

# SOUTH WESTERN BAPTIST.

S. HENDERSON, Editor.  
A. J. BATTLE, Editor.

Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye.

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The South Western Baptist,  
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For the South Western Baptist,  
New Testament Scenes.  
BY J. N. W. COLUMBS, GEO.  
NUMBER 10.

## Jesus Baptized.

Thirty years had passed away since the angel of God had proclaimed the birth of the Saviour. And wonderful events had occurred to excite the expectations of the people in regard to his early appearance among them. Multitudes had listened to the truths proclaimed by John; and were taught to expect him with more earnest desire than ever. Soon their expectation was realized, and the early dawn of the Gospel day, gave place to the brighter light of the noonday sun, as Jesus appeared and entered upon his public ministry.

John and Jesus were strangers to each other, having grown up in different parts of the country. Their first meeting occurred upon the bank of the river Jordan; and it was a most interesting and important one indeed. Let us briefly contemplate the scene.

John was engaged in preaching to the people that gathered around him, in baptizing the penitent Jews, when he received instructions from heaven, that the great Messiah was about to appear, and a sign should be given by which he should be able to distinguish him from every other stranger that might appear. The Spirit of God was to appear in a bodily shape like a dove and abide upon him. (John 1:33.) Upon seeing such a sign as that, it would be known that Jesus the Messiah was before him. Soon after this sign was made known, a stranger from Galilee was seen approaching, and upon his coming from the holy dove was seen abiding.

John knew it was the blessed Son of God, whose coming he had heralded forth with so much earnestness and zeal; and he stood and gazed upon him with mingled emotions of reverence and delight, no doubt welcoming him to his company with a greeting becoming so distinguished a visitor. Jesus came from Galilee to the Jordan to be baptized of John; and in making known his desire, John said back to him the performance of a great act, saying: "I have need to be baptized of thee, and comest thou to me." How different was the scene from those baptism which had preceded before. There were no tears of penitence trickling down the cheeks—no confessions of sins were uttered—no convulsive throes of grief affected the heart; but Jesus stood before John in all his innocence and loveliness; and with an expression of countenance, and an earnestness of voice not to be mistaken, said: "Suffer it to be so now, for so it becometh us to fulfill all righteousness." It was enough. The duty was made plain; and Jesus hesitated no longer. Then descending into the swiftly flowing Jordan, John, in the presence of God, of angels, and of men, pronounced the proper formula of baptism, then gently laid the body of Jesus beneath the yielding waves, and raised it out again. The work was complete. Righteousness was fulfilled. God was glorified. Then coming forth to the shore, the heart of Jesus was lifted up in prayer, and his eyes were turned towards heaven, when, lo, the heavens were opened unto him, and the Spirit of God descending like a dove and lighting upon him.

Then a voice from heaven, saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:13-16, 17:22.) Never before was such a scene exhibited. Never was baptism so interesting and important. Let us contemplate it.

Let us consider the answer of Jesus: "Thus it becometh us to fulfill all righteousness." These are words of solemn import, and they are full of meaning. It is believed that the following interpretation is correct; and it is submitted to the reader's prayerful consideration. That baptismal scene constituted an important link in the chain of righteousness. Without it righteousness would not have been complete. It was John's official duty, as the harbinger of Jesus, to baptize him in the Jordan; hence had he refused or failed to baptize him, his mission into the world would not have been complete. It was also a part, and an important part, of Jesus's mediatorial work upon earth, to receive baptism at the hands of John. He had come into the world to execute his Father's will, (John 6:40,) in the purpose of redemption; and as the sequel shows, it was the Father's will that he should be baptized. Had he failed to receive baptism at the hands of John, there would have been an imperfection in his mediatorial work upon earth, to receive baptism at the hands of John, there would have been a defect in his righteousness before his Father's throne. What effect this failure would have had upon the government of Christ for a lost world it is impossible to conceive. Eternity alone could reveal the consequences of such a failure. But blessed be his holy name forever and ever there was no failure. Every part of his mediatorial work was completed. He fulfilled every duty—wrought out a perfect righteousness—secured a complete salvation for all his people; and was welcomed with joy into the bosom of the Father on high.

2. Let us consider the approval by the holy Trinity, of that baptism of Jesus. Jesus, the ever blessed Son of God, gave baptism his personal sanction by submitting to it himself. The eternal spirit hovered over the scene and came down like a dove and alighted upon him, in token of his complete approval; and at the same instant of time, the opening heavens gave vent to the voice of the Almighty Father saying: "This is my Son in whom I am well pleased." Thus Father, Son and Holy Spirit were honored on that sacred occasion; and henceforth the names of the three glorious persons of the Trinity were incorporated in the apostolic commission; and in all countries, in every age of the world, penitent and believing persons were to be baptized in the name of the Father, and of the Son and of the Holy Spirit." (Matthew 28:19.) That baptism presented a perfect model of the act of baptism to be imitated—and that Divine commission contained authority from heaven, that all believing people throughout the world, even to the end of time, are bound to obey. Tell me not of other modes and forms! Tell me not of cold or warm climates! Tell me not of well watered or desert lands. Tell me not of conveniences or inconveniences.

