepared, in order to relieve the men now in service who are over thirty-five years of age.

2. The State troops will be received as stated above.

3. Men over thirty-five years of age now in service will be discharged within ninety days. They or others not now in service will be at liberty to serve by voluntary enlistment, but not in lieu of conscripts, except as substitutes.

4. Volunteering is not stopped by the Conscription Bill. By section thirteen, persons liable as conscripts may volunteer in any company now in service. You are referred specially to regulations eight to eleven inclusive. The act approved December 11th, 1861, providing for the payment of bounty to volunteers for the war continues in force.

5. Militia officers between eighteen and thirty-five are embraced by the Conscription Act.

The quota of each State, under existing laws, will be all liable to military duty under act of April 16th.

I enclose a copy of the Act and Regulations established for carrying it into effect. Very respectfully,

Your obedient servant,
GEO. W. RANDOLPH,
Secretary of War.

A PRAYER FOR ALL TIMES.—In reading the family prayer of Henry Thornton, Esq., who like Wm. Wilberforce, was a member of the British Parliament, and in some particulars, not inferior to that distinguished philanthropist,—we were struck with the frequent recurrence of the petition—"May we so pass through things temporal, that we may not fail of things eternal." Truly, a proper, significant, and important request to put up to the Almighty! We are passing through things temporal; how important that we should so pass through them as not to fail of things eternal.

AN ANECDOTE.—The following is related of Dr. Lyman Beecher:—When a lad, he was returning from school one evening, with some books under his arm. Discovering on the roadside, what in the twilight he took to be a rabbit, he thought to himself, if it will only remain still till I reach such a point, I can kill it with a book. Reaching the desired point, away went the book at the object beside the road, but lo! it was a skunk, and young Beecher, went home in any other than a pleasant plight.

In after years, Dr. B. was rudely assailed through the press, when he was asked if he intended to reply? No, said he, I discharged a quarto at a skunk once, and learned a lesson that I hope never to forget.—La. Baptist.

TO DRESS RICE.—A lady recommends the following: Soak the rice in cold salt and water for several hours; have ready a stew-pan with boiling water, throw in the rice and let it boil briskly for ten minutes, drain it in a colander, cover it up hot by the fire for a few minutes, and then serve. The grains will be found double the usual size, and quite distinct from each other.

The Federal Secretary of War says that the increased transportation required by their advance into the enemy's (Confederate) territory has increased their war expenditures to \$5,000,000 per day. The public debt, by January, 1863, will be one thousand five hundred millions of dollars, (\$1,500,000,000.)

The believer is often repenting of his repentance, because his sorrow is not so deep, spiritual, and abiding as he desires it should be.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, May 29, 1862

Mercurial Temperaments.

It is natural to be depressed by misfortune and to be encouraged by success. We should be less than human, were we to be unaffected, or to betray no emotion, at the occurrence of events that vitally concern our highest well-being. But it is one thing to be insensible and indifferent, and quite another to be moderate and equable under alternations of fortune. It is also one thing to feel a deep solicitude under untoward circumstances, and to cherish a real joy and ardent gratitude, when affairs are prosperous; but it is quite another thing, to yield to the sudden fluctuations of temper, which at one moment elevate to unbounded enthusiasm, and at the next, depress to hopeless despair. There are some, whose natures are so mercurial, that the slightest reverse in our national fortunes sinks them into despondency, and a series of disasters plunges them into utter distress. At first, a firm and dauntless spirit might suspect their patriotism; but their loyalty is vindicated by the very next tidings of success, at which, they are elated in the same proportion as their spirits were drooping before. The barometer not more unerringly indicates the fluctuations in the atmosphere, and the changes of weather, than these mercurial spirits the variations in political meteorology.

