

# SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITORS.  
A. J. BATTLE,

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HENDERSON & BATTLE,  
PROPRIETORS.

For the South Western Baptist.  
Army Correspondence.

LENOIR'S MILLS, ROANE CO.,  
TENN., Nov. 5, 1862.

DEAR EDITORS: A number of my friends requested me to write them. Many of them are my Christian brethren whom I dearly love, and it would afford me great happiness to communicate with each of them personally, but the duties and circumstances of an ordinary soldier leave little leisure to devote to private correspondence. I hope therefore you will allow me space in the columns of the *S. W. Baptist* to give them such information as I have been able to obtain.

The 20th Ala., of which I am a member, participated in the late interesting but unfortunate Kentucky campaign. It would weary the patience of your readers to give a detail of all we saw, heard, and suffered. I leave that for fireside talk should we ever be so fortunate as to mingle in domestic circles again. Suffice it to say, that we (my brigade) were present at the opening of the siege of Cumberland Gap, Sunday morning August 17, where we first heard the whistling of the enemy's shells. We left that vicinity just at dark Saturday night August 23, and after two months absence, wanting one day, we enjoyed the pleasure of coming undisturbed through "the Gap" and looking once more over into "Dixie." We had marched nearly 650 miles, often over 20 per day, often by night, often without any water but such as we could get from stock ponds or little puddles by the road side. We had gone into Kentucky exultant with the prospect of relieving her oppressed citizens and adding another star to our little galaxy, but were compelled—not that we were whipped—to come out without having accomplished a single end. We were weary with toil, depressed in spirits, ragged, dusty, and dirty. To such men, you may well imagine, it was joyful to behold once more the blue hills and mountains of "old Tennessee." Indeed I felt almost home. We were never able to keep up with the music; Genl. Smith's advance forces worked so fast it was always ahead of us. As for me, I was satisfied; for I have seen enough of the horrors and evils of war to let others have all the so called pleasure there is in it. If it pleases the good Lord to throw me into battle, it's my wish to do all I can for my dear country, otherwise I shall be content, having rendered such service as has fallen to my lot. We marched through 19 counties, saw the famous "Blue Grass Region," visited Richmond, Lexington, Georgetown, Harrodsburg, Frankfort, Paris, and Cynthiana, and were within four miles of Covington.

Our men were universally delighted with the Blue Grass Region. It consists chiefly of high, fertile plains, resembling very much the undulating appearance of the prairie country of Alabama; indeed they surpasses all the natural beauty of the prairies embellished by a high state of cultivation. Every acre of land is under fence much of it of stone—the woodlands are sown in blue grass, and the fields destitute of every vestige of timber, many of them were then covered with the richest harvest of green corn. The meadows were covered with droves of the largest and fattest cattle, the finest horses, and the best sheep we had ever seen. Indeed, there being no market, the land was overflowing with plenty.

We found the people in the mountains rude, ignorant and bitterly opposed to us. In the Blue Grass Region all in a high state of enlightenment. They flocked to us with joy and welcomed us with shouts. In Lexington they appeared wild with joy. Gray headed men shed tears and the ladies shook us by the hands and begged us, even across the streets, to eat with them. Indeed I felt like I had been dropped into a

new world among genial spirits, so long had we been away from true and hospitable friends. At many places from there to Covington they seemed equally glad to see us. Almost on the very banks of the Ohio, at a little village called Vorona, the secesh seemed to have the ascendancy.

For a time I was dazzled by the show of demonstration and excited by enthusiasm, and then thought Kentucky would come out immediately if she could only have the opportunity to vote. I however became satisfied that there was some deception and some misguided feeling. A great many were accustomed to ease and were more willing to hollow hurrah and give their fat cattle and fine horses than to fight. A large number of the intelligent part of society have fully imbibed the fatal doctrine of neutrality. Others would say: We were doing well enough, we had a government good enough, and why do you want to brake it up? Some are strong advocates of Lincoln's policy, while the mountain regions are almost thoroughly abolitionized. The Louisville Journal has emphatically done more than all else to mould and fix the opinions of the people of Kentucky. I have already said the people of the mountains are against us. This is remarkably true, that wherever we have met with opposition in the South, it has been with a few exceptions among the uninformed. What I have said of Eastern Ky. may be said of East Tenn., the people are strongly tinged with abolitionism instilled into them by Andy Johnson.

Upon these considerations it appears doubtful whether Kentucky could have gone with us under the most favorable circumstances. Since we have deceived them and left them to the mercy of Federal power, it seems almost certain that she is lost to us.

Many of the common soldiery and a large number of the officials censure Genl. Bragg. For my part it all appears wrong. We performed only a very small part in the great scene and saw but a small part of it. We are therefore in no way competent judges. Let us await the decision of proper authority. Let us remember the lamented Albert Sidney Johnson.

Our retreat was an immense task, but was accomplished in wonderful order and with great rapidity. True there were many stragglers, and we suffered for want of food. But any one acquainted with the movements of large armies can well understand how there were so many stragglers, and I am told by very creditable authority that our breadstuff were short at the outset. To move a large army and its artillery and protect its trains is a gigantic task. It appears clear to me now that a defeat to us, so far across the mountains, away from our rail roads, would have been utter ruin.

