

SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.
A. J. BATTLE, PROPRIETOR.

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The South Western Baptist,
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PROPRIETORS.

For the South Western Baptist.
Biographical.

REV. EDWARD BAPTIST, D.D.

Elder Baptist, the subject of the following sketch, was born in Mecklenburg Co., Va., on the 12th day of May, A. D. 1790, and died, at his residence in Marengo county, Ala., on Tuesday morning the 31st day of March, 1863, at ten minutes past six o'clock.

In a diary kept by the Elder Baptist, we find the following note in reference to his family: "My father, William Glanville Baptist, was a moral, and orderly, respectable citizen, though not a Christian, in the evangelical acceptance of the term. He called himself an Episcopalian." The mother of Elder Baptist, whose maiden name was Margaret Langston, was a member of the Presbyterian communion. When but a youth, this great and good man was brought to reflect seriously and deeply in reference to his soul's eternal salvation, and his need of a Saviour; and at the early age of eighteen, it pleased the blessed Lord to turn his feet from the path of the Destroyer, and place them upon the Rock of Eternal Ages, Christ Jesus. His conversion was a bright and glowing manifestation of God's goodness and mercy in the pardon of a guilty rebel, and was ever, to him, a source of never failing joy and rejoicing amid the sorrows and trials of life; and a fountain of sparkling waters, from which he daily drew fresh supplies of comfort and consolation. So bright and satisfactory was the manifestation of God's pardoning love, that he never doubted his conversion in after years; and the writer has often heard him say that so powerful was the change wrought within him, he could scarcely have been more freely convinced of it had God spoken to him in an audible voice. Although his conversion was so bright and satisfactory, he was never disposed to measure the manifestations of others by his standard, but was always ready to receive the faint-hearted and doubting.

Soon after his conversion, he joined the Presbyterian church, in which, however, he did not remain very long. Becoming dissatisfied upon the subject of baptism, he was led to examine that subject carefully and thoroughly; and after a critical and searching investigation of the whole subject like many others, he renounced infant sprinkling, joined the Baptist Church and was baptized by elder Richard Dabbs, in the year 1810, in direct opposition to the wishes of his relatives and friends. Having graduated at Hampden Sydney College, with special reference to the practice of Medicine, he was preparing himself for the duties of that profession when he felt himself specially called of God, to preach the unsearchable riches of Christ, to a lost and perishing world.

Returning to Hampden Sydney, he graduated in theology, under Dr. Ege, and in the autumn of 1815, at the age of 25, was ordained to the gospel ministry by elders Richard Dabbs, Abner Watkins and James Robertson. A few months after his ordination he settled in Powhatan county, Va., where he married Miss Eliza J. C. Eggleston, who still survives him, but who, we trust is ripening for a happy re-union above, where parting will be no more. Here he labored and labored for twenty years, and under the blessing of God, was instrumental in building up several large and influential churches, and in creating a strong and decided Baptist influence. He first suggested, and with the aid of Elder James Fife, and perhaps a few others, organized the present General Association of Virginia, in the year 1822. He was appointed by this body to draft its constitution, which duty he performed with his usual ability. He was also the originator and father of the Va. Baptist Education-

al Society and Seminary, if the writer has been correctly informed, and afterwards, at the request of the association, instructed a number of young men, who were studying for the ministry, at his own house. At the expiration of two years, his health having failed, he was compelled to resign this position. About this time an extensive revival of religion commenced in his churches, which extended its influence to the city of Richmond, and indeed over a large portion of the State of Va.—He, and Elder James Fife, went from place to place preaching the unsearchable riches of Christ, and warning sinners to "flee from the wrath to come." The vast amount of good accomplished, and the number of souls converted, during these ministerial tours, can only be made known when the secrets of Eternity are revealed. Hundreds and hundreds professed faith in Christ, and were made to rejoice, with joy unspeakable and full of glory.

In his younger days, and before his health had failed him, Elder Baptist had but few equals as a pulpit orator. Sound in doctrine, graceful in manner, eloquent in language, with a mind well stored with literary lore, from which he could draw at will, and with a voice as sweet and mellifluous as the notes of a flute; he swayed an influence over his congregations, that at times seemed miraculous, and that could be attained by but few men. The most useful and laborious portions of his life, as a minister, was spent in Virginia.

In the year 1835, he moved to Alabama, and settled in Marengo county, where he was still living at the time of his demise. In this, his adopted State, he organized several churches. The writer of this imperfect tribute is now, and has been Pastor of one of these churches, for the past sixteen years. Elder Baptist labored among these churches for a number of years, and until his bodily affliction became so great, that he was compelled to desist from preaching. His preaching was always gratuitous. He never demanded or received a salary from any church during his whole ministry. This however, he frequently regretted, in the latter part of his life, as he was satisfied by such a course, he had neither done justice to the churches themselves, nor to the rising ministry. He was a warm advocate of ministerial support, although he never claimed it for himself. Elder Baptist had frequent calls from large and extensive city churches, in different States, but declined them all, seeming disposed to shrink from any thing like notoriety. He always preferred to labor among country churches. One reason assigned by him, however, for declining the frequent calls from cities, was a conviction that city life would not suit his constitution, which was always rather delicate. In past years Elder Baptist wrote extensively for religious periodicals, published in different States, and on a variety of subjects. As a writer he was chaste, argumentative and convincing. In addition to these newspaper articles which he had written and published, he has written and arranged for the press a large number of sermons. Arrangements were being made for the publication of a series of these sermons when the present unhappy war broke out. It might be well for some publisher to procure these sermons, and publish them for the benefit of the churches and the world at large. That there is ability displayed in them, and that they would be eagerly sought after, no one will doubt who knows the author.

For many years previous to his death, Elder Baptist suffered from a disease of the throat, or bronchial tubes, which at times totally unfitted him for the pulpit. Naturally of a weak and delicate constitution, his system gradually gave away, until he became almost entirely helpless. For several years before his death, he was confined almost exclusively to his house, not being able to get out without assistance. Although a great sufferer, he bore his afflictions

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

TUSKEGEE, ALA., THURSDAY, MAY 21, 1863.

with Christian patience and forbearance. No murmur escaped his lips. But on the contrary, was cheerful and resigned, constantly looking forward with bright anticipation to the day of his deliverance from the sorrows and trials of earth, and his admittance into the paradise of God on high. His faith in Christ remained firm and unshaken to the last. Even during his last expiring moments of life; "Christ and Him crucified," was his theme, his stay and support. A short time before his death he called his family around him, and exhorted them to patience and forbearance, and urged them to faithfulness in the service of the blessed Master. He told them that he should soon sit down with the Patriarchs, Apostles, Prophets, and his departed children at the supper of the Lamb. That he was ready to depart any moment, whether at sunset, at midnight, or at the dawn of day. Having lived the life of the righteous, his last end was like his; and he yielded up his life as calmly and placidly as an infant falls to sleep on its mother's breast. Thus died this great and good man in the 73d year of his age, and 48th year of his ministry.

As a husband, father and master, Elder Baptist was kind and indulgent. As a neighbor and friend, social, affable, and obliging in all the relations of life. He had the happiness to live to see all of his children, seven in number, professors of religion, except one. His oldest son, E. G. Baptist, is a minister of the Gospel, and is at present living and preaching in Virginia.

L. L. F.
Religious Herald please copy.
Union Town Ala., April 24, 1863.

GENERAL HOSPITAL, FARMVILLE VA.
MESSRS. EDITORS: I write to thank you in behalf of the sick soldiers in our hospital, for your excellent paper which has been coming to me for the last three or four weeks. We always have a large number of soldiers from your State in our hospital, and it is a source of much gratification to me to have papers from their own State, to distribute among them. The avidity and eagerness with which these messengers from their mother State, are read, (could they witness it) would amply compensate those through whose beneficence and kind generosity they are sent.

I met Hon. J. L. M. Curry, a few days since, who promised to make an effort to get me a large supply of papers from your State. Our hospital, under the excellent control and supervision of a most vigilant and indefatigable Surgeon, is emphatically the best in the Confederacy. The Wards are spacious and clear; the Surgeons kind, skillful and faithful; in short everything is done to promote the comfort, and facilitate the recovery of our suffering, afflicted soldiers. If Alabama parents could step into our Wards and see how neat and cleanly they are kept; how perfectly and comfortably they are ventilated in the summer, and how warm and cozy they are kept in winter—the prejudice which generally exists against hospitals, and the horror which they express when they hear their sons are in one, would be entirely removed. Our fare is plain, but good and wholesome. The culinary department is supervised by two experienced and faithful ladies, who faithfully discharge their important duties.