Here is the Divine example—and there, the Divine command. What means the example of Jesus, if it is not to be imitated? What means his Divine commission if it is not to be fulfilled? What means the approval of heaven, if it is not to be honored? Now while I calmly contemplate the scene, be it my portion as a humble disciple of Christ to learn my Master's will from his own Divine example and his own Divine commands; and learning that will, I may have the heart to obey it; and as a fruit of obedience, may enjoy a conscience void of offence, and be instrumental in glorifying God among men.

Other reflections might be added but I forbear. May the reader enjoy the pleasure of the contemplation; and I am from the Divine lesson taught, that if he has not honored his Lord by a sincere faith in his name, and prompt obedience to his command, that he delay no longer, but perform his duty at once, with great delight.

off. And as I approached the sacred place, I saw to my left and upon the little rise, the site of the old Ebenezer church where I first united with the people of God. And where she was a member at the time of her decease. And to my right scattered promiscuously along lay a number of my friends and acquaintances. A little to the left and near by there were several graves. In the center of this group, stood a plain inclosure neatly covered in. And as I approached and opened the little gate, to my left there lay quietly and sweetly sleeping, the remains of one so much loved and lamented, and one, too, that I used so fondly to call mother. To the right, and in the center, lay two of her grand children in their final resting places. And being alone this was time and place for meditation. My mind recurred to many incidents of the past. Many sweet memories and holy associations which were necessarily connected with the life and character of one of such eminent piety, and who walked daily with God, loomed up before my mind. And being thus for the moment abstracted from all surrounding objects, I seemed to live life over again. I went back to childhood's tender years, and scanned the many acts of maternal kindness which she performed towards me. The wholesome advice she so often imparted. A sentence of which neither experience nor observation has ever yet enabled me to correct or improve. I remember too, that kind admonition, "Son you must die." And the many occasions on which she pointed me to the "Lamb of God." And when under these and other instrumentalities my poor heart was made to yield obedience to the faith. The many encouragements in taking up the cross and following the Saviour. And also in entering the ministry. It may truly be said, "She opened her mouth with wisdom and in her tongue was the law of kindness." She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her.

She was instrumental in the conversion of a number of souls to God, and no doubt will be enabled by Divine grace to claim the following promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." While living she often said, "She viewed the grave as a most quiet and sweet resting place." Thus, "free among the dead," she is unconscious of the strife and commotion in the world. Sleeping in the arms of Jesus. Resting with the Lord. As she often said, "For me to live is Christ and to die is gain." Those who sleep in Christ rest in hope. "Therefore I praised the dead that were already dead, more than the living that are yet alive." My meditations ceased while I heard the voice coming from my Saviour's sepulcher, "Why seek ye the living among the dead?" My heart was thus comforted, and I returned home with a new resolve, that by the grace of God I would endeavor so to live as at least to attain that "rest that remaineth for the people of God." May this be the happy lot of her surviving companion and all her children, is the continual prayer of her son and

Your brother in Christ,  
WILLIAM ASHCRAFT.  
For the South Western Baptist  
CAMPBELL FOSTERVILLE, TENN.,  
April 6th, 1863.

MY DEAR PA: This day twelve months ago, the great battle of Shiloh was fought. It was then and there, one of the bravest and ablest Generals of our noble Confederacy fell a victim to death, by a vandal foe. (A. S. Johnson.) Also many of the noble young men of our glorious South, and while many of my comrades have fallen around me, I am yet left to tell the tale! It was then and there, I experienced the whistling of bullets, shell, grape and canister for the first time. I thought when I first entered the battle field, exposed as I was for

two or three hours and from the number of dead and wounded men that I saw and could see falling, that there was no chance for my escape; but I raised my eyes to heaven and asked God, who had the power to spare my life; and bless his holy name, he did it. O, I do thank my God for sparing my life up to the present, and hope He will continue to be with and bless me. I do believe that in answer to prayer, if not mine, perhaps dear Pa's and Ma's, I have been highly favored; for while some of my comrades have fallen in every battle, my life has been spared. I feel confident without the protection of a kind Providence, must have fallen ere this; my only hope and trust is in God. I try to ask him often to spare my life through this great struggle, for I do desire if it be God's will, to live and be able to do my country much service. I want to be able to help fight our last battle, establish our independence, then go home and enjoy peace and happiness as I once did. But I am unwilling to go to that home which is so dear to stay, until peace is made. True, I have already been in a number of hard fought battles which perhaps would satisfy some; but the thought of the blood of my companions in arms and my country liberty makes me unwilling to go home yet. Yet it may be my lot to fall by the hands of the enemy, but I hope not, for I have resolved to put my trust in God and him only; and by his power I have been upheld, and believe I will be through this great and powerful struggle. I try with the help of God to do my duty as near as I can, and leave the result with an abiding hope that I shall enjoy heaven with all that heaven means.

