

SOUTH WESTERN BAPTIST.

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

"Whether it be light or dark, God is with you more than the stars and the sun."

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Rev. N. D. Renfroe.

MESSRS. EDITORS: I have passed the saddest Christmas of my life, and O how lonely and sorrowful the new year finds me! I have to perform the painful task of communicating to you the intelligence of the death of my only dear brother, N. D. RENFROE, who "was killed dead on the battle field at 'Fredericksburg,' the 13th ult.

N. D. Renfroe was born in Macon Co., Ala., near the Montgomery line, about twenty-nine years ago, of poor, but worthy and respected parents. He was reared to habits of industry and labor, and was, in early youth, denied the privileges of school and the benefits of education; yet, he was home-taught the lessons of honesty, truthfulness and candor, for no parents ever strove with more care to implant these qualities in the principles and habits of their children than did his. He was always a quiet, steady boy. It seemed to be his very nature—even in childhood—to attend promptly to his own business, ignoring that of others; still he was ever kind and obliging.

In the year 1848, a gracious revival of religion prevailed in that part of Macon county where his father then resided. The churches under the pastorate of Elders J. R. Hand and A. N. Worthing, were abundantly blessed with the out pouring of the Holy Spirit; these ministers then labored principally together in aid of each other. Great numbers were converted to Christ, and by them baptized into the fellowship of the churches. Among them, in his fifteenth year, was the subject of this letter, with two of his brothers and many of his youthful associates. He was baptized by Elder J. R. Hand, into the fellowship of Elizabeth Church in the absence of Dr. Worthing, the pastor. And from that day to his death he "witnessed a good profession," "walking worthy of the vocation wherewith he was called." No man ever daring to charge, aught against him. All who knew him will bear him testimony that he "kept himself unspotted from the world," and so lived that "no man despised his youth."

In 1854 I became head of a family and took him to my house—a poor, illiterate, but pious Christian youth—and placed him in Cedar Bluff Academy, Cherokee county, where he passed two years with great profit to himself and satisfaction to his friends. In the mean time he was licensed to preach, and often accompanied me to my churches and aided in the ministry of the Word, manifesting more than ordinary gifts, and commendable zeal in the cause of Christ. After this I was enabled, with the assistance of good brethren, to sustain him four years in Union University, Tenn., where he proved himself an earnest and proficient student, and by application and industry obtained a liberal education; failing to graduate, however, by five months, being called from college by the pressing wants of a widowed step-mother, and orphan relatives to whom he felt it his duty to give immediate attention. While in college he preached often in the churches and destitute neighborhood, around Murfreesboro, and spent his vacations with the churches in Cherokee, Calhoun and Talladega counties, Ala., where he was greatly useful in many meetings and revivals.

At the close of the year 1859—when he left college—he was invited to the pastorate of the Jacksonville church, and, upon becoming a member of that church, was ordained to the full function of the ministerial office, by Elders E. T. Smith, A. E. Vandever, and the writer. This relation he successfully maintained—being beloved of his flock and respected by all—until in August 1861, he volunteered in Capt. Bush's company on the eve of its starting to the seat of war in Virginia. This com-

pany forms a part of that gallant little 5th Ala. Battalion, in A. P. Hill's division, "which has nearly worn itself out fighting, and yet is but little noticed at home." The subject of this memoir met the duties of a private for four months with a fortitude and cheerful devotion common to soldiers fighting for liberty, not only complying with every demand upon himself, but frequently taking the place of the infirm and ill clad, when they were ordered on duty. The first vacancy that occurred he was elected Lieutenant almost unanimously, in which capacity he served until his fall.

A few days before the memorable battles in front of Richmond, he left his company, for the first time, and went to the city sick. When the news reached the city that those battles were about beginning, he arose, contrary to the advice of his physician, and hurried out to the scene of strife, and failing to find his own battalion—its position having been changed in bivouacking the army for battle—he fell in with the 10th Ala. Regiment, and one of its companies being without a commissioned officer—its officers were absent sick—he offered them his services, and led the company through the terrible battle of Friday, when Col. Woodward and so many good men of that regiment fell—displaying, in the most hazardous charges and under the most terrific fire, a coolness and efficiency that got him the praises of that company. Then, learning where his own company were he went to them, and finding that one of their officers had been that day killed and another wounded, he took charge of them and commanded them to the end of those seven days sanguinary strife, and marched back with them to Richmond—all this he did when, to use the words of his physician, "he ought to have been in bed." He then relapsed with Typhoid fever, and lay in the city at the point of death several weeks; but God raised him up, and when he had gotten able he came home and stayed a short time, until he was fit for service.

This prevented his participation in the hard marches and bloody battles of Cedar Run, 2d Manassas and Sharpsburg, but he got back to the army just as it returned to the South side of the Potomac, by a walk of one hundred miles, fully, restored to health and ready for duty, and has had charge of the company most of the time since.

