

The Rev. I. E. Bill having assumed the financial responsibilities of the "Baptist and Christian Visitor" from this date, and having undertaken to complete the obligations of the present proprietor to his subscribers, all persons indebted to the undersigned for the paper are requested to pay the sums due to Rev. I. E. Bill, or his Agents, as soon as possible.

October 1st, 1862.

Our Friends would oblige us by sending in their contributions early in the week as on account of Mail arrangements it is desirable we should, hereafter, go to press on Wednesday evening.

New Brunswick Baptist AND CHRISTIAN VISITOR.

ST. JOHN, N. B., THURSDAY, OCT. 30, 1862

THE RICH SOUL.—Luke xii, 19.

"Soul, thou hast much goods laid up for many years." Thus soliloquised the rich man in the parable. But did he place a true estimate upon the wealth of his soul? He was in fact a vain boaster, a self-complacent fool. Much goods laid up, for whom? Not for God, or for his cause, but for himself. Henceforth he is to feast upon all the fat things which wealth can produce. Barns, money-bags, bank vaults, all are full to overflowing; and this rich soul has resolved upon a career of pleasure brilliant and perpetual. But hark! an increased God thunders in his ears, and what does He say? "Thou fool, this night thy soul shall be required of thee; then whose shall those things be that thou hast provided?" Terrific satire of the Almighty. Jehovah frowns upon this worshipper of mammon and he perishes in his sin.

Not, however, because he had accumulated treasures of worldly goods, but because in his eager pursuit of the gold of earth he had failed to secure the true riches. This parable admonishes not wealth but selfishness, not the possession of property, but that servile love of it which excludes Jehovah from the supreme homage of the soul. It is not wrong for man to pursue legitimate means of worldly wealth and happiness; but when they become mammon worshippers they degrade their humanity, and place themselves in flagrant hostility to the God that made them.

The soul that is truly rich, so lives and walks in this world as to be accumulating wealth in heaven. He puts his money day by day into heaven's bank, and the investment is as safe as the immutability of Jehovah can make it. The soul that is rich in faith is an heir with Jesus Christ. Such an one may have no houses, or lands, or ships, or merchandise, or gold that he can call his own in this world; but God says to him "All are yours; whether Paul or Apollas, or Cephas, or the world, or life, or death, or things present or things to come; all are yours." What boundless wealth is here! The riches of the Astors or the Rothschilds of the world are lighter than vanity itself when compared with these true riches. How appropriately then the admonition of the Great Teacher. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also." Let us heed this gracious admonition and then will our souls be rich towards God, and we shall ultimately enjoy the inheritance which fadeth not away.

The Tea Soiree at Leinster St.

This social gathering in the new Baptist Church, on the evening of the 23rd inst., was a pleasant treat to those in attendance. The accommodations were excellent, the attendance good, the refreshments (under the superintendence of the ladies) all that could be desired by the most fastidious taste; the music, under the guidance of Mr. Chaloner, full of life and heart, and the speeches, by Rev. Mr. Narraway, and lawyer Skinner, appropriate.

The proceeds go to aid the funds of the building-committee in the completion of the chapel; the outside of which is nearly finished, and makes a highly respectable appearance.

The soiree was repeated on Friday evening at a reduced ticket, with good success.

Revival at Jacksontown.

We are happy to learn that the recent Quarterly Meeting in Jacksontown has been attended with a rich blessing. The word of God proclaimed on the occasion by the ministers in attendance was applied by the spirit's power to many hearts, and upwards of thirty professed their new-born faith, and were buried with Christ in baptism during the progress of the meetings. We hope to hear that the good work is still spreading in mighty power. Brother Hughes will probably furnish particulars for the Visitor at an early date.

Revival at Digby Neck.

We are informed by Rev. William Hall, of Long Island, that a series of religious meetings were in progress at Digby Neck, when he passed through on his way to St. John, and the indications for good were exceedingly favorable. Rev. J. U. Morse, the pastor, was greatly encouraged. The members of the Church were being aroused to earnestness and prayer, and the uncon-

verted were asking the road to eternal life. God grant an abundant shower of redeeming mercy!

Our New Series.

