

SOUTH WESTERN BAPTIST.

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

Whether it be right in the sight of God to bear arms unto you more than unto God, judge ye.

\$3 per Annum, Invariably in Advance.

VOL. 14—NO. 49.

TUSKEGEE, ALA., THURSDAY, MAY 7, 1863.

50 NOS. IN A VOLUME.

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

HENDERSON & BATTLE,
PROPRIETORS.

AN ADDRESS
To Christians throughout the
World.

CHRISTIAN BRETHREN: In the name of our Holy Christianity we address you in this form, respecting matters of great interest to us, which we believe deeply concern the cause of our Blessed Master, and to which we invoke your serious attention.

We speak not in the spirit of controversy, not by political inspiration but as servants of the Most High God, we speak the "truth in love," concerning things which make for peace.

In the midst of war—surrounded by scenes that pain the souls of all good men—deploring the evils which are inseparable from national contentions, we feel most deeply impressed by the conviction, that for our own sake, for the sake of our posterity, for the sake of humanity, for the sake of the truth, and above all for the sake of our Redeemer's Kingdom, it behooves us to testify of certain things in our beloved land, which seem to be neither understood nor appreciated by our enemies, nor yet clearly appreciated by Christians of other nations.

We put forth this address after much prayer, solemnly invoking the blessing of Almighty God, and committing what we say to that Providence by which we trust we are directed, and by whose authority and power the Governments of the earth stand or fall.

If we were moved to make this address by any fears of the final issue of the war in which our country is now engaged, by any inclination to meddle with political questions, by any desire to resume controversy in respect to matters which have been referred to the arbitration of the sword; if indeed anything that compromised the simplicity, dignity and purity of Christian duty moved us to issue this address, we should deserve to have it despised by you, and could hope for no blessing of God to rest upon it. But for all that we say in the following declarations, we are willing to be judged by succeeding generations, and to answer in that day when the secrets of all hearts shall be made known.

We do not propose to discuss the causes of the war. They are matters of recent history, easily known and read of all men. To discuss them would obviously involve much more than, as Christian ministers, we feel it our province to argue.

We submit for your consideration, as the first point of our testimony and ground of protest:

That the war waged against our people, in principle and in fact proposes to achieve that which in the nature of the case, it is impossible to accomplish by violence. The war proposes the restoration of the Union.

We can rationally suppose a war for conquest, or to expel an invader, or to compel respect for stipulations of peace and international intercourse which have been violated; but how measures of violence can reunite independent States, restore their broken fellowship, re-establish equality of representatives rights, or coerce a people to brotherly kindness, unity and devotion to each other, is utterly beyond our conception.

But if our enemies be disengenuous in their professions; if they fight not to recover seceded States, but to subjugate them, what promise do men find in the numbers, intelligence, courage, resources and moral energies of the millions who inhabit the Confederate States, that such a people can ever become profitable or happy, as subordinate to mere military force? If subjugation, therefore, were possible, is it desirable? Would the United States gain anything? Would Christian civilization gain anything? Said a great British statesman, 1775, when arguing in favor of adopting conciliatory measures in respect to the revolted colonies of America—

colonies, not seceded States—that were in actual rebellion against their sovereign: "The use of force is but temporary. It may subdue for a moment, but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered. My next objection is its uncertainty.—Terror is not always the effect of force, and an armament is not a victory. * * * A farther objection to force is, that you impair the object by your very endeavors to preserve it. The thing you fought for is not the thing you recover."

Christian brethren, could the hand of violence win you to desire fellowship with a people while it destroyed your peace, polluted your sanctuaries, invaded the sacred precincts of your homes, robbed you of your property, slaughtered your noble sons, clothed your daughters in grief, filled your land with sorrow, and employed its utmost strength to reduce your country to the degradation of a subjugated province? Would it not rather animate you to prefer death—honorable death—the patriot's alternative, the Christian's martyrdom?

As an excuse for violence, our enemies charge that the Confederate States have attempted to overthrow "the best government on earth;" and call us "traitors," "rebels." We deny the charge, and as to the epithets, if they defined our position, under the circumstances, we could glory in them, as do the people of God when persecuted for truth and conscience sake. But we regard such terms as gratuitously assuming the very point at issue. If employed sincerely, we will not complain; but we are persuaded that many have uttered these expressions under the influence of resentful feelings, who would not otherwise assert the political doctrines they imply. We are not disposed to engage in angry retort, and only mention these things to show that we appreciate them.

It will appear singular when men reflect upon it, that so many intelligent and Christian people should desire to withdraw from "the best government on earth!" And we need not discuss the kindness of those who so generously propose to confer on us by force of arms "the best government."

No attempt has been made to overthrow the government of the United States, unless by the fanatical party which now administers its affairs.—The South never entertained such an idea. If that Government fall for lack of Southern support, let men discriminate between the downfall of an oppression when the oppressed have escaped, and a wanton effort to break up good government. So Pharaoh fell, but not by the hand of Israel. The dismemberment of the Union by secession was not a blow at the government. It was for our own deliverance. It was an election of the people, only hastened and rendered in some cases imperative, by the violent movements of the Executive of the United States. Virginia may be referred to as an illustration.—The State was not willing to secede hastily; but the demand of President Lincoln that she should furnish troops to fight her sister States, ended all hesitation. At once she took position with the Confederacy, preferring to battle in defence of liberty than in opposition to all her principles to invade, or suffer the invasion of the South.

So far, therefore, from desiring to destroy the United States Government, the great object of those States which first seceded was to secure their own rights, and their tranquility; while the immediate object of the States which last seceded was to place themselves as barriers in the way of a fanatical administration, and, if possible, stay the bloody effort to coerce independent States to remain in the Union, when their constitutional rights would not be respected, and when the very purpose to coerce them showed a readiness to sacrifice the lives of citizens to the demands of sectional hostility. The South would never vote in favor of annexing or retaining a Northern State by force of arms. Instead therefore of waging war for the overthrow of the United States, the Confederate States simply defend themselves.

The war is forced upon us. We have always desired peace. After a conflict of opinions between the North and the South, in Church and State, of more than thirty years, growing more bitter and painful daily, we withdraw from them to secure peace—they send troops to compel us into re-union! Our proposition was peaceable separation, saying, "we are actually divided, our nominal union is only a platform of strife." The answer is a call for seventy-five thousand troops to force submission to a government whose character, in the judgment of the South, had been sacrificed to sectionalism. From the speech of Mr. Burke, already referred to, the following language may be quoted as not inappropriate to our position in respect to peace.

"THE PROPOSITION IS PEACE. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, founded on principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace, sought in the spirit of peace and laid in principles purely pacific."

Such a proposition of peace was clearly the appropriate duty of a Christian people. The South can point out on the page of history the names, and refer to the earnest and repeated efforts of her commissioners of peace. But our foes preferred war—violence—and by violence the end they aimed at was unattainable, as the purpose was unworthy of a Christian nation. Against this violence, upon principle, and in the light of all the facts of the case, we as the servants of God and ministers of peace testify and solemnly protest.

The second general point which we submit for your Christian consideration is:

The separation of the Southern States is universally regarded by our people as final, and the formation of the Confederate States government as a fixed fact, promising in no respect a restoration of the former Union.

Politically and ecclesiastically the line has been drawn between North and South. It has been done distinctly, deliberately, finally, and in most solemn form. The Confederacy claims to possess all the conditions and essential characteristics of an independent Government. Our institutions, habits, tastes, pursuits and religion suggest no wish for reconstruction of the Union. We regard the Confederacy, in the wise providence of the Almighty, as the result of causes which render its independent existence a moral and political necessity, and its final and future independence of the United States not a matter that admits of the slightest doubt.