With these men, our uninterrupted series of victories during the first campaign was the subject of the most extravagant glorification of our Confederacy, and the most jubilant vaticinations of its glorious future. Our soldiers could whip five to one; our generals were all Napoleons or Wellingtons, while there was no talent among the Federal officers; every step taken by our authorities was a marvel of sagacity and prudence, while every measure of our enemies was a military or political blunder; in a few months we would capture Washington, redeem Maryland, and transfer the scene of hostilities to the banks of the Susquehanna, the Delaware and the Hudson. These men deified cotton, and proclaimed, unhesitatingly, that all the world would rush to the rescue of the imperiled god; and that by the aid of powerful European nations, we should be able to dictate terms to the enemy.

But the disaster at Fishing Creek startled them from their complacent self-felicitation, and the mercury which was rushing upwards with such velocity received a sudden check. The surrender of Fort Henry produced a visible declension, indicating gloomy weather, and the capitulation of Donelson, with the surrender of Nashville, reduced them to the direst extremity. Startled as was the whole country, by the intelligence of the piercing of our strategic line, and the capture of a large and important Southern city, surely, to one who had pondered the price of independence, it was not a foregone conclusion that our cause was lost. There were those who said, even then, that we were ruined, and were beginning to contrive some way of mitigating the evils of subjugation.

The battle of Shiloh sent the mercury bounding upwards again, but the fall of New Orleans more than counterbalanced the effects of that victory. The evacuation of Norfolk, the destruction of the Virginia, the ascent of the gunboats up the James are more than off sets for the victories of Jackson and the successful manoeuvres and advantages of Johnston on the Peninsula. So with these mercurial people, the present status is—the country is ruined, our government is a failure, our generals are unworthy of the name, we are virtually conquered.

That such a temper is a most unhappy one, both for themselves and others, is obvious. If such a spirit governed in our councils, in the cabinet, and in the field, it is clear that the question would be already settled against us. It was well for the cause of liberty in the struggles of '76, that the counsels of such men—and they were not wanting—were unheeded. We are now passing through the same furnace of fire, which tried the faith of our colonial fathers. Let us calmly weigh the circumstances around us, the difficulties of our position, the sacrifices to be endured, the perils to be encountered, and the glorious end of successful toil. Let us resolve in the fear of God and independence on his goodness, that cost what it may, we will be free. Above all let us keep our gaze fixed upon God, and less upon the perils around us, lest like Peter dizzy and dismayed by the sight of the raging and yielding billows, we begin to sink, and cry out "we perish."

With gratitude we may say, though troubled on every side, we are not utterly distressed; though perplexed, we are not in despair; though persecuted, we are not forsaken; though cast down, we are not destroyed.

Divine Providence.

The precise relation of divine providence to the overthrow and establishment of nations may never be accurately understood in this world. That there is a general providence exercised over all the earth—a scheme of laws in obedience to which peace, prosperity and happiness result, and in disobedience to which, war, famine and misery follow—is doubted by none. But are there any evidences of special and peculiar divine interpositions, which authorize Christians to pray for the forth-puttings of such divine agency at critical times, so as to effect the deliverance of a people from imminent peril? We think there is; and it may not be an unprofitable exercise to attempt to look into this interesting question at this time. May the Holy Spirit guide our thoughts, and impress upon our hearts the teachings of God upon this topic!

A rationalistic theory of providence has of late years been announced from the land of fanaticism, the North, by one who wears a professor's gown in a theological school, which avows, that "the mighty procession of events in the natural world moves forward in stern and uncompromising order, regardless of human wishes—regardless of the vicissitudes of human condition." The sentiment is little short of downright infidelity—at least, it is what an Apostle would call "science falsely so called"—great swelling words of mere human philosophy. Such a sentiment disputes every miracle recorded in the Scriptures—seals in perpetual silence the lips of prayer—smothers the most ennobling emotions which can be awakened in the human heart, gratitude to God for deliverances from danger, and the bestowment of blessings—and binds the hands of God himself in the inexorable chains of fate.