In a letter—the last he ever wrote me—speaking of the march to Fredericksburg, he says, "We have just completed another march of one hundred and seventy miles, crossing two awful mountains in the time. We were twelve days on the march. I had no wagon, or horse, or any other means of transportation except my feet for myself and baggage; we rested only at night—rising at 4½ in the morning and marching until sunset. I suffered much—frequently thinking that I would fall out and rest, but when I would look through the company and see several men barefooted and still keeping up, it would stimulate me and I would press on. The tramp finished my boots, and both my feet are on the ground—and but little prospect of getting any shoes soon. But it is my duty to 'bear a little hardness as a good soldier of Jesus Christ,' and I submit to it cheerfully and without a murmur in view of my country's freedom and the honor of my religion. We are certainly on the eve of a great battle here—it will be a grand affair—I may not survive the conflict, but, brother, if I die I shall fall at my post and I am ready to go."

Yes indeed, it "was a grand affair" to him! He did not "survive the conflict," but he was "ready to go!" He said, "I shall die at my post."—Lieut. Mattison of the same company in a letter after his death, said, "He died at his post as a brave and Christian soldier, for a braver and better man has not fallen in the Confederate army."

In his letters he often expressed the greatest confidence in his preparation to meet death. At the end of a long march last Spring, he said, "I am 'wayworn and weary' O how

sweet amid such toil and excitement to look beyond these scenes of busy war and strife, and contemplate the 'Saints Everlasting Rest.' Then he quoted the lines—

"Here in the body pent,
Absent from heaven I roam,
Yet nightly pitch my moving tent
A days march nearer home."

Nearer home! Nearer home!
However dark and lonely
The path through which I roam,
This is a journey only;
And though I oft, affrighted,
Shrink back with sigh and moan,
My campfire still is lighted,
"A days march nearer home!"

In another letter, he says, "And now my brother, I have some reason to fear that you have not prepared yourself to meet the news of such a fate as may befall me. I know you feel lonely without me. It seems to me that if you should die first the world would be without interest to me. But I have entered the army to fight for you, and if need be to die for you and yours. Let us be prepared for the worst—nay, rather for the best, for, though life is sweet, Heaven is infinitely sweeter? I am willing to go when God calls, and I am willing he shall call me in any way that he pleases."

The last words he ever said to me as he held my hand with the affectionate farewell grip a few weeks ago at the Talladega depot: "Well, brother, now we part, and unless you visit the army soon we will not meet again on earth, but shed no tears for me—we will meet in heaven." How often these words have flashed through my memory, and carried solemn music deep into my soul! O that joyous meeting in heaven! Thank God for the hope of heaven!

His last day's work. He had offered up fervent prayer to God, and with the dawn of day the battle opened. He stood and acted his part manfully nearly to the close of the terrific scene. His Captain was wounded in the early part of the day; after this the command of the company devolved on him until his fall. About three o'clock in the evening three regiments of his brigade gave way and retired, leaving a gap through which the enemy was moving rapidly to flank their position. Gen. Archer threw the Battalion and first Tenn. regiment—who alone remained in the battle at that point—into the breach to hold the enemy in check until another brigade could be brought up. The enemy rushed on and were too strong. An order came to retreat. It is supposed by his comrades that brother did not hear the order. The 1st Tenn. retreated, and the battalion retreated except a few of his company who stood by him. The enemy coming up within a few steps ordered a surrender. He turned to his few men with a gentle smile and said, "Boys this is a pretty hot place and you must get out the best you can." Then turning to the enemy with his Repeater in hand he began to fire, and was unhurt and firing his piece with cool deliberation when his "boys" left him! And here he was found dead. No friend saw him die. I do not say that he acted with the best discretion, but I do claim for him that, in the last moments he stood alone on that part of the field of carnage with his face to the enemy giving him battle.*

"Towards die a thousand deaths!
Brave men die but one,
And conquer, though they die!"

His intimate friend, Lieut. Mattison, brought his remains home. He reached my house the first day of the new year—O what a sad new year's day! I gathered my family around the cold and lifeless form of one that we loved as dearly as life itself, and allowed my little children to shed a tear upon the face of an Uncle who had so often presented them to that God at whose feet he lived, and who finally died for them. And on the 2d inst., after religious services led by Elder E. T. Smith—who long stood side by side with him in the army, he was buried with the "honors of war" in the Talladega cemetery. "Turn from him that he may rest" till the morn of the resurrection, when he will come forth in the glorified image of the Son of God.