Among all the indefensible acts, growing out of the inexcusable war waged against us, we will refer to one especially in regard to which, for obvious reasons, we would speak, and as becometh us, plainly and earnestly: *the recent proclamation of the President of the United States, seeking the emancipation of the slaves of the South is in our judgment, a suitable occasion for solemn protest on the part of the people of God throughout the world.*

First, upon the hypothesis that the proclamation could be carried out in its design, we have no language to describe the bloody tragedy that would appal humanity. Christian sensibilities recoil from the vision of a struggle that would inevitably lead to the slaughter of tens of thousands of poor deluded insurrectionists!—Suppose their owners suffered; in the nature of things the slaves would suffer infinitely more. Make it absolutely necessary for the public safety that the slaves be slaughtered, and he who should write the history of that event would record the darkest chapter of human woe yet written.

But secondly, suppose the proclamation—as indeed we esteem it in the South—a mere political document,

devised to win favor among the most fanatical of the Northern people, uttering nothing that has not already been attempted, practically but in vain, by the United States; suppose it to be worth no more than the paper upon which its bold iniquity is traced, nevertheless it is the avowal of a principle, the declaration of a wish, the deliberate attempt of the chief magistrate of a nation to do that which, as a measure of war, must be repugnant to civilization, and which we calmly denounce as worthy of universal reprobation, and against which Christians in the name of humanity and religion ought to protest.

What shall sound Christianity say to that one idea philanthropy which, in the name of an imaginary good, in blind fury rushes upon a thousand unquestionable evils?

If it were the time for such argument, we should not fear the issue of a full discussion of this whole question of slavery. We fear no investigation, we decline no debate; but we would not, at an hour like this and in an address which is chiefly a protest, invoke the spirit of controversy. We content ourselves with what we regard as infinitely more solemn; we stand before the world, while war silences the voices of disputants, and men in deadly contention wrestle on fields of blood, protesting against the crimes that in the name of liberty and philanthropy are attempted!—Let it go forth from our lips while we live; let it be recorded of us when we are dead, that we—ministers of our Lord Jesus Christ, and members of his holy church, with our hands upon the Bible, at once the sacred chart of our liberties, and the foundation of our faith, call heaven and earth to record, that in the name of Him whose we are, and whom we serve, we protest! No description we can give of this measure of the Executive of the United States, even though indignation alone inspired us to utter it, would exaggerate what we regard as an unholy infatuation, a ruthless persecution, a cruel and shameful device, adding severity and bitterness to a wicked and reckless war.

When it is remembered that, in the name of "a military necessity," this new measure was adopted, we may pass by the concession of weakness implied in this fact, and content ourselves with calling attention to the immorality of a necessity created by a needless war of invasion. "Military necessity!" an excuse not for self defence—not for self preservation—but for violating the laws of civilized warfare, and attempting a barbarity. If "military necessity" be the inspiration to attempt emancipation, how shall men praise it as philanthropy? Are other nations uninterested in such conduct? Proclaim the right first to invade and subjugate independent States, exhaust all resources, and then avow the principle of "military necessity" as an excuse to add severity to the wrong, as a plea upon which project a scheme violative of every manly, honorable and Christian sentiment! Suppose an invader happens to be too weak to conquer upon any other plan, has he therefore the right to proclaim that poison and the indiscriminate slaughter of women and children shall be his legal method? The common cause of humanity, and the common hopes of Christian civilization, as they appeal to every nation, cry out against this wretched subterfuge. If the "military necessity" of weakness may righteously adopt any measure that an invader's ingenuity can invent or his malice suggest, what laws, what principles of justice and equity shall nations at war respect?

At one time the world is told "the rebellion is weak, and will be crushed out in sixty days;" at another "Union men abound in the South and will welcome United States troops as deliverers," and now the invader is so hopeless of his task, that it is a "military necessity" that he obtain help of slaves! May it not be pertinently asked, what, that is creditable to this invasion, ought men to believe, and and to what end is this deceitful war waged? When this last resort, like all the enemy's preceding schemes,

shall signally fail, as it certainly will to achieve the ruin of the South, what is promised? Nothing but war! cruel, relentless desperate war! Because the President by his scheme violates the constitution, we might condemn him; though the constitutionality of his acts be less important to us than to the people over whom he presides; because he has violated his word, his special promise, and even his solemn oath of office, we might abhor his act; though that is a matter which may chiefly concern his conscientiousness, and illustrate the character of that officer whom Southerners refused to salute as their President: because of the diabolical mischief intended, we might in the name of heaven indignantly denounce his proclamation; though no weapon formed against us be, practically, more harmless. But these are not the considerations which move us to protest: we solemnly protest because, under the disguise of philanthropy, and the pretext of doing good, he would seek the approbation of mankind upon a war that promises to humanity only evil, and that continually.

Let philanthropists observe, even according to its own terms, this measure is in no proper sense an act of mercy to the slave, but of malice toward the master. It provides for freeing only the slaves of those who fight against the United States. The effort is not to relieve that government of slavery, where the philanthropy has full opportunity for displaying its generosity, and the power to exercise it in respect to slavery, if it exist at all, can be indulged; but the effort is simply to invoke slavery as an agent against the South, reckless of the consequences to the slaves themselves. Shall a pretext at once so weak and so base mislead intelligent men, and make them imagine Abraham Lincoln is a philanthropist! His position ought to be offensive to every sincere friend of the slave of every shade of opinion on the question of slavery. How does it affect the cause of the Confederacy? If to awaken a deeper resentment than ever inflamed the people of the South before; if to quench the last self-interest of respect that lingered in their breasts for the U. S. government; if to unite them more resolutely than ever, and to make it to the individual interest of every person in the bounds of the Confederacy to sustain and strengthen it with every dollar and every arm, and every prayer, and every energy of manly virtue and Christian encouragement, be to advance the invader's interest, and give him hope of success, then has the proclamation furnished him opportunity of congratulating himself.

We submit father: *That war against the Confederate States has achieved no good result, and we find nothing in the present state of the struggle that gives promise of the United States accomplishing any good by its continuance.*—Though hundreds of thousands of lives have been lost and many millions of treasure spent; though a vast amount of valuable property has been destroyed, and numbers of once happy homes made desolate; though cities and towns have been temporarily captured, and aged men and helpless women and children have suffered such things as it were even a shame to speak of plainly; though sanctuaries have been desecrated, and ministers of God been dragged from sacred altars to loathsome prisons; though slaves have been instigated to insurrection, and every measure has been adopted that the ingenuity of the enemy could devise, or his ample resources afford by sea and by land; yet we aver, without fear of contradiction, that the only possession which the United States hold in the Confederate States is the ground on which United States troops pitch their tents; and that whenever those troops withdraw from a given locality in our territory, the people resident therein testify a warmer devotion to the Confederate cause than even before their soil was invaded. Nothing is therefore conquered—no part of the country is subdued; the civil jurisdiction of the United States, the real test of their success, has not been established by any force of arms. Where such civil ja-

risdiction exists at all along the border, it has existed all the while, was not obtained by force, and is not the fruit of conquest. This fact is admitted by our enemies themselves.