We succeeded in bringing away hundreds of Yankee wagons of the best pattern, several thousands of beef cattle, hundreds of horses, mules and sheep, besides much of the spoils of war captured at Richmond, Lexington, and Mumfordsville, and fed our army nearly two months in Kentucky.

I have done with our Kentucky campaign. My regiment enlisted for three years, more than one third of which is past. My health has been generally good, and my constitution is unshaken, God has preserved my life and enabled me to endure cheerfully all the hardships of the service through which I have passed. Military service has not been so unpleasant as anticipated. I expect to remain in my country's service during the war. But I have lost all my fondness for military pomp and glory, they are all an empty vanity. While I may feel more a soldier, less a military man. More than all, my heart is sick of the blackness of human depravity every day exhibited in camps. Soldiers are selfish, unsocial save a few exceptions, and unaccommodating. In our retreat from Kentucky it seemed that men would forget every principle of justice; the whole route was a continued scene of desolation. The fact is a large army is like an immense swarm of locusts, it is a nuisance to friend or foe. The most alarming feature of the wickedness of the camp is its ruinous influence

TUSKEGEE, ALA., THURSDAY, NOV. 20, 1862.

once upon the mere boys who have entered the service. Well may our fathers and mothers weep over them, and without regard to cost should they use every means to prevent their eternal ruin. After all I see no reason for such wickedness, none why a Christian should not be as consistent as at home. Here the veil of deception and of the polish of society is lifted. If a man is not a christian it is developed plainly; if one, he, like the stars in the absence of the moon, shines more brilliantly. In all, however there is something to encourage the Christian heart. At home the ties of humanity are stronger, all ranks are leveled, all are humbled by same afflictions, and years after this struggle shall cease, these hard hearted soldiers will love each other. At home our friends have little opportunities to worship together; here we have less, and when this war is over we will all be eager to hear the Gospel. These are principles upon which I base my hope, for one of the greatest revivals, soon after the close of this war, that has ever been witnessed in our land. May God in his mercy and goodness bring it about and may many of our afflicted friends and brethren live to see it. So adieu for a season.

Yours in Christ,

J. H. WEATHERLY.

For the South Western Baptist.

Our Reckoning.

Plenary verbal inspiration is the sheet anchor of our faith. It held fast to her moorings the ship of Churches amid the storm of heresy that succeeded the Apostolic ages, and even through the "dark ages," when for many a year scarce sun or moon or stars appeared.

It was reserved for the "age of criticism," and for "German scholarship" to find out that in some things the sacred writers were left simply to their own intelligence! That the "substance" of Christianity was true! That the history of Jesus was a sacred myth, with a grave and important moral! That inspiration was not peculiar to the patriarchal, prophetic and apostolic ages, but a perennial thing vouchsafed in greater degree to the authors of the Bible, but common to them and the great lights of all time!!! Such have been the steps from incipient to full-grown infidelity.

This notion sprang up in Germany, where Scripture was first corrected by philosophy; passed over to old England then to New; became the parent of Unitarianism, Restorationism, Universalism, and I know not how many other isms. It took the angles off the theology even of such men as Tholock and Neander. At this hour, the great names among the theologians of the North, if I mistake not, are not quite settled on the subject of plenary inspiration. When I first purchased and read Hackett's state of the Impenitent dead, I thought he proceeded with great hesitation, and that some questioning of his own positions, lurked beneath the well-compacted but Germanized argument.

Concede partial or general inspiration, and you may easily reach the conclusion that the Bible does not speak definitely or authoritatively upon such a subject as that of slavery. That the mere words of Scripture are to give way to its scope—its philosophy. That systems are to interpret words and not words systems.

Let us look to our compass and our pole star. Let us cling to the *ipissima verba* of God's book—to the fearless theology of verbal inspiration. If God do not take care of the "words of this life," alas for His poor followers.

TAU.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

It is the perfection of happiness neither to wish for death nor to fear it.

Flattery is a sort of bad money, to which our vanity gives currency.

Health is the greatest of all bodily pleasures, but the least thought of.

Christ in heaven is my standing before God, Christ on earth is my pattern.

"How sweet to work all day for God, and then lie down at night beneath His smile!"—M Cheyne.

## God Disappointed.

There is perhaps, no doctrine of revelation which meets with more objections of wicked men than that of predestination. There is no telling the number of reproachful changes, which have been rung upon those words—that God "for his own glory has for-ordained whatsoever comes to pass." A vast amount of wickedness comes to pass, and it is taken for granted to be absurd to suppose that God could really have thought it best on the whole, to frame a plan, under which sin would find existence. It is even regarded as the most unaccountable of all mysteries, that affairs were so ordered, as to exclude all sin and misery. Hence many are loth to admit, that God acts from a plan. Few would object to his having a universal plan, could they realize that his present conduct is wise and good. They see matters going they think very unwisely—and soifer that God could not originally designed to bring them to pass, and that the course of things is in a manner out of his hands, and that he would have done differently if he could; and so they think to save credit, by denying that he had a complete plan in the outset.