Yet I feel sad and lonely. Only

*I state this upon the authority of his comrades.

a few years ago there were five brothers of us, and now I am left alone. When the others passed away my heart drew nearer this one. I loved him with more than a brother's love; he was to me a brother and a son. He never acted contrary to my wishes in anything, and yet I always felt that in many things he was capable of advising me. From the day that he joined the church I never knew him do a thing that I could censure. In the family he was beloved. It may be safely said that he never boarded in a family but what gave him up reluctantly when he left—and he boarded in many. In school he was loved by his class-mates and honored by the Faculty. In social life he was a young man of few and prudent words. I question whether any one can refer to a single impropriety in all his religious life. In private life he was a man of study and of much prayer. In the cause of Christ he was faithful and zealous, but his zeal was tempered with more than an ordinary degree of modesty. In the pulpit he was clear and gifted. He loved the Sabbath school and the prayer meeting.

As a soldier he was universally beloved by his comrades. He was properly impressed with the importance of the questions at issue and there he was determined to

"Be up and doing,
With a heart for any fate."

He preached to the soldiers as often as other duties and circumstances would allow, and lived up to his religion himself. One of his fellow-soldiers in a letter to me last summer, said, "Your brother is a living, walking example of Christianity amongst us. He knows how to perform his duties as an officer without conflicting with his religion. He is ready at any and all times to get on his knees to pray for the sick soldier, and has a word of comfort and encouragement for all. His example is a standing admonition and a constant finger board pointing out the road to heaven."

Another officer in his company, says, "His example was worth more to us than the public preaching of a dozen chaplains."

And yet, O dear "Crockett" thou art gone for the present! How cruel is death! But God is just and merciful. "Even so Father, for so it seemed good in thy sight," and I cheerfully submit, with an humble confidence that the blow which has cast a pall of sorrow over my heart will drive me closer his bosom of love. Earth has lost one of its strongest ties to me, and heaven has gained an additional attraction!

J. J. D. RENFROE.

CONFIDENCE IN CHRIST.—The dew of thy grace is shed upon my wasting with refreshing consolation. My soul languishes, but soon it will exult in thee; my flesh withereth, but after a few days it will revive. I am compelled to undergo corruption, but thou wilt free me from this decay, when thou bringest me out of all evils. Thou hast newly created me in the image of God, and how can the works of thy hands perish? Thou hast redeemed me from all my foes, and how shall death alone triumph over me? Thou hast devoted thy body, thy blood, and thine entire self for my salvation; how then shall death hinder those benefits which were bought with so precious a price? Thou art my righteousness, and my sins shall not prevail over thee; thou art my life and resurrection, and my death shall not overcome thee; thou art my God, and Satan shall not have power over thee. Thou hast given me the earnest of the Spirit, and in this will I glory, in this will I triumph; and I firmly believe, nothing doubting, that thou wilt permit me to enter into the marriage-supper of the Lamb. Thou hast clothed me with the wedding garment, which I received when baptized (Gal. 3: 27) into Christ; nor will I stitch to this precious, most beautiful robe, the tattered rags of my righteousness. How dare I spoil its beauty with my abominable tatters? In this robe will I appear before thy face, when thou wilt judge the world in righteousness and truth.—Gerhard.

SELF-RIGHTEOUSNESS.—An Indian and a white man, being at a worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long time, was under distress of mind, and at times almost ready to despair, but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his red brother he thus addressed him: "How is it, that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "I tell you: there came along a rich prince, he proposed to give you a new coat; you look at your coat, and say, I don't know; my coat pretty good; I believe it will do a little longer. He then offer me new coat; I look on my old blanket; I say, this good for nothing; I fling it right away, and accept the new coat. Just so, brother, you try to keep your own righteousness for some time; you loth to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

THE POWER OF READING.—Benjamin Franklin tells us, in one of his letters, that when he was a little boy, a little book fell into his hands, entitled, "Essays to do Good, by Cotton Mather." It was tattered, torn, and several leaves were missing. "But the remainder," he says, "gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on character of a doer of good than any other kind of reputation; if I have been a useful citizen, the public owes all the advantages of it to that little book."

Jeremy Bentham mentions that the current of his thoughts and studies was directed for life by a single phrase that caught his eye at the end of a pamphlet: "The greatest good of the greatest number."

There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment, reading has a wondrous power.

Robinson Crusoe has sent to sea more sailors than the press gang.

SPIRITUAL DESERTION.—Some of the best men in all ages have suffered a temporary suspension of divine enjoyments, Job xxix. 2; Ps. li; Isa. xlix. 14; Lam. iii 1; Isa. i. 10. The causes of this must not be attributed to the Almighty, since He is always the same, but must arise from ourselves. Neglect of duty, improper views of Providence, self-confidence, a worldly spirit, lukewarmness of mind, inattention to the means of grace, or open transgression, may be considered as leading to this state. As all things however, are under the Divine control, so even desertion, or, as it is sometimes expressed in Scripture, "the hidings of God's face," may be useful to excite humility, exercise faith and patience, detach us from the world, prompt to more vigorous action, bring us to look more to God as the fountain of happiness, conform us to His word, and increase our desires for that blessedness which is to come.

