

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

HENDERSON & BATTLE,
PUBLISHERS.

U. S. Col. Baptist.

USKEGEE, ALA.,
Thursday, Sept. 10, 1863.

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

Rags! Rags!

We will pay the highest market price for rags at this office. It is now your only chance to get paper. Will our patrons and friends who desire the continuance of our paper, save their rags, and send them in at their earliest convenience?

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 Publishers announce that they can not print Minutes for Associations this year. The scarcity of paper, and the weakness of their force of printers, forbid it.

A WORD TO OUR PATRONS.—Our patrons must not conclude, because they do not get their paper regularly, and get but half a sheet, that we are in danger of suspending. We publish and mail our papers as regularly as formerly, and if they do not reach you it is not our fault. The half sheet, we must continue or double the price, as paper is going up constantly in the market. We have no thought of suspending as long as paper can be had, but we think it best to publish a half sheet rather than a whole one with a double price.

USKEGEE ASSOCIATION.—C. H. FERGUSON.—We made a mistake in the location of the Liberty Church, where the Uskegee Association is to be held. It is two miles from Rocky and Ready depot, and four miles from Youngs depot, and about the same distance from Opelika.

Coosa River Association will hold its next session with Blue Eye Church, 12 miles North of Talladega on the 3d Sabbath in September (19th inst.).

Elder F. G. Ferguson.

The painful tidings have just reached us of the death of our fellow citizen, F. G. Ferguson, whose departure took place on last night, 3d inst., after a short, but painful illness. In early life he connected himself with the Methodist Episcopal Church, soon thereafter joined its Conference of Ministers, and continued in that connection, without the least abatement of zeal, to the day of his death. His political talents were good, but his executive abilities were of such a high order that the greater portion of his ministerial life was continued in the Presiding Eldership of his Church. That good role of the Discipline, the observance of which has done so much for Methodism, "be prompt do everything at the right time," he rigidly observed, not only in his own Church, but in all the relations of life, and it made him one of the most useful of men. Strong, athletic and healthy, he laid a heavy contribution upon all his powers of body and mind to contribute to the good of mankind, in both Church and State. He was emphatically both Christian and Patriot. He preached unto God the things that were Gods, and unto Caesar the things that were Caesars. Ardent as he was in his temperament, he never forgot the claims of each. In this, no man was better balanced.

It is painful to lose a friend and a useful man at any time, but what is almost crushing. In the death of Elder Ferguson the Church and the country are great sufferers. From the beginning of this fearful Revolution, Elder Ferguson has been its faithful and able defender, and bent all his untiring energies to its promotion. In his sermons, exhortations, prayers, and pastoral visits, he used the same end. To promote the same he offered his services for Colonel of the 6th Regiment of Alabama Militia, and was elected. To promote the cause of Southern Independence in this position he left nothing undone that human agency could effect. In a word, he filled faithfully and honorably all the relations of life, and rose to the stature of a man under all the emergencies of this eventful epoch.

It is with reluctance that we stop our pen when so much more might be justly said; but it is with infinitely more reluctance that we give our brother up. Our reluctance amounts almost to rebellion. If it is in us we confess it, and humbly ask pardon of that sovereign God who has furnished the occasion to our weakness. "As my brother" is the language of this community; of his Church; of widows and orphans; and of all who knew his nothingness for his beloved South in her present peril. Help, Lord!

AN INVALUABLE RECIPE FOR DESPONDENCY.—Read that portion of the history of our first War of Independence embraced in the years 1775 and 1779, once a month for the next three months, and we are greatly mistaken, kind reader, if you do not give your doubts to the winds. A patriotic friend by the recollection of the privations and sufferings of those days, is invincible. We know comparatively little of what liberty costs a people engaged in wrenching the priceless boon from a tyrant's grasp. They only deserve the blessing who endure unto the end. If we succeed in this struggle, the spirit of our fathers—'61 and '62—must be revived.

A Lesson from Jewish History.