Pa, tell my little brothers and sisters I often think of them and try to ask God to bless them and make them useful. Tell them to seek the Lord while young, and try to be prepared to meet God and our sweet sisters who have gone before in to heaven. My health has much improved since I wrote to you last, hope to be all right in a few days. The health of our company is very good; the health of our army here is also good, better than it ever has been; We are all doing as well as we could expect. All appears to be quiet; yet it is evident a great battle is pending, and unless the Yanks fall back, I think, in less than four weeks they will get badly whipped. We have an army now that will fight, and perhaps harder than we ever did. Our army is being reinforced largely every day.

Pa, please request your churches to remember our company and Regiment in prayer, also our entire army. God will hear prayer, and in answer to prayer, our liberty may soon be gained. Hope to hear from you soon and often.

Remember me in much love to my dear Ma and the children. Tell the servants howdy for me. I remain as ever your affectionate son,  
JOHN M. LEE.  
To Geo. L. Lee.

## Sweet Thoughts.

We often meet with selections of sublime and beautiful thoughts from the works of men of genius. But there are thoughts suggested by the Bible, infinitely more precious than the choicest creation of genius.

How sweet the thought that Jesus sympathizes with all our joys and sorrows! The great demand of sympathy. Men must have it, or they can not be happy however extensive their possessions or high their rank. But how little sympathy is to be found among men! How precious the thought that our Saviour sympathizes with every sorrow! Christian, do you sometimes feel that you are alone, and that there are none who care for you? You are mistaken. You forget that Jesus is ever at your side; that He approves every falling tear, and feels for a love and sympathy that no finite mind can measure.

How sweet the thought that God reigns. The nations are perplexed and troubled, the foundations of the earth are out of course; the wisdom

of the wise seems to be of no avail, and the strong man is as a child; still we can look upon the troubled scene without fear, for God reigns. Amid all the confusion and up roar His counsel shall stand, and He shall do all His pleasure. Not only is He the Governor of the nations, but He governs and directs in all matters pertaining to our individual interest. Not a hair of our head falls to the ground without His notice, and the resources of Omnipotence are pledged to cause all things to work together for our good.

How sweet the thought that death is going home! He who has been an exile in a strange land, who has dwelt among people of a strange tongue, rejoices at the sight of the vessel which is to bear him to his native shores, where he shall enter again the parental mansion, and receive the welcome of loved ones there. Death, rightly viewed, is the messenger who is to take us to our home in heaven, where our brethren who have gone before us are waiting to welcome us where Jesus is, who has gone to prepare a mansion for us. How sweet the thought that, in a few years more perhaps in a few days, I shall be safe in heaven!

Surely, with thoughts like these for constant themes of meditation, the Christian may well obey the command of the apostle, "Rejoice evermore, and again I say, rejoice."

## An Authentic Incident of the War.

There are three brothers now in the Confederate army, who have served their country faithfully in many a hard fought field.

During a long and severe march in which they were exposed to every fatigue and hardship, the youngest of the brothers, a lad of eighteen, was performing the duty of sentinel. At midnight he was discovered sleeping at his post, and the informer gave notice of the delinquent that he might be arrested.

But when summoned to answer for this deadly fault, three men appeared all bearing so striking a resemblance to each other that it was impossible for the informer to distinguish the offender. As the officer in command was about to subject them all to a strict cross examination which would probably have led to some discovery of the youngest of the brothers advanced and confessed himself the delinquent.

The officer, much touched at the frank simplicity and earnest truthfulness of his manner, asked him why he thus criminated himself, and whether he knew the penalty he had incurred.

"I know it well," replied the young man fearlessly. "It is death for a sentinel to sleep at his post in time of war, but I am ready to meet it."

"If you know it so well," rejoined his judge, "How came you to sleep at the cost of your life?"

"It would be useless to say that I was not sleeping," replied the young man, "for I could not prove that I was utterly senseless at the time I was discovered apparently asleep, having fallen into that state from sickness and exhaustion. I am loved and noble brothers,"—here his voice faltered—"know that I never told a lie in my life, and they are convinced of the truth; but such an excuse might easily be feigned, and we well knew would avail nothing. They came with me hoping to shield me from punishment, or it may be to die in my stead. But with God's help I will bear my own burden. I am the offender—do with me what the law demands—I am ready."

The calm and noble earnestness of the young man, his truthful and ingenious manner deeply impressed all who heard him with a conviction of his innocence. A strict examination into all the circumstances established the truth, and he still lives to serve his country and his God.

That was a pertinent and emphatic reply which a Fellow of Emanuel College, in Cambridge, made to a friend of his of the same college. The latter, at the Restoration, had been representing the great difficulties (as they seemed to him) of conformity in point of conscience, concluding, however, with these words, "But we must (also) die." A better answer could not possibly be given.