So that the main objection to predestination is an impeachment of God's wisdom in the present course of things. It is built on the assumption that wisdom never could have such a course of providence; and excuse God for getting into such supposed difficulties, by assuming that he has been disappointed, by the actual course of events—that if he had a universal plan in the outset, he would have excluded all these evils. But such events falling out, which according to man's wisdom must be so much the dictates of infinite wisdom, have frustrated his better designs, and left him to shift as he can. And God is relieved from the imputation of having to withdraw restraints, and let sin exist for a time, with the intent, to overrule it for good, which would more than overbalance the evil, on the assumption that the devil has been too hard or too sharp for him—and that the issues of things, have disappointed his expectation. And if he is disappointed and unfortunate and sorrowful, in view of any of the evil now existing, he is by parity of reason in the whole of it. That is, his sorrow and vexation are as wide as the sweep of the evils. And if he is sorry, so are the angels, and so are all holy beings in heaven. And the sorrow of all must last as long as the evils, that is, forever, so that all heaven is to be full of sorrow, disappointment and grief, in view of sinners lost forever. And lost sinners themselves are also wretched. So that supposition leaves room for none to be happy, except perhaps the devil who triumphs in the success of his schemes.

Let the reader then judge whether it is the doctrine of predestination, or its opposites which throws unworthy imputation on God. Indeed, how can it be unwise or unworthy for God, to act from a complete and finished plan. A wise general does not commence a campaign on the haphazard principle; but he lays his plan for the defence of his country, though with a certainty that the execution of it must be at some expense of life. So it is to be ascribed to the wisdom of God that he can say: "My counsels shall stand, and I will do all my pleasure." It is no blot upon his character, that while he impairs the freedom of none, he causes the wrath of man to praise him, and restrains the remainder.

## The Perfect Man.

The character of Jesus, though thoroughly individual and unlike every other, has yet no such eccentric or peculiar feature, as results from a disproportional combination of the inward faculties. On the contrary, there is in his nature the most perfect harmony and completeness; and his acts bear the stamp of universal propriety and rectitude. Who can say, that the peculiar character of Jesus was soundness of judgment, or tenderness of feeling, or richness of fancy, or power of execution? But all these excellencies are found in him, just in their due proportion and they work together in uninterrupted harmony. High fervor and gracious mildness; heavenly serenity and absorbing sadness; elevation above earthly pleasure and conditions, and a pure, cheerful enjoyment of the same; regal dignity and self-denying humbleness; vehement hatred toward sin and

affectionate forbearance toward the sinner—all these qualities are combined in his nature in one inseparable whole, in the most perfect subordination. Never was Jesus driven out of his own path; it was a quiet path and always even. All the manifestations of spiritual life have one great aim; his whole character has a unity that is perfect, complete within itself.

It is indeed true, as a saint who knew Christianity from the life, once said in his heart-winning way, "One might well consent to be branded and broken on the wheel, merely for the idea of such a character as Christ's and if any one should be able to mock and deride, he must be insane.—Every man, whose heart is in the right state, will lie in the dust and rejoice, and adore." It is true; even as a bare idea, the spiritual image of Jesus which the Bible holds out to us, is the most dignified and the most precious, which is known to our race. It is an idea, for which one may well be justified in offering up his life.—For, we may boldly assert, this idea is the most sublime to which, in the province of morality and religion, the human mind has been raised. It is the jewel of humanity, and whoever knowingly tarnishes or disfigures it, commits an outrage against the majesty of the heaven-born soul of man, in its most beauteous manifestations.—Let it be a fable, it is still the most noble truth, which has been either received or communicated by the human mind, and preponderates, even as a fable over a thousand varieties of ordinary experience: But it is not a fable; it is not a bare idea; for the man who was able to produce, from his own invention, such a character, such a pattern, must himself have possessed this greatness of soul, if we deny that he observed it in another. We must transfer the spiritual and moral greatness of Jesus to his biographer, if we deny it to himself. If we glance at the greatest characters which have been exquisitely portrayed to us by the creative power and art of the most gifted poets, do we find in these characters any thing like that which is developed in Jesus?—And these plain and uncultivated Jewish evangelists, they forsooth were able to invent it? How far, as an unaided man, did each of these writers of Memorabilia stand below Zenophon and Plato; and yet how high, in its silent majesty, stands the simple image of Jesus, which the unlettered evangelist presents above the character that is given to the wisest Greeks, by the two masters of language and rhetoric!

## Eccentricities of Great Men.

Many have exhibited foibles and vices in proportion to the magnitude of the talents by which they might carry themselves too much above other men, lest perhaps they might carry themselves too much above common humanity. Pope was an epicure, and would be in at Lord Bolingbroke's for days, unless he was told there were stewed lampreys for dinner, when he arose instantly, and came to the table. Even Sir Isaac Newton gave credit to the idle nonsense of judicial astrology; he who first calculated the distance of the stars and revealed the laws of motion by which the supreme Being organizes and keeps in their orbits unnumbered worlds; he who revealed the mysteries of the stars themselves. Dryden Sir Isaac Newton's contemporary, believed in the same absurdity. The Duke of Malborough, when visited by Prince Eugene on the night before a battle, when no doubt the two generals were in consultation upon a measure that might decide the fate of an empire was heard to call his servants to account for lighting up four candles in his tent upon the occasion, and, was actually once seen on horseback darning his own gloves. Hobbes, who wrote the "Leviathan," a deist in creed, had a most extraordinary belief in spirits and apparitions.—Locke, the philosopher, the matter-of-fact Locke who wrote, and in fact established the decision of things by the rule of right reason, laying down the rule itself, delighted in romances, and revelled in works of fiction.—What was the great Lord Verulam?