Thus much for the temporal and physical comfort of our patients.—We try, also, to be faithful to their undying souls, and are encouraged by evidences that our labors are not in vain. I have preaching, prayer-meeting and Bible classes, all of which are well attended and highly appreciated. We also have a circulating library, which with the papers and tracts, greatly relieve the dull monotony of hospital life. Brother Dickinson, (who I feel has done more for our soldiers than any man in the Confederacy) supplies me abundantly with excellent tracts, and has recently sent me a large supply of Testaments and Bibles. I have been deeply impressed with the unquenchable thirst which our soldiers manifest

for the word of God. Even profane, ungodly men spend hours upon their sick couch, diligently and earnestly "searching the Scriptures." Within the last two weeks, eight have found "peace and joy in believing in Christ," and many more are deeply and anxiously concerned about their souls. Some time ago, I baptized a young man by the name of Cobb, from Fayette county, in your State.

I have written thus much, thinking that it might be interesting to some of your readers. Please continue to send me your paper. We are thankful for the number you have been sending, but the demand for them is not at all supplied. Will not the people of Alabama contribute to their own papers to be sent their own soldiers?

T. J. McVEIGH,
Post Chaplain.

Blockade-Running.

We confess we are of that number who are opposed to this indiscriminate running of the Blockade. It is, to say the least, a matter of doubtful policy, which, instead of relieving, is only increasing the general distress. The goods brought in from Nassau and other ports are not only for the most part purchased from our enemies, but when exposed for sale they fall into the hands of speculators, who care nothing at all about the prices they pay, knowing full well that their general scarcity will ensure a ready sale at equally enormous rates.

But the greatest evil connected with this blockade-running is to be found in the fact, that the prices of the goods brought into our market become the standard of prices for home manufacturers and produce dealers, who must have an equal per centage upon their goods, even though it has cost no risk to procure them; thus are the poor becoming still poorer every day, while the rich are amassing princely fortunes. It is true that laws have been enacted to check this extortion, but how easily and how continually are they evaded. There is a manufacturing company in this State, who, in order to evade the law, have ceased to sell in the ordinary way and are bartering their goods. The provisions, &c. they procure in this way are bartered for at the old market rates, and are afterwards sold at the present enormous prices. We presume instances of this kind may be found all over the Confederacy, and the result is that those who have no produce to exchange must either want or fall into the clutches of speculators, both native and foreign, who are "clothed in purple and faring sumptuously every day," while the husbands and sons of those from whom they have extracted their ill-gotten gain are exposed to all the dangers and hardships of the battlefield.

If there are articles that our government need which are not to be obtained at home, let the government have an agent for their procurement, and confine the running of the blockade to government purposes, but for the interest of our country and the welfare of the poor, we protest against the importation of any more assorted cargoes on individual or company speculation. If we must suffer let the rich suffer equally with the poor. When this war commenced the saying was, that he who was a rich man at its close would prove himself to have been no patriot, but public sentiment has undergone a complete change in this respect, and it is just as common now to hear it said, that he who is a poor man at the close of this war is a fool.—Southern Lutheran.

A WORLDLY SPIRIT.—If a man's conduct shows that he thinks more of treasure on earth than of treasure in heaven and if, when he has got the world, or some part of it, he hugs it close, and appears exceedingly reluctant to let even a little of it go for pious and charitable uses, though God promises him a thousand-fold more in heaven for it, he gives not the least evidence of his being weaned from the world, or that he prefers heavenly things to the things of the world. Judging by his practice, there is sad reason to believe that his profession is in vain.—President Edwards.

\$3 per Annum, Invariably in Advance.

50 NOS. IN A VOLUME.

The Church and the War.

The New York "Journal of Commerce" gives the following commentary on the prevalence of vice since the war began, and upon the little done by the church to preserve order:

"For nearly two years large portions of the community have had no church instruction, scarcely any semblance of religious guidance. We are now writing about the mere subject of political preaching. Admit, if any one pleases, for the present that a political sermon once in a while may do no harm, or may do good. We speak of the total prostration of some churches, and some of the clergy, to the war spirit, and to the spirit of a warring country.

What more startling commentary on this subject could be had than the fact that Congress has just refused to exempt the clergy from the war conscription. The whole moral sense of the community is changed when such an act is possible, and when it elicits from the people, of all political parties, the disrespectful comment, 'serves them right,' which we hear in every direction. We doubt whether a similar act is recorded in history, of subjecting the clergy to a military conscription. It is a melancholy fact that the popular sentiment seems to regard the church as a mere machine, to be used for the worldly purpose of politics or war and the clergy as placed on a par with politicians, while the great distinctive lines between the province of the church and that of the world are obliterated. This ought not to be. It ought not to continue. Respect for the clergy and for the church must be restored.—Clergymen should see to it that the few of their number who transgress are not allowed to represent the whole body, and to characterize the entire church."

THOUGHTS FOR THE CRISIS.—A prophet declares that though field and fold should fail to furnish him sustenance, he will still rejoice in the Lord, and joy in the God of his salvation. By the mighty power of confiding faith, he foresees his deliverance from present trouble. He knows and is assured that God will not always be chiding. He will not keep his anger forever. In the heart of God there is an inexhaustible fountain of benevolence. He reveals Himself as the Father of spirits, and would have us trust in Him as a loving Father. He will not cast off His children. In Him may they ever confide as an almighty, and supporter.

Such should be the steadfast faith of the Christian in these days of his country's trial. With all the Divine promises in hand, and the demonstrations of a Saviour's love, he should never sink in despair, nor even experience anxiety, though calamities and sorrows abound. As God is on his side, why should he fear what man can do unto him? Why should he count an earthly life a great matter, when he has a heritage of eternal life in blessedness? How superior to all fear of danger he can be, if he will only remember what he is, a joint heir with Christ! Why should he account poverty and loss serious evils, when all earthly affluence must soon be left behind him, as he enters into an inheritance which will enrich him for eternity? Whatever betides, he still has God and heaven.

CHRIST'S YOKE. "My yoke is easy," said the Saviour. Easy when grace makes it so; a light burden, indeed, which carries him who bears it. "I have looked through all nature," says old Bernard, for a resemblance of this and I seem to find it in the wings of a bird, which are indeed borne by the creature, yet support her flight towards heaven."

Storms will beat upon Christianity; it will draw to itself more of hatred, and more of love. It is not essentially dependent on peace. A long calm might be fatal to it, it must have trouble and tempest.

Christ never chastises his children for what they cannot do, but only for what they will not do; he pities weakness, but chastises willfulness.

THE GRACIOUS AND THE CARNAL HEART.

A gracious heart improves all temporal enjoyments for God, pursues them with a holy indifference reserving his vigor and zeal for heavenly things. He uses the former as if he used them not; his head and his heart are taken up God, grow in grace, enjoy more intimate communion with God in all its ordinances. In these he spreads all his sails, plies all his oars, and strains every power.—But a carnal heart is completely contrary: his zeal is for the world, and his indifference in the things of God. No weather shall keep him from the market; but if the church-path be a little wet, or the air somewhat cold, it is apology enough for him if his pew be empty. The Christian uses these things with holy fear, lest earth should rob heaven, and lest his outward enjoyments prejudice his heavenly interests. He is continually sanctifying them by prayer, that so he may be delivered from the snare of them; and the same heavenly law which he went by in getting, he observes in holding them.—Gurnall.

MEMBERS OF THE CHURCH.—Consider for one moment, how members of the church are spoken of in the Scriptures. Moses told the whole Israelitish nation, "Ye shall be unto me a kingdom of priests and a holy nation." St. Peter says: "Ye also as living stones are built up a spiritual house, an holy priesthood." And in another place: "Ye are a chosen generation, a royal priesthood, a holy nation. And to the same effect St. John—"hath made kings and priest unto God the Father." What a spiritual character! What exalted privileges! Every member of Christ's church is unto God a priest. Not that it is for him to assume the ministerial office, but for him to be holy; offering up spiritual sacrifices of prayer and praise and good works to God, continually. How is this being done? Are Christians at all awake to their privileges? Are they not living too much for the world, thinking far more of their life in this world than of their future home? Priests of God, awake to your responsibilities and your privileges. Let your eye be fixed upon things above.—Southern Churchman.