The present issue closes our old series of the Baptist and Visitor, and we have made arrangements to commence, if possible, our new series next week; but as some of the type ordered especially for the Visitor has not yet arrived, there may be an unavoidable delay for a few days. If we are disappointed in bringing out our specimen number next week our readers will know the cause, and will share with us in the disappointment. We feel assured they would sooner that we would delay a week than that we should commence before we are fully prepared. We are using all possible exertion, and hope that our ministers and agents in the country are doing the same. One of our good pastors tells us to send him fifty copies of our first issue; he thought his people would require that number. Another of our leading pastors has given us 120 names belonging to his church and congregation, as possible subscribers, and who ought, in his judgment, to take the Visitor. This is encouraging. Who will do likewise? We commend the matter of circulation to our pastors and agents. The work is in your hands, dear brethren, and it is in your power to forward or retard this good work so well begun. Please inform us immediately how many copies additional of the new issue will be required in your respective districts, that we may know how large an edition to strike off.

The Office of the VISITOR is removed to the Corner of Prince William and Church Street. If the Editor be not in, Messrs. Barnes & Co., Publishers, will receive subscriptions and give receipts, &c., &c.

To our friends in the country, whose term of subscription for the Visitor begins with the first number of our new series, we beg to say that 25 Cents will pay them up to the close of the present year. One dollar and fifty cents will pay for a year, and one dollar and seventy-five cents will pay to the close of 1863. Let us have your names without delay, and do not forget the cash.

Through the pressure of work in the city we have not been able as yet to visit the Western Churches, but we desire greatly to do so before the River closes. The state of our health may not admit of it. If so, the brethren will have to accept the will for the deed. We shall send copies of our next issue to our ministers and agents to aid them in making up the subscription list. Now is the time to do it.

NOTICE.—In accordance with the action of the Western N. B. Baptist Association a meeting of the N. B. Baptist Education Society will take place in the German St. Baptist Church, on Wednesday the 5th of November, at 7 o'clock, P. M.

As business of great importance demands the attention of the Committee, a full attendance of the members is urgently requested. I. E. BILL, President of N. B. B. E. Society.

Rev. Mr. Hall will preach (D. V.) at German St. Baptist Church, on Sunday next, morning and evening.

An account of all monies received for the NEW SERIES of the Visitor will be published in our specimen copy.

Personal and Explanatory.

As Mr. McHenry, Proprietor and Secular Editor of the Baptist and Visitor closes his connection with the paper with the present issue, and passes it into my hands in full, in accordance with the recommendations of our two Associations, I feel that justice to him demands a few words of explanation.

It was stated by one of our morning journals some time ago that the Association at Jemseg took the paper from Mr. McHenry, and placed it under my direction. Now instead of its being taken from him, he has been anxious to give it up for the last year, for the simple reason that he found its publication to be a losing business, and was strongly inclined to do so the first of May last. But being anxious to give the denomination ample notice of his intentions, he resolved to continue it until the close of the present volume, or until the Associations should have an opportunity of selecting a person to take it in charge. Accordingly, he made known his wishes to the Association at Jemseg, and that body took action accordingly.

I may further add that from the commencement of his connection with the Visitor to the present hour, I have observed an unwavering purpose on his part to make the paper highly respectable in its appearance and character, and in all respects useful to its readers. But the expenses of the paper in its enlarged and improved form from the commencement of 1861 was found to be quite in advance of its income. He then issued a paper that could not be published under \$2 per copy, and was forced by circumstances which he could not control to give it for a dollar and a half, and in some instances even less. The consequence was a serious loss. The truth is if the people demand a large paper they must pay a price accordingly, or the publisher must necessarily suffer injury. If I sell thousand papers for \$1.50 each per annum that has cost me \$2, my loss is just

\$500. Enlarged financial skill is not necessary to determine the result of such a proceeding. It must prove ruinous in the end. This I regard as the first serious difficulty in the way of the success of the Visitor in the hands of its late proprietor. Its supposed connection with Toryism, doubtless threw grave obstacles in its way, but as it never wrote or published the first line in support of Tory doctrine or practice, it would have surmounted in time all opposition from that quarter. But expenditure upon the paper largely transcended its income; and this came before the mind of the proprietor day by day, not as a fiction, but as a stubborn fact, which could not be very long endured, and he therefore resolved to give it up. And let me here say that this has been the principle difficulty of the Visitor from its commencement until now. For long years I issued 4,000 copies of the Christian Visitor weekly, which should have yielded at \$1.50 a copy, \$6,000 per annum, but its yearly income never amounted to much over half that sum, and sometimes fell short even of that amount.