It is worthy of special notice, that notwithstanding the gigantic exertions of the United States, they have not been able to secure the return of a single county, or section of a county much less a single State that has seceded. No civil order and peace spring up in the track of their armies. All in front of them is resolute resistance, and behind them, when they have entered our territory, is a deep, uncompromising opposition, over which only military force can for a moment be trusted. Thus the civilized world is called upon to observe an invasion which has lasted for nearly two years, and achieved nothing but cruelty. Before it a people ready to die, but neither ready to submit, nor weak enough to be conquered; and for its gloomy prospect an interminable war, growing more bitter and unfeeling every day, because more hopeless to them that by it have sought things impossible as well as unrighteous. In the name of the great Prince of Peace, has Christianity, has civilization, nothing, to say to such an awful tragedy! Such is the war for the Union! Yet every day our foes are deepening and widening that river of blood which divides us from them forever!

The only change of opinion among our people since the beginning of the war, that is of material importance to the final issue has been the change from all lingering attachment to the former Union, to a more sacred and reliable devotion to the Confederate government. The sentiments of the people are not alterable in any respects by force of arms. If the whole country were occupied by United States troops, it would merely exhibit a military despotism, against which the people would struggle in perpetual revolutionary effort, while any Southerners remained alive. Extinction of the inhabitants could alone realize civil possession of their soil. Subjugation is therefore clearly impossible. Is extermination desired by Christians?

The moral and religious interests of the South ought to be appreciated by Christians of all nations.

These interests have realized certainly no benefit from the war. We are aware that in respect to the moral aspects of the question of slavery, we differ from those who conceive of emancipation as a measure of benevolence, and on that account we suffer much reproach which we are conscious of not deserving. With all the facts of the system of slavery in its practical operations before us, "as eye, witnesses and ministers of the Word, having had perfect understanding of all things" on this subject of which we speak, we may surely claim respect for our opinions and statements.—Most of us have grown up from childhood among the slaves; all of us have preached to and taught them the word of life; have administered to them the ordinances of the Christian church; sincerely love them as souls for whom Christ died; we go among them freely and know them in health and sickness, in labor and rest, from infancy to old age. We are familiar with their physical and moral condition, and alive to all their interests; and we testify in the sight of God, that the relation of master and slave among us, however we may deplore abuses in this, as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf, before God; seeing that thereby Divine Providence has brought them where missionaries of the cross may freely proclaim to them the word of salvation, and the work is not interrupted by agitating fanaticism. The South has done more than any people on earth for the christianization of the African race. The condition of slaves here is not wretched, as Northern fictions would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of Abolitionists.

(Concluded on fourth page.)

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, May 7, 1863.

AGENT.

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

Notice the Red Cross (X) Mark.

Those whose terms of subscription are about to expire, will find on the margin of the paper a red cross mark. We adopt this plan to save the expense of writing and forwarding accounts. We will give some two or three weeks' notice in this way, so that subscriptions can be renewed. Look out for the Red Cross Mark.

The "Appeal"

We publish this week, "addressed to Christians throughout the world," or copies so much of our space, that we cannot furnish our usual variety. We have but little expectation that it will accomplish much good, either among our enemies or in "neutral" Europe; but it is nevertheless a historical document that will not be destitute of interest, when the indignation shall be overpast, and the passions of men shall sober down to that standard which shall enable them to judge of things upon their own merits. We preferred giving it entire, so that it could be read without mutilation.

The accumulation of communications meanwhile leaves us scarcely any space for editorial matter.

"Soldier's Christian Association."

We are glad to notice the formation of this organization in the "Third Alabama Regiment," of which the Colonel, C. A. Battle, is President, and the son for Captain, R. H. Powell, Vice President. An account of the organization will be found in another column. We doubt not that great good will result from this movement. The noble example set by the officers of this Regiment, we hope will be followed by others.

We are sorry that an interesting letter from the Rev. Wm. Howard, Missionary to the army of Mississippi, is crowded out this week. It will appear in our next.

Georgia Baptist Convention.

We thank our correspondent E. B. T. for his account of the proceedings of this body. It was a meeting of perhaps more than usual interest. Notwithstanding the war, all the interests of the Convention appear to be in a healthy condition. Between seven and eight thousand dollars were received at the Convention for various purposes.

By the way, there is one thing about Governor Brown, of Geo., that we should like to understand. He has been Governor of that State now for nearly six years, and yet, so far as we remember, he has attended every meeting of that Convention since he has been filling that office. Now, what we want to know is, how he can permit the public interests of his State to suffer (?) while he comes down (?) from such a position to mingle in the deliberations of a religious body? Has he no fear of the "Knights of the Quill" before his eyes? Will some of his friends inform us how it is that he can so arrange the business of State as that it shall not interfere with religious obligations? We positively mean no offense to any body by these apparently impertinent questions. We have met with a few such men, and only a few—men who really dared to practice the divine maxim, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." But these exceptional cases present such an anomaly as to require explanation.

We notice that the next meeting of the Convention is to be held with the Second Baptist Church in the city of Atlanta.

Good News from Bragg's Army.

The following letter from our old friend and brother, the Rev. L. H. MILLER, will be read with interest. We have forwarded at once a package of our papers as he directs.

Another order from the same division of the army, from bro. Sutherland, came by the same mail. Our brethren must continue their contributions to send the paper to our soldiers, or we cannot find many more such orders.—EBS.

CAMP NEAR SHELBYVILLE TENN.,
April 30, 1863.

MY DEAR BRO. HENDERSON: Can you send me fifteen or twenty copies weekly of the Southwestern Baptist for gratuitous distribution in my brigade? If so send them in my name or to my address, and I will see to the postage. If practicable I would like for you to forward me a tract on Miscellaneous subjects mostly on elementary religious topics to be circulated among

the troops here. There is apparently a great religious awakening among the men of this army, and much need of such reading matter. We are also in want of the Testament—small copies such as may be carried in the vest pocket. In my regiment alone there are something like a hundred copies needed. Let me hear from you without unnecessary delay, and you will greatly oblige.

There have been recently about one hundred hopeful conversions in the several Divisions of Bragg's forces, and the good work appears to be gaining strength. Pray for us.

Save skirmishing all is quiet along the front, but we are and have been for a month, looking for a bloody engagement with the enemy. I hope that God will be with our brethren and protect them in the day of battle.

Yours fraternally,

L. H. MILLER,
Chaplain 13th Regt. Tenn. Vol.

Sergt. W. A. CLARK, of the Tuskegee Light Infantry, 31 Ala. Reg., will leave for Fredericksburg on Friday, 15th May. Individuals having letters to be sent to the regiment, can deposit them at Dr. Thomas' Drug Store, and he will take pleasure in carrying them.

For the South Western Baptist.

DEAR BROTHERS: I sit down amid family distress to pen a few notes of the Georgia Baptist Convention just closed, hoping thereby for some relief from the painful impressions of bereavement.

The attendance was an average one, embracing a large part of the "representative men," as the president styled them. The body was a very able one. Many of the fathers linger with us, and there is a batch of superior men, lay and ministerial, consisting of the earlier graduates of Mercer University and their contemporaries, well trained and sterling characters, conspicuous in our convocations. These strong men, just coming to mental maturity, will, under God, be a blessing in many coming years. Brethren M. T. Sumner, A. E. Dickinson, and W. H. Huff, were present from other States.

Some \$7,000 were sent up and collected, for the purposes of the Convention, mainly for missionary and colportage in the army. Collections were taken with success at the several churches, and a mass meeting held at the Baptist. This meeting was ably addressed by A. E. Dickinson, —Cohen, Gov. Brown and Col. Peoples. All the speeches were good, those of Gov. Brown and Colonel Peoples full and able. Mr. Peoples, son in law of one of our most eminent jurists and legislators, Judge Cavasine, is a brother of vehement and powerful eloquence. I felt great gratification in seeing upon the platform one pleading the cause of his Redeemer, a gentleman but very recently avowing his faith in Christ. It is due to the marked modesty of this brother to state that he required much urging to attempt a task so important. Gov. Brown is never more at home in gatherings of his brethren, and loves to be called "brother Brown."