Alas! too truly, "the wisest, greatest, meanest of mankind." Cardinal Richelieu, the minister of a great empire, believed in the calculation of nativities. Sir Thomas Moore burned the heretic to whom, in his writings he gave full liberty of conscience.—Alexander the Great was a drunkard and slew his friends in his cups. Caesar sullied the glory of his talents by the desire of governing his country despotically, and died the victim of his ambition, though one of the wisest, most accomplished, and humane of conquerors; but we are travelling too far back for examples which should be taken from later times. Tasso believed in his good angels, and was often observed to converse with what he fancied was a spirit or demon, which he declared he saw. Raphael, the most gifted artist the world ever produced, died at the age of thirty-seven, his constitution weakened by irregular living. Dr. Samuel Johnson was notoriously superstitious.—Sir Christopher Wren who built St. Paul's Cathedral, was a believer in dreams. He had a pleurisy once, being in Paris, and believed he was in a place where palm trees grew, and that a woman in a romantic dress gave him some dates. The next day he sent for some dates, in full belief of their revealed virtues, and they cured him. Dr. Halley had the same superstitious belief. Melancthon believed in dreams or apparitions, and used to say that one came to him in his study, and told him to bid Gynæus, his friend, to go away for some time, as the Inquisition sought his life. His friend went away in consequence, and thus, by accident, really, saved his life. Addison was fond of the bottle, and is said to have shortened his days by it. Burns, the poet was a hard drinker, and there can be no doubt wore out his constitution by his conviviality. Goldsmith was a gambler, and the victim of the fraudulent. Prior was the dupe of a common woman, whom he believed to be an angel.—Garrick was as vain as any woman, and equally loved flattery. Kneller's vanity was such that nothing was too gross to swallow. Porson, the first of Greek scholars, was a notorious tippler.

## How can Pastors Live.

This question ought to receive the instant and careful consideration of all our churches. By a few it has been taken up. The fear-nay, the conviction that by most it is overlooked, impels us now to urge them to examine the state of the case. No long argument is needed. If they will only look for a moment at the truth of the matter, they will either act upon it, or they would not "be persuaded, though one arose from the dead."

Now what are the facts? One is that our pastors have fixed salaries, and have to buy with money what they need. Another is that food and clothing have advanced to prices beyond any parallel in this generation. The average increase of cost is not less than four times as great as it was two years ago. Now put this and that together, and let the question be answered in the fear of God, "how can pastors live?"

Some congregations, we hear, have actually by vote recently curtailed the salary of their pastors, and of course, after an operation of that sort, they will pay slowly, poorly, and grudgingly what remains. This is crying injustice, and to speak honestly, a great public shame.

And all the greater for this fact, that at no time have their salaries been more than a bare subsistence.

And all the greater still from another fact, that money never was so plenty over the country as now.

From these facts combined it is as plain as the day, that a pastor whose income is limited to a fixed salary no larger this year than in former times, must find himself grossly straitened.—Our ministers must indeed bear their full share of the burdens and trials of this day of tribulation. They are ready for it and will not complain. All we urge is that the people whose welfare they labor to promote shall stand by them and see to it that their part of the burden is not beyond a due proportion.

As winter is close at hand, will not those who charge of these matters see to it that arrangements shall be made for an increase of the pastor's income for this year? Let energetic efforts be made to secure prompt payment of all dues. Let not the people wait for the collector to call upon them. Act so as to secure that noble commendation awarded by the great Apostle to the churches of Macedonia—"How that in a great trial of affliction, they were to their power, yea, and beyond their power they were willing of themselves; praying us with much entreaty, that we should receive the gift." 2 Cor 8: 2-4.



## The S. W. Baptist

TUSKEGEE, ALA.:  
THURSDAY, NOV. 20, 1862.AGENT.  
B. B. Davis, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

## Prospective change in the Terms of our Paper.

Pending the adoption of the report on periodical, at the late session of our State Convention, a motion was made to amend the report so as to suggest to the editors of the S. W. Baptist the propriety of increasing the price of the paper to three dollars per annum, and carried, we believe, unanimously. The propriety of this step has often been suggested to us by many friends; but we have felt a deep anxiety to engineer the paper through this crisis without any change whatever. But we suppose we shall have to accommodate ourselves to the destiny of almost every other paper in the Confederacy—either publish a half sheet, or increase the price. We cannot consent to reduce the size, and shall therefore give notice that from and after the first day of January next, all subscriptions to the South Western Baptist, except those of ministers of the gospel, will be THREE DOLLARS PER ANNUM. We take this step reluctantly, and in obedience only to stern necessity. Of course subscriptions already received will not be changed. The policy is prospective, not retrospective.