A LIFE TO COME.—I cannot believe that the earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness! Else, why is it, that the glorious aspirations which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars who hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher

destiny than that of earth—there is a realm where rainbows never fade; where the stars will be spread out before us, like islands that slumber on the ocean; and where the beings that pass before us here, like shadows will stay in our presence forever!—Butler.

BEGIN WITH THE YEAR.—As the thoughtful disposed and wise are accustomed, at the entrance on a new year, to so re-adjust their plans, and profit by past experience so as to live henceforth to better purpose, why should not the same method of procedure obtain, also as to churches. Where there is discovered a manifest and glaring shortcoming as to duty, let congregations, as such humble themselves before God, and resolve, by his grace, to run in ways of new obedience. There are some churches which have great reason for sorrow and shame in looking at their own history, even when compared with that of other congregations. Why is it that in this respect we have so often the counterpart of Gideon's fleece—a heavy dew fall in a single spot, whilst all around is parched and dry? It may be a relief to conscience to ascribe this to the sovereignty of God, but inasmuch, as the divine promises are yea and amen to all that call upon him in sincerity and truth, it is not in accordance with the ordinary exhibitions of Providence that a blessing should be permanently withheld where there is a proper use of means. God works by instrumentalities, and where there is a faithful and fervent preaching of the truth in its adaptations to the various classes of hearers, and a spirit of earnest, importunate prayer, it will rarely be found that communion seasons will pass without cheering additions to the number of God's professing people.

ARIANS CONFOUNDED.—Two of Dr. Priestly's followers, eminent men, once called on an old gentleman of the Society of Friends, to ask what was his opinion of the person of Christ. After a little consideration, he replied:—"The apostle says, We preach Christ crucified, unto Jews a stumbling-block, because they expected a temporal Messiah; to the Greeks foolishness, because he was crucified as a malefactor; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Now, if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinions." They were both struck dumb, and did not attempt to utter a single word in reply.

THE CAVILLER SILENCED.—Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true it certainly would be expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?"

"I would say," replied he, "that Jesus Christ is the true God." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. Saint John, speaking of the Son, says, 'This is the true God and eternal life.'"

GIVE YOUR CHILD A NEWSPAPER.—A child beginning to read becomes delighted with a newspaper because he reads of names and things which are very familiar, and will make progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every farther must consider that substantial information is connected with advancement.

A mind occupied becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading and study, are of course more considerate and more easily governed. How many thoughtless young men have spent their evenings in a tavern or grogshop, who ought to have been reading? How many parents who have not spent twenty dollars for books for their families, would have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Jan'y 22, 1863.

AGENT.

B. B. Davis, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

Lessons of Providence.

The fall of the fourth great kingdom, the Roman, predicted by the prophet Daniel, constituted a most important epoch in the development of the divine purpose with respect to nations. Up to that period, there was always some one over-powering, crushing empire or kingdom, which gave laws to the world. The Assyrian, the Persian, the Grecian, and Roman empires had consecutively ruled the earth with a rod of iron. The prophet informs us, that "in the days of these kings, [kingdoms], the God of heaven would set up a kingdom, which would break in pieces all other kingdoms," &c. The prophet seems to express the idea, that this overriding, grasping policy, by which one nation should rise to such power as to dominate over all other nations, would end with the fourth, or Roman empire, and that a new element of power would thenceforth be in constant operation, which would preserve a kind of equilibrium among the different powers of the earth, curtailing, destroying and building up in such manner as should preserve the vigor and prosperity of all. It seems to be implied, that the preservation of this "golden mean" of power is essential for the development of that glorious kingdom which is to fill the whole earth. Any one must see, that such vast power as was wielded by the four great empires to which we have referred, could be made quite influential in retarding the spread of the gospel of Jesus Christ. We know from the edict of Ahasuerus in respect to the general massacre of the Jews, upon how vast a scale, such power could be used to crush the friends of Christ. Our blessed Lord seems to have provided against such a contingency, by increasing the number, and equalizing the power, of the nations of the earth. Thus we see, that in the darkest ages of the world since the Christian era, He had provided in some of the nations of the earth an asylum, a sanctuary, into which they could retreat until the indignation should be overpast.

The history of the world also shows, that power, in the hands of one or a few, is corrupting, licentious, arbitrary, and tyrannical. If, therefore, God designs that the condition of man shall improve as the world grows older, we must suppose that He would limit and restrain the exercise of governmental power in such manner as to give verge to the development of such powers and capacities in man as would secure the greatest good to the greatest number. That form of civil government, and that condition of society, in which every man is made to realize his own individuality—in which he recognizes his obligation to God and his fellow man, for the proper use of all the faculties and gifts conferred upon him by his Creator—is of, all others the best adapted to elevate, refine and render happy, the race. But no government of unlimited power has ever afforded this verge to its subjects. The multiplication of sovereignties is the great means God has used to break this power. He, in a mysterious sense, fights depravity with depravity—making "the wrath of man to praise him." Every war that has been waged for the last eight or ten centuries has weakened this power that lords it over the race, and has defined still more and more accurately the respective right of the governor and the governed.