## Going Directly to the Cross.

One of the mistakes which are prevalent among a certain class of pious people, is that of supposing that the Holy Spirit leads every converted sinner through the very same exercises of mind, and exactly in the same order. This is a mistake which is often attended with painful circumstances, for it tends to discourage many young converts in their Christian path, and to inspire others with a kind of infallibility in judging of the Christian experience of their friends. Let us relate a fact in illustration of what we mean.

Some years ago a young minister was engaged in missionary labors in the Highlands of Scotland. He was young, pious and zealous, but by no means remarkable for an enlarged knowledge of the human heart, or of Christian experience. He had carefully read good John Bunyan's "Pilgrim's Progress," and verily supposed that every Christian must walk in the same path as Bunyan's pilgrim. In one of his pedestrian preaching tours, he overtook a poor girl walking, as in common among the poor of that country, shoeless and stockingless. He soon began to enter into conversation with her, as to the high concern of her soul and eternity, and found that she had previously known somewhat of things of this character. He drew her on to state the circumstances by which she was brought to the enjoyment of religion. After she had told him how she made the discovery of her exceeding sinfulness in the sight of God, the young missionary asked, "I suppose that when you saw how that you were burdened with guilt, you found yourself like poor pilgrim, in the slough of despond?" "Oh, no, sir," said she, "I never was there in my life." "How, then, did you obtain peace?" was the inquiry. "Why, sir, I heard of the way of salvation, and I went directly to the Cross," was the beautiful reply. Honored brethren in the ministry, let us lead sinners directly to the Cross.

## Pardon and Grace.

"When I first entered the Christian life," said Mr. Wilberforce, shortly before his death, "my prayer was for pardon and grace. And now that I am near the end of my course, I find that all my petitions, all the wants of my soul, may still be comprehended in these two requests—pardon and grace."

Here are the universal and perpetual desires of the renewed soul.—When David said, "I have gone astray like a lost sheep, seek thy servant," he prayed for pardon and grace.

When the penitent and returning church prays, "Take away all iniquity and receive us graciously," Hosea xiv: what is it but a prayer for pardon and grace?

When Paul sends us to "the throne of grace," Heb. iv: to obtain mercy and find grace to help us in the time of need, pardon and grace form the whole burden of the supplications he enjoins on us.

When God promises, in his last covenant "I will be merciful unto their unrighteousness; and their sins and their iniquities will I remember no more;" and "I will put my law in their minds, and write it in their hearts," pardon and grace comprehend the whole boundless grant of divine compassion and goodness.

Pardon and grace! the very intensity with which the new born soul longs for them, is a true proof of the gracious life within.

Pardon and grace! The soul that has them has all things else, either in possession or sure reversion. Oh, "the mountain of light, and the sea of light," those priceless diamonds which glow on the wrists of the King of Persia, are worthless in comparison with these inestimable gems, "pardon and grace."

You may go to heaven without riches, prosperity, or health; but you can not go there without Christ, faith and holiness.

Lament not the loss of that which you cannot retrieve.



## The S. W. Baptist

TUSKEGEE, ALA.  
Thursday, May 14, 1863.

## AGENT.

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

AGENTS FOR THE S. W. BAPTIST.—The Rev. A. B. BARNES, employed by the Colportage Board to collect money for Testaments and tracts in the soldiers, is also authorized to act as agent for the S. W. Baptist.

## 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.

## Papers for the Army.

It is the united testimony of the Chaplains and Missionaries that, with the exception of a few very popular tracts, religious newspapers are read with more avidity, and do more good, in the army than reading matter in any other form. The demand is continually increasing, and we are unable to meet it. Men read religious newspapers in the army who read them nowhere else. Christians should be wise, and seize this opportunity to make an impression upon the minds of such that will result in their conversion to God. We are ready to print and forward to the Confederate armies if our brethren will furnish the means. To feed and clothe the army is the duty of patriots; to feed and clothe the souls of our defenders is the imperative duty of Christians.

The following may be regarded as a sample of many letters from the army in which are discussed the advantages of the religious newspaper. A Chaplain writes to the Christian Observer thus:

If persons only knew how much good could be accomplished by sending religious papers to soldiers, there would be very few without this, the most desirable religious reading. It would be an excellent plan for our friends at home to select some particular soldier or soldiers in the army to send papers to. Any one thus selected feels grateful for this mark of esteem, and would be prompted from gratitude, if from no other motive, to read the paper, and a beneficial effect always results from reading a good religious newspaper.

Moreover, papers have this advantage over tracts, that they are regular visitors at stated times to our campfires, and, in imagination, we hear the welcome voice of a friend in every beautiful line which we read in its columns. The tract comes but once, and if it is known aside it comes no more; but the paper, if cheerfully and heartily read, yet it does not fail to make its accustomed weekly visit, reminding us in the first place of the friend who sent it, and in the second, in the name of that friend it calls upon us to read its pages that teach that "life is the time to serve the Lord," and prepare for the reward that awaits the righteous.—Kind reader, have you a friend in the army? Then send him a good religious paper; it will not do to merely subscribe for "papers for the soldiers," this is too indefinite; let at least one subscription be for some particular soldier.