Quite a number of our patrons at the Convention very kindly paid us \$2.50 and \$3 in renewing their subscriptions in the prospect of the change, for which they have our sincere thanks.

We must also give notice that no more change bills upon local corporations or individuals, will be received. A large amount of these bills have accumulated on our hands which we cannot use. Confederate money, or bills on any State Bank of any denomination, only will be received.

## News.

No army movements have transpired since our last issue worth transferring to our columns. McClellan has certainly been superseded by Burnside. Some suppose that important results will follow from this change. It is charged by the New York Herald, that McClellan has been dismissed because he refused to execute the unconstitutional proclamation of the President. A battle is thought to be impending between Lee and Burnside.

The abolitionists have been reinforced in Nashville.

The Democrats have carried New York, New Jersey, and Illinois by large majorities. They will have a decided majority in the next Congress of the northern government. Lincoln, however, will be untrammelled by that majority for the next year, as the members elect do not take their seats until December, 1863. So that no practical results are likely to flow from this change in popular sentiment at the North.

The bubble of foreign recognition, like its predecessors, has burst, and left its deluded victims to moralize on the instability of all human hopes. When will our people learn to depend upon God alone and their own right arms for an honorable peace?

## Rev. J. J. D. Renfroe,

Has agreed to devote a few weeks in the north-western counties of Alabama as agent for the Colportage Society, to collect funds for the publication and distribution of tracts among our soldiers. We bespeak for him a hearty welcome from all our churches. We doubt not that he will be abundantly successful. No enterprise has ever been presented to our brethren that has superior claims to that which seeks to evangelize the army of the Confederate States. Give liberality to this cause, disciples of Jesus; and then pray God's blessing to accompany your benefactions, and God will bless you.

## Prayer for Peace.

We publish a communication from a North Carolina lady, urging upon the Christian women of the South to set apart the first Monday in December as a day to pray to Almighty God for "an honorable peace;" and who desires any other kind of peace? We doubt not many hearts, nay all hearts, will respond to the call. Most cheerfully do we commend the communication to the serious consideration of all Christians. Whenever penitence for our sins, individual and national, shall mingle with the sacrifice of prayer, we shall be answered. But alas! alas! Our sins! our sins! Can the prayer of faith pierce this mountain, and find its way to the eternal throne? We can but try. God give us "the spirit of grace and supplication!"

## Town Property for Sale.

Any one wishing a desirable residence in Tuskegee, or a business house, had better read the advertisement of John B. Bibbo.

## Alabama Baptist Convention.

The fortieth annual session of this body was held with the Selma Baptist Church, beginning on Friday the 7th and closing on Monday the 10th inst. The attendance was much larger than we anticipated, being almost equal to former days when the blessings of peace and prosperity were enjoyed by our country. Almost every part of the State, except the northern, was represented. It was really soul-cheering to greet so many of the friends of Jesus, in these troublous times, on such an occasion. It clearly indicated, that the soldiers of the cross were not unmindful of the claims of their "Leader and Commander," at a time when He expects every one to do his duty.

The body was organized by the election of brother J. L. M. Curry, of Talladega, President, brother A. B. Goodhue, of Marion, Secretary, and brother S. H. Fowles, Treasurer. Dr. Talbird, our former President, did not reach the Convention until Monday. He was at home on a furlough of a few days only, and could not attend all the time of the Convention. Under the able administration of our new President, the business was promptly dispatched, and but for one or two reports that could not be perfected, the Convention would have completed its business sittings by Saturday night.

On Friday evening at 7 o'clock, Rev. S. R. Freeman preached the Introductory sermon from Eph. 3:8. It was a discourse of decided ability—one that left its impress upon every Christian heart. The analysis of Christian humility, as illustrated by the character of the great apostle of the Gentiles was masterly, profound, exhaustive.

On Saturday evening at early candlelighting, by resolution of the Convention, a meeting was held in the Methodist house of worship to raise funds for army colportage. It was announced in the city papers that the meeting would be addressed by the Rev. A. E. Dickinson, of Virginia, and the Hon. J. L. M. Curry, the President of the Convention. At an early hour, the house was filled with an eager audience. Brother Dickinson addressed the assembly for half an hour, on the objects and aims of the Colportage Society—and in the conclusion detailed some of the results of the work both in the army and hospitals, which were highly interesting. Brother Curry entered more largely into the nature and vast importance of the work of scattering among our soldiers the precious seed of divine truth. We speak the common sentiment of that vast audience when we say, it was one of the most masterly efforts of a gifted intellect, sanctified by the spirit of true and vital piety. By an induction of facts which sealed conviction to every heart, the speaker insisted that our only hope of a permanently free government was in thoroughly permeating our political and social institutions with the principles of Christianity. This element alone constituted the sum of God's interest in our young Confederacy; and its preservation, purity and enlightenment were the basis of our hopes that God would bless our efforts to establish our independence. On this, an appeal was made to every Christian and every patriot to aid in a work that sought to secure our noble and gallant soldiers from the vices to which they were exposed, and to bring them to a saving knowledge of the truth as it is in Jesus. The appeal was not in vain. Brother Dickinson asked for fifteen hundred dollars—he obtained about seventeen hundred. God speed the gracious work.