THE HOSTS ARRAYED AGAINST THE SOUTH.—The National Almanac, published in Philadelphia, contains a tabular statement of the number of troops furnished for Lincoln's invading army by the several States, from which it appears that up to the 1st of January last they amounted to 1,356,301 men. Add to these 427 steamers and sailing vessels, and 40,000 men serving on gun, and we have an aggregate of 1,396,801 men. Of this number three or four hundred thousand have sacrificed their lives at the shrine of Moloch to gratify the fanatical spirit of abolition reformers! But what does Lincoln or Seward care for the sacrifice of life, if they can save their own heads from harm?

BEGINNING TO LIVE.—"At the age of twenty-two, I feel that I have still to begin to live." Many never begin. They are thinking about beginning all their days; but death comes ere the first act is put forth.

A man three-score years old returned to his family after a few days' absence. He had been a hardened sinner. When he met his family, his face was radiant with joy, and as soon as greetings were over, he read a chapter in the Bible and instituted family prayer. He had been converted during his absence.

"I am an old man," said he, "but I have just begun to live. I must try to make up for lost time." From that time he was very active in his Master's service.

The greatest blessings in God's book are frequently found to be the property of the poorest persons on God's earth: God hath chosen the poor, and blessed them with all spiritual blessings; this should produce contentment and gratitude.

Sin produces fear, fear leads into bondage, and bondage makes all our duties irksome: fear sin, and you are safe.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, May 21, 1863.

AGENT.

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

AGENT FOR THE S. W. BAPTIST.—The Rev. A. Broadus, employed by the Colportage Board to collect money for Testaments and tracts for 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.

The Divine Purpose with Respect to Nations.

Nations are somewhat like individuals—uninterrupted success, in the display of mere physical power, inspires a haughty, imperious, dictatorial bearing, quite offensive to the outside world. Suppose after the first battle of Magassas, we had been in a condition to press our advantages,—that we could have repelled the enemy at every point in a single campaign,—that we could have held all our seaport towns and cities,—and that by the end of that year, we could have dictated our own terms of peace at the gates of Washington city, with a hundred thousand bristling bayonets girdling that modern Sodom—what would have been the effect upon our own people? It might have been a "sharp, quick and decisive" conflict. It might have secured our independence. But then, would it not have made us a nation so dictatorial in our bearing, so impatient of contradiction, so imperious in our demands, as to be rather tolerated than respected by other nations?—More success in itself considered, is no evidence of true greatness. It is only when it is purchased by toil, and sacrifice, and suffering, that it secures its highest benefits to individuals and to nations. God has decreed that the highest attainments to which we can aspire in this life, or in the life to come, can only be reached through an intervening vale of "great tribulation."—Thus, when John saw the glorified throng standing upon the glassy and the fiery sea, he was informed that they had reached the blissful goal through blood and toil.

Now, if God has a benevolent purpose in creating nations, it is to be expected that in those mighty convulsions that give them birth, He will attempt them to the great mission which He entrusts to them. And the first lesson we may well suppose He would teach them, would be the one shadowed forth in the exodus of Israel from Egypt—to wit: That "it is not by might, nor by power, but by His Spirit." Never was the children of Israel so helpless, so far as human power was concerned, as when, standing upon the banks of the Red Sea, they were confronted by its angry billows and pressed by a virulent and malignant foe. And never were they so deeply penetrated with a sense of the divine mercy, as when, standing upon the opposite shore, they beheld its waves ebb out that mighty host of pursuers. God asserts His sovereignty over nations in His word: He vindicates this sovereignty by His providence. Any discipline, however painful, which is connected with this result, is a blessing of inconceivable magnitude. "The Lord reigns;" and whether it takes one, ten, or twenty years to fix this truth upon the popular mind, it must be done. A Godless nation would be the veriest curse that could afflict the world. The French revolution was inaugurated by the blasphemous declaration, "There is no God," and its history shows what a fearful thing it is to fall into the hands of the living God. May we not hope that this great lesson is being effectually taught our people? Are there not encouraging signs amongst us, both at home and in the field of strife, that the hand of God is recognized alike in our successes and our disasters? What means the gracious outpouring of the divine Spirit upon almost every division of the Confederate army? The most encouraging accounts reach us from almost every portion of the field. The most pressing appeals come to us from every quarter to send ministers, Testaments, tracts, religious newspapers—any agency that can fix divine truth upon the heart.

Our chief concern should now be to learn how to "glorify God in the fire;"—to acquire that calm, serene confidence in God—that imperturbable temper of mind and heart, which is proof alike against the depression of disaster, or the foolish exaltation of victory. There is a degree of Christians' malice, so to speak, which must be developed by these trying times, before we can hope that the arm of God will be made bare for our deliverance. For this let every Christian pray.

Southern Baptist Convention.

The recent session of this body was one of unusual interest. The attendance was much larger than was anticipated. All the States on this side of the Mississippi river, except Kentucky and Maryland, were represented. There were present between one hundred and fifty and two hundred delegates. It was quite a privilege to enjoy the greetings of so many brethren from so extensive a field at a time so trying to the faith and pittance of the disciples of Jesus. Many faces were missed that we used to greet on such occasions. Some were within the enemies' lines—some in prison—some were in the army in the various capacities of Chaplains, missionaries, of Bcers or soldiers—and some had been called to their reward. The heart was made sad as the recollections of the past called up these absent ones, who were wont to instruct us with their wisdom, charm us with their eloquence, and stimulate us with their zeal. God grant that we may meet them under happier auspices, where the din of war is never heard, and "the wicked cease from troubling, and the weary are at rest."

The Rev. P. H. MELL, D.D., of Georgia, was elected President, the Rev. B. MANLY, Sr. D.D., of Alabama, the Rev. J. B. JETER, D.D., of Virginia, the Rev. W. WILLIAMS, D.D., and the Rev. J. L. REYNOLDS, D.D., of S. C., were elected Vice Presidents, and the Rev. Geo. B. TAYLOR, of Virginia, and the Rev. S. LANDRUM, of Georgia, Secretaries. On Friday evening at 8 o'clock, the introductory sermon was preached by the Rev. J. L. Barrows, D.D., of Virginia. It was a discourse of unusual power, and left an impression upon the audience which will not be soon forgotten.

The reports of the Boards showed an encouraging state of things both in the Foreign and Domestic field. The Convention instructed the Foreign Mission Board to prosecute its work with unabated zeal, so as to be able to meet all liabilities at any time that the providence of God may bring us in communication with our missionaries in that field. Meanwhile opportunities may and doubtless will occur for sending succor to them, and it is desirable that the Board should have funds on hand to improve them. Not the slightest disposition was manifested to relax our efforts in this field on account of the existing war. Our work of faith and labor of love must be joined with the patience of hope.—This is a time at which the exhortation of the apostle comes home to us with more than common emphasis: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Our churches are therefore earnestly requested to send on their contributions to this Board, with the assurance that the money will be wisely used. It would be a sad misfortune, if, when the war ends, this Board should be so far in arrears with our missionaries as to cripple its future operations.

The report of the Domestic Mission Board exhibited a flattering state of prosperity, especially in the army work. One of its missionaries, bro. Carroll, reports the baptism of seventy soldiers in the Virginia army within a little more than three months. A large number of conversions have occurred in every division of the army under the labors of its missionaries. The Board is quite anxious to enlarge its operations throughout the whole field so soon as the means can be furnished and suitable men can be obtained. It is hoped that the appeal of the Board for men and money will be responded to with a promptness and zeal equal to the emergency. Never were the churches of the saints in a position to accomplish so much for the Master as now. That Christian sagacity that discerns the signs of the times, and that holy, consuming zeal which impels us to do with all our might whatever these signs suggest, may achieve results such as never before came within the scope of human instrumentality. O for that anointing of the Holy One, by which the church of Christ may be prepared for a work of such transcendent importance!