Furthermore, the vast resources of the earth, intended for the benefit of man, never could be thoroughly developed under governments of unlimited power and vast territorial limits. The regrettable productions and mineral resources of different climates, as well as manufacturing interests, are so different as to require people of different habits and pursuits to produce them. The fact that God originally created these different soils with such various hidden treasures, clearly indicated that in developing them, different forms of government, as well as different habits of people, were essential to the end. Any government, therefore, that seeks to monopolize such vast and varied treasures, is warring against providence, and may expect to be "broke in pieces." This was the error of Great Britain in seeking to hold the North American provinces. She attempted to unify the interest of these colonies with her own, and the effort resulted in losing them nearly all. And this too, is the great error of the Northern government, in the struggle now going on in this country. That government is attempting to force upon the South a policy which is essential to the commercial prosperity of New England, but which is in direct antagonism with our interest. That providence of God which

indicates the development of the resources of the South as necessary to the interest and happiness of the world, points unmistakably to the final establishment of the Southern Confederacy as the only means to effect this result. We cannot regard this war upon us, therefore, in any other light than as a war upon the providence of God—and the events of the war up to this time will, as we think, abundantly sustain this view.

What, then, are the practical lessons to be deduced from these views?

1. That national boundaries are to be determined by the laws of homogeneity. Two people whose interests are variant cannot live together under the same government. If, for instance, high protective tariffs are essential to the interests of one, and free trade is essential to the interests of the other, no one government can harmonize them.

2. That vast territorial boundaries, combined with an undue possession of political and military power, are dangerous to the peace and prosperity of the world, and at war with the providence of God, since it seems to be His design that no one people shall ever again control the political, commercial and religious destinies of the world.—Something like a "balance of power" must be preserved among different nations to protect the highest interest of the greatest number.

3. That the late North American government, known as the United States, had in it, as it was said of Shulamite, "the company of two armies," or nations, which for years had been struggling for separate existence, and which this revolution has accomplished. The vast territory it had appropriated, by purchase and by conquest, together with a growing tendency to centralization in its political power, clearly indicates that it was time to check its further aggressions and tendencies, and bring it within the "golden mean" of safe national existence by an equal division of its territory.

4. And more important still, That the best interests of that kingdom which is to break in pieces all other kingdoms, demands such divisions of the earth into such nationalities as shall diminish earthly powers before the onward march of the "Lord's hosts," as they go on to possess the earth in the name of their ascended Savior. Thus it is that the "Breaker is come up before them . . . their king shall pass before them and the Lord on the head of them."—Micah 2:13. Thus it is that the Captain of our salvation thunders in the ears of earthly kings and rulers, "I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him."—Eze. 21:27. As the Christian beholds the hand of God so conspicuously displayed in this terrible struggle, let him rejoice that "the Lord God omnipotent reigneth;" and let the ungodly stand in awe of "the glorious majesty of his kingdom," and "kiss the Son lest he be angry with him, and ye perish from the way, when his wrath is kindled but a little."

For the South Western Baptist

DEAR BRO. EDITORS: I wish space in your most excellent paper to place before my brethren a few thoughts. I have long since felt a deep concern for the spiritual welfare of soldiers, but since I have become a soldier myself and experienced the hardships and privations of camp life, the worth of a preached gospel, and the importance of the duties of a chaplain in camps has fallen on my heart with more weight than it ever could have done, had I remained at home where I could have bowed quietly with my family around the family altar, and could have heard a preached gospel each Sabbath in God's earthly sanctuary.—No! he who has remained at home quietly knows nothing of the privations, the sore trials, not only temporally but spiritually, that the poor soldier subjects himself to. Since I have been in Tenn. and Ky., I received a letter from home stating that the church to which I belong in Ala., has made up, perhaps forty, dollars, for the furtherance of the gospel among the soldiers, since that time I have had intelligence from other parts of the same nature. I therefore presume that efforts are being made to send preachers into the camps.

Now, my dear brethren, in view of the welfare of my fellow-soldiers, and the glory of my Heavenly Father, allow me to ask you to be careful who you send. Some ministers who stand fair at home, are not the proper persons for chaplains. There are numbers of soldiers who were good useful citizens at home, but for want of a constitution they have sunk when exposed to bad weather, cold ground, unsuitable diet, &c. Thus home has lost a useful man, the government has paid out money, and has not received any benefit.