A missionary mass meeting was held on Sunday evening at the Presbyterian house of worship, to aid the Domestic Mission Board in supplying the army and Indian Territory with missionaries. This meeting was addressed by elders Holman, C. Manly, Henderson, and bro. Curry—at the close of which, a collection amounting to about seventeen or eighteen hundred dollars was taken up. The Board are anxious to procure the very best ministers of our country to send to the army. A little reflection must satisfy every one that this is a wise policy. They have already a large number in the field, but nothing like a moiety of what ought to be in the service. Cannot our churches give up some of their best pastors to enter upon this work? These soldiers are to mould the character of this Confederacy; for when the war is over, they will fill every important office in it. Let no effort be spared to impress them now with the infinite importance of attending to the "one thing needful." This subject comes home to every Christian heart with an urgency which it were criminal beyond conception to disregard.

Nor must we fail to mention that on Saturday, on the adoption of the report on periodicals, at the suggestion of bro. Dickinson, over six hundred dollars were contributed to send copies of the South Western Baptist to the soldiers. This sum was made up in perhaps less than fifteen minutes. This will pay for three hundred copies

of the paper, which are to be distributed to Alabama troops at any point accessible by mail to which they may be ordered. We shall redouble our efforts to make the paper worthy of such confidence. And now that we have the ear of so many soldiers, we invite our brethren to furnish communications upon topics which will benefit such an audience. Let every brother feel, as he writes for our paper, that he is addressing an immense congregation of Confederate soldiers, who are standing as a "wall of fire" between him and ruin, and let him seek to improve, encourage, and evangelize our dear sons and brothers. God will bless our efforts, and in his good time and way, crown them with success.

On Monday, interesting reports on extortion and speculation were offered by Dr. Manly and Prof. N. K. Davis of the Judson, both of which were adopted. We shall publish them at an early day.

Forty minutes of each day were spent in solemn prayer to Almighty God for our country. These occasions were deeply interesting, and left a salutary influence upon every heart. It is one of the most encouraging signs of the times, that our people are beginning to realize the full measure of their dependence upon God. This consolidation of prayer and faith around the mercy seat, must achieve results that ere long will gladden the hearts of a new nation, in whose behalf the hand of the Lord of hosts has been, and doubtless will be, conspicuously displayed. "Let us not be weary in well doing, for in due time we shall reap if we faint not."

The pulpits of the several churches were occupied by our ministers on Sabbath, being kindly tendered by their several pastors.

The Rev. A. T. Spaulding, late of Philadelphia, is pastor of the Selma church. He is an able, growing and efficient minister of the gospel.

The hospitality of the citizens of Selma was above all praise. The kindest Christian courtesy was extended to the Convention by other denominations.

At about 12 o'clock on Monday the Convention adjourned to meet in Marion on Friday before the 2nd Sabbath in November, 1863.

[From the Religious Herald.]

## News from the Churches.

BEDFORD COUNTY, Oct. 27.  
" \* \* \* " writes:—"We have just closed a most interesting meeting at Mount Zion church in this county, which resulted in the conversion of about 25 persons; 22 of whom joined the Baptist church, and others intend uniting with the church at our next meeting. To God be all the praise. Our pastor being sick the meeting was conducted by brother J. A. Davis, of Botetourt Springs. He had no assistance but that of brother G. P. Luck; who was with him all the time, and labored most faithfully. Brother Davis was a stranger to many of us, when he commenced the meeting, but I must say he left many warmly attached friends in this community. His faithful labors and untiring efforts, to win souls to Christ, will never be forgotten by us, but we will remember him with feelings of gratitude. It was never my privilege to attend a more interesting meeting. There were about 30 persons left at the altar enquiring what they must do to be saved. We hope and pray that ere long many of those dear mourning souls may be brought into the fold of our blessed Redeemer."

STAUNTON, VA., Oct. 28th.

Elder A. E. Dickinson writes:—"I have for six days been aiding in a protracted meeting at this place. Hundreds of soldiers pass here every day, returning to the army, while quite as many sick are coming in to take the cars. Besides there are here several large hospitals, well filled. Thus our meetings were well attended by soldiers—the church filled every night. Quite a number asked for prayer, a few of whom found the Savior, but having to go right on to the army they were not received into the church. Two were baptized on last Lord's day. Never have I known such eagerness to hear and to read the Gospel, as is manifested by the convalescent soldiers here. Rev. George B. Taylor and Rev. Mr. Smith are the chaplains at this post. Brother Taylor has recently collected more than \$300—with which to buy a circulating library for the hospitals. This is a good move, and deserves the consideration of all chaplains who are stationed at hospitals. Brother O. F. Fry is laboring here in the employment of our Board, and is doing a vast amount of good. We need at least one hundred more to act as colporters in the camps and hospitals. Have we earnest-hearted men who are ready to enter this service, constrained by love to Christ and to souls? I am persuaded that the post of colporter in the army is one worthy of our very best ministers. At least, this is the opinion of Rev. Dr. Ryland, who for twelve months has been giving himself to the work."

For the South Western Baptist.

EDMUND BARNES—SIR: I wish to make public through your columns and those of other widely circulated and influential journals, a suggestion to the women of the South.