The work of army colportage entered largely into the discussions of the body; but it was considered best to attempt no special organization in this respect. Existing organizations were encouraged to prosecute this work with increased zeal. About three thousand dollars were collected at a mass meeting on Saturday night for the Domestic Board, to be expended mainly in the purchase of Bibles and Testaments for its missionaries, to be distributed to the army. A large supply has already been secured.

A "Sunday School Board" was organized and located at Greenville, S. C., charged with the duty of promoting the establishment of Sabbath Schools throughout our country wherever it

was practicable. This movement is eminently wise in view of the fact that a large number of day schools are entirely broken up, and vast numbers of children, made fatherless by this bloody and cruel war, are thrown upon the charities of the country for all the moral and mental culture they will ever receive. Christians in the South ought never to relax their efforts until a Sabbath school is established in every church and neighborhood. We shall recur to this subject again, perhaps.

The committee on the state of the country reported a series of resolutions which we will publish so soon as they come to hand. The first resolution simply affirms that the war was forced upon us, and is therefore with us a stern necessity—our unwavering opposition to any political union with our enemies—and our unshaken confidence in the government of our choice and in our final success.

The Convention adjourned on Tuesday evening at 2 o'clock P.M. without lay. The next meeting will be held with the Baptist Church at Raleigh, N. C., commencing on Friday before the 2nd Lord's day in May, 1865.

Look at This.

Our friends who send us money to procure the paper for particular persons, companies or Regiments in the army, will please be particular in specifying to what division of the army the parties are attached. We sometimes get orders where this is not specified, and we do not know whether to send them to the army of Virginia, or Tennessee, or Mississippi. We cannot know the location of every Regiment in the army, especially as many of them are being constantly transferred from one division to another. We are anxious that every paper we send to the army shall reach its destination. We hope our friends will be particular in this respect.

Relative Losses in the Last Great Battle.

From the best information, derived from all sources, the losses of the two armies may be put down as follows: Confederate army killed 900, wounded 7000, missing 3500—total 11300. Federal army killed 4000, wounded 15,000, prisoners 8,000—total 27,000. We lost eight field pieces, and captured forty or fifty. It is thought that we will obtain not less than 30,000 stand of arms from the field of battle. It is believed by many intelligent men who have visited the field of battle, that it is the greatest victory we have yet achieved over the abolition army. Let all the glory be given to the Lord of hosts!

Report for April 1863.

To the Board Domestic Missions, S. B. C., Marion, Alabama.

DEAR BRETHREN: It again becomes a duty to submit my report for the past month. My labors were as follows: Sermons preached, 22; Addresses delivered, 6; Prayer Meetings conducted, 7; Religious conversations, 250; Conversions, 5; Pages tracts distributed, about 50,000; Testaments, 805; Funeral services conducted, 4. These labors were dispensed at the various hospitals on the M. & O. and Southern Rail Roads, and at or near Vicksburg. I do not think that I ever spent a month more pleasantly or profitably. Everywhere I have met with a hearty welcome to a soldier's fare and a soldier's tent. Surgeons and commanders have bid me God-speed in my work, and in many instances have zealously co-operated in promoting the interests of my mission. I have yet to record the first instance of opposition. More than all, the Gospel of the Son of God is manifestly attended with power, and there is a marked moral and spiritual improvement in the Army of Mississippi.

This is seen in the eagerness, which is manifested for religious reading. Last year, and previously, it was rare to find a religious book in camp. The Novel and Romance were visible in almost every tent. Now every mess almost possesses a few religious volumes.—There is an all prevailing anxiety to obtain more. If you approach a company with tracts, you will be immediately surrounded by numbers, eager to obtain one. Then they will seat themselves, and it is no unusual thing to see hundreds reading, "We Pray for you at Home," "Havlock," "The Centurion," "Come to Jesus," &c., with most profound attention. The interest increases tenfold, if you enter a hospital or camp with religious papers. The advent of the S. W. Baptist, or Index or Herald among them, is an occasion for general rejoicing. Many a time have I seen the lip begin to quiver, and the tear drop gather in the eye, as I have placed these papers in the hands of the brave Alabamian, the heroic Georgian, or the noble Virginian. As they have glanced at the name, reminiscences of dear ones at home, of

the sanctuary, and of the prayer meeting, crowded upon the mind, and frequently the heart has been too full for utterance. The soldier has desired to thank me, but could only do it with a glistening eye, and a warm, grateful grasp of the hand. But a scene that beggars description, is presented in a regiment destitute of God's Word, and on the eve of being supplied. It has been my privilege to furnish the 15th Miss., the 9th Ark., and a large number of Confederate prisoners recently returned from Northern prisons.—Always before distributing, I have endeavored to impress the recipients with some idea of the value of God's word. The necessity also of taking care of them, on account of the scarcity and expense of publication. One would reply, "Yes sir, we will take care of them, and read them." Another, "We lost ours on the retreat from Corinth, and have never been able to replace them." Others of the prisoners, "The Yankees took everything we had, even our Bibles." Many of them would cry out, "Tell us your name, we want to write it down in the Testament."—To supply them all was impossible, and it was painful to witness the disappointment of those who failed to receive a copy of God's word. They are indeed hungry for the bread of life. Oh that they were all supplied with this precious volume!

Again, there is an increased susceptibility to religious truth and pious emotions which is truly encouraging. Meetings for prayer are largely attended. Professors of religion are beginning to act, to labor, and publicly to pray for their comrades. These meetings have sprung up without effort in all parts of this army, and may be regarded as the expression, the manifestation of a widespread awakening among Christians in the Army of the West. It is delightful to preach under such circumstances. The congregations are always large, serious, attentive. My last letter to bro. Sumner, gave an account of a deeply interesting meeting held with Tracy's Brigade. Our last services more than one 100 presented themselves for prayer, and there were three professions of religion. The Brigade that night received marching orders, and my voice having failed in consequence of preaching so long in night air, I concluded it would be imprudent to follow them, but proposed to rejoin them in a few days. Alas! there are many of them who have heard the voice of the preacher for the last time. The fields around Grand Gulf are strewn with their dead. The brave Tracy has fallen, and many of his officers and men are now quietly sleeping beneath the little mounds which dot the banks of the turbulent Mississippi. The particulars are not yet received, but my heart bleeds as I think that many, very many of those noble forms and brave hearts with whom I communed a few days ago, now fill a soldiers grave. But there is something truly grand and sublime in the fact, that they went from the service of the Sanctuary, from a revival of religion, to meet the foe upon the field of battle. Many of them with the songs of Zion upon their lips, and a calm trust in God in their hearts. How many were made to feel and yield to the power of truth during that meeting, we have no means of deciding. Some, however, made a profession, two desired baptism, many were deeply moved, and I confidently believe that if ever I reach heaven, I shall meet a large number of Tracy's Brigade who "have washed their robes and made them white in the blood of the Lamb."

I can but advert to the moral revolution wrought in camp. Where the gospel has not converted it has reformed. The influence of preaching and the tracts on swearing and gambling, have produced a marked effect. It is seldom that you see cards or hear profane language. These sins are confined for the most part to the higher officers. The men are orderly, respectful, contented, and even cheerful. Desertions are becoming rare, punishments less frequent, and crime almost unknown.

It has been said again and again that preaching and Christian labor will do no good among soldiers. Let such persons visit the army and judge for themselves. For the Army of the West, I can testify to the truth of what is written above. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy trustful sake."

Yours in Christ, W. HOWARD.
Gainesville, May 6th, 1863.

TOO LATE.—"Ah, Mr. Hervey," said a dying man, "the day in which I ought to have worked is over, and now I see a horrible night approaching bringing with it the blackness of darkness for ever. Woe is me! when God called, I refused. Now I am in sore anguish and yet this is but the beginning of sorrows. I shall be destroyed with an everlasting destruction."

The Last Dance.

BY REV. GEO. KRAMER.

"There was a sound of revelry by night." "Good bye, Gus," said a dear sister to her only brother who was about to depart to share the trials and honors of Southern sons who were rushing from home in defense of Southern liberties.

The young man had imprinted the farewell kiss upon his sister, and once more clasped her in his arms, exclaiming, "Mary, good-bye," and was gone. It was a home where the goods of this world were abounding plentifully and where indulgent parents and dutiful children rendered it a home of love. The poor were always receiving benefits from this household, and many were the virtues of the family spoken of by every one, but with all their virtues, these parents would indulge their children in what were called the innocent fashionable amusements of society.