I was permitted to hear Dr. Brantly, bro. Kendrick now of Madison, bro. Huntington, and bro. De Votie preach. These are all good and able men, workmen that need not to be ashamed, and their brethren were much gratified with their expositions of divine truth. I may be permitted to say of my old pastor, bro. De Votie, distinguished by his multiform usefulness in former years in your State, that relieved of all but his one great work since coming to Georgia, he is evidently taking a second growth. His sermon, on the office of the Holy Spirit, was elaborate, luminous, and fervent. May time which has dealt kindly with him, leave him in full vigor for many years to come!

There are many able preachers in Georgia. Still, here as elsewhere, after making all due allowance for the undemonstrative character of a more cultivated generation come upon the stage, I doubt whether the fathers did not excel them in holy vehemence. May not intellectual culture come, by constant and chief attention to it, to assume a magnitude in our eyes relatively beyond its measure? Will any measure of learning, or even ability in the Scripture, or any thing else, short of an intensity and strength of feeling in the minister, stronger than the passion of other men in their pursuit of worldly things, constrain them into the path of salvation? Let our ministers beware of too much concern to gratify and retain cultivated audiences. I would by no means disparage culture or taste but merely submit that there is a general tendency to overweighing anxiety about matters, at least, of secondary influence.

But my heart is too sad to write—the pencil almost falls from my nerveless hand. I came home to find a child sick unto death, and to bury it. I should not omit to say, that the meeting was most harmonious and fraternal, and the entertainment of the brethren abundant and elegant. I shall long remember the kindness of brother Van House, the pastor of the church, and his amiable and accomplished wife.

E. B. T.

Virginia Correspondence.

CAMP 10TH ALA. REGT. NEAR FREDERICKSBURG, VA., April 17th, 1863.

I have had a splendid initiation into the trials incident to the life of a soldier. I left home the 30th ult., and in is not enough to say that the thoroughfare were crowded—they were scoured. I have seen men ride a hundred miles with only room to stand on the steps and platforms of the cars, and had to try that mode of traveling myself. But those who occupy these outside seats or standings, have the advantage of being first to get into the cars when they arrive at the next change of trains, especially so if they will act as did a certain couple I met of from Talladega, who, finding the doors locked, raised a window, and crawling in, appropriated seats for themselves and friends; and when the doors were unlocked and the question asked by Mr. Sentinel, "How did you get in here?" they were unconcerned about an answer, but seemed resolved to remain "Monarchs of all they surveyed." In a word, it is more unpleasant to travel now than it is to live in camps. No where will one see more of the demoralizing effects of war than on railways and packets. Every form of profanity and blackguard rolls in hotbed tones from lip to lip through the throng—little boys, lads, and almost all ages of men, uniting in these profane vulgarisms, and adding in increased disorder to the babel of evil. Let it not be understood that this is universal—by no means.

It is truly gratifying that there are many, yes, I will say, very many, of the young men who seem altogether invulnerable to the attacks of the mentioned vices. They bear themselves aloft with graceful dignity amid all the contaminations of the times; never forgetful of the society and lessons of home; always mindful that they are men of responsibility—actors in the drama of a nation's crisis, who must account to their countrymen, to posterity and to their God. Upon such men, under God, hang the future prospects of a nation's glory.

The transition from Alabama to Virginia at this season of the year has impressed me with more than ordinary attachment to my native State. When I left home we had been breathing the odors of spring for nearly a month. Winter had died away amid the fragrant breeze of a Sunny South, the valleys were alive with the cheerful voices of busy farmers, the rivers and brooks were gay in the attire of sweet buds and flowers, and all nature seemed to be filled with the warbling of lovely birds who instinctively chirp and sing the praises of nature's God. How changed, on the morning of the 4th inst., when my eyes opened on the mountains and valleys of Virginia! All nature now seemed to be clothed in immaculate white. Not a bloom nor a tint to be seen. Not a hill of corn planted, scarcely a plough to be seen running, and the cutting wind whirled around the ears and whistled through the windows.

"We felt with keenest sensation,
The power of God here;
And the voice of all creation
Proclaimed a general freeze!"

Reaching the United States Capital we plunged off into the snow; and again, when we arrived at the depot nearest to this regiment, we had to take the snow from six to ten inches deep on foot for seven miles. The snow has disappeared, but winter remains—cold dead winter is here yet. Not a vestige of spring vegetation can be seen.

The regiment is in fine condition, as is the whole army, as regards health, spirits, comfortable clothing, and implements of warfare. Rations are rather short, but it is not improbable that this is a real advantage; without doubt, as a general thing, men eat too much when they have a redundancy of provisions; and it is absolutely cheering to witness the quiet pleasantness with which our soldiers submit to short rations and every other hardship. I have scarcely heard a single murmur from any one. Some meet these trials with dignified sobriety, while others turn it all into mischievous jokes, but a genuine patriotism seems to pervade the whole. No army was ever imbued with a stiffer sense of patriotism, and no people ever had an army to which they were under more obligations than we are to ours. And yet it must be admitted that there is a large amount of vice, in its diversified forms—in the army. I am satisfied that it requires a large degree of real piety, moral courage, and common sense, to prepare a minister to meet these vices and discharge the duties of an army preacher successfully. Never have I more fully realized the spirit of the passage, "Who is sufficient for these things?" But thanks be to God for the power of his grace; I know that it is sufficient. The regiment has seemingly been very hearty in extending to me a welcome to their midst, and they have given good attention to the Word thus far. Upon the whole I believe it to be a

field for great usefulness to a faithful ministry.

There is, as your readers have already learned, much being done here for the religious welfare of the soldiers. An old fashioned revival is in progress in the ravaged city of Fredericksburg—confined entirely to the soldiers, and it has extended to other parts of this army. Bro. Wm. H. Carroll of Ala., has been one of the most efficient ministers in this glorious work, he has endeavored himself to thousands of our brave defenders. More anon.

J. J. D. REXFORD

For the South Western Baptist.

Southern Baptist Convention.

Augusta, April 28, 1863.

Delegates to the Southern Baptist Biennial Convention, to be held in Augusta, Ga., on Friday, the 8th May, are requested, upon their arrival in this city to repair to the Lecture Room of the Green Street Baptist church, where a committee will be in attendance to assign to them places of entertainment.

A. J. HUNTINGTON
J. H. LATHROP,
Geo. W. EVANS,
D. B. FLORE

For the South Western Baptist.

Repetitions.

A good brother was preaching before me some time ago, and I noticed how frequently he repeated such expressions as these: My friends—My dear friends—My brethren—My dear brethren—My beloved brethren, &c., &c.

I wished to whisper in his ear that such repetitions marred the beauty, and detracted from the force of his sermon.

HINTER.

For the South Western Baptist.

Organization of the "Soldiers' Christian Association of the Third Alabama Regiment."

On the 12th instant a large number of the members of this regiment met to organize the "Soldiers' Christian Association of the Third Alabama Regiment." Col. C. A. Battle was called to the chair and introduced the exercises with that stirring hymn.

"Soldiers of Christ arise"
He then read the 12th chapter of Romans, which was followed with prayer by Rev. W. C. Parker.