The principal objection against special or particular providence is based upon an erroneous conception of what such a providence is. It is supposed to be something of the nature of a miracle. That we may understand the distinction between the two (a miracle and a special providence,) let us define what we mean by each. By a miracle, we understand the intervention of a superior law, or power, in suspending for a time an inferior, or lower law. For instance, the introduction of sin into the world, placed it "under the law of sin and death." When Christ was on earth, He suspended, in many of his miracles, the operations of this law, by the interposition, for a time at least, of the great original law of life—the law under which man was first created—as in healing diseases, raising the dead, &c. Disease and death were the penalties of sin, and by suspending for a while the operations of that subordinate law which inflicted these penalties, He displayed a momentary glimpse of that glorious and blessed economy which was the heritage of our race when first created. In other words, in the miracles ascribed to our Lord, we see Christ, as Creator, doing that directly, which, under the constitution of nature in its fallen state, He accomplishes indirectly—that is, by secondary agencies. In healing diseases, he accomplished in a moment that which the curative properties of nature was designed to effect by slow and gradual processes. For it is certainly no extreme presumption to suppose that the Creator can do that directly which He has commissioned agencies to do indirectly. Those who desire to pursue these thoughts further, will find them very satisfactorily elaborated in "Trench on Miracles."

By a special providence we mean the intervention of the same power through the laws of nature. In the case of miracles, these physical laws are suspended for the purpose of manifesting a higher authority. In the case of special providences, these laws themselves become the agencies for the execution of the divine will and pleasure. Let us illustrate this by referring to a single case recorded in Scripture. When David committed that grievous sin against God in his conduct toward Uriah, the Lord told him that the sword should never depart from his house. Yet no miracle was wrought in the execution of the dreadful sentence. Years after this terrible threat was made, the Lord begins to execute it by the most natural methods. Amnon trespasses against nature with respect to his half sister, Tamar. Absalom, the full brother of Tamar, revenges the indignity by the murder of Amnon. This might have been prevented had Amnon married Tamar; but after the commission of the crime, his love was changed to hatred, and he drove her from his presence, and was murdered. Absalom is banished; but the murder was committed under circumstances, and in retaliation for a crime, that enlisted the popular sympathy for Absalom. After three years, Joab, David's principal general, dexterously uses the wise woman of Tekoah to induce David to recall Absalom. The popular sympathy for Absalom is increased by the stern refusal of David to admit him into his presence for two whole years. After his reconciliation with his father, he steals the hearts of

the people by resorting to the low tricks of a demagogue. He arranges the plan, and gives out the signal for a general rebellion, and on pretense of paying a vow, he obtains leave to go down to Hebron, the place selected for the grand denouement. Immediately the whole kingdom is convulsed by civil war—David is driven from his throne, a miserable exile, to lament in anguish over the sins of his youth—Absalom is slain in battle, and the old king utters the most pathetic wail of distress over his melancholy fate upon record. The whole sentence is executed by the employment of ordinary agencies. This is an instance of special providence—a providence that avails itself of the ordinary course of events to execute a special sentence against a particular person. Other instances might be given, for the Bible abounds with them; but this is sufficient for our purpose.