The Jew has become proverbial for his love of money throughout the world. With him it is constitutional; and he is perhaps more to be pitied than blamed. It was developed in Jacob's sons, who sold one of their brethren for twenty pieces of silver. A wedge of gold, concealed in the camp of Achan, defeated the army of Israel. This ungodly greed of gain led them, in selling their corn and wheat, to "make the ephah small and the shekel great, and falsify the balances by deceit." Amos 8: 5. That is, they lessened the measure and increased the price. This was one of the great sins that destroyed that nation—the sin of dishonesty. And what was the result? O that our people would consider it and be wise, before the same iniquity shall prove our ruin! Here it is: "The Lord hath sworn by the excellency of Jacob. Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt." This sentence was fearfully executed in the second captivity of that people in Babylon.

Are not our people doing the same thing upon a most fearful scale? Are they not "making the ephah small and the shekel great"? And is this a sin less offensive to God now than it was then? Unless this spirit is arrested, it will work its own cure, by superinducing destruction from our armies, and turning loose a lawless mob at home, that will take summary vengeance upon the authors of their sufferings; and our prayer is, that in such an emergency, our beloved country may not go down in the wreck.

Alas! how fearfully the sentiment of the Scottish bard:

"Man's inhumanity to man,
Makes countless thousands mourn!"

How different is the treatment of our Father in Heaven towards sinners that we are! He "gives grace, grace, grace, together, pressed down and running over." He has filled our hearts to overflowing. Cannot will not these to whom God has shown mercy, learn to show mercy to others? If so, then all may yet be well—if not, why, we may prepare our minds for any destiny that a just God will award to a people ripe for ruin!

Start the Ball.

The news comes from Richmond, that several public men in this State have taken the stump and are addressing mass meetings in various sections. They are arousing, the enthusiasm of the people everywhere! We rejoice at this. It should be done everywhere in the Confederacy. The same course is being pursued in Mississippi. Why should not Alabama be the ball in motion? Begin at once; let the meetings be appointed, and the speakers will be there. The cause will create and inspire them. Besides arousing the enthusiasm of the people, what a good opportunity it would afford to thunder in the guilty ears of speculators and extortioners! At these meetings public opinion could be shaped into action against the vile vampires. Again we say, let the meetings be appointed.

From a Wise Man.

Hon. W. C. Rives has written an eloquent letter to the Richmond *Whig* on the state of the country, in the concluding paragraph of which he says:

"On whatever side I look, I see no omen of discouragement, but, on the contrary, new grounds of assurance in regard to the ultimate and certain triumph of the great cause in which we are embarked. No local or sectional disaster can check the onward progress of this great cause, when blessed with the approving smiles of Heaven, and sustained by stout hearts with unceasing vigilance and unflinching faith."

This is not the opinion and language of a political hotspur, but of a wise, cool man. It should encourage every heart and nerve every arm to make the war on our part, sharp, quick, and decisive. This is the way to an early peace. There are men enough on the master rolls, and in the Confederacy, if they would enter the field immediately to drive every Yankee out of the South by Christmas.

Yankee Tactics.

Well acquainted as Southern people are with Yankee tactics, the Yankee is as successful in his deceptions now as when the war began. When they wish to disarm the South of energy and watchfulness they fill their papers with accounts of the demoralization of their army, numerous desertions are reported, much sickness is announced, and it is unobscuredly understood that there will be no active operations on their part soon; that they will act rather on the defensive. These things are published in South ern papers, and wishing it to be so, our people believe the false statements, and their energies are crippled. Men who have intended to join the Southern service stay at home, skulkers and deserters think it unnecessary to return as the Yankees will soon go to pieces of themselves, and great injury to our cause is the consequence.

When an individual lies outright and deceives you a time or two, you lose confidence in him and discard him. Why not act upon the same rule towards the Yankees, who have so often told a lie as the truth, whether it promotes their interest or not? See how they deceived us at Vicksburg and Fort Hudson by their lies and pretended desertions. And how often have they played the same game upon us at other points? They are now doing the same in reference to Meade's army. Do you not see that if it were true they would not publish it? When ever such statements are made the very reverse is true. If, however, such statements were true, that would be the time, in the language of Hays, "to crowd them."