Again, there are others who are expert men in business; consequently

they are placed in office, the result is the loss of a useful man from home, the government has incurred a great expense, the army imposed upon, and, perhaps, weakened; simply because they are in want of a suitable talent for that important position. In like manner we may have preachers, who have large and attentive congregations at their respective churches, and perhaps they may preach to the instructing, edifying, and building up of those churches, after all they may, not one of them, be adapted to the responsible duties of a chaplain. Since I have been in East Tenn., there have been many beautiful Sabbaths, and various other opportunities for preaching passed away, and no man to stand up and say, "I am not ashamed of the gospel of Christ." Was this because there was no chaplains appointed. No, but he did not preach, and others who might and would have preached, did not because there was a chaplain appointed whose duty it was to preach for us.—On one occasion the surgeon who made no pretensions to religion, but respected good men, called on the chaplain to go around with him among his patients, for he had some very dangerously sick, and probably it would be of service to them for him to visit them, so he went with the Dr. While passing by the chaplain would occasionally say to the poor dying soldiers, "You are in a suffering condition, indeed," &c., (which the Dr. could have said as easily).—When the Dr. came back he said to my great surprise, "them poor sick boys never found out that I had a preacher with me, he ought to have talked with them about the change that awaited them, and then told them of the blessed promises contained in the word of God." He was an able speaker, but was he a suitable man for a chaplain? During the time that he remained with us, I never heard of his visiting a sick man.

My dear brethren, bear with me while I give you my opinion as to the qualifications that a chaplain, or a preacher in camps should have. First, he should not only have a theoretical but an experimental and practical knowledge of divine grace, and the religion of the Lord Jesus Christ. For soldiers must believe that the preacher is what he professes to be, and practices what he teaches, and they must believe that he is entirely free from anything like hypocrisy or his influence is worse than nothing. He must also recognize, associate and converse freely with the soldiers when circumstances will admit; notwithstanding they may be ragged and dirty, for soldiers can always keep themselves as cleanly as they would wish to be. He must especially visit the sick, and talk to him freely about his future destiny, and tell him of the consoling promises in the word of God. He should be a living Epistle known and read of the boys, ready to every good word and work; abstaining from the appearance of evil.—I have been plain but I hope I will be pardoned, for it is time now for us to be to the point. Too many poor soldiers have been in camps for months, have sickened and died, and have not heard the gospel preached, and have not even heard a consoling word fall from the lips of the servant of God. O brethren! it is time for us to be interested about our work and labor as for eternity. May God bless all your efforts to send ministers of the gospel among the soldiers, and may they come with their hearts burdened with the work of souls, is my prayer for Christ sake!

R. M. B.

President's Message.

RICHMOND, Jan. 14.

The Message of President Davis opens with a view of the military position of affairs, which is described as very satisfactory. The fourth great army of invasion has been defeated in Virginia, and Gen. Burnside has experienced the fate of his three predecessors—McDowell, McClellan and Pope.

In the West, the fortunes of the War have been various. Battles have been fought with fearful carnage on both sides, but the hopes of the enemy, of any decisive results have been baffled.

On the Atlantic coast the enemy are still confined to the protecting cover of their fleets. A review of our history shows that the war has entered its third and last stage. The first effort was to restore the Union, and has been abandoned; the second was to conquer the South and govern it as a dependency—this too has proven impossible, and has been abandoned; the third design is to destroy and plunder what they could not subjugate. If we continue the same efforts as in the past, this design will likewise be defeated; and we may confidently expect that this is the closing year of the war. The enemy will possess neither the spirit nor the resources for continuing it in the 4th year, on so exhaustive a scale. We desire peace, but will continue the war at any sacrifice until our right to self-government, and sovereignty,

and independence of the States are vindicated and established.

Foreign relations are then reviewed. Our right to recognition is shown by reference to past history. Our States, some of which were recognized as independent by Great Britain in the treaty of peace in 1783, and had been previously allies in war with France. When our commissioners demanded recognition, they were told that foreign governments could not decide between conflicting statements made by our Government and that of the United States, in respect to our mutual relations, and that Europe would simply recognize us as belligerents, and preserve a strict neutrality. This apparent refusal to decide was in reality a decision against us, because we were thus unjustly deprived of diplomatic intercourse on the same footing as our enemies.

The question of the blockade is discussed at length. Its invalidity is shown as tested by the principles of the Congress of Paris in 1856. The whole conduct of neutral nations is summed up so as to show that they have enforced all neutral rights that affected us injuriously, and refrained from asserting those that would injure the United States. The correspondence between the Courts of France, and Great Britain, and Russia, is adverted to. The language of the French dispatch is construed as a formal admission of our ability to maintain our independence, and justifies the hope of an early recognition.

The barbarities committed by Northern troops are referred to, and the action taken in relation to the atrocities committed by Gen. McNeil, Butler and Milroy explained. The opinion is expressed that the infamy of their conduct must be shared by their superiors, who have in no one instance punished the perpetrators of these crimes.