It is that a day be appointed on which at a certain hour, they with one consent shall unitedly beg for PEACE from Him in whose hands are the hearts of men, and destinies of nations. Prayer has been made continually for the success of our arms in battle, and these prayers have been answered—in many instances beyond our hopes. Every prayer has doubtless breathed an earnest petition for peace, but it is suggested that now our faithful women should unite to pray in an especial manner for it. That God would forgive us our debts, and deliver us speedily from the evil hands of bloody men. Let Monday the 1st of December, be appointed, and on that day at 12 A. M. let the hearts of every wife, mother, sister, and daughter in every State in the Confederacy, go out in solemn fervent prayer to God for PEACE. In places and Churches where Female prayer-meetings are usual, let the women themselves order the matter—where such meetings are not usual, or are considered unadvisable, or impracticable, let the women in their own houses stop all work at the hour named—suspend the carding, and spinning, and weaving, and knitting, and sewing, and teaching, if for only one half-hour, and alone with God, plead with Him for her country. Let the sick woman on her bed remember the day and hour—let the busy forego her business—and I was going to say, let the gay suspend her gaiety, but I trust there are no gay women in the South now; but let the young, and beautiful, and hopeful, equally with those who can lay no claim to such titles, think of the broken hearted, the destitute, the homeless—think of the dead and the dying, and the mangled—think of the widow, the fatherless, the childless of this war—and let every woman's heart be raised as with one voice on that day to God for help and for PEACE, an honorable PEACE.

All papers friendly to the above suggestions are requested to copy.

Mrs. C. A. L.

For the South Western Baptist.

RICHMOND, VA., Nov. 7, 1862.

DEAR BRETHREN: I write you this note, asking you if possible to send me a few copies of your paper for distribution among our soldiers. If you can not afford to do it yourself, can you not prevail upon some of your subscribers to aid you in thus sending your very valuable paper among your friends and neighbors in the army and hospitals? I meet those every day who would gladly read it, if it could be obtained. Much good I do think might be done, with but small expenditure. Do if possible comply with this request. Hoping to hear from you soon I am yours &c., In Gospel bonds,

W. E. WALTERS,

Army Evang. from S. C., Bap. Denom.

P. S.—On 31st ultimo I had the pleasure of baptizing N. J. Peters, 5th Regt. Ala. volunteers with two others.

W. E. W.

We would inform brother Walters that at the late session of the Alabama Baptist Convention, a fund of over six hundred dollars was raised to supply the army and hospitals with the South Western Baptist, and that if he will see bro. A. E. Dickinson, Superintendent of Colportage, and get him to make out an order for the number of copies he wants, we will forward them at once.

For the South Western Baptist.

POLLAIRD'S ALA., Nov. 5, 1862.

I was at this place last Sabbath and preached for the 19th Louisiana Regiment. This morning I preached for Capt Fowler's Artillery company, who were very attentive and respectful to me, and asked me to visit them again. I have not seen a more healthy, and better looking company of soldiers in the army. In the evening I preached to the 29th Ala. Regiment, and had a large and attentive congregation. Some of them said that they were glad I came and preached to them; for they had not heard but one sermon since they had been there. It did me good to preach to these destitute soldiers, they seemed to enjoy my visit, and I promised them to come and see them again. I always carry Bibles and Testaments, religious Books and Tracts, and distribute them among the soldiers, and they are glad to get them. The hospital in Greenville is connected with this army here, and brother J. E. Bell and myself, have held prayer-meetings for the sick soldiers, and we have reason to believe that our labors have been blessed in the conversion of some of them. I would enjoy my trip here more if it were not for my health, which is bad yet. It is hardly worth while for me to say the soldiers here are needy.

Yours in Christ,

S. A. CREATH.

The remedy of to-morrow is too late for the evil of to-day.

Common Sense on Infant Baptism

Many of our readers well remember the visit of the late James Silk Buckingham, Esq., a member of the British Parliament, to this country nearly twenty years ago. It is not however, generally known, that he was a Baptist and when about twenty years of age was baptized at Plymouth Dock, now called Devonport, by the late excellent Isarah But, who baptized a considerable number of persons that were united with Baptist churches.

Before his decease Mr. Buckingham published a large portion of his autobiography, containing many highly interesting facts: One of these will amuse the reader if it does not instruct him. In his first volume he writes:

"An event which occurred about this time, and much talked of in society, contributed largely to my convictions of the irrationality of infant baptism. It appears that a party—composed of an infant, its parents and the usual number of sponsors—went to one of the Plymouth churches to have his child baptized. The godfather who stood next to the infant while in the nurse's arm, was in the course of the service, addressed by the clergyman, who read over to him the usual articles of the Christian creed from the prayer-book, and then said to him:

"Dost thou believe all this?" to which the sponsor replied, I do.

The next question was, "wilt thou be baptized in this faith?" to which the godfather replied, "Sir, I have been baptized already."

The clergyman rejoined, "but the question is addressed to the child through you."

The sponsor asked, "And was the question, relating to the belief in the Christian doctrine also addressed to the child?"

The clergyman replied, "Yes, through you."