The Southern papers publish such gossip as were mere rumors from the North, but our people are to blame for believing such lying dispatches.

Again we call the attention of obituary writers to our terms. If you send more than ten lines you will be charged. See "Due Notice" in another column.

Rev J. Noble of Linden, Ala., his three dollars was received and credited to Vol. 16, No. 9.

For the South Western Baptist
War-Retaliatory—the Virginia
Legislature—the Currency—the
Manchester Church—Rev. Wm.
E. Hatcher.

RICHMOND, August, 1863.

Dear Bro. Henderson:

"Altera jam terris bellis civilibus actas,
Suis et ipsa Roma viribus ruit."

We might apply the distich to ourselves, but there is a slight difference. It is another, a foreign Rome, attempting our overthrow, for though time was when we were proud to name the United States as embracing all terra-firma from Maine to Mexico, that time will never return. We are separate now, and the probabilities are we will remain separate forever. The war is dragging its slow length along. It is neither quick nor sharp, but disastrous enough to satisfy the most voracious appetite for adventure and blood.

Rome had a proverb to indicate extreme danger: "Hannibal is at the gates," and in allusion to this poet calls him "the hated of parents." In after time some of the reputations now making in this almost fiendish war will not be less execrable. Surely no mantle of charity is large enough to cover the enormities of Milroy, or to protect from the rebuke of history the bestialities of Butler; and there are many less offenders, *di minorum gentium*, whose memory will go down with Tarleton and Cockburn and will be pilloried in infamy and held up as the objects of just indignation and abhorrence to the latest generations of time. Is any shame left? Will not the certainty of such a future restrain somewhat the pillage and cruelty and almost fiend-like enormities of men holding high official positions, even if it does not check and curb the rapacity of the underlings. I cannot help hoping that we have seen the worst; and that in future, the horrors of war are not to be magnified by the brutalities of an unrestrained soldiery and the disgraceful disregard of the plainest rights of humanity by those who know and ought to maintain them.

In a civil war, we are to expect bitterness, inhumanity, cruelty. All civil wars abound in all of these. But the extremes of ferocity, the multiplication of a hundred fold of cruelties, the downright denial of the sacredness and security of all that is deemed sacred and secure, among all people lifted above the condition of barbarians, is what the civilized world did not expect in the present struggle, and what we should not tolerate or give countenance to, by the failure for and our promptly to punish in the only method we can effectually punish.

I know that reprisals and retaliation are severe and sometimes very costly remedies. But what is to be done? If speedy and severe retaliation be not adopted, what security can we have against a repetition of these barbarities? As some one has said: "we cannot fight with silken gloves"—and if we are to fight at all, let us make use of the means we have at hand to compel a compliance with the laws of civilized warfare. We shall certainly not be responsible; for we are but correcting, not committing the fault.

I believe that if at the beginning of the struggle, we had planted our feet firmly here, and never moved—we should not to-day have to bemoan many of the cruelties which have been perpetrated by our foes. I love to refer to the example of Washington. So pure, so noble, so manly he was, in action so firm and in council so discreet, that an illustrative example from his career amounts almost to a logical demonstration of its wisdom. If we shall consult his action during the Revolutionary war, when British officers insisted on treating our soldiers as traitors, we shall find it apposite to the present emergency.—Firmness in dealing with our foes is all that is needed to bring them to their senses.

But enough on retaliatory measures for the present—I will not stop here to discuss their morality or to consider their conformity with Christian principles. If war be sanctioned by Christian principles, preventive retaliatory measures are unquestionably sanctioned by them. We might as well load our muskets with paper bullets for the sake of Christianity, as restrain the exercise of just retaliatory measures to prevent the repetition of crimes. It is to be hoped that the approaching Congress will take this matter in hand, and with a firm grasp of the reins of power will direct the method and measure of retaliation.