## Religion in the Army.

There is an increasing interest in the subject of religion in the armies of the Confederate States. But few conversions occur anywhere else. Beside the number of conversions that transpire, there is an increasing desire for preaching. Missionaries and Chaplains are kindly received everywhere, and are attentively heard. This should encourage every child of God at home and every well wisher for the future of our young Republic should exert themselves to improve the morality of the army, by laying a contribution upon every instrumentality which will accomplish that object. Better, at the close of this war, that our soldiers should return to our firesides more men and Christians than inconvertible sinners. On the other hand, let the friends at home be willing to entertain at home to make the choice. What say you?

## Southern Baptist Convention.

We learn from the Augusta Chronicle and Sentinel that the organization was completed on Friday 8th, by the election of the following officers:

P. H. M. of Ga., President; J. B. Jeter, of Va., B. Manly, of Ala., Wm. Williams and J. L. Reynolds, of S. C., Vice Presidents; George B. Taylor, of Va., S. Landrum, of Ga., Secretaries.

A larger delegation seems to be in attendance than was expected.—Delegates were reported from the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi and Tennessee. A synopsis of the proceedings will be given when the editors return.

It is due to ourselves to state, that any irregularity in our subscribers getting their papers is not our fault, as we mail our papers uniformly on Thursday of each week.

## The War

The enemy has pressed upon us lately. He has made three cavalry raids, and several heavy naval and infantry attacks. None of them have met his expectations. The raids were bold, but did but little mischief. The whole party composing one of them were captured. Their naval attacks have been fruitless. Their only success was at Grand Gulf, on the Mississippi, and that was but partial. Southern "Gibralters" remain unshaken: Richmond, Charleston, Savannah, Mobile, Vicksburg, Port Hudson and Tallahoma.

Five powerful fleets have been made upon Richmond, McDowell, McClellan, Pope, Burnside and Hooker have all signally failed. The last, Hooker's, was the most formidable, and severely he has been chastised. He has been driven across the Rappahannock, with a loss, it is said, of ten thousand prisoners, leaving his dead and wounded on the field of battle.—We have not seen an estimate of his loss, nor of the Confederate loss. The reader must wait till the next issue, as details come in slowly. We have published the dispatches of General Lee in our secular department. Our great loss is the immortal Stonewall Jackson. He was wounded in the left arm, it was amputated, and it was reported he was doing well. But the sad news is telegraphed that Pickett's wound was too much for the hero, and he is dead. Sad indeed! But the will of the Lord be done. The South gloried too much in the noble Jackson. Let us feel the rebuke, and turn away from "man whose breath is in his nostrils," and look to God.

General Ambrose is destroying the Baltimore and Ohio Rail Road in North Western Virginia. His raid is eminently successful.

We regret the want of space to record all the movements of this war.—Upon the whole, the South has great reason to be grateful to the Lord of Hosts.

## Nothing New.

Many think that speculation and extortion are peculiar to this revolution. Not so. Blood suckers—vampire bats—in human form have lived in all ages. Heaven and earth may change, but vile human nature remains true to its hellish instincts. You may restrain it for a season, but remove the restraints and it makes at you, the same child of hell. Read the following extract, and see how the extortioners and speculators of 1778 resemble those of 1863. They discouraged Washington more than the British and Hessians; they discouraged the patriots of this revolution more than the Yankees. Washington's fears were not realized, neither will the vile tribe be able to destroy this revolution. But to the extract:

Towards the close of the year 1778 Gen. Washington wrote thus to one of his friends: "What of virtue is infinitely more to be dreaded than the whole force of Great Britain, assisted as they are, by Hessian, Indian, and Negro allies; for certain I am, that unless extinction, forestalling, and other practices which has been kept up and become exceedingly prevalent and injurious to the common cause can meet with proper checks, we must inevitably sink under such a load of accumulated oppression. To make and export money in every shape that can be devised, and at the same time defy its value, seems to have become a mere business and an apocryphal disease, calling for the interposition of every good man and body of men."

## The Contrast.

The Confederate and Federal Governments are negotiating loans in Europe. In England and France the Confederate loan is eagerly sought at a premium.—The Federal loan has no bidders. This shows how the two Governments stand actually on the Continent. It is very truly recognized. The London Times speaks of the Federal loan:

Nothing further has transpired in regard to the proposed negotiation for a Federal loan, but it is presumed, if any parties are found willing to entertain it, they will at least wait to ascertain the predictions brought, by the last mail of conclusive victories over the South to be achieved within a fortnight can be fulfilled. It would likewise be well to learn the effect of the competition on the first of May, and also the answer of the Washington Government in the affair of Peterhoff. The whole of these matters must be solved within a month, and in the interval any public introduction of a loan would be obviously premature. No thing could be more objectionable than entering into a transaction of this kind, either with North or South, on purely political grounds; but it is to be attempted, it will at least be expedient that the speculative element in connection with it should be restricted as much as possible.