Then, said the sponsor, "the mistake was mine, since I answered as for myself, seeing that I really do understand and believed all that you recited; but as for the child, it is impossible for me to communicate to it the requisite degree of intelligence to comprehend your questions or to answer them; and in this state of ignorance it is perfectly passive. I think, sir, therefore with your permission, that we had better take the child home; and when it is sufficiently advanced in years and knowledge to comprehend what you say and to understand the nature and object of the baptismal rite, it can come again and answer for itself, and be thus a voluntary agent in this solemn profession of the Christian faith."

The clergyman made no reply and the party retired, to the great surprise and disappointment of the mother and nurse, who thought these scriptures most ill-timed and unreasonable.

## A Cry for Peace.

The Boston Pilot of the 25th ultimo contains an editorial strongly urging Lincoln to offer terms of peace to the South. It says: "The President has issued many proclamations which he patriotically believed would be followed by an increase of Unionism in the South. But his manifestoes are spit at and himself derided. His documents are of no avail but one—that of enlarging the spirit of the rebellion. Can he mention a single proclamation of his that has realized his hopes? We should be sorry to impede him in saving the Union. But his past experience should tell him now an armistice would do good. What does the South want? Can he not put a question of this nature? Can he not try the value of a suggestion for peace? This may not be the highest spirit; it may not be according to the way in which guilty rebels should be treated. But it is prudence. We cannot break the spirit of the South by arms; and without their spirit in its freedom, their overthrow would lead to nothing. Enough of blood has been shed—enough of lives have been lost; enough of desolation to all branches of industry has been done, and enough coercive proclamations have been issued—let us now try the virtue of peace.

The President is, indeed, in a most unpleasant situation. There is no doubt that he is honest. But the faction that elected him to the White House want the war continued, for their enterprises to realize large fortunes are in the balance; and notwithstanding the pre-eminence of his position, Abraham Lincoln is, in too many instances, the flexible tool of an unscrupulous party. But he should remember his oath of office, and untrammelled by anything save the constitution. That is now in the worst danger, and it owes most of that danger to the havoc of war administered by Know Nothings, Abolitionists and Republicans, an armistice—a suspension of hostilities—might be offered.

## Awaking from Desolation.

It was not until the kings of Canaan heard of the destruction of Jericho and Ai, that they combined in vigorous opposition to Joshua. But they did com-

bine then. A sense of their danger awoke them to arms. Shall it be that they were gifted with better understanding than the churches? Shall not the increasing perils of declension in these stormy times, arouse Zion from her lethargy? Shall not her sons gather themselves together, of one accord, to break the bands of their neck, lest the enemy prevail utterly against them?

With this wise fear, hopefulness, mingles, to counsel effort on the part of the churches, for spiritual prosperity. He who fought for Joshua, and against whom the kings of Canaan combined in vain, is on our side. Let not the enemies of the cross exult even over those among the sons of Zion who have fallen once. A David fell once, and rose again. A Peter fell once, and rose again. A Jerome of Prague fell once, and rose again. A Cromwell fell once, and rose again. Do these lines meet the eyes of any Christian, who, amidst the snarls of war, has fallen once? In the name of Christ, and through His grace, you may rise again. Will you not? If the church's declension began with you, shall not its recovery also begin with you?—Herald.

## Anticipating Evils.

Enjoy the present whatsoever it may be, and be not solicitous for the future: for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow—when your belly is full of to-day's dinner, to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day come. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours—we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys as much as possible; and if only this day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient, but not intolerable. But if we look abroad, and bring into one day thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

## The Resurrection.

The following beautiful thoughts will amply repay a personal perusal to the christian at all times, they are doubly so now:

"There is not a departed joy, or hope or expectation of the Christian, but will be restored to him in the resurrection of his Lord. I mourn not so much over the body or person of my friend who is gone, as I mourn over the loves and hopes that have been blasted and withered by the same touch of death and buried with him; but the resurrection of the Lord teaches me that there is day to dawn when there will be restored to me in heaven all that I have loved and lost, and not more eagerly will I clasp to my arms the forms of those who are dear, than I will lay to my heart these blessed memories which I thought had gone perhaps for ever, and which now have come bounding back to me. I care not what or how trivial they may be, they shall all come back. There will not be a treasure over which the jealous eye of the Lord will not watch, and which his careful hand will not restore to the arms and find possession of his followers.

"Nothing valuable, nothing dear to the Christian, is too trivial to be treasured by the Lord. Nothing good perishes. It is impossible. Out of the world's wreck, all that is worth saving will be saved. Every corner of the creation will be searched, the sea shall give up the dead that are in it, and death and the grave shall give up the dead that are in them. The trivialities of life who does not know, though he may blush to have it said, that the dearest and most intimate affections of the heart are often called forth by objects so slight that we would not have another know it—the little things which we have laid away in a corner of our hearts, and upon which we doat so fondly. Has not a parent's fountain of tears been broken up by the sight of a little stray shoe, which once imprisoned a tiny foot that is since enshrouded in the grave? Who does not confess this element of our nature—not of human weakness, but of human power? Is the great day of the resurrection there will be nothing missing. The Jesus who, in the mighty act of conquering death, remembered to lay aside his shroud with care, and folded the napkin and put it away in a place by itself, will overlook nothing. The widow's



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