We are taught from this and similar instances that God is in history—that He is just as certainly working out his purposes now, through the intervention of these laws and agencies, as He did in ancient days—and that the passions, motives and designs of men, whether good or bad, are all subsidiary to Him who "worketh all things after the counsel of his will." At his omnific word, nations are blotted out, or rise into being, to subserve the grander purposes of his grace. Even "the wrath of man shall praise him," in the development of that scheme of mercy, which spans the history of time, and gives it all the interest for which it will be celebrated in eternity. It is a purpose, fixed and unalterable as God himself, that "every knee shall bow, and every tongue shall confess, that Christ is Lord to the glory of the Father." Ungodly men may kick against this doctrine—they may speak great swelling words of vanity, and reason Him out of his own dominions—they may quarrel with what they call fate—they may fret and chafe under disaster and disappointment—still "his counsel shall stand, and He will do all his pleasure." And yet this is not what philosophy would call the inexorable decrees of fate. It is the counsel of a wise, benignant, holy God, whose gracious designs are accomplished by human instrumentality—by prayer and labor. We must learn, therefore, to put ourselves under his control. We must take the advice of Solomon, and "trust in the Lord with all our heart, and not lean to our own understanding—in all our ways acknowledge him, and he will direct our path." No present calamities should stagger our faith—"The Lord reigneth: let the people tremble!" Yes, "let the earth rejoice." If "clouds and darkness are round about him," let us never forget that "righteousness and judgment are the habitation of his throne." If we cannot see it now, we shall see it hereafter. Our best Friend sits behind the dark cloud that now matters its thunders from our political heavens. He will direct its every movement, and in his own good time pierce its angry folds.

"With sweet prevailing light."

Impending Battles.

Two of the greatest battles of this century are soon to be fought, one at Corinth, Miss., the other in the vicinity of Richmond, Va. It were useless to speculate upon the probable results of these battles. If the good Lord should give us the victory at both these places, it would seem that it would virtually end the war. We cannot but feel an abiding confidence as to the result. True it is, that the enemy has been largely reinforced at Corinth, so that he is now supposed to have well nigh two hundred thousand troops. Of these, however, immense numbers are disabled from sickness. What our own forces are, none know except our principal generals. They are not, however, equal to those of the enemy. From certain signs on the Rail Roads and at our camps, of instruction, we should judge that the deficit will be made up in a week. Heavy skirmishing occurs every day at both places. As a general thing, we get the advantage in these skirmishes. Let prayer without ceasing be made unto God by every disciple of Jesus! Consequences hang suspended upon the issues of these battles as to this continent, far more serious than any which followed the battle of Waterloo to Europe. It is gratifying to know that all the trepidation felt in the prospect of these terrible contests, is confined to a few chronic cases of avarice and "liver complaints" among the "home guards." Our officers and soldiers are all hopeful, courageous, and confident. We verily believe that the recent infamous proclamation of Butler, in regard to the women of New Orleans, will be worth to us twenty thousand troops in these battles. He has "fired the Southern heart" more effectively by that worse than barbarous bulletin, than could have been done by any earthly agency. It indicates the lowest stage of corruption to which human nature can fall. History has never yet recorded an act of deeper infamy. It would be a slander to the memory of Herod and Nero to associate the name of Butler with them. He has purchased to himself one page in the annals of war, on which he must stand throughout all time without a rival in crime.

A Fiendish Edict.

The annals of savage warfare may be safely challenged to produce an edict, more atrocious in its aim, and more cruel in its effects, if carried into execution, than the late proclamation of the Federal General at New Orleans, respecting the loyal women of that city. Butler seems ambitious of winning for himself a distinction among tyrants, before which the infamy of Nero and Caligula shall pale its feeble fire. One would have thought, that he had reached the climax of audacity and malignity, in his recent abortive attempt to incite the indigent classes of that great city—now suffering, but formerly supplied by the authorities and charitable associations—against their benefactors.

But the cool mendacity and cunning malignity of that proceeding is utterly surpassed and forgotten, in the horrid diabolism of the second act in this barbarous tragedy, enacted at New Orleans. Sensible of the tremendous influence exerted by the noble women of the South, in promoting the cause of independence, and knowing how impotent he was to counteract this influence by the ordinary methods of tyranny, he resolves to arrest it, by a resort to means from which Robespierre would have shrunk aghast. Unwilling to encounter, in his own person and that of his minions, the rebuffs, the keen-edged sarcasms, the withering and blasting scorn, under which his colleagues at Nashville, more decent than himself, cowered and quailed, he determines to frustrate any such exhibitions in the Crescent city.