In regard to Lincoln's proclamation, the President says: "Our detestation is tempered by profound contempt for his impotent rage. The action of the Government will be confined to delivering up all commissioned officers hereafter captured in the ten States named in the proclamation, to be tried by the States under the laws which punish those that excite servile insurrection." The proclamation is treated as possessing great significance, in a political view. It proves what were the designs of the Republican party from the beginning, notwithstanding their efforts to conceal them by false declarations.—The proclamation is next considered as a guarantee against the possibility of reconstruction: it is also treated as a confession of their inability to subjugate the South, which Europe will be bound to consider as justifying our immediate recognition, and as an intimation to the people of the North that they must submit to the final separation of the States.

Adequate taxation is recommended: also the issue of bonds, to be guaranteed by the States.

The Message, which is the longest yet issued by the President, embraces a comprehensive review of the whole internal relations of the country. It is confident, even triumphant, in tone, and closes with a tribute to our women, without whose sublime sacrifices, it declares that our success would have been impossible.

Exchange Notice No. 4.

The following officers and men have been duly exchanged, and are hereby so declared.

1. All officers and men captured in Kentucky, Tennessee, Alabama, Mississippi, Georgia, Florida and South Carolina, up to December 10th, 1862.

2. All officers and men captured in Missouri, Kansas, New Mexico, Arizona, Arkansas and Louisiana, up to January 1st, 1863.

3. The two foregoing sections apply not only to officers and men of the Confederate service, but also to persons captured in arms or hostile array against the United States, whatever may have been the character of the military organization to which they were attached, and whatever may have been the terms of the paroles given by them. If any are in Federal prisons, they are to be immediately released and delivered to the Confederate authorities.

4. All persons who have been captured on the sea or coast of the Confederate or United States, up to December 10th, 1862. If any such are in Federal prisons, they are to be immediately released and delivered to the Confederate authorities.

5. All Confederate officers and men who have been delivered at City Point up to January 6th, 1863.

6. All Confederate officers and men who have been delivered at Vicksburg up to December 23d 1862, and including said date.

7. All paroled Confederate officers and men received for at Vicksburg, up to December 23d, 1862, and including said date.

8. All Confederate officers and men captured and paroled at Fredericksburg Va., in December, 1862.

9. All Confederate officers and men captured and paroled at Goldsboro, N. C., in December, 1862.

10. Other miscellaneous and minor exchanges of which the appropriate officers will be duly informed.

NOTE.—All Confederate officers and men who have been captured in Virginia or Maryland before the 1st of November, 1862, and all Confederate officers and men who at any time had been delivered at Aiken's Landing, were declared to be exchanged by a former notice, No. 3.

ROBERT OULD,

Agent of Exchange.

Richmond Jan. 10, 1863.

A Conscript Regiment.

A gentleman from Vicksburg has informed the Mobile News that in one of the late fights around that city, a regiment composed of conscripts, and considered as raw levies; was posted in a position where it was supposed they would not be exposed to a very severe ordeal. It turned out that their position became the hottest part of the field.—They were singled out for a charge by a heavy column of the enemy. Their Colonel, who tells the story, states that when the Yankees made their appearance in front, and came up in splendid line, the conscripts showed evident signs of uneasiness. He saw the heads of his men turning every which way, to the right, left and rear and from all the indications of unsteadiness, he expected every moment to see them break and run. He found it necessary to use all his coolness and judgment to restore confidence. Riding along their lines, with a "steady men," "wait for orders," "don't fire until I give the word," he managed to keep them in line until the Yankees got within point blank range, when he gave the word "fire." Says the Colonel, "it seemed to me that every soldier in the regiment picked out his man in the enemy's ranks, and that one went down for every trigger pulled." The fire threw the Yankees into confusion, seeing which, the Colonel of the conscripts gave the command to charge, and with a wild hurrah the "fresh levies" rushed forward like a pack of devils just unaged from Tartarus, and drove the enemy from the field. Since that day, no officer makes any distinction between volunteers, regulars and conscripts in the Vicksburg army.

Persecution in China.

A letter from London, dated in October last, gives the following intelligence from China:

In Peking, while the Roman Catholic priests are allowed to carry on their work boldly and openly, without any daring to make them afraid, the Protestant religion is prohibited. Dr. Lockhart, a medical missionary, is permitted to reside there, and to heal the sick, but not to preach the gospel. And in some of the provinces, missionary operations are put down, chapels are levelled with the ground, and the bones of converts broken into, and their property confiscated, without the slightest interference of the central government or the local Mandarins.

Meanwhile, in other parts of China, chiefly at Amoy and Canton, missionary work is carried on with encouraging success. The English Presbyterian Mission, originated by the Rev. William Burns, (the friend of Robert McClellan), has been especially owned of God. One of the missionaries did some years ago, a man of remarkable piety and devotedness, as well as talent. He had left bright prospects, in the worldly sense, behind him in going to China; but he never wavered, and ere he went forth, he made a disposal by will of a handsome hereditary estate, the interest of which, at this day, is helping to succor and sustain missions in China.