The President having announced the meeting ready for business, Captain Richard H. Powell arose and after a few highly appropriate remarks, presented the following preamble and resolutions which were unanimously adopted.

"In religion, as in everything else, connected with the affairs of this world, there is strength in union. The man who, with a noble heart and an earnest desire to live the worth to come, desires to serve God and get to heaven; needs the sympathies, the counsel and support of others who, actuated by similar motives would make good their escape from this to a better world. As he passes along in his pilgrimage, he finds that a constant warfare is waged against the best interests of his soul by the world, the flesh and the devil. At every turn in his path way he is beset by temptations, and subjected to the alluring seductions of vice. Being thus engaged in a constant warfare with 'spiritual wickedness in high places'; thus beset on every side, and most sorely tempted, he greatly needs the advice and encouragement of a brother, who, similarly tempted and tried, by a word of sympathy, or a consistent, upright walk and godly conversation, may strengthen him in his determination to serve God. Oh, how greatly we, here in camp, deprived of the sacred influences of home, and all its hallowing associations, need the kindly offices of Christian brotherhood! How keenly we have felt this lack of fellowship and communion of hearts, has been shown—to our consolation be it said by the crooked paths we have made to our feet, and the shame and reproach we have too often brought upon the name of our blessed Jesus. The readiness of our souls, the like warmness of our hearts, the desiring voices of our lives, barren of good works and wanting in fruits to the glory of God, all call for the genial, soul cheering, heart-comforting influence of the communion of saints. Realizing this necessity, acknowledging our manifold shortcomings in the past, and earnestly praying God's blessing on our efforts to serve Him better in the future, let us organize an association into which all the members of the different Churches represented in our regiment, may be gathered, that we may be the better enabled to watch over each other for good to help each other's burdens, and to strengthen each other for every good work. To this end,

Resolved, That we will organize a society to be known as the Soldiers' Christian Association of the Third Alabama Regiment; and as the object of this association will be to promote the spiritual welfare of its members, and to exert a salutary and wholesome religious influence in the Regiment, it is earnestly enjoined upon all its members to walk circumspectly, and by a life of holy living constrain others to glorify our Father in Heaven. * * *

A Constitution and By laws were then adopted and fifty names were registered as members of the Association.

The following officers were unanimously elected: Col. C. A. Battle, President; Capt. R. H. Powell, Vice President; Lieut. W. H. Gardner, Secretary; Sergt. E. H. Hart, Ass't Sec'y; Lieut. W. T. Bilbro, Treasurer.

It was ordered that an abstract of the proceedings of this meeting be published in the South Western Baptist the Southern Christian Advocate and Southern Presbyterian.

After prayer by Rev. Joseph W. Long the meeting adjourned. W. H. GARDNER Sec'y.

P. WER LOST BY WICKEDNESS.—"When do you expect that your son will recover his power in India?" said an Englishman to a Portuguese priest of Goa, soon after the power of Portugal in India had been overthrown. The priest replied—"As soon as the wickedness of your nation exceeds that of ours."

Can't Something be Done for Him?

Do you see those little white headed boys yonder, mounted on that old mare with the blaze in her face? Let us have a little talk with them.

"How d'ye, boys, which way are you going?"

"Going home, sir. We been to church but the preacher was sick, I reckon; anyhow he didn't come."

"Well, is there nobody at your house to go to church but you?"

"No, sir, there aint nobody else—Mamma's got to mind the baby, and pappy's dead. He come home from camp sick, and week before last he died."

"Have you ever been to school?"

"No, sir, pappy was a going to send us next year, but now we can't go to no school."

"Poor little fellows, bright, lively, energetic looking little chaps—can't something be done for them?"

And there are hundreds more in the same, perhaps in a worse case, with neither father nor mother, with no faithful, attentive friend, orphans indeed.

There is one thing that could be done for them, if the churches would only be in earnest about it; and that is to get them into Sunday School. There are more orphans and more destitute children in the country now than there ever was before. And there will be still more, I fear, before this war comes to a close. I have seen a good many of them and my heart has bled for them. Some are the children of pious men, who breathed out their last sighing breath in prayer for children. Some are the sole inheritors of the patrimony and poverty of gallant soldiers, who sacrificed all for their country. All are the future citizens of this country, whose character will fix its character, and whose training now is influencing for weal or woe, not only their own destiny but that of us and of our children, for generations to come. Can't something be done for them?

I think at once of the Sunday School, that blessed institution, where the rich and the poor may meet together, and praise the Lord, the maker of them all; where old and young may be equally grateful and alike profited. But alas, many of the Sunday Schools are orphaned too. Their supporters have gone, and the churches have left them to starve and to die. Can't something be done for them? B. M. Jr.

How to Grow in Christian Graces.—Would we grow in Christian graces, we must cultivate and practice.—Would we grow in love to God and man, we must cherish that emotion by acting as it dictates. Greater delight in prayer, greater fervency in devotion and closer communion with God, can be secured only by visiting the throne of grace more frequently, tarrying longer and pleading with more childlike earnestness for a Father's blessing. So y day and to-morrow, the world of God and you will love it more. Frequent the sanctuary, and you will take increasing delight in its services. B. lieve in Christ, and your faith will grow stronger. Serve Him, and His service will become sweeter to you. Feel an interest in his cause, and that interest will sink yet deeper into your heart. Labor for the salvation of souls, and you will find the privilege of being a co-worker with Christ increasingly precious. In a word, live a holy life, and you will grow in holiness.

THE SECRET OF GEN. JACKSON'S SUCCESS.—A member of the army gives the following as the qualities which have accomplished Jackson's wonders: "God indeed has blessed and answered his prayers for victory, but He gave him victory by giving him punctuality, perseverance, industry, system, and will. Jackson is incapable of 'weaving a web of strategy'; but his great qualities infuse such habits into his men, that he makes hard marching and courage a substitute for strategy. There is no more strategy in Jackson's movements than there is in climbing a tree when a bear is about. Any one in statistics would point out the desirableness of what he does; but no other man in America can get troops to do it for him, because no one else has so much energy, will and punctuality.—Southern Atlantic.

God Teaching Through a Child.—During the ministry of Mr. Wilson of Dender, a serious woman who had been hearing him preach from Psalm lv, 22, "Cast thy burden upon the Lord, and he will sustain thee," came to his house in the evening, with a broken and oppressed mind, in order to make known to him her perplexed case. The poor woman, as she passed through the house to his room, heard a little girl repeating the text, which came with so much power to her heart, as effectually dispelled her fears, and set her at liberty. When she was introduced to Mr. W., she told him that she had come to make known her distress; but the Lord by means of his grandchild repeating the text, as she came through the house, had graciously dispelled her fears, and removed her burden, and now she only desired to give thanks for her spiritual recovery.

The Place Where the Lord Lays.

MAT. 28: 6.

"The place where the Lord lay," inspires hope. "He is risen." The work of salvation is finished. The stone has been rolled aside. The just of God no longer stand afar off, but to the reconciliation of the sinner with his Creator. Every sinner, on God's part has been removed, and the way to pardon and peace stands clear in the very presence chamber of the Eternal One. What now?