But how does he propose to triumph over the patriotism of the ladies, and demonstrate his superior efficiency in administration? Does he resort to fines and imprisonment? Does he emulate the horrid ingenuity of the Romish Inquisition, and apply the tortures of the rack and the wheel? Does he threaten with a death of refined cruelty, the tender beings, who unable to endure the spectacles of humiliation before them, dare to speak out their virtuous indignation, recoil with instinctive horror from contact with the things they loathe, and render quiet, but effective aid to the champions of liberty?

Nay any, and all of these things would be kindness itself, in comparison with an act of brutality which, if his government has yet one spark of honor and humanity, will consign him to the lowest depths of obloquy, even among a people who have earned for themselves the appellation of civilized barbarians.

If there is one thing from which a Southern woman shrinks as from the deadliest viper, it is thought of dishonor. Did the fiend incarnate know this tender point—this more than vital part—that he should have aimed at it a mortal blow? Worse than a thousand deaths, would be the fate of the lovely women of New Orleans, if the diabolical decree of Butler be carried into execution. Language cannot brand with its appropriate infamy a deed so atrocious as this.

And yet let not even this outrage upon all the instincts of honor and humanity, betray us into a temper at war with the Christian spirit. While the blood boils with indignation, and while every arm that wields a Southern blade will be nerved to a higher and more resolute purpose to resist the designs of our enemies, while doing our duty to our country, let us put away private vindictiveness and look patiently to Him who has said, "Vengeance is mine; I will repay."

The very atrocity and villainy of his acts, betray the desperate extremity to which the enemy is reduced. He has despaired of winning back our people to the Union. The abandonment of his Judas-like policy is proof of the incorruptible loyalty of the citizens of New Orleans. And these repeated acts of barbarity widening in extent, and swelling in enormity, and culminating in deeds of unmentionable horror, will not only unite our people in a firmer resolve never to submit, but will draw upon their authors the scornful execrations of the civilized world, and the intolerable vengeance of an incensed God.

The communication upon the first page of our paper, from Rev. J. H. CAMPBELL, should have been credited to the *Banner and Baptist*.

THANKSGIVING AT A DISCOUNT.—We learn from the *Southern Churchman* that Rev. Mr. Syles, the Episcopal minister of Washington city, who was requested by the vestry to resign his rectorship because he refused to read Bishop Whittingham's thanksgiving for Federal successes, and who appealed from their decision to the congregation, has been sustained in that appeal. The election of vestrymen coming off, the non-thanksgiving membership of the church elected their candidates, and Mr. Syles will be retained.

GIVING.—At the Georgia Baptist Convention, held in Lagrange, April 25th, a Missionary collection was taken up amounting to about \$625, and a colporteur's collection amounting to over \$400.

Army Correspondence.

For the South Western Baptist.
CAMP IN THE WOODS, NEAR
DRURY'S BATTERY, May 17, '62.

DEAR BAPTIST: On day before yesterday, I witnessed a bombardment for the first time in my eventful and checkered life. Our Regiment was ordered from Petersburg on the morning of the 16th at one o'clock, and arrived at the Depot about 6 o'clock, and marched immediately to the scene of action.

On the way Col. Battle, who was in charge of the first Battalion, addressed a short, but eloquent speech, informing us that we were expected to enter into our first fight, to repel the invader—or prevent the vandals from going, "On to Richmond." After a bombardment of some four hours, the celebrated *Monitor* and the other gunboats beat a retreat down the river.

Col. Lomax, Lieut. Col. Battle and Capt. Mayes, displayed the utmost coolness. For a stranger to have seen either of those gallant officers, he could not have told that they were expecting every moment to meet the Yankee swordsmen, and have to contend for life or death. They acted upon this occasion as though they were in their parlors at home.

The Yankees succeeded in killing four men on the Battery and wounding seven others—all Virginians.