Mary had parted with another who filled a greater place in her affections than a sister's love for a brother. His name was Charles—we need not mention more. He was an honorable, high minded young man, and in every respect worthy of her love, but like her, had been taught to believe there was no wrong in the fashionable amusements of society.

After these parting scenes had been over for some period of time and the tide of war had swept over the land, rolling its waves of agony to many hearthstones, it was announced that there would be a ball given in the town where Mary lived, for the benefit of the soldiers, and every one who had patriotism was expected to attend. She had no taste for attending balls, though she would dance in her own social parties and at those of her friends and acquaintances, but on this occasion, being invited to accompany a soldier friend of hers, there on furlough, and thinking it to be a good cause, she concluded to attend. She went and danced, and as the "bright lamps shone on fair women and brave men" she felt a thrill of enjoyment.

On that night could be seen her lover, Charles, with a company of gay officers enjoying themselves in a similar manner in a city which the dark guns of the enemy were threatening, and where hospitals contained groaning and suffering soldiers. He was always willing to help the suffering around him. He had a heart, but could not be induced to believe there was any harm in these innocent amusements, so called.

Another scene passes before us, this night. Far away from home, and in another department of the army, Mary's brother is prostrated by disease, and over him his chaplain is bending and pouring into his ear the consolation of the cross. He is dying and thinking of his sister, home and heaven. His spirit soon flies to the unknown world. His parents and sister received the news of his death with great sorrow—but oh how great was Mary's grief when she heard of the date of his death. It was the night of her dance. She knelt in repentance, and arose with a firm determination that she had danced for the last time. She soon wrote a letter to Charles telling of her brother's death, and its circumstances also of the determination that she had formed.—"Alas," said he "I danced, too, upon that night, but henceforth I will be a true man, and give over these follies and vanities."

He soon came home, and they were married, and when he returned to camp he was a better man and is now a pattern of morality and true religion to his fellow soldiers.

Mary is an angel of mercy, who relieves the distressed and gives every energy to the cause of patriotism, but she dances no more.

Oh, that the fair daughters and brave men of the South would cease these vanities, and particularly at this time. While you are dancing to merry music, how many are groaning and dying!—This is no time to dance, while the angel of God hovers with his dark pinions and calls the land to mourning and repentance! All these so called innocent amusements appear as appropriate at this time as a comedy in a chamber of death—a dancing skeleton and a laughing corpse!

THE SICK SOLDIER.—A brother writes to us: "A poor sick or wounded dying soldier of all persons, has my deepest and most heartfelt sympathy. I have seen them die. I have sat by a hard couch of straw and heard them relate their mournful tale of distress; and have thus been forced to wonder how Christians can remain so indifferent with regard to contributing their efforts for the aid and relief of these poor martyrs, who are suffering and dying, not so much for themselves, as for others."

The Universalist.

The Rev. Mr. N., in his missionary travels, came to a village where there was a society of Universalists, whose preacher was a man of great zeal and fond of controversy. He tried various expedients to draw Mr. N. into a debate but the latter avoided him. One day, however, they met by accident, and were introduced to each other. The Universalist would not let the opportunity slip.

"Well, Mr. N., said he "I am one of those who hold that all will be saved." "I am aware of it," said Mr. N. "And I think I can convince you that the doctrine is true," said the Universalist.

"I will hear you sir," said Mr. N. The other then entered upon his usual arguments in support of his views, receiving an attentive hearing on the part of Mr. N., until he had said all that he wished to say.

"I have but one reply to make to all that," said Mr. N., looking him earnestly in the face.

"Well, sir, what is it?" said the Universalist.

"Except you repent you will perish."

The reply surely non-plussed the other. He complained that Mr. N. had not put the case; but, being assured by the latter that he had nothing else to say, rallied and put forth some further arguments, being determined, if possible to draw him out. Mr. N. heard him quietly until he was through, and again said: "I have one reply to make to all that."

The other paused to hear what it would be, when Mr. N., solemnly repeated the awful words: "Except you repent you will perish."

"Why," said the wounded man, "the sword of the spirit had pierced him deeply, 'you will not argue at all.'"

"I have nothing more to say," quietly observed Mr. N.

After a short pause the Universalist turned to leave the room. "Stop, my friend," said Mr. N. "I wish to say to you that there is one thing that you will not be able to forget."

"Except you repent you will lose your soul."

A bitter smile of incredulity was the only reply to this last remark; and Mr. N. saw nothing more of him that day.

On the following day the Universalist called upon Mr. N., and expressed a wish to have more conversation. "No," said the latter, "I do not wish for any more conversation with you."

"Oh! sir," said the other, "I have no more to argue with you. You were right, yesterday, when you told me there was one thing I would not be able to forget. I feel that it is true, that except I repent, I must perish; and I have come to ask you what I must do to be saved?"

"My dear friend," said Mr. N., "that is the case, I shall be happy to talk with you as long as you please." And they did talk together, until the Universalist became a happy believer, and a preacher of the truth which he had previously labored to pervert and destroy.

Faith.

If you touch with your finger the electric machine of philosophy, you feel a light tingle in the arm; a momentary play on the nerves; but it is the same element at work which flashes the lightning and roars in the thunder which sends the telegraphic message round the world, swift as our thought. The gentle breeze of summer twilight which fans the brow of the sleeping child is the very same power which, grown great in might strands, uproots forests which centuries have spared, breathes death in the sirocco, and bearing the sands of the desert in its arms, buries caravans.

Even thus the trembling, feeble man you hold in your hand, is the very same element the self-same mighty power, differing only in degree, which enabled Abraham to lift the sacrificial knife above his son, whom he loved, which caused David to stand with unshaken limbs in the lions' den; which subdued kingdoms and wrought righteousness which governed Moses' choice; and brought the blessing of the God man the Syrochreician woman.

"TAKE HEED UNTO THYSELF AND UNTO THE DOCTRINE."—1 TIM. 4: 16.—So say inspiration. Not unto the doctrine merely, but unto thyself. And unto thyself first. For however important it is to have our verbal instructions true to Holy Scripture, it is yet more essential and necessary that we be right ourselves. And for two reasons. One, because however accurate and full may be our religious knowledge, and however faithfully we may apply and enforce it, this will not save us. There must be something more. Our souls must be imbued with the power of this sacred knowledge. The other, because the personal character of the teacher has much to do in giving weight to his precept. If this be good it clothes his teachings with force, while if it is not good, these fall lifeless upon the heart of the hearer. Hence, if we would now or hereafter, have good, or do good, we must be good.

The Great Victory.

It is now certain, says the Richmond Sentinel, that the late victories near Fredericksburg were the most decisive of the war. Gen. Lee himself has so declared. The number of prisoners captured is still uncertain—six to ten thousand. The loss of the enemy supposed to be five to ten times ours. The number of our killed estimated by some at eight hundred to a thousand.

A large number of our wounded reached here last evening. About one hundred captured Yankee officers arrived by the same train.

The Enquirer says: As to the materials of war, we have heard no estimate, but are informed that, as for knapsacks, haversacks, overcoats and coats, the ground was literally covered. Thousands of arms were scattered over the field. Fifty-three pieces of artillery were captured. The prisoners are said to number ten thousand.

The condition of the wounded brought to the city is most remarkably good. The very large number that walk to the hospitals, apparently but slightly wounded, was most gratifying.

The estimate of our loss has decreased from ten thousand to eight thousand and many that we have conversed with do not think it will reach eight thousand, including killed, wounded and missing.

The Examiner reports: Our loss in killed, wounded and missing is roughly estimated at ten thousand. The enemy's killed and severely wounded alone it is thought will amount to that number leaving out of the account his slightly wounded who escaped, and the seven or eight thousand prisoners who have been taken. A gentleman who walked over the ground after the battle informs us that for ten miles around Chancellorsville the Yankee dead almost literally covered the face of the earth. From a casual observation he estimates the enemy's loss as five times greater than ours.

We have been unable in the confusion attendant upon the arrival of the wounded, to obtain any satisfactory details of the respective loss of our different regiments and batteries. There are many wild stories of regiments being "cut to pieces," which are unworthy of credit or repetition. The army intelligence office will, in a few days, be able to give to all who have friends or relatives in the army, authentic information regarding them.