1. There is nothing to keep us from God save our own wicked hearts. Do you feel the need of reconciliation? Go directly to God and plead the merits of His Son—the risen Saviour. Tell Him your lost and ruined state by nature, the rebellion in your heart, the ingratitude that has marred your life, want of love to Him who loved you and gave Himself for you. As He has not for your own sake, but for the sake of Jesus, and that He may "see of the travail of his soul and be satisfied"—to pardon and forgive all that has been amiss, and take you into His favor, and love you as He does His own peculiar children. If you go in the spirit of a child to a child, you shall be received, and not rejected and rebuffed as a child. Millions are corrupt by nature and as wicked by practice as you, have been rejected, owned, adopted into the family of heaven, and lived righteously and godly in this present world. Why should not you? Let me assure you that there is no reason whatever, save the rebellion of your own heart. Consider this—yield yourself to the Savior of sinners, just as you are, and peace will at once flow in like a river upon your soul; and you shall rejoice in the God of your salvation. Hope thus calls us to the Saviour as we "see the place where the Lord lay."

2. And the same view gives hope to the cold, lukewarm, or careless disciple, whose thoughts turn to his delinquencies. Your course has been exceedingly offensive. And you do well to tremble, as though a terrible doom awaited you. Were God to enter into judgment, as He might with justice do, you would be banished from Him forever and from the glory of His power. After having once "tasted and seen that the Lord is good," to fall away from Him, as you have done, and permit your heart to become defiled upon other things—might He not justly cast you off forever? But He does not thus deal with His children; however far they may have wandered, or however careless they may have become. If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. The love that chose us first follows us up even to the end. I will not permit us to go beyond the reach of mercy.

Reader, have you thus wandered?—Does your heart condemn you? Do you feel that you have been following Christ afar off?—that He does well to be angry at your want of faith, and love, and zeal for Him? At the interior of His kingdom? Are you fully assured that you have been an ingrateful child, having counted as injured your Father's displeasure and caused your Saviour to be grieved for you? And thus, are you afraid to go, as in days past, to the fountain of grace, mercy and peace, and seek supplies for your soul's wants. "Come see where the Lord lay," and discern your true state of grace. Surely you doubt and difficulties must be the result. "There is now no condemnation to them who are in Christ Jesus." "He who hath begun a good work in you, will perfect it unto the day of Jesus Christ." "All things work together for good to them that love God." Even their sin and short comings are made the means of driving them near to the Saviour, inasmuch as they reveal to them their corruption still in their hearts, cause them to see the need of divine strength in all their work, and thus drive them to the fountain opened for them in the house of David.

The unprofitable believer finds his only hope to be in a risen Saviour. Actual experience has taught him, or will teach him, that there is hope no where else.—In the first flush of joy and vigor of a newly awakened zeal, he may almost feel that he can do all things without much reference to the source whence the strength comes. But time will soon dispel the illusion of these early moments. The old man is still a fearful power, and the heart, under its influence, will make revelations of wickedness, such as at the first would have shocked him greatly. He may be, again and again, fortified by self, to overcome the corrupt principle manifestly there, ere the conviction is thoroughly and effectually wrought that were are utterly helpless, save in Christ's strength. This point must be attained, however, or there can be no bright and shining exhibitions of Christian character. Without it, there can be no real and substantial growth in the Christian life. But when behavior is

(Continued from first page.)

litionists. Can emancipation obtain for them a better portion? The practicable plan for benefiting the African race must be the providential plan—the scriptural plan. We adopted that plan in the South, and while the States should seek by wholesome legislation to regard the interest of master and slave, we as ministers would preach the word to both as we are commanded of God. This war has not benefited the slaves. Those that have been encouraged or compelled by the enemy to leave their masters have gone, and we never can go to no state of society that offers them any better things than they have at home, either in respect to their temporal or eternal welfare. We regard abolitionism as an interference with the plans of Divine Providence. It has not the signs of the Lord's blessing. It is a fanaticism which puts forth no good fruit; instead of blessing, it has brought forth cursing; instead of love, hatred; instead of life, death—bitterness and sorrow and pain and infidelity and moral degeneracy follow its labors. We remember how the apostle has taught the minister of Jesus upon this subject, saying: "Let as many servants as are under the yoke, count their own masters worthy of all honor that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt mind, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

This is what we teach, and obedient to the last verse of the text, from men that "teach otherwise"—hoping for peace—we "withdraw" ourselves.

The Christians of the South, we claim, are pious, intelligent and liberal. Their pastoral and missionary works have points of peculiar interest. There are hundreds of thousands here, both white and colored, who are not strangers to the blood that bought them. We rejoice that the great Head of the Church has not despised us. We desire as much as in us lieth, to live peaceably with all men, and though reviled, to revile not again.

Much harm has been done to the religious enterprises of the Church by the war; we will not tire you by enumerating particulars. We thank God for the patient faith and fortitude of our people during these days of trial.

Our soldiers were before the war of fellowcitizens, and many of them are of the household of faith, who have carried to the camp so much of the heaven of Christianity, that amid all the demoralizing influences of army life, the good work of salvation has gone forward there.

Our president, some of our most influential statesmen, our commanding general, and an unusual proportion of the principal generals, as well as scores of other officers, are prominent, and we believe consistent members of the church. Thousands of our soldiers are men of prayer. We regard our success in the war as due to divine mercy, and our government and people recognized the hand of God in the formal and humble celebration of His goodness. We have no fear in regard to the future. If the war continues for years, we believe God's grace sufficient for us.

In conclusion, we ask for ourselves, our churches, our country, the devout prayers of all God's people—"the will of the Lord be done."

Christian brethren, think on these things, and let your answer to our address be the voice of an enlightened Christian sentiment going forth from you, against war, against persecution for conscience sake, against the ravaging of the church of God by fanatical invasion. But if we speak to you in vain, nevertheless we have not spoken in vain in the sight of God; for we have proclaimed the truth—we have testified in behalf of Christian civilization—we have invoked charity fled our solemn protest against a cruel useless war. And our children shall read it and honor our spirit, though in much feebleness we may have borne our testimony.

"Charity beareth all things, believeth all things, hopeth all things, endureth all things."

reth all things." We desire to "follow after charity," and "as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Signatures to the Address.

BAPTIST CHURCH.

J. L. Barrows, D. D., Richmond, Va.

R. Ryland, D. D., Pres. Richmond College, Richmond, Va.

J. B. Jeter, D. D., Pres. Foreign Mission Board, Richmond, Va.

James B. Taylor, D. D., Secretary Foreign Mission Board, Richmond, Va.

A. M. Poindeexter, D. D., Secretary Foreign Mission Board, Richmond, Va.

W. F. Broadus, D. D., Charlottesville, Va.

H. W. Dodge, Lynchburg, Va.

Cornelius Tyner, Powhatan C. H., Va.

D. Shaver, Edr. Religious Herald, Richmond, Va.

C. George, Calpeper C. H., Va.

E. H. Bagby, Brimington Church, Va.

Thos. E. Skinner, Raleigh, N. Carolina.

James P. Boyce, D. D., Pres. Theol. Sem., Greenville, S. Carolina.

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J. I. Reynolds, D. D., Columbia, S. C.

N. M. Crawford, D. D., President Mercer University, Ga.

Joseph S. Baker, Quitman, Ga.

H. C. Hornady, Atlanta, Ga.

S. H. Henson, Edr. S. W. Baptist, Tuskegee, Alabama.

Thos. S. Savage, Livingston, Mississippi.

W. H. Meredith, Florida.

DISCIPLES.

W. J. Pettigrew, Richmond, Va.

METHODIST EPISCOPAL.

James Q. Andrew, D. D., A. A. Bishop of Methodist Episcopal Church South.

John Henry, D. D., Virginia, Bishop of M. E. Church South.

G. F. Pierce, D. D., Georgia Bishop of M. E. Church South.

A. M. Shipp, D. D., Pres. Wofford College, S. Carolina.

Whiteford Smith, D. D., S. Carolina.