Our Regiment were drawn up in line of battle in a few moments after our arrival on the field—and every man seemed fully alive to the importance of the event. Every one looked, to my unpracticed eye, to be ready for the onset—and I am satisfied they would, every man, enter the contest with a vim. This is no boast, Messrs. Editors—but in my humble judgment of human nature, to be a correct conclusion. We remained at our post for a sufficient time after the retiring of Old Abe's fleet of gunboats, and then we were marched to the woods where we are now bivouaced; but how long, we cannot tell.

I am happy to state to the friends of the Tuskegee Light Infantry, that they are well and in fine spirits. They would however prefer being at home among their friends, provided peace should be declared. It is amusing to see the recruits with their load upon their back marching to the music of the drum and fife—when they calculated upon having a good time encamped at Mosely's Church, near Norfolk. But the banbox of our Regiment is played out now; and we have to rough it like the 4th Ala. Regiment.

I witnessed the bursting of the shells from the Lincoln gunboats, and they were magnificent spectacles—yet I felt that "distance lent enchantment to the view." I have in my possession a schrapnell shot, which I picked up near the Battery. You must excuse this short epistle.

Your friend,
"B. H. K."

For the South Western Baptist.

Encouraging.

BURNT CORN, CONEJOH CO. ALA.

May 12th, 1862.

DEAR BRO. HENDERSON: Amid all the horrors of a bloody war, there is some good news: amidst the much mourning, for the slain of our beloved friends on the battle field, there is some rejoicing at home, for the coming of some to Christ. Yesterday at Salem Church, Monroe County, Ala., where we have had nearly two years revival, it was my happy privilege to immerse, five willing converts, in the presence of a large and serious congregation of men, women and children. The men, were nearly all between the ages of 35 and 60 years; the young men having nearly all gone to the war. Two of these immersed, were formerly Methodists. We also received 3 others by letter.

At the close of the service, there was a goodly number at the altar for prayer; enquiring the way to Christ. O that they may be able, soon to find Christ, precious to them in the pardon of their sins.

I do not know, that I ever knew a church, where there was more brotherly love and Christian kindness exhibited, than at Salem. It is apparently all love. God grant to continue to bless that church and people.

Yours in Christian bonds,
GEO. L. LEE.

The time has past when Richmond could be taken by gunboats. Although much work remains to be done on the fortifications to render them secure from land attack and siege operations, it may be regarded as a certain thing, that the enemy will not ascend the river in vessels. The position of Drury's Bluff possesses a natural strength scarcely to be conceived by those who have not stood upon it. No game of long taw is possible. The turn of the river that brings the boats in sight is only six hundred yards distant. The bluff is a high ridge or comb. To shell even an uncamouflaged battery there, from any distance, would be a difficult, if not impossible, operation. The river is not a hundred

yards wide, and the entire banks appear to have been created for the express use of sharp shooters. If we cannot stop the Yankees there we had just as well give up all ideas of self-defense.

But when only three cannon were in position the place was too strong for the Galena, the Monitor, and five other crack vessels. None of them were able to test the strength of the obstructions in the channel, for the Galena alone, the heaviest iron-clad vessel of the United States navy, dared to come within two hundred and fifty yards. Here she soon got enough, was helped off by her comrades, and none of them will be likely to re-occupy her place.

Without a land army of sufficient force to surround and overcome the Confederate troops who defend the place, it is impregnable. Two deductions may be made from the late affair in the James. First, that gunboats are impotent in rivers with any bluff or bank sufficiently elevated to throw something like a vertical fire upon them. Secondly, that Richmond must be considered hereafter as an interior island town, not attainable by the naval force of the enemy, to be fought for and defended, lost or won, by the operations of the army alone.—*Richmond Examiner*.

Domestic Missions.

Receipts from 23d April to the 15th May, 1862.