Mr. McHenry has put forth his best financial skill and his most determined energy to make the Visitor pay its way, but like those who preceded him, he has simply failed to do so. He thought he could accomplish this object by connecting it with a secular paper, and this idea originated in part, at least so far as he was concerned (the Colonial Empire,) but even this failed to make the income equal to the expenditure. Hence his resolve to pass it over to the Associations to dispose of as best they could.

These undeniable facts in the financial history of the past of the Visitor awaken no little anxiety in my mind regarding its future, and I take this occasion to say that nothing but the whole hearted and prompt financial support of our people generally can ensure the progress of our paper. I rely upon this, and have made my calculations accordingly. I trust I shall not be disappointed.

All will acknowledge that the Visitor in the hands of Mr. McHenry has been outspoken and independent in its expression regarding the public questions of the day. His convictions with regard to public men and public measures he has frankly expressed; and those who have differed widely from his opinions will not fail to appreciate his independence. How far those opinions are right or wrong time will explain. Be that as it may we believe that Mr. McHenry retires from the Visitor conscious that he aimed fearlessly to discharge his duty.

Fault has been found that so large a portion of the paper has been devoted to secular matters. Had the Visitor been sustained financially it would have been otherwise, but as religious editor I had no heart to furnish matter for the paper when I knew that every column which was inserted beyond what was simply transferred from his secular paper was a charge upon the proprietor beyond his income, and therefore, as might be expected, I was not disposed to tax him beyond what was absolutely necessary to preserve the denominational character of the paper. Only for the advantage arising from the transfer of matter from one paper to the other, the Visitor must have died months ago. As it was few can appreciate the sacrifices which its proprietor has been compelled to make to keep it in existence. If the churches knew as much as I do regarding this matter they would feel that Mr. McHenry deserves a vote of thanks for his perseverance alone, to say nothing of other matters.

My assuming the responsibilities of the Visitor, I do not wish to be tortured into a vote of censure upon one who has labored amidst manifold discouragements to furnish the denomination from week to week with a valuable paper, and that at a loss which he was illly able to bear. But I accept it, first, because he was determined to free himself from its toils and responsibilities. Second, because I have been requested by the unanimous action of the two Associations so to do, with the distinct pledge on their part that I shall have their hearty co-operation in its support, and thirdly, because not being able in consequence of the enfeebled state of my voice to pursue my ministerial vocation, I hope through this medium to serve the great and good cause to which the best years of my life have been joyfully consecrated. I am happy to know that in adopting this course the sympathies and prayers of my brethren cluster about me and cheer me onward, and I trust I shall have the sanction of that gracious one who has said "Lo, I am with you always."

I. E. BILL.

The Messenger of the Covenant.

BY REV. C. H. STROCKON. NO. TWO. "The Messenger of the Covenant whom ye delight in."—Malachi 3-1.

1. First, We delight in Christ in his office of Messenger of the Covenant.

What is that office? I shall need two or three words to explain it. When we read of Christ as messenger of the Covenant, I think we may understand him to be a covenanted messenger. Now, God has sent many messengers, whose words, when they have spoken in his name, he has not suffered to fall to the ground. So far they were covenanted messengers; but those persons sometimes spoke of themselves, and then God had not bound himself by promise to keep their words. Sometimes, even like the apostle Paul, they would have to pause and say, "I think I have the Spirit of God," but they might not be certain. "But Christ is a covenanted mes-

senger. God hath sworn to him to do for us whatever he may promise to us, so that if we believe also in him, since he speaks for God, and his every word is settled in heaven—

"Array'd in mortal flesh, He like an angel stands, And holds the promise, And pardons in his hands, Commission'd from his Father's throne, To make his grace to mortals known."