J. F. Whitman, Charleston, S. C.

W. A. Gamewell, Marion, S. C.

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J. E. Edwards.

J. A. Duncan, D. D., Edr. Richmond Christian Advocate, Va.

Braxton Craven, D. D., Pres. Trinity College, N. C.

Joseph Cross, D. D., Tennessee.

G. W. Chastain, Edr. Holston Journal, Knoxville, Tenn.

S. D. Huston, D. D., Editor Home Circle, Tennessee.

E. H. Myers, D. D., Edr. S. C. Advocate.

METHODIST PROTESTANT.

W. A. Crocker, Pres. Virginia District.

R. B. Thompson, Pres. Lynchburg College.

F. L. B. Shaver, Pres. Alabama District.

PROTESTANT EPISCOPAL.

Joshua Peterkin, D. D., Richmond, Va.

James A. Lattin, Staunton, Va.

James Moore, Louisville, N. C.

Wm. N. Hawks, Columbia, Ga.

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Union Theological Seminary, Va.

Ro. L. Dabney, D. D., Prof. Systematic Theology, etc.

B. M. Smith, D. D., Prof. Oriental and Biblical Criticism.

Thomas E. Peck, Prof. Church History and Government.

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Drury Lacy, D. D., N. Carolina.

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J. B. Adger, D. D., Prof. Eccles. History.

J. Woodrow, Prof. Natural Science, etc.

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Joseph Brown, Florida.

Archibald Baker, Madison, Florida.

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Thos. W. Hooper, Richmond, Va.

P. B. Price, Richmond, Va.

Jacob D. Mitchell, D. D., Lynchburg, Va.

Thos. D. Bell, Harrisonburg, Va.

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Mat M. Marshall, Tennessee.

J. S. H. Martin, Knoxville, Tenn.

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J. J. Hensell, Mt. Crawford, Virginia.

NOTES.

1. In publishing the foregoing address it is proper to declare explicitly that its origin is in no political source whatever, but from a conference of ministers of the Gospel in the city of Richmond.

The signatures are confined to this class because it was believed that, in the points presented, the testimony of men holding this office might be received with less prejudice than that of any other. These signatures might have been indefinitely increased. Only a limited number of names—much less than at first intended—was solicited; and as they are still coming in, some will probably be received too late for insertion. Those appended represent more or less fully every accessible section of the Confederate, and nearly every denomination of Christians. They are ample for the chief objects intended, namely, to bear witness to the Christian world that the representations here made concerning the public sentiment of the South are true, and to carry a solemn protest against the continuance of this fruitless and unrighteous war.

2. From the best sources of information it is ascertained that the whole number of communicants in the Christian churches in the Confederate States is about two million and fifty thousand.

Of these the number of white communicants is about one million five hundred and fifty thousand. Supposing the total white population to be eight millions, and one-half that number to be over eighteen years of age, a little more than one third of the adult population are members of the Church of Christ.

The number of colored communicants is about five hundred thousand. Assuming the colored population to be four millions, there would be upon the same method of computation, one fourth of the adult population in communion with the Church of Christ. Thus has God blessed us in gathering into His Church from the children of Africa, more than twice as many as are reported from all the converts in the Protestant Missions throughout the heathen world.

The Family Circle.

The Ruby Ring.
BY NETTA.

It was a bright and lovely morning in May, the month of flowers. The very air seemed laden with perfume, and the dew-drops sparkled like so many diamonds upon the grass. Under the wide spreading branches of an old oak tree—one of those monarchs of the forest—sat two lovely little girls, upon a rustic seat, which had been constructed for the accommodation of the weary traveler.

The busy inhabitants of the village were already stirring, but the children heeded not the passers by; they were too much interested in examining a ruby ring worn by the fairest of the girls.

"Mary," said the golden haired girl, addressing her gypsy-looking companion, "I found that ring yesterday going home from school—is it not beautiful? Mamma says I must inquire for the owner, and, if I find no one, to claim it then as justly mine. I want to tell you something strange about it, though."

"O, Lena," said Mary, "if I had found a ring like that I should hate any one to claim it; but it is right to inquire for the owner."

"Yes," answered Lena, thoughtfully, "it is right; we must try and not break the tenth commandment, but I am going to tell you about the ring; if you interrupt me again, I shan't get through before breakfast."

"Go on, Lena, and tell me all about it; I am anxious to know."

The ring was almost buried in the sand of the street when I found it; but it had not been so bright. I would never have seen it. It fits my forefinger so nicely that, when mamma told me to make inquiries for the owner I grieved me at first, but I soon acknowledged her advice to be correct. I went to bed thinking about the ring, and wishing to know its history. How long I lay thus I do not know, but was roused by a voice saying, "Little girl, if you wish to know my history, and will hold your hand up where I can look into your face, I will give you a brief sketch of my life and former owner." I held my hand up as the ring directed, and it began its history.

It was a beautiful day in early spring, and I was lying on a velvet cushion in the jeweller's case, wondering if any one would ever buy me and take me out into the world, when a middle-aged lady entered. She asked for rings; the jeweller displayed a variety, myself in the number. I blushed, sparkled, and tried to look more brilliant than ever, hoping to please her. She turned us all over several times, and after some hesitation, selected me. I was pleased to belong to such a nice-looking mistress, but when she arrived at home and put me on the finger of a beautiful girl of fifteen, my joy knew no bounds. On placing me upon my new mistress' hand, her mother said, "My daughter, you are going away to school; you will not have your mother to guard and guide you, but take this ring—keep it, and whenever temptation assails you, look at it; remember your mother's advice, and ask God for strength to resist evil. Remember, Effie, it is your mother's gift to her only child."

"She ceased; my young mistress kissed her mother, and promised never, to forget what she had said. Effie—I liked the name; it was as sweet as the face I loved to gaze into, and I tried to sparkle as brilliantly as possible to ornament that small and exquisitely white hand—Effie left her home, and in a large boarding school she was often tempted to act wrong, but on such occasions I would shrink and tighten about her fingers, causing her to recall her mother's advice, and bring the large teardrops to her gentle blue eyes. Time wore on; Effie numbered her seventeenth birthday, but there was sorrow on her young heart; she had returned home, having graduated with honor, but

she was no longer the light-hearted, merry maiden I first knew. She loved my young mistress, loved with the whole strength of her nature. Often have I gazed on her flushed cheeks and the new light in her eyes as the dark and gloomily handsome stranger would stop to press his lips on the very hand I sparkled upon. Once he remarked upon my beauty, and she told him all about me. I learned the name of the stranger; it was Ivan Douglas, and I thought it sounded sweetly from Effie's lips.

The cause of her sadness was her mother's opposition to her marriage with the man she loved. He was good and noble, worthy even her, but he was a divorced man—his wife was alive. My old mistress opposed the match in a most violent manner; but the lovers had arranged everything, and intended uniting their destinies unknown to her. A particular night was appointed, and he was to meet her as soon as her mother had retired. I was in agony; my mistress must not run away must not defy the authority of God and man.

What could I do? I tightened myself upon her finger, but mental suffering was too great—she did not heed it. I watched until her preparations were completed, then making one last desperate effort, I contracted myself as much as possible—she uttered a faint cry and looked down upon her hand. Thought had resumed her sway, and with thought came repentance. Large tears gathered in her eyes and rolled down her cheeks. She murmured to herself, "I can't leave my mother; I can not disobey the commands of God. I will see him, but it must be for the last time; I would forget my duty if I met him often."