"Acknowledgment;" C. S. Bible Society.

For several weeks we have been aware of the fact which we were requested to notice, that the British and Foreign Bible Society of England had credited the Confederate States Bible Society to the amount of 12 or 15 thousand dollars, thus evincing a gratifying confidence in its solvency and manifesting a pleasing degree of friendliness; but it was only lately that we saw an official announcement of the fact, and that, too, in a form that exhibits a virtual acknowledgment of our Independence. It occurs in a letter from an officer of that society, dated Oct. 25th, which we append:

"It will interest you to learn that our committee have a credit of three thousand pounds in favor of the Bible Society of the Confederate States of America; and Scriptures to the value of one-third of that amount are now in course of transmission. The sum in question will be paid us when the Exchange on London is more favorable; and in the meantime, we have declined the offer made to us by the Committee in Augusta, to allow interest for the sum until it is paid."

Lee, Longstreet and Jackson.

A correspondent of the Columbia Times writes the following from Winchester.

We have much cause, Mr. Editor, to be proud of the chief Generals of our army. Gen. Lee has, I believe, won the way to everybody's confidence.—In appearance, he is tall, portly and commanding. His dress is usually a plain Brigadier's uniform, a black hat, with the brim turned down, and he wears a short, grizzled beard all around his face. He has much of the Washingtonian dignity about him, and is much respected by all with whom he is known. At Sharpsburg I saw him on the field during the heat of the action. He was surrounded by his staff and a perfect squadron of couriers. He was engaged in calmly viewing the storm of battle and giving orders in a manner of cool reliance. Aids and couriers were hurrying to and from the right, left and centre, and the whole disposition of forces seemed under his perfect control.

General Longstreet is stout and fleshy of good height, and has a quiet, congenial look. He seems full of thought and of decision, and this makes an agreeable impression alike on new and old acquaintances. He is characteristically a fighting man—none can equal him in forcing a strong and well fortified position, and General Lee shows his appreciation of an old tried soldier when he patted him on the shoulder after the last battle and said, "My old war horse!" In this engagement he was second in command of the army, and his old corps keenly felt the need of his able handling.

I was surprised at Stonewall Jackson's appearance. He has been described as a sort of clown. I never yet saw him riding with his head resting upon his breast. He has a first rate face and seems a plainly dressed captain of cavalry, with an unpretending staff. His uniform is fine enough certainly for the hard life he leads. But the imagination is bugged you know by the absence of pretension, as "a krog in gray clothes." Stonewall don't like to come about the army much. The boys keep him bareheaded all the time. When they begin to cheer him he usually pulls off his hat, spurs his fine horse, and runs through the bowls which meet him at every step (for some five miles) as hard as he can go.

A LIBERAL MOHAMMEDAN SOVEREIGN.—The Viceroy of Egypt seems to be a liberal minded man. He has given to the four American missionaries of the United Presbyterian Church, spacious premises in Cairo, estimated to be worth \$40,000, in fee simple, for the church and schools of the mission. Thirty-six persons, chiefly Copts and Syrians, are connected with the mission as teachers, colporters and Bible readers. Protestant and Roman Catholic missionaries, and the Protestant deaconesses at Alexandria, have free passage on the rail way to Cairo and Suez. The Viceroy has also placed a vessel in the harbor of Alexandria at the disposal of the English and Scotch missionaries, for the special purpose of preaching to the Copt sailors.

WORDS OF CONSOLATION TO THE BEREAVED.—Dr. Jackson once wrote to a friend in the hour of trial thus: "So the light of your dwelling has gone out my poor brother, and it is all darkness there, only as you draw down by faith some faint gleams of the light of heaven.—And coldness has gathered around your hearthstone, your home is probably desolate, your children scattered, and you a homeless wanderer over the face of the land. We have both tasted of those bitter cups once and again we found them bitter, and we have found them sweet too. Every cup stirred by the finger of God becomes sweet to the humble believer. Do you remember how round the well curb in the mission premises, at the close of day? I can almost see them sitting there with smiling faces as I look out of the window at which I am now writing. Where are ours now? Clustering around the well curb of the fountain of living water, to which the Lamb of Heaven shows them the way, reposing in the arms of infinite Love, who wipes away all their tears with His own hand. Let us travel on and look up. We shall soon be there. As sure as I write and you read these lines we shall soon be there. Many a weary step we may yet have to take, but we shall get there at last. And the longer and more tedious the way, the sweeter will be our repose."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

There is a great difference between an act of prudence and an act of justice.—In one case we consider what we shall gain or lose in the present world; while in the other case, we consider also what we shall gain or lose in the world to come.—Stearns.