The Virginia Legislature is about to meet. One of the questions be-

fore it will be the prohibition of the traffic in gold. Much good is predicted as resulting from this measure. I cannot discover how it is to benefit the community or increase the credit of the government. It is said, indeed, that the brokers who have gold on sale, and who are interested in exchange, depreciate the Confederate currency in order to enhance their own commodities—and that to them chiefly, if not solely, is attributable the very great depreciation of Confederate notes! Surely there never was a more idle and ridiculous clamor! Such a charge shows but a very poor estimate of the intelligence of the community in reference to matters as to which men are in the habit of being keen-sighted and alert enough. The brokers can raise or depreciate the commodity of money but in an inconsiderable degree. They may exert some slight influence, it is true, but it will only be slight and transient. The laws of trade are inexorable in their operation, and it is not perceived why these laws do not operate as well between citizens of the same community, excluded from all others, as between communities enjoying the commerce of the world; Gold will ordinarily bring no more than what gold is worth—as houses, lands, horses or any other commodity. There may be accidental circumstances affecting the value of gold; as such accidents affect the value of other commodities; but remove these and they both return to their accustomed channels—gold, in other words, assumes its ordinary value. There is no question that blockading and causes similar have given to gold, as they have given to Virginia bank notes, a value altogether extrinsic and foreign; but to remove these causes it is not necessary to say, as many do say, that gold shall be neither bought nor sold. I object to such legislation as partial and short-sighted—it does not strike at the root of the evil, and makes an unwise and unjust discrimination between business pursuits. With as much reason and right, the legislature could say—land shall not be sold, cotton shall not be sold, houses shall not be sold, the fruits of the garden and of the field shall not be sold, because to buy them now requires more. Confederate money than it did a year ago. We would have freedom with a vengeance, if such impertinent interference were practiced and tolerated.—Oh no! our Confederate currency needs no such bolstering. When the people shall learn what they ought to have learned long ago, that the Confederate currency and all we own sails in the same bottom, that the fate of the one is the fate of all—when after the present taxes are gathered, the community shall perceive a sensible diminution of the promises to pay, and when the Congress shall continue to tax in order that they may continue to redeem, the Confederate notes will be credited as fully as any other, or as gold itself.

In this connection, let me call the attention of your readers to the sensible communication of Robert Tyler, Register of the Treasury, on the subject of the currency. I do not object to the remedies he proposes. If the Virginia and other State legislatures will adopt its suggestions, it will have a happy effect upon the currency.

The Manchester church, just across the river from Richmond, of which our brother WILLIAM E. HATCHER is the pastor, has recently enjoyed a revival, and there were many additions to the church. Brother Hatcher is one of the ablest and most indefatigable young ministers connected with our denomination in the State. He has some noble co-laborers in his enterprise.

OCCIDENT.

For the South Western Baptist
If the South is Subjugated, Whose Fault is it?

One says it will be the fault of those who are resorting to every subterfuge to avoid the army service. But I beg leave to differ with that gentleman. I think the fault lies somewhere else. At the commencement of this war, breadstuffs were cheap, and within reach of every family. A few months after the war began, many shops of various kinds closed up, and the mechanics were thereby thrown out of employment, lolling about the streets to seize any opportunity which might occur by which they might make something towards the support of their families; some blowing patriot, whose lungs are stronger than his love for his country, suggests the idea of his going to the army. "I would," he replies, "but I have no means of supporting my family during my absence, and if I am killed or disabled

for life, who is to support me and my family?" But he is told to go to the army if he wishes, "and," says his friend, "I will see that your family does not want for anything. As long as I have a piece of bacon or bushel of corn in my house they shall have a portion of it. Your country will never let family suffer for want of the necessities of life when members of that family are engaged or become disabled or fallen in the service of their country."

Thousands of our men, willing to go to the army, they could leave their families secure from want during their absence, received such offers from friends whom they had known for many years, and went to the army. Many have faithfully kept their promises, whilst thousands have partly or totally failed to perform theirs.

The first thinks that the property protected should support the protectors and their dependent families, and acts accordingly. The other thinks different, and acts in accordance with his selfish and avaricious desires.