Again he is the covenanted messenger; on our behalf Christ swore to God to carry out that part of the covenant which was left for man, and so he stood as a covenanted messenger before God and man. The word "plenipotentiary" just hits my thought. You know sometimes kings send out ambassadors to try and negotiate peace, but they have limited powers. On other occasions ambassadors are sent with unlimited, unrestricted power, to make peace or not, and to make it just as they will. Now Christ comes as the covenanted ambassador of God, as the plenipotentiary of heaven. Let him do what he will, God is with him; let him promise what he may, God ratifies it; let him speak what he will to our souls, his word shall certainly be fulfilled. Now do you not rejoice in Christ in this office? He has said to us, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Rest," saith the eternal Father, as he confirms Jesus' word. "Go in peace, thy sins which are many are forgiven thee." "They are forgiven thee," saith the court of heaven, "go in peace." "He that believeth on me is not condemned," saith Christ; and the Father saith himself "He is not condemned." There is not a word of the gospel which the Father has left un-sanctioned. You need not therefore, when you venture upon Christ's word and Christ's merit, think you are resting on a something which God will not accept. He is God's covenanted messenger. He is sworn to accept whom Christ accepts, and since Christ saves all that trust in him, the Father accepts them likewise. He will save certainly all whom Christ hath declared shall be saved.

But then he is, as the messenger of the covenant, our messenger and mediator with the Father. You want to tell your Father something; Jesus stands to carry the message for you. George Herbert, in one of his poems, pictures Christ as using the hole in his side as a bag to carry our letters to heaven—

"If I have anything to send or write, (I have no bag, but here is room) Unto my Father's hand and sight (Believe me) it shall safely come— That I shall send, what you impart; Look, you may put it very near my heart."

In the wounds of Christ we put our messages to God, and they go up to heaven with something more added to them. The blots and burs of our petition Christ wipeth out, and then he savoreth our prayers, and incenseth them by putting with them the costly mixture of his own precious righteousness. See! In his golden censor under smokes the incense of your prayer, accepted for the incense sake, and for the sake of him who swings it to and fro as it smokes before the Most High. "The messenger of the covenant;" this name is peculiar to our Lord. Let not any man arrogate this office to himself, for it is Christ's alone. God never did bear a message from man that he accepted, except through this messenger. I cannot get to God directly, I must have a mediator. Well said Luther, "I will have nothing to do with an absolute God; for our God is a consuming fire." No sign ever reached the Most High, except through Christ—I mean so as to move his heart to pour out his grace. Prayers, groans, tears, all these are like arrows without a bow, till Christ comes and fits them to the string, and shoots them home for you and me. All our prayers are like a victim, with the wood and water; Christ must bring the fire, and then the sacrifice smokes to heaven. He is the messenger. Oh christian, do you not rejoice in him then as the messenger of the covenant? He is doing thy errands before the throne to-night, pleading for you. "I have prayed for thee, that thy faith fail not." You came to this house to-night, you offered prayer, Christ is offering it now as an offering most divinely sweet. As you are sitting here, you are breathing a vow, or a desire to heaven; Christ presents it, for he stands at the golden altar, having a censor full of the prayers and vows of saints. Give him an errand now. Try him at this moment, entreat him to plead on your behalf. Thus view him; thus exercise your faith upon him as the plenipotentiary from God to man, as the revealer of God to man, and as spokesman from man to God.

"Look up, my soul, with cheerful eye, See where the great Redeemer stands— The glorious Advocate on high, With precious incense in his hands! He sweeter every humble groan, He recommends each broken prayer; Recline thy hope on him alone, Whose power and love forbid despair."

THE ENGLISH BISHOPS.—A paragraph is going the rounds of the English papers, classifying the English Bishops by age, as follows:—

"There are only four Bishops on the bench under 50 years of age. They are the Bishops of Bangor, Carlisle, Gloucester and Bristol, and Ripon. There are seven Bishops over 50 and under 60—the Bishops of Manchester, Oxford, Worcester, Durham, London, Salisbury, and Norwich. There are eight Bishops over 60 and under 70—the Bishops of St. Asaph, Hereford, Chester, Bath and Wells, Llandaff, St. David's, Rochester and Lincoln. And there are seven Archbishops and Bishops who are over 70—the Archbishops of Canterbury and York, the Bishops

of Exeter, Ely, Peterborough, Chichester, Litchfield and Coventry, and Winchester.

Good Taste.