A correspondent of the Enquirer writes concerning the main battle at Chancellorsville:

Our losses are fully 5000 whilst those of the Yankees are confessed to be fully 25,000, and about thirty pieces of artillery. We have captured very near 8000 prisoners, and have lost, I suppose, about 1000 prisoners. These results of the fight point most conclusively to a most brilliant Confederate victory. We have captured one Brigadier General and any quantity of field and staff officers.

Gen. Stoneman, Howard and O'Neill of the Yankee army, are reported killed and "Fighting Joe" said to be slightly wounded. There are also many other good and true officers and men who have fallen, but our report would be too lengthy to enable us to make mention of all so, presuming that my report is long enough, I will close.

Cleanings.

FROM ADAM'S EXPOSITION OF 2 PETER. "Precious Faith." As Athens was called Greece of Greece, so faith may be called the grace of grace. It is precious in regard to the object, the subject, the act, the effect, the use.

In respect of the object. In a larger acceptance it is the whole Scripture of which every parcel must be believed, without diminution or addition. Strictly it is Christ. "I am the way, the truth, and the life." There is no way but him, no light but from him, no life but in him. Christ is a mutual love; one to the Father, by which he reaches us; a hand to us by which we reach the Father's mouth, whereby he speaks to us; our mouth whereby we speak to him. Our eye to see by, foot to go by; or pillar of fire by night, and cloud by day, guiding us through the desert of this world.

It is a "precious faith" that lays hold on this precious object. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead"—if you have this faith, I tell you from Paul, and Paul from God, to the comfort of your soul, you are now justified, and shall be everlastingly saved. "For the Scripture saith" (it is not the promise of man, but the assurance of God) "Whosoever believeth on him shall not be ashamed."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ." There is nothing wherein men usually rejoice, but we may find it in Christ. Does any man glory in knowledge? I desire to know nothing among you, but Jesus Christ, and him crucified. Does any man glory in honor? Christ

has made us kings, Rev. i: 6—"In riches? Christ a treasure never failing and of his fulness have all we received." In liberty? Christ has delivered us out of the hands of all our enemies. In princes' favors? The King of kings accepts us in him: "He made us accepted in the beloved." All good things are found in him; therefore he is a precious object, and this is a "precious faith."

SPIRITUAL WATCHFULNESS.—How fair and fresh soever the soul be, yet in our flesh, it lives in smoke and dust; and if it be not daily brushed and cleaned by care and penitence, it quickly discolors and soils. Take the weeds from the flower-garden, and a very little time will change it to a wilderness; and then it is a habitation for vermin, that was before a recreation for man. Our life is a warfare, and men use not in it to sleep without a sentinel, nor march without a scout. He that wanteth either of these, exposes himself to surprise and the becoming a prey to the diligence and laboriousness of his adversary.—Owen Feltham.

DAILY DUTIES.—My morning haunts are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast, but up and stirring; in winter often ore the sound of any bell awakes men to labor or devotion to summer, as oft with the bird that first rises, or not much the tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight; then with useful and generous labors preserving the body's health and hardness to render lightsome, clear, and not lumpy obedience to the mind, to the cause of religion, and the country's liberty.—Milton.

TRUTH.—A great truth brings along with it a great responsibility. The manna that our fathers gathered in the desert no doubt was good; but does not that which is equally good fall from heaven to-day? Every truth, like every plant, has its several stages of development, and the great end of both is the fruit it bears. The corn is beautiful in the blade, still more beautiful in the flower, but loveliest of all when it is full in the ear, when it is ready to fulfill the great function for which the beneficent Creator designed it.

Secular Intelligence.

TULLAHOMA, May 16.—Perfectly quiet here. Not a word of interest to report.

BLANDON, Miss., May 17.—Two gentlemen rode to Jackson to-day and traversed the city. The enemy evacuated it about two o'clock. Their force is supposed to be 40,000 strong. They retired towards Vicksburg. Firing is heard in that direction. Pemberton is supposed to be in their rear.

Before leaving Jackson, the vandals burned the Confederate House, Depots, Penitentiary, Green and Phillips' factories, Stevens' Foundry, Lenoir's Hat Factory, a block of buildings on State street, including the Medical Purveyor's and other Government offices, and both bridges over Pearl river, and destroyed several miles of the railroad track.

It is reported in Mobile that some of this burning was done before we retired. The Confederate House was burned by the proprietor. Mobile, May 18.—The special reporter of the Register and Advertiser, from Jackson on the 14th, arrived on the reconnoitering train. He reports previous accounts of damages as correct. The Catholic Church was destroyed; the Mississippi office gutted; the presses were broken, and the type thrown into the street. The furniture in the Capitol was badly abused; and in the Governor's mansion it was demolished. Ladies were robbed of jewelry and money. All the stores were sacked and their contents destroyed. Iron safes were broken open. The railroad was badly torn up for several miles, and the telegraph wires were torn down.

About three thousand negroes from Hinds county joined the Yankees. The country was plundered generally. The damages are estimated at from five to ten millions of dollars.

Much destitution and suffering prevails. The enemy evacuated Jackson Friday and Saturday, retreating hastily. No serious engagement occurred. The rear guard left about two o'clock. Our cavalry picked off a dash and killed a Federal Colonel, and captured two others.

The Yankees captured and paroled two hundred South Carolinians and Georgians, and left two hundred wounded at Jackson, and nine hundred at Raymond.

Grant occupied Jackson in full force. His entire army was not more than 50,000. Gen. Loring cut off and captured a supply train.

Richmond, May 18.—The Philadelphia Enquirer of the 15th, says it is reported in Washington at the President has changed the sentence of Vallandigham, sending him South.

It is feared in Washington that the Rebel cavalry intend making a raid upon the National Capitol. The planks have been removed from the Chain Bridge, and a battery stationed at the Aqueduct Bridge.

A dispatch from Washington, dated the 14th asserts that there has been no active movement of the Federal army on the south side of the Rappahannock.

The Fredericksburg correspondent of the Enquirer says on alleged authority of the Yankee Generals, that the enemy's loss in killed, wounded, prisoners and deserters, was forty thousand. Also that Hooker was much injured at Chancellorsville. He has not left his quarters since the fight.

Mobile, May 18.—Two hundred and fifty New Orleans exiles have arrived at Pascagoula and five hundred more are to arrive to-night. Conveyances will be sent to them in the morning.

A dispatch from Pascagoula, dated New Orleans, 15th gives a rumor that the Hartford was burned by Farragut after being stripped. The Advertiser and Register's special reporter at Jackson, the 18th, says a heavy and indecisive battle was fought near Edwards' Depots on Saturday. We fell back to our intrenchments. Heavy loss on both sides. Gen. Tilghman was killed.

Richmond, May 18.—The New York Tribune condemns Hooker as a failure, and is equally severe against Stoneman. Also says he accomplished little or nothing.

The Herald condemns the arrest of Vallandigham and his trial by court martial.

The Democratic meeting called at Albany

expresses indignation at the arrest, and protest against the consummation.

Burnside disregards the notification of the Circuit Court of Ohio.

Application for a writ of habeas corpus has been made.

The steamship Cherokee has been captured off Charleston by the blockaders.

Home forces are to be raised in the North to repress disloyal demonstrations.

Gold dull at 150.

Wheat Crops.

We have just conversed with a gentleman direct from Alabama who informs us that the wheat in the portion of that state which he visited, is now in "dough," and that it does not need any more rain to ripen it. In two or three weeks at furthest it will be ready for harvesting.

He further states that the yield will be unprecedentedly large. This is cheering news to many who have been living on a short allowance of flour.

The wheat crops down the M. & W. R. R. are fine. They are not quite so forward as those we spoke of in Alabama, but they will soon be beyond the reach of casualities to which a wheat crop is subject. It will not be six weeks before flour will be as plentiful in this country as it was ever known to be. And then what a fall in prices!—Atlanta Intelligencer.

Trophies from the late Battles. The Fredericksburg correspondent of the Richmond Enquirer writes after the late battles:

The number of small arms which will be gathered from the field cannot be less than 30,000, and may, perhaps, go as high as 50,000. The number is, certainly, far greater than ever before left on the battle field. Whilst of blankets overcoats and the like, the quantity is far in the excess of anything before known. Everything about the field of battle indicates that the retreat, both above and below, was well nigh a rout, and that Hooker's army is almost panic stricken especially the party that recrossed at Bank's Ford. And this well might be so, for Mahone had well shelled that ford, and it is said to have been a second Bull's Bluff affair.