This war has been in progress about two years and a half. The army are finding what kind of friends they received such fair promises from when they left home and went to the army. And they have learned who have failed to keep their engagements, and where the landlords dwell. While you may find a few farmers who have some conscience left, yet the majority will speculate on the wants of the laboring classes, even on the soldier's family, while he is at some battery or in some trench, to keep the yanks from getting the property of this heartless speculator. Farmers are at home with their plantations and negroes, and can make a good support there and have a surplus to spare. But they ask the speculator's prices, and a soldier's family, and in many instances will sell to a speculator in preference to any other persons, because the speculator takes a large quantity and the soldier can't because he has not the money. To get food for a few weeks of months, the soldier's family must pay the last dime against the system, and believing that there was a more perfect way. But I am convinced that their work cannot be done by any other plan—or rather it will not be done in any other way. The chaplain has a home in the army—he has his own headquarters—he gets his ration as other officers and men do—and he has a distinct work assigned him—he has a charge of a sort of pastorate, over which he is to watch, and where he does his duty he will receive as much respect and consideration as he does at home. The missionary or evangelist is not so pleasantly nor so usefully situated. He finds himself frequently situated so that he feels that he is just "lying round loose." The preacher who goes from place to place in the army, has many times, to tunnel his way. If he be a man of more than ordinary abilities and character, he will get on very well, but the majority of moderate abilities, who would make an efficient chaplain, will find it necessary to circumscribe his labors within due bounds; as a general thing they soon find themselves disposed to confine their labors principally to some one regiment or brigade.

2d. We want more Baptist chaplains. There can be no reasonable doubt that the largest proportion of religious sentiment in our army is Baptist, as is demonstrated in nine-tenths of the revivals. I believe it would be safe to say that as many join the Baptists as join all other denominations put together. And yet Baptist chaplains are comparatively few. I can think of many men who would make good chaplains, some of whom, it seems to me, might undertake the work. Such men as brethren E. T. Smith, W. C. Mynatt, G. Mynatt, S. G. Jenkins, J. J. Bullington, Wm. McCain, and J. A. Collins, have splendid qualifications for the chaplaincy. And I should think that any of them could procure such a position if they desire it. If they were here a chaplaincy could be procured for them and twice as many more in ten days after they arrived here.

3d. But we anxiously desire prolonged visits from our brethren who have no thought of becoming chaplains or missionaries to the army. If such brethren will leave their charges at home, and come and spend the months of September, October and November, or any one of these months with us, they will accomplish more for the Redeemer's Kingdom and for the country, than they can at home in a year of toil; besides, their own souls will be greatly benefited. And allow me to say, that we need visits

from our able ministers. Soldiers appreciate an able ministry as much as do the home folks. I see that the Methodists and Presbyterians are doing very good work, and the policy is a good one. Several of their ablest ministers were present at our chaplains' meeting yesterday, while there was but one Baptist. Dr. John H. Broad, was with us and preached for us. He is a host of himself, but his visit is a rather short. Why could not some of such men as brethren H. Talbird, McIntosh, A. Manly, Dr. Spaulding, V. C. Buck and S. Henderson, come and stay a month or two in the army. If the army could move while they are here, they will not find it difficult to get transportation. Cannot the Board at Marion procure a few able men to preach in this army? These Baptist chaplains would gladly receive them as advisers in this glorious work. *Death will not live to see another such an opportunity to do good. "Come over and help us!"*

J. J. D. RENFROE.
For South Western Baptist.

GREENVILLE, Aug. 26, 1863.

BRETHREN EDITORS: I feel that a little good news from Zion is always cheering to God's people. The brethren at Betel church, Lowndes co., Ala., commenced a meeting on Friday before the first Sabbath in August, and the Lord was present. The church were deeply engaged in prayer and good works. The Lord abundantly blessed their efforts, and there were "added unto the church" 28, mostly interesting young persons.

The brethren at Fellowship church, Wilcox Co. Ala., commenced a meeting on Friday before the 3d Sabbath in August, which was also a very gracious meeting. The church was alive to her duty, and the preaching was blessed, and many sinners were awakened, and we truly converted. In both these meetings the work of the Divine was quiet, but seemed to be very thorough and satisfactory. The brethren professed seemed really to love the love of Jesus.