Good taste is the "luminous shadow" of all the virtues. It is social discretion, it is intellectual kindness, it is external modesty and propriety, it is apparent unselfishness. It wounds no feelings, it infringes on no decorums, its respects all scruples. A man thus gifted, even though he be not a wit, spreads a genial influence about him from the trust he inspires. The stiff man can unbend, the cold can thaw, the fastidious can repose on him. No one is committed to more than he chooses—no ungenerous use is made of an unusual or transient impulse. Good taste is practical, though not deep knowledge of character; it is perception of the distinctive points of every occasion; and thus it reconciles and harmonizes, where bad taste perpetuates differences, and necessitates separations. And yet we by no means wish to make good taste a synonym either for virtue or intellect—it is rather that quality which sets off both at their best. It is an affair, in some degree, of social training—it is one aspect of knowledge of the world. Those who are little in general society—who confine themselves to family intercourse, or to that of a set or clique, whatever the position, whatever the intellectual or moral pretensions of that clique—are almost sure to fail in it in new scenes.

All persons of a single idea, engrossed one object, are perpetually infringing on the rules of good taste. If they are religious, they are pragmatical and intolerant, regardless of sensibilities. If they are useful, they do their work with unnecessary fuss. If they are learned, or deep, or clever, they make those good gifts unpleasing. If they are grave, they are a check and restraint. They fail in every social crisis. In every difficulty they take the wrong way. They are forward when they ought to be retiring—their diffidence is constantly misplaced. There is no knowing where such people are—to what lengths an emergency or excited spirits will drive them. It is the cause of half the seeming injustice of society.

The man of bad taste cannot comprehend why things are not tolerated in him which are allowed in others. He is the last to see that the presence or absence of a correct taste makes the same practice or amusement agreeable or repugnant—that nothing can be judged fairly without taking the manner of doing it into consideration. He is therefore forever grumbling at the inconsistencies and impartialities of mankind. The fact is, every hinge with some people grates and creaks, at each turn jarring on sensitive nerves; while good taste is the oil which keeps the machinery of society, with the least wear and tear, noiselessly and profitably at work.—London Saturday Review.

Secular Department.

OUR FUTURE: WHAT SHALL IT BE? NO. V.

In previous articles we have shown that it would be most undesirable for us either to seek or to consent to annexation to the United States. In our present number we propose to consider how it might fare with us in a proper reorganization of the Empire.

By reorganization of the Empire we mean such a readjustment of the relations which the Colonies at present sustain toward the mother country as would transform them into integral portions of the Empire, wielding a justly proportioned influence on its policy, competing for its honours on equal terms with the people of the United Kingdom, and equitably contributing in men and means towards its general defence. Were this great political reconstruction satisfactorily effected the British Empire would present itself to the admiration of mankind as the grandest secular organization for the temporal well-being of the human race that the world ever saw. Covering a wonderful expanse of territory; sharing the richest soils; with the most varied climates; the most useful and the most precious productions; the shores of its respective provinces washed by the waves of almost every sea that rolls from one pole to the other; resting upon commanding military positions in every quarter of the globe; it would stand without a rival in the world.

In such a vast field of action the soaring ambition of our men of genius would rejoice in a boundless sphere for the display of their patriotic energy, and if successful, the noblest rewards. The most glowing aspirations after political greatness would here be more than fulfilled. No longer colonists but citizens of a glorious empire that pierced with its hundred arms through every region of the earth, our future would seem to be only the natural, normal development of our past. The continuity of our national life would remain unbroken. Coming anticipations would wage no war with ancestral tradition. No yawning chasm, rent asunder by violent convulsions, would divide our national duties from our national reminiscences. Home-born memories, political preferences, commercial interests, allowable pride of race, prospects of rational progress, and legitimate ambition, would all combine to strengthen our allegiance to the imperial throne, around which would proudly group themselves the far-stretching provinces of the mighty empire. No rude disruption of sacred ties would signalize our advancement to our new status. We should not need to forswear our country to gain the protection of an alien flag. In defence of our nationality we should

not be driven by sad necessity to lift our weaponed hands against the venerable bosom whence we drew the warm currents of our national life. The standard of our empire would be the same standard beneath whose honored fold our fathers had toiled and bled, had lived and died. Such a position would satisfy our pride, gratify our affections, and minister to our happiness in a notable degree.