The editors of this paper are absent this week, attending the session of the Southern Baptist Convention, at Augusta, Ga. When they arrive we trust they will be able to give a good account of the proceedings of that important body.

## Despicable.

A more despicable creature, pretending to respectability, can not be found than a proud, arrogant, vainglorious and dishonest man. He is seen but to be hated and shunned. It is the same of nations. On this account there is not now a more despicable nation on earth than the "United States." It is a stretch in the nostrils of all nations.

God, in mercy, in making the Confederate States a nation has cured it of vanity in youth. Suppose there had been no war—nothing to test our strength, to show our weakness and dependence—we should have sprung into existence a proud, vainglorious and boastful people, despised in our youth by every nation under heaven. For it is mortifying to know that, while the South remained with the North, its morals were greatly corrupted by the vanity of the "Universal Yankee nation."

Take another Step: Suppose the war had closed after the first battle of Manassas? Our vanity and pride would have been intolerable. Indeed, we should be thankful for the reverses we have received, and the straitened circumstances in which we have been placed, for they have taught us in youth, humility and dependence upon God. Jehovah intends to have the glory of our independence, and to cure us of vanity and pride. Be it so! It is well. An aphorism of Heaven says, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." This is as true of nations as it is of individuals. Let the Confederate States beware! T.

Last week Mr. Scott T. Peters left this place with a box of clothing for the Missouri Soldiers, which cost about five hundred dollars, mostly contributed by the citizens of this place, and some from the adjacent country. The ladies of the Baptist Church contributed money, purchased the cloth and made a neat uniform for the Colonel of the 31 Missouri Cavalry, which was forwarded with the rest. In the name of the brave Missourians, we thank every contributor for their patriotic liberality.

In another column will be found an account of the capture of the Yankees who made a raid into Alabama, and reached the Georgia line. The statement that three companies of Alabama men were with them is incorrect. It turns out that there were some Alabama men with them; deserters and skulkers in the mountains of Alabama fell in with them and were their conductors. In hanging, they deserve an altitude higher than Haman. T.

## Information Wanted.

The New York Herald in a recent article to encourage his section said, with a flourish, that "General Hooker had the best army on this planet," and, of course, would soon "crush the rebellion." General Lee has whipt that army badly. Now, as Hooker's was the best army on this planet, from what planet did General Lee's army come? From Jupiter? Mars? Mercury? Saturn? Solve the question, ye astronomers! "Da tell!" T.

## From Mexico.

(To the Associated Press North.)

New York April 21.—The New Orleans Era has news, via Matamoros, from Mexico, to March 21st. It is said the French on that day made a general attack on Puebla, and were driven beyond Cholula, and that the victory was complete. The French lost sixty cannon and eight thousand men; it is also reported that the Mexicans have sent forty thousand men to occupy Oaxaca.

The official report from General Ortega published in Mexico, having been received from General Comandante states that the suffered terrible defeat and gives the particulars of the action. Puebla was much damaged by the French shells. The Mexicans lost over six hundred men.

Good! We are decidedly Mexican in this war. May that be the fate of our invaders. The French can calmly look on the struggle here, and withhold from us our just due recognition, and then, for a just cause invade a free people. Strain at a goat and swallow a camel!

The following letter addressed to the Corresponding Secretary of the Board of Louisiana Indian Missions, will be read with interest by the friends of religion:

For the South Western Baptist.

Good News from the Army of the Mississippi.

CAMP 30TH ALA. REG'T. N. AR. VICKSBURG, April 21, 1863.

DEAR BRO. SCHMER: I have been speaking for Jesus, for the past eight days, to Gen. Tracy's Brigade, composed of the 20th, 23d, 30th, 31st, and 46th Regiments Ala. Vol. All the regiments have participated in the services, except the 20th, (Col. Garretts) which was too distant, and therefore Bro. R. Holman has been conducting a series of meetings for that regiment.

To say that the services in the brigade were largely attended, would not convey the whole truth, for the assemblies have been so great as to make it difficult for the speaker to be heard in the outer circle. A more solemn and deeply interested congregation I have never addressed. Although the night has been chilly, yet the men have sat upon the ground eagerly listening and apparently unwearied until the close of the services.

There was something too, inspiring in the spot in which we met. But a few weeks ago, and it was the scene of dread conflict. Upon this very ground the Federals made their last, most desperate charge, and were signally repulsed, leaving the field covered with their dead. Then the roar of cannon, the rattling of musketry, mingled with the wails of the wounded and dying made it a scene of horror.

Now how changed! True it is still a field of conflict. But it is the fruitless, although desperate struggles of the "strong man armed to keep his palace and his goods in peace." There are, even now, sounds which may be heard in the far distance, but they are the songs of praise which ascend amid the stillness of the night the throne of God. There are heard fearful groans which indicate great agony, but they are the groans of the wounded spirit and the broken heart. The ground is covered with the slain, but they are the slain of the Lord. Ever and anon, you may hear the shout of victory, the "strong man" has come and is prostrated, the strong man, the great enemy is vanquished, and the victors rejoice with unutterable joy.