Yours in the Gospel,
J. E. BELL.
For the South Western Baptist.

CLAY HILL, ALA.,
August 6th, 1863.

Bro. HATCHER: Saturday before the fourth Sunday in July, I commenced a meeting with Aimwell Church (Mango county, Ala.) which was the most pleasant and interesting I have ever attended. We continued the meeting from day to day, with increasing interest in the congregation, which was large for the times. The meeting lasted nine days I was absent four days, towards the close of the meeting, by bro. P. E. Kirvin. The Lord was pleased to refresh the people. Sinners were converted, and many were converted. Seventeen (by experience, one by letter and restored) were added to the church. At the close of the meeting, we had a large number of anxious inquirers. God grant they may soon be enabled to exercise a saving faith in Christ.

L. T. DANIEL.

CLAY HILL, ALA.,
August 17th, 1863.

Bro. HATCHER: It is consoling to the Christian in this sad, dark and gloomy day, to know that the Lord has not entirely forsaken his people. We have just closed a meeting of nine days with the Friendship Church. There was considerable interest manifested the second day, which continued to the close of the meeting. The church was greatly revived; several professed religion, eight were baptized, two joined by letter, and two are standing over for baptism. Brethren Adams, Thomas and Tucker assisted in the meeting. We regret to say that we had to leave many anxious inquirers who had not been enabled to exercise a saving faith in Christ. May the Lord grant them speedy deliverance from the power of sin into the glorious liberty of His dear children.

L. T. DANIEL.
S. S. The fourth Alabama Cavalry is at Brandon, Miss.

as a general thing, no anything, as a general thing, at home, and every one of our churches every man has a sort of "no-free-us-here" feeling. There are no here who came to see Miss Lucy, as is common at home—there are none present who came simply to be in company, or to see and be seen. They all come to hear, and because they want to hear. And when they are called upon to present themselves for prayer, they have no embarrassments, but feel free to accept the invitations.

2. And now is the time when help is needed—I mean, from this time until cold weather. I attended the chaplains' meeting again to-day. I suppose there were 35 or 40 chaplains and missionaries present, and almost every one gave account of a gracious work in progress in his respective field, and yet all could tell of unoccupied fields that are crying, "Come over and help us!" This whole army is now white unto the harvest. The state of religious feeling existing here would put our churches at home to the blush—unless there has been great improvement since I left. Earnest prayer meetings—meetings at which sinners are converted—exist in many regiments that have no minister, which is seldom true of churches that have no pastor.

3. Officers, as a general thing, are encouraging these meetings; and many of them are seeking the salvation of their own souls. I notice with pleasure that Gen. Ewell attends the chaplains' meetings, and watches with deep solicitude their proceedings. Well, what we want now is,

1st. An increase of chaplains. I suppose when a man's mind undergoes a change on an important subject, it is not wrong for him, to confess it. My mind has changed somewhat on the subject of chaplains in the army, as I believe any brother's will who will come and watch the workings and course of things incident to religious affairs here. It is for a few weeks of months, the soldier's family must pay the last dime against the system, and believing that there was a more perfect way. But I am convinced that their work cannot be done by any other plan—or rather it will not be done in any other way. The chaplain has a home in the army—he has his own headquarters—he gets his ration as other officers and men do—and he has a distinct work assigned him—he has a charge of a sort of pastorate, over which he is to watch, and where he does his duty he will receive as much respect and consideration as he does at home. The missionary or evangelist is not so pleasantly nor so usefully situated. He finds himself frequently situated so that he feels that he is just "lying round loose." The preacher who goes from place to place in the army, has many times, to tunnel his way. If he be a man of more than ordinary abilities and character, he will get on very well, but the majority of moderate abilities, who would make an efficient chaplain, will find it necessary to circumscribe his labors within due bounds; as a general thing they soon find themselves disposed to confine their labors principally to some one regiment or brigade.

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ster. January 1, 1963. 1y Paid \$7.50