She stooped and kissed me, as though she knew I had saved her. She met him! that young-looking man brightened at her approach, as though a sunbeam had flitted across his countenance. She told him her decision; he did not attempt to persuade her, but only opening his arms he clasped them about her. For one moment she leaned her head upon his shoulder, and twining her arms about his neck, she said, "Ivan, oh Ivan!"—the words seemed wrung from her heart. She untwined her arms, gazed a moment into his face, and fled from the apartment. I heard the strong man say, "Effie, do not leave me," but she did not turn back.

"Her mother never knew how near she came to losing her child, for I kept the secret. My mistress faded and pined all winter, and passed away with the early May roses. She died—my beautiful mistress; she saw her lover once more; he sought her to say that the barrier was removed that separated them—his wife was dead; but it was too late; the angels were then waiting for her. With one wasted hand she pointed upward and said, 'In heaven, Ivan.' My mistress was no more, I was taken from her hand by a kind neighbor, and put in a casket with other jewelry. How long I remained there I do not know, but was stolen one night with the rest of the jewelry, and lost by the wayside, where you found me. Keep me, little girl, and I'll be a guardian angel to you, as I was to my former mistress."

"Some sudden noise in the yard, Mary, awoke me, and I found I had been dreaming; but there is the breakfast bell—we'll meet at school."

Lena told her mother the dream, but Mrs. Hall said she had thought so much about the ring that it had caused her to dream thus. There was no owner found, and after the lapse of several months Lena kept the ring with her mother's consent. Mrs. Hall attached no importance to the dream, but Lena did, and often, when on the very verge of committing some folly, a glance at the ring would prove an effectual check.

From the Child's Index
"It is Tiresome."
BY NETTA.

"Oh, it is so tiresome!" said little Bessie, as she let her knitting fall in her lap. "It is so tiresome to sit here two hours every day and knit socks for the soldiers. I do not believe the soldiers care for socks, anyhow. It is such a beautiful day; the sun shines so bright, and I must be stuck up here in the house knitting. O! dear." She folded her hands, crossed her feet, and leaned back in the rocking chair, the very personification of indolence. Bessie again commenced her complaint, "I wish I was a butterfly; what a nice time I would have roaming about from flower to flower, with nothing to do but enjoy myself; but I would only live one summer, and die when the first frost came. No; I would not like to be a butterfly."

I should like to be a nice little sparrow, to hop from branch to branch, on green trees all day, and say 'twit, twit,' when I found something to eat. But the first little boy that came along with his bow and arrows would shoot me; then poor little me would be dead. I know what I should like to be," she exclaimed as the merry song of a mocking bird caught her ear. "I would like to be a large, pretty, pretty mocking bird. I would sing all the day—I would keep my plumage so sleek and glossy—the words would resound with pretty songs, and I would be so happy. But I guess somebody would catch me and put me in a cage. I would not like that much; it would be almost as bad as knitting, only I'd have nothing to do but sing. Well, I guess I can't be anything but a little girl, so I may as well take my knitting up again—but it is so tiresome."

Mrs. Dent had entered the room very quietly, and had heard her little girl's complaint, and as Bessie resumed her knitting, her mother said, "Bessie, move your chair near to me, and as you knit, I'll have a chat with you. Do you not think it tiresome to leave your own dear home, with all your comforts, to live in tents? Is it not 'tiresome' to march a whole day, and have nothing to eat but parched corn? 'Tiresome' to walk through the frost and snow bare-footed? 'Tiresome' to keep guard all night, carrying a heavy musket, while others are asleep? Is it not terrible, Bessie, to meet the enemy face to face in mortal combat, when the shot and shell are falling around you like hail, for the liberty of your country? Is it not awful to be borne from the battlefield with a leg or arm shattered, and suffer for months, confined to your bed before you can walk in the warm sunshine, or see the green trees again? I fear my little girl does not remember the sufferings and privations of the poor soldier, or how arduous and 'tiresome' his vocations are. Our soldiers have left their homes, their mothers, wives, children, and all that made life pleasant, to fight for the liberty of their country—to fight for you, my daughter—and ought we not to give them all we can?"

"O! yes, dear mamma," answered Bessie, "I did not think of that. I'll not complain of knitting again. I wish I could send them something beside parched corn to eat, but I can pray for them, mamma—I can pray that God may stop this war, and let the soldiers go home. Do you think God would listen to the prayer of a little girl like me, mamma?"

"Yes, dear, God listens to all prayers made in sincerity, and grants what is best for us to have. He marks the fall of a single sparrow, and we are of more value."

"I'll remember to pray for the soldiers to-night; and I'll pray, too, for myself, dear mamma, that God may give me an earnest energetic spirit, and a contented disposition."

Flowers and Music.

Yes, two gifts God has bestowed upon us that have in themselves no guilty trait, as show an essential divineness. Music is one of these, which seems as though it were never born of earth, but lingers with us from the gates of heaven. Music, which breathes over the gross or sad, or doubting heart, to inspire it with affections and to touch the chords of its undeveloped unsuspected life. And the other is that of Flowers, which though born of earth, we may well believe, if anything of earthly soil, grows in the higher realm—if any of its methods are continued, if any of its forms are identical there, will live on the banks of the river of Life.

Flowers that in all our gladness, and in all our sorrow, are never incongruous—always appropriate. Appropriate in the church, as expressive of its purest and most social themes, and blending their sweetness with the incense of prayer. Appropriate in the joy of marriage hour in the loneliness of the sick room, and crowning with prophecy the foreheads of the dead. They give completeness to the associations of childhood; and are appropriate even by the side of old age, strangely as their freshness contrasts with the wrinkles and gray hairs; for still they are symbolical of the soul's perpetual youth, the inward blossoming of immortality, the amaranthine crown, in their pureness, we feel that when the body shall drop as a withered calyx, the soul shall go forth as a winged seed.

God will do all he has promised you, but he will do it in the way we have promised; which always secures all glory to himself.

Business Cards.

GRAHAM, MAYES & ABERCROMBIE.

Attorneys at Law.

Tuskegee, Macon County, Alabama.

Will practice in the Courts of this State, and in the United States Court for the Southern District of Alabama.

Office up stairs in the new building on the corner of the Court House.

June 15, 1862.

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June 15, 1862.

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Loachapoka, Macon County, Ala.

Will practice in the Courts of this State, and in the United States Court for the Southern District of Alabama.

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June 15, 1862.

MEDICAL NOTICE.

Dr. W. R. DRISCOLL, located at the residence of Mr. J. H. C. Dodd, in the city of Tuskegee, Ala., and in the United States Court for the Southern District of Alabama.

He respectfully tenders his services as a Physician and Surgeon, to be consulted at any time.

July 10, 1862.

East Alabama Female College.

TUSKEGEE, ALA.

THE Exercises of this institution will be resumed on Wednesday, October 1st, 1862, at the usual hour.

REV. A. J. BATTLE, A. M.,

who will associate with him on a course of instruction in the several Departments.

The annual Session, comprising six months, will include the period of three months of the year, and will terminate with the month of October, the second year of the third year.

In every case payments for each term are made in advance, and no student is admitted until the full amount is received.

As no student has been engaged for the present session, and as the school is now open, the principal of the college, Mr. J. H. C. Dodd, has decided to receive a new class of students, and to open the school on the 1st of October.

Those who do not think they will be able to attend the college, but who desire to receive a liberal education, will be glad to hear that the college has decided to receive a new class of students, and to open the school on the 1st of October.

The college has decided to receive a new class of students, and