Last night it is supposed that more than 100 presented themselves for prayer. It was indeed a moving scene. As they came forward, one would say, "I am not only ungodly myself, but I have a wife and children at home who are out of the ark of safety, as you pray for me, remember them." Another grasping my hand exclaimed, "O, sir! I have been a very wicked man, but I am determined now by the grace of God, to try to lead a new life. I want you to pray that my sins may be pardoned, and that I may find an interest in Christ. I have a father at home, very old, and equally wicked with myself, O, pray for him!" We united in prayer, and you may be sure, the dear ones at home were not forgotten. Would it not indeed be a sublime spectacle to see our army thoroughly christianized and engaged in earnest prayer for their friends at home.

At the close of the series, three presented themselves, as having during the meeting experienced the goodness of God in the forgiveness of sin.—There is doubtless a great work commenced in this Brigade. The influences of religion are felt, even by those who will not acknowledge it. The profane fear to swear, and boisterous and immoral are quiet and respectful. Among those who have come forward, are many commissioned officers who are not ashamed to acknowledge their need of salvation. O that this work may spread throughout this entire Army!

I regretted to learn after services, that the Brigade was ordered away.—This morning it is on the march, but it is supposed that its destination is not at a great distance. I shall try, if possible, to keep up services with it. If not, I trust that the heaven will permeate the entire corps.—It is a gallant body of men, commanded by brave and efficient officers. To Col. Shelly, of the 30th, I am under many obligations for his hearty and active co-operation. May the God of battles long preserve his life to lead his command and defend his country.

The chaplains, brethren Ransome, Underwood, Wetherly, and Fikes, have aided me very much. They are all active, pious, godly men, and are much beloved by their respective regiments.

Knowing, my dear brother, your interest in this work, I have hastily written this "GOOD NEWS FROM THE ARMY OF THE MISSISSIPPI." To God be all the praise.

Yours in Christ,

WM. H. WARD.

For the South Western Baptist.

CAMP GR. GR. NEAR GRAY'S STATION, 13th Regt. Ala. Vol. April 28th, 1863.

MEASURES EDITOR: At a meeting of the members of the various branches of Christ Church, in our regiment, we formed ourselves into an association to be known as the "Soldiers Christian Association," hoping thereby to be enabled to labor more in concert for the promotion of the cause of Christ in the army. Knowing that you will be gratified to know of the efforts of the people of God for that purpose, and feeling that it will be a source of comfort to many who have parted from their loved ones, to know that the same church spirit and convictions are shown among the soldiers as are enjoyed at home; we have ventured to send you a copy of our Constitution and By-laws, hoping that you will give them a place in your columns.

## CONSTITUTION

While we, the people of God, are engaged in a struggle for our "national independence," and thereby separated from homes dear to us all, deprived of church privileges, there enjoyed, and absent from all church restrictions, being members of the Visible and we trust the Invisible Church of Christ. We desire to constitute ourselves into an association for the purpose of acting in concert, for the promotion of our Redeemer's cause on earth; and become mutually responsible to each other in our Christian walk.

Therefore, we obligate ourselves to submit to the following Constitution and By-laws of the Association.

ARTICLE I. This Association shall be known as the "Soldiers Christian Association."

ART. II. There shall be a President, Vice President and Secretary elected by a vote of the members of the association. A majority of all the votes cast shall constitute an election. There shall be two Watchmen elected in the same manner.

ART. III. The President, Vice President and Secretary, shall fill their respective offices for three months, and the Watchmen shall fill their places for one month.

ART. IV. There shall be an expense fund not to exceed ten dollars to be raised by subscription among the members of the association, and placed in the hands of the Secretary to be used for the purpose of defraying the expenses of the association.

ART. V. A Quorum to transact business at any meeting stated or called, shall be two thirds of the members of the Association.

ART. VI. It shall require three fourths of all the votes cast to alter or amend the Constitution. Provided that a quorum be present.

ART. VII. This association shall be composed of the members of the different branches of Christ Church. And all those who wish to live for the cause of Christ.

BY LAWS AND RULES OF THE SOLDIERS CHRISTIAN ASSOCIATION.

Rule 1st. Each meeting shall be opened by singing and prayer, under the direction of the presiding officer, and closed in the same manner.

Rule 2d. The presiding officer shall observe the following order, in the transaction of the business of the association.

1st. Open the door for the reception of members.

2d. Call for the minutes of the last meeting.

3d. Call for the Reports of the committees.

4. Call for unfinished business.

5. Call for general business.

Rule 3d. It shall be the duty of the president to preside at all meetings. Keep order and decide all questions of order. It shall be the duty of the Vice President, to assist the President in the performance of his duties, and in the absence of the President to preside. The Secretary shall keep a correct record of such things as may be decreed by a vote of the association. It shall be the duty of the Watchmen to see that preparations are made for all religious meetings, and that all appointments are sufficiently circulated through the regiment; also to see that good order is preserved in and around the place of meeting; in each case of disturbance reporting the offender to the president, whose duty it shall be to report such offenders to the commander of the regiment.