An Empire like this, reposing upon the unbought suffrages of an enlightened people; jealously guarding the holy pledges of civil and religious freedom enshrined in its well-balanced constitution; flinging in the busy development of its own marvellous resources the certain means of lawful expansion and increasing might would be the firm friend of peace throughout the world. Bordering upon the territories of so many other powers; its trade and commerce closely interlacing themselves with the fiscal interests of all other nations; it would be slow to wage war upon its neighbours. Rich beyond example; counting its populations, including India, by hundreds of millions; free, intelligent, energetic, with fleets that would sweep in triumph over every sea; it would be impregnable to hostile assault.

If ever people were worthy thus to fulfil the promise of their earlier history, the British people are. Theirs is the government that has best solved the problem, difficult alike to incipient and to advanced civilization, how to combine the fullest degree of personal liberty with the firmest guarantee of well-protected order. Theirs is the only race, steady, tenacious, persistent, that through long ages has made continual, solid progress in the noble art of self-government—never losing what had once been fully won. Their conservative advance, slow but sure, has never necessitated an ignoble retreat. Their political science is pre-eminently an experimental science. Vague, glittering political generalities have never captivated the sagacious British intellect. Advancing still, they are guiding other nations in the right way. Cautiously and safely threading their peril-environment path they bear aloft the light-giving torch. The wise and worthy patriots of France, of Italy, of Germany, of Russia, weary both of the despot's rod and the democrat's fire-brand, turn with longing admiration, with yearning desire to the study of the British Constitution; and ask for their country no higher boon than a faithful copy of this well-tested model.

Possessed of military qualities of the loftiest order, and when the occasion demands it, ever exhibiting them right heroically; yet are the British not a military, glory-loving race. Peace-loving and enterprising, they are bearing with them through the world an unfeathered and ununmuzzled press, an unrestricted commerce and a well-compact political freedom. In every department of human thought and activity they have furnished to the world a full share of its highest and greatest minds. In the wide expanse of the history no sky no brighter stars are gleaming than Shakespeare and Milton—none shine with more powerful lustre than Bacon and Newton—none with milder radiance than Howard and Wilberforce.

On the map of the globe no more fitting land can be found for the centre and nucleus of a vast commercial and industrial Empire, whose provinces shall extend through every habitable zone, than the British Isles—central to all the great pathways that net-work the briny deep. No soil sepulchres more sacred dust.

No brow, graced with a constitutional diadem, was ever more worthy to wear an imperial crown than that of the Lady of these Isles. The omens are auspicious. Let us hope that the future will joyfully verify them.

[In our next article we shall complete our view of the reorganization of the Empire.]

THE SITUATION.

Since the battle of Antietam, now over a month, there has been no authentic information of the movements of the contending armies given to the public—nothing but the wildest and most contradictory reports and rumours.

The telegraphic despatches have been more than ever unsatisfactory and unreliable—as a sample of their value we may state that some days ago we were gravely told there had been a negro insurrection in Western Virginia, and seventeen free negroes had been hung—there was great excitement and all the other sensation additions—but the telegraph did not inform us, as the very newspapers, since come to hand, from which the identical telegram was manufactured, have informed us, that it was the most idle rumor possible, flatly contradicted on the spot by reliable information, and did not receive the least credence at Washington.

The reports of battles in the West have been as little reliable, and we have had to await Southern accounts before coming to any opinion on the subject. The battle of Corinth was a victory to the Federals of which they have little cause to boast. A skillful trap had been laid to entice the Confederates to take Corinth where a heavy hidden force could scarcely fail to capture the whole attacking party. The Confederate Commander, Van Dorn, against the remonstrance of his staff, fell into the trap but, notwithstanding, the great superiority of the Federals, the Confederates by the most heroic and determined fighting, did take Corinth and plant their flag on the square before the principle hotel of the town. They found, however, that they could not hold it, and were forced to retreat; in the meantime a superior Federal force of fresh troops had marched out to cut them off, and though wearied and worn, the Confederates had to fight their way out again, which they did in good style, inflicting a much heavier loss than they sustained, and making good their retreat. The well laid trap of the Federals was not strong enough to hold the game which it had caught, and they cannot certainly lay claim to great success. The Confederates claim the battle of Perryville as a great victory, Bragg having captured forty pieces of cannon, and 10,000 prisoners, besides inflicting