ALABAMA, April 23.—Interest on W. A. Mellen fund \$150; for Missions to soldiers from Mrs. J. V. Harrell, \$1; Miss L. E. Billingsly \$5; W. J. Lyles \$5; Mrs. Genl King \$10; Miss L. A. Hornbuckle \$2; J. C. Sumner \$5; Wm. Hendrix \$5; Members of Silom Baptist Church, by Rev. W. H. McIntosh, \$25; 10 children of the L. P. Church, by A. T. M. Handy, \$10; for Domestic Missions, per J. W. Williams, from Concord Church, Russell county, \$3; from Church, Chambers county, \$4; Total, \$338 00

GEORGIA, May 2.—Rec'd of J. Miller \$7.50; Mrs. Pollis \$2; Georgia Baptist Convention \$238.07; for Rev. J. H. Campbell \$288.55; for Bibles and Tracts for soldiers, \$1.50; Total, \$662 12

Grand total, \$990 12

W. H. HORNBUCKLE, Treasr.

Indian Missions.

Receipts from 2d to the 15th of May, 1862.

VIRGINIA, May 2.—Rec'd by Rev. M. T. Sumner, from Mrs. Anna Key \$5; \$5 00

GEORGIA.—Received from Central Association, by Macon Baptist Church, per J. W. Fears, \$100; rec'd of H. Goss, for Rev. R. J. Hogues house, \$5; of Wehakee Baptist Church, Western Association, for McIntosh Mission, per J. B. Haralson, \$12.45; of Western Assoc'n for McIntosh Mission, per Dr. Anthony, \$128.85; of G. W. Miller, \$7.50; Georgia Baptist Convention, \$117.55; for Rev. Dr. J. B. Goss house, from Jno. Martin, \$5; from Mr. Pope \$5; from C. F. Banks, \$20 from Bethel Association, for Rev. Hogue and Perryman, per C. F. Banks, \$28; Total, 1494 35

ALABAMA.—Rec'd of Mrs. Reuben Edwards, subscription at Cahaba Association, 1861, \$1; Hon. J. L. M. Curry, by Rev. R. Holman \$10. \$11 00

Grand total, \$1510 35

W. HORNBUCKLE, Treasr.

The Yankees find out the Spirit of the Southern People.

A letter from Gen. Mitchell's (Federal) Division, at Huntsville, Ala., to the *Cincinnati Times*, says:

The white inhabitants of this part of the country are the most rampant and vicious Secessionists I ever met with. They will hardly speak to an officer when they meet him, but look sideways; lest they might inhale his "Yankee" breath. No matter what the nation, creed, or color of a man, if he is for the Union he is a Yankee. The ladies—save the maid—are more vicious, fiercer, and rampant than the men.

An instance: A few days ago, Major Moore, of the Tenth Ohio, seeing two women, whom he supposed to be ladies, enter a carriage, and finding it difficult to close, stepped gallantly forward for the purpose of closing the door, when one of the tergiversants put forth her hand and pushed the door most violently. The Major looked crest fallen for a moment, and after a pause, said, "Excuse me, I thought you were ladies." This brought the crimson to the cheeks of the she devil, but she said nothing.

Another correspondent, writing from Columbia, Tenn., says:

This place is rotten, rancid with treason. I am told it is regarded as the staunchest secession population in the State. Very likely. It is quieter than Nashville; not so insolent or so candid. But its still waters are running mighty deep.

WRITING TO THE SOLDIER.—A Georgia Baptist church has decided to draw up a list of all its members who are in the army, and appoint some members to remain at home, to correspond with each one, in the name of the church. "This promises good results," says the *Biblical Recorder*, "and we hope it will be carried out."

THE PREACHER.—"A good preacher should have these propensities and virtues," says Luther; "first, to teach systematically; secondly, he should have a ready wit; thirdly, he should be eloquent; fourthly, he should have a good voice; fifthly, a good memory; sixthly, he should know how to make an end; seventhly, he should be sure of his doctrine; eighthly, he should engage body and blood, wealth and honor in the work; ninthly, he should suffer himself to be mocked and jeered of every one."