Rule 4th. Should a member of the association be sick in camp, it shall be the duty of other members to visit such brother, and offer to him such spiritual and temporal aid and comfort as may be in their power.

Rule 5th. It shall be our duty to watch over each other in a spirit of meekness and brotherly love, and if we find a brother in a fault, it shall be our duty to admonish and advise him in a Christian spirit to repentance; and if he persists, after being again admonished by two or more of the brethren, it shall be their duty to report such offending brother to the association at the next meeting. (See Matthew 18th chapter 15-17th verses.) Should he then still persist and the association unanimously agree to exclude him, he shall cease to be a member, and the president shall report such transgression with the attending circumstances to the church of which he was a member at home, (if a church member.)

Rule 6th. A majority of those present shall settle in all questions, except those touching fellowship, provided this rule is not construed to conflict with article 5th of the constitution of this association.

Rule 7th. In case of the transfer from one regiment or the death of a member of the association, it is made the duty of the secretary to report the fact to his church, if a church member, or to his relatives. Submitting the report to the association before sending it.

Rule 8th. During the transaction of business no member shall occupy the floor for more than ten minutes on one subject, nor more than three times on the same subject without permission from the house.

Rule 9th. It shall be the duty of the secretary to send the name and location of the church and the address of each member of the association.

Rule 10th. Personal attendance at all religious meetings and business meetings of the association is a richly enjoined on all who may become members.

Rule 11th. The indulgence in vice of any kind is strictly prohibited—particular notice being given to those vices more prevalent in camp and field. Such as drunkenness, gambling, blasphemy, extortion, seeking of office for misuse. See Galatians 2 chapter 19-20-21st verses.

Montgomery Advertiser, Soldiers Friend, Atlanta, Ga., and Southern Christian Advocate, and all religious papers will please copy.

E. BAILEY, Secretary.

For the South Western Baptist.

Army Colportage.

Masses Editor: Since my last report of funds collected for our Publication Board, I have been traveling through a sparse & settled region, so that the amount collected during the month, is comparatively small. My labors are divided between collecting on Bonds in favor of "Southern Baptist Theological Seminary," and for Colportage. The two agencies necessarily conflict to some extent and hinders success in both departments.

I expect to spend about a other month in the States; during which time I hope to do much for our objects. The following are my collections during April, for the soldiers; viz:

Bulah Church, Ohio Co.,	\$32.40
Friends at Evergreen Depot,	9.00
Sparta and Vicinity	55.50
Pineville & Buena Vista, Monroe Co.,	51.50
Pine Apple,	32.55
Albion,	104.10
Camden and Bridgeport,	41.50
Portland,	5.50
Carrollville,	24.75
Pleasant Hill,	51.00
Lewis county,	183.55
Union Town,	280.40
McKinley,	7.90
Marion,	183.00
Total for April,	\$1309.55

It is due to the brethren and friends of the two last named places, as of several others, to say, at once, to want of time, that our committee were but very partially canvassed. In addition to the above contributions, brother J. A. Beaman gave \$85, which I have sent to bro. Enderson, to be applied to the circulation of the South Western Baptist among the soldiers.

I have collected, during the last two months, about \$4,000 in Bonds, for Greenville Seminary.

Affectionately,

A. BROADBENT.

Eotaw, April 5th, 1863.

(From The Christian Baptist.)

Happy News from the Army.

Bro. Editor: The following extracts are taken from a letter received by a pastor in this town, from a member of his church, in Genl. Kershaw's brigade, Col. Kennedy's regiment. It has been placed in my hands, at my request, that I might through the Baptist, communicate its blessed intelligence to Christians throughout the State.

"God has heard the many prayers that have been sent up to a throne of grace in behalf of this brigade. Within the last weeks, He has poured out His Spirit in our midst. We have had some happy conversions among us, and nineteen of that number have united with the Church of Christ. Five have attached themselves to the Baptist denomination, four to the Methodist, and the remainder to the Presby. The interest is daily increasing. In fact a great change seems to have taken place in our whole brigade, for I have heard but few words recent, and the men respect the Sabbath day more now than I have ever seen them before. There are several in our company under deep conviction, and several more are very attentive to the religious service. Our chaplain, Mr. Smith, and the chaplain of the 15th Regiment, Mr. McCallum are all the ministers we have had amongst us. They have been preaching almost every night, and during the Sabbath three times. At inquiry meetings held every day, and well attended by those who feel that they are sinners and earnestly desire the bread of eternal life."

"There are about three thousand men in this brigade, and only two ministers of the gospel and further more there are but five professors of religion, and most of them appear lukewarm and indifferent to the soul's salvation of their fellowmen."

"Col. Kennedy, the commander of our regiment, was one of the number who united with the church yesterday. Two or three more officers will, I think, unite with us soon, as they were examined yesterday by one of the chaplains. Do request the prayers of the