MARRIAGE.

Married, at the residence of Wylie Randall, by H. E. Tallaferro, JACKSON MARTIN, of Montgomery, to Miss MARTHA GWINN, of Tuskegee.

Obituaries.

T. J. BEVERLY departed this life at Asylum Hospital, Jackson, Miss., on the 21st of February 1863, after an illness of near two months. He was taken sick at Meridian, with Fever, on his way to Vicksburg, convalesced and was sent to Jackson about the 12th of January, when he was attacked by Erysipelas, from which he died.

He was born in Merrierville county, Ga., 10th of August 1837, professed religion in his 14th year, was baptized by Rev. J. C. Beverly into the fellowship of New Hope Baptist Church, Randolph county, Ala., November 1851. His piety was well known to all who knew him. He was married 29th June 1861 to Miss F. M. Long, John Ed. Capt. Wood's company, 20th Regt Ala. Vols. He was in the battle at Tazewell, Tenn., and went through the Kentucky campaign under Gen. Bragg. His affliction was very severe, but he bore it with Christian fortitude. He has gone from earth to that land of bliss where the "wickèd cease from troubling and the weary are at rest." He leaves a father, mother, wife, brothers, sisters, relatives, and many warm friends to mourn their irreparable loss; but weep not, your loss is only temporary, and his gain is eternal joy. Put your house in order, that when your course is run in this afflictive world, you may live with him in Jesus, where parting is no more. J. C. B.

FROM THE SELMA DAILY REPORTER, APRIL 26TH.

Died, on the 21st March 1863, at his residence in Marengo county, Ala., the Rev. EDWARD BAPTIST, Sr., in the 73d year of his age.

The death of this distinguished divine has cast a gloom over a very large circle of acquaintance in this and other States. It is understood that his life will hereafter appear written by a Virginia friend. In the meantime a humble tribute from one who admired him much may not be inappropriate.

Mr. Baptist was a native of Virginia, where he preached for more than twenty years. His reputation for ability as a minister of the Baptist Church was equalled by his character as a Christian gentleman. It is saying much, very much, of his personal worth as a man to place it to the full length with his intellectual endowments. How much more captivating are the faculties of the mind when adorned by those qualities of the heart which illustrated the long life of this brave, yet meek, gifted, yet humble Christian soldier!

In the year 1853 Mr. Baptist moved to Alabama, locating in Marengo, at the place to which he died. Through frequently called to the pastoral care of churches, he was many years prevented his undertaking as such. His heart was fully in his country's struggle, and suffered a heavy sacrifice in the loss of a son and son-in-law. He was the uncle of Gen. A. P. Bill, of Virginia.

To show that the estimation in which Mr. Baptist was held in Alabama, was by no means above that with which he was regarded out of the State, it will not be amiss to quote an extract written five years ago by the Rev. J. S. Walker, of Georgia, editor of the Christian Index: "Alabama. He did not indicate that it was designed for publication, but we cannot forget the privilege of transferring to our columns as the testimony of one of the ablest and most eloquent ministers the Baptists of Virginia have ever had. We shall never forget the great and noble character of this noble man, who in his old age, when we were under deep conviction of sin, the magic tones of his voice by which the convulsions of the gospel were offered to the needy with entrancing sweetness. It was his inimitable educational expertise which has now expanded into the efficient portents of the Richmond College, that this gift of light is soon to be extinguished in this world, to be lighted in a brighter realm, and burn forever with celestial effulgence."

If death had seemed ever to give a true glimpse of the future just beyond, the prediction contained in the quotation has been fully realized. Those who were at his side were heard to say that they felt while standing there as if they were at the gate of Heaven. As his earthly testament was fast giving way, his faith was all the brighter. His whole life was an example to others. He preached by precept as well as precept, but such a death was his greatest sermon after all.

In the private walks of life—all the domestic relations—Mr. Baptist possessed a character unusually lovable. He leaves a wife, children and grandchildren. In parting from many years prevented his undertaking as such. His heart was fully in his country's struggle, and suffered a heavy sacrifice in the loss of a son and son-in-law. He was the uncle of Gen. A. P. Bill, of Virginia.

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To show that the estimation in which Mr. Baptist was held in Alabama, was by no means above that with which he was regarded out of the State, it will not be amiss to quote an extract written five years ago by the Rev. J. S. Walker, of Georgia, editor of the Christian Index: "Alabama. He did not indicate that it was designed for publication, but we cannot forget the privilege of transferring to our columns as the testimony of one of the ablest and most eloquent ministers the Baptists of Virginia have ever had. We shall never forget the great and noble character of this noble man, who in his old age, when we were under deep conviction of sin, the magic tones of his voice by which the convulsions of the gospel were offered to the needy with entrancing sweetness. It was his inimitable educational expertise which has now expanded into the efficient portents of the Richmond College, that this gift of light is soon to be extinguished in this world, to be lighted in a brighter realm, and burn forever with celestial effulgence."

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and notes of the meeting bird that sang among the flowers. The passing fragrance of her spirit was everywhere. As she lay in her mother's arms, her face was pale, but her eyes were so bright and so full of life's stormy waters to her own exquisite organization. The little messenger that had come to gladden a household for a year, sickened, her mission fulfilled, the "visit" over, with a good-bye kiss to dear papa, the pure spirit winged its way back to the God who gave it. At the close of April 1863, the beautiful and was transported to a heavenly garden. In a few years the new bereft mother will again behold her little blossom, but far more gloriously than if it had remained here to even a mother's fond care. Let her "thank God and take courage."

"No bitter tears for thee shed, Blossoms of Spring! I am and you are! With flowers alone we greet thy bed, O West departed one! When all life is a ray, Blasted into dawn and passed away." G. A. H.

Died, in Russell county, Ala., on the 19th day of October 1862, JOHN R. THOMAS, in the 31st year of his age.

At a regular conference of the Baptist Church at Mount Lebanon on the 29th of April 1863, the following preamble and resolutions were unanimously adopted:

Resolved, our beloved brother, John R. Thomas, was born in Alabama county, N. C., and with his parents removed to Russell county, Ala., in the month of February 1832. In the year 1852, on a profession of faith in Christ he was baptized into the fellowship of the Baptist Church by Rev. J. P. W. Brown. In 1856 he was unanimously chosen Clerk of Mount Lebanon Church, the duties of which office he discharged in a faithful and satisfactory manner, until May 1862, when he responded to the call of his country, bid his wife and children farewell and took a position in the ranks of his countrymen to aid in defending our soil from the invading foe. He was beloved by his comrades in the army, being always willing to do his duty in every particular. While at Tusculum, he contracted Camp Fever, which finally became complicated with other diseases and terminated his earthly existence.

Resolved, 1. That in the death of our beloved brother, his companion has lost a devoted husband, his children a kind and affectionate father, his family a kindred fond member, the Church a devoted and active member and our country a persevering citizen and steadfast defender.

Resolved, 2. That although we feel the afflictive hand of our Heavenly Father in this dispensation of his providence, we will not murmur, but bow in submission to his will.

Resolved, 3. That we deeply sympathize with his weeping family, relatives and friends in this bereavement.

Resolved, 4. That these proceedings be spread upon our Minutes, one copy be sent to his wife and one to the editors of the South Western Baptist for publication.

Done in conference by order of the Church, April 29th 1863. J. WHITE, Mod'r.

R. A. STANTON, Ch. Clerk.

Written in memory of our mother, Mrs. ELIZABETH R. GIBSON, who died November the 28th, 1862, aged 58 years and 10 months:

Why lament our mother's dying? Why indulge in tears or gloom? Calmly on the Lord relying, She can greet the open tomb.

What! if death with thy fingers, Through his life in death is lying? 'Tis good that our mother's fingers, Did not death her spirit fling.

Though for her our souls are mourning, Though with grief our hearts are riven, While death lies in dust is turning, All her soul is filled with heaven.

Seems serene, bright and glorious, Now her face no longer stay; See her rise o'er dead victorious, Angels beckon her away.

Hark! the golden harps are ringing, Sweetly heavenly greet her, Millions now in heaven singing, Great her joyful entrance there. J. H. G.

Died, at Camp Carson, Bolivar county, Miss., on 14th August, 1862, JOHN LAMSTER, of company G, 28th Regt Mississippi Cavalry.

Brother Lamster was for several years a devoted member of the Baptist Church at Hays' Church, Miss. He forgot not his duty to God while in camp, but carried with him a dearly prized Bible which was his constant companion and solace. He is mourned in his company by both officers and men, who loved and respected him for his noble and generous conduct as a man, and strict adherence to duty, as a soldier. He bowed in submission to the mandates of the destroying angel, and left us, but to join that loved one who had gone before to welcome him to glory and a crown of immortality. D. H. O.

[COMMUNICATED.]

Masses, Editors: If ever there was a time when integrity, ability and patriotism were needed in our legislators, that time has arrived: and without disparaging the claims of any gentleman whose name has been suggested in connection with the next election for Representatives from Macon county, we take the liberty of asking Col. A. B. FANNIN and JOHN C. JUDEN to allow themselves to be named for that occasion. We do not ask them to become candidates—we simply request them to allow their names used for that position by the

Hon. David Clifton.

Our present well tried, able and efficient Representative in Congress from this District, will be supported for re-election by a host of FRIENDS.

Editors S. W. BAPTIST: The friends of Gen. N. D. Guerry, Gen. George W. Gunn and John C. Judkins, Esq., would be pleased to have the opportunity of supporting them on the 1st Monday in August next for a seat in the Representative branch of the next Legislature.

Hospital Provisions Wanted.

Mr. THOMAS JENNINGS wishes to purchase Hospital provisions for the sick at Chattanooga, such as chickens, eggs, butter, honey, and any article suited to the sick. All who will bring such things to the Store of McAllen & Brother will receive the cash for them.

Rev. James Barrow's Appointments.

AS MINISTER OF LIBERTY ASSOCIATION: Wednesday after the 34 Sabbath in May at Macdonia, Randolph county, Ala.; at night at Jas. M. McKel's; Thursday at Bush Ridge, Friday at Milton; Saturday and Sunday at Mt. Zion, Chambers county; Monday at County Line; Tuesday at Lebanon; Thursday at Pleasant Grove; the 1st Sabbath in May and the Saturday before at Benish, Tallapoosa county; the 1st Sabbath in June at Eagle Creek, and Saturday before.

Will the brethren make the above public? JAMES BARROW.

NEW ADVERTISEMENTS.

NOTICE. LETTERS of Administration on the estate of James H. S. McGowan, having been granted to me on the 14th May 1863, all persons having claims against his estate will present them within the time prescribed by law, or they will be barred. J. S. McGOWAN, May 14, 1863. n1-5w \$3 50

NOTICE. LETTERS Testamentary on the estate of Wm. K. Harris deceased, having been granted to me on the 11th of May 1863, by the Probate Court of Macon county, notice is hereby given that all claims against said estate must be presented within the time prescribed by law or they will be barred. B. J. HARRIS, May 14 1863. n1-5w, \$3 50

Administrator's Notice.

WHEREAS, Letters of Administration on the estate of N. R. Howard, deceased, have been granted to R. H. Howard and B. F. Howard: All persons indebted to said estate are notified to settle such indebtedness; and all persons having claims against said estate are notified to present the same within eighteen months hereafter or the same will be forever barred.

May 14, 1863. n1-5w, paid \$3 50

The State of Alabama—Macon County. PROBATE COURT, SPECIAL TERM—15th May 1863. J. GIBSON, came Col. N. Sneed, Guardian of John W. Gibson, minor, and presented his account current and vouchers for an annual settlement, said account as Guardian aforesaid; which were ordered to be filed, and set for settlement on the 21st Monday in June next.

Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court to be held on the said 21st Monday in June next, at the Court room of Merrierville, and State of Georgia; Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court to be held on the said 21st Monday in June next, at the Court room of Merrierville, and State of Georgia; Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court to be held on the said 21st Monday in June next, at the Court room of Merrierville, and State of Georgia.

May 18, 1863. n1-3w \$4 Judge of Probate.

The State of Alabama—Macon County. PROBATE COURT, REGULAR TERM—15th May 1863. NANCY TAYLOR, Francis M. Taylor and William M. Mitchell, having received filed in the last will and testament of James Taylor, late of said county deceased; and whereas, their petition, among other things, asks that the said James Taylor, who is of full age, wife of Elizabeth Park, each of whom reside in said county, be appointed administrators of said estate, and that the said 21st Monday in June next, be set for the hearing of the petition, probating said will, and for the appointment of administrators, and that the same should not be admitted to Probate and Record.

May 18, 1863. n1-3w \$4 Judge of Probate.

Business Department.

Receipt List.

Paid to Volume No. Amount	
W H Wright.....	16 10 \$3 00
J B Treasurer S W B for sol	20 00
Rev W T Rogers.....	16 1 30
Dr J C Farley.....	16 1 30
Mrs M A McCallen.....	16 50 30
D L Hawthorne.....	16 1 30
Miss H Kirkland S W B for sol	2 00
Mrs L A Biewster S W B for sol	1 00
A A Ervin.....	16 1 30
Isaac Howell.....	16 1 30
Mrs Martha Rouse.....	14 38 60
Mrs ".....	15 40 24
Rev J H Kilpatrick.....	16 13 30
Thos Stocks.....	16 9 30
Wm Sapp.....	16 1 30
Rev W H Davis.....	13 50 30
Rev W H ".....	16 1 30
Rev Edw Warren.....	15 49 20
Prof S F Sanford.....	16 49 20
Rev S G Hillier.....	14 32 20
Rev S G ".....	15 25 10
Col E B Edwards.....	16 1 30
Wm Edwards.....	16 15 40
Rev J H Stockdon.....	16 1 30
D R Wright.....	16 11 30
Rev B Kimbrough.....	15 47 20
Rev W D Cowdry.....	16 1 30
Rev J A Chambliss.....	1 20
Wm D Carroll.....	15 40 20
G H Traylor.....	16 2 30
Rev P H Sudeny.....	11 34 20
Rev M B Handy.....	16 1 20
Miss S A Nelson.....	15 48 30
Rev A Broadus S W B for sol	100 202
Rev A E Dickinson S W B for sol	10 202
W J Pearce S W B for sol	10 202
Good Hope Ch. S W B for sol	10 202
Rev P W S S W B for sol	10 202
Mrs W D Ray S W B for sol	5 50
John Ritter " " " "	5 50
Wm Little Sr " " " "	5 50
D Oliver " " " "	5 50
J Clanton " " " "	5 50
Capt L Oliver " " " "	10 202
J E Chambliss " " " "	10 202
Mrs W E Chambliss " " " "	10 202
Cecil H S Dary " " " "	16 1 30
Henry Malone.....	16 1 30
B M Fluker.....	16 13 30
B East.....	16 1 30
P B Moss.....	16 1 30
S A Welburn.....	15 25 10
Rev A J Scale.....	16 19 30
Miss M F Seale.....	16 1 30
Rev W B Huggins.....	15 1 20
Mrs Mary Huggins.....	16 1 30
W B Frazer.....	15 50 30
H H Bacon.....	19 1 30
J M Chivers.....	16 1 30
Mrs E Anderson.....	16 1 30
Mrs M McDonold.....	13 50 30
Mrs E Plumb S W B for sol	20 202
Rev A J Ray.....	15 20 30
Miss F Pant " " " "	16 1 30
Mrs Frazer " " " "	16 1 30
Mrs W R Stone " " " "	16 1 30
Rev F E Macon " " " "	1 10
Miss E Stone " " " "	1 10
Mrs S A Bibb " " " "	1 10
W F Perry " " " "	1 10
M A Barclay " " " "	1 10
Thos Williams.....	15 50 30
A Whorton.....	15 36 20
J W Blackmon.....	15 24 10
Capt E M Griffin.....	15 41 20
E R McIver.....	15 41 20
Geo P Martin.....	16 1 30
Rev W G Williams.....	16 1 30
Mrs Jane Thomas.....	16 1 30
Matthias E Galace.....	15 50 30
John Daniel.....	16 1 30
Joseph Moncrief.....	16 1 30
John Cunningham.....	16 1 30
Mrs Eran Jones.....	16 1 30

