

H. E. TALIAFERRO, EDITOR.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 17, 10.

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From the Southern Presbyterian.

The Past and the Present.

Mr. Editor: History teaches many useful lessons. The history of the American Revolution is suggestive of many important lessons at the present time. I propose to call a few facts and incidents from the history of those times, as furnishing analogies to the times in which we live. I need not in every case apply the analogy:

1. The most abusive and supercilious language was employed about the patriots of the American Revolution and the whole enterprise in which they were engaged. Such men as John Hancock, Samuel Adams, John Adams, Thomas Jefferson, Patrick Henry, George Washington, Benjamin Franklin, John Witherspoon, and others, were ribbed and familiarly spoken of as "rebels" and "traitors," who deserved to die a traitor's death. The whole revolutionary movement was looked upon as a stupendous infamy, an insurrection, a conspiracy against lawful and legitimate authority.

2. Ministers of the Gospel in England, and high ecclesiastical dignitaries, denounced the "rebellion in America" as "the work of the devil," and as deserving to be put down at any cost of blood and treasure.

3. The declaration of American Independence, on the 4th July, 1776, was by no means the beginning of the troubles between the colonies and the "mother country." Causes had been at work for many years before, of which that declaration was only the legitimate result and effect.

Common dangers and pressing public emergencies served for a time to arrest the operation of the causes. But their tendency and their final result were sure and determinate. As suggestive of the analogy here intended, let any one recur to the Missouri Compromise of 1820, the tariff of 1828, and the nullification movement in South Carolina in 1832.

The Stamp Act was passed by the British Parliament as early as 1765—a Colonial Congress from nine of the colonies assembled at New York in the same year.

In 1768 two regiments of British soldiers were sent to Boston to overawe the people and keep down rebellion.

In 1774 the "Boston Port bill" was passed, shutting up the harbor of Boston.

On the 20th of May, 1775, the celebrated Mecklenburg resolutions were passed.

On the 17th of June, 1775, was fought the ever memorable battle of Bunker Hill, and six days before the Declaration of Independence was fought the scarcely less memorable battle in the port of Charleston, in which Fort Moultrie repelled a furious attack of a powerful British fleet.

4th. In the Revolutionary War our armies were commanded by General Washington and other officers, who had acquired military training and experience when fighting side by side with British officers under the British flag, and thereby incurred the imputation of proving traitors to their own national flag.

5th. In the minds of some, who finally espoused the cause of the colonies, considerations scruples at first existed, owing to the obligations arising from having taken the oath of allegiance to the British Crown. This matter was seriously agitated among the signers of the Mecklenburg resolutions in North Carolina. The conclusion was reached, however, that protection and allegiance should go together, and that when the former ceased to be afforded, the latter ceased to be obligatory. Mr. Simms, in his History of South Carolina, p. 129, in speaking of the abundant evidence presented of a determination on the part of England to coerce America by military force, and of the affair of Lexington, which happened on the same day, goes on further to observe, that "all statutes of allegiance were considered as repealed on the bloody plains of Lexington." It may be worth while to remark, that the allegiance of our forefathers was due to a consolidated government; ours was due, not only to a federal government, also to the several State governments under which we lived. The English government knew nothing of State sovereignty.

6th. A great deal has been said within a few months past of acts of wholesale plunder of United States property in the Southern States. One would think, from the tone of Northern press, that the people of the South, and especially that the Governors of seceded States, had forgotten that the eighth commandment ever had a place in the decalogue. History informs us, however, that in 1773 some of "the people of Boston, about twenty in number, disguised like Indians, went on board the

(British) vessels, and threw the tea, consisting of 342 chests, into the harbor." I am not aware that any thing has ever been said of this act of injustice and dishonesty. This tea did not belong to the people of Boston. Again, the same historian (Worcester) says, p. 265, "The affair at Lexington was a signal for war. The forts, magazines, and arsenals throughout the colonies were instantly secured for the use of the Americans. Expeditions were sent to Ticonderoga and Crown Point, which secured those important posts."

7th. The war of the Revolution was not a religious war. And yet religious considerations seem to have entered as an element into the causes that brought it about. In "the mother country" church and state were united. The majority of the people in most or all the colonies were Dissenters. New England had been peopled to a large extent by the Puritans. These were Congregational in their church government. In Virginia, and in how many of the other colonies I do not know, the Church of England was established by law. Dissenting ministers and churches were placed under troublesome and humiliating restrictions. The gifted and evangelical Samuel Davies was once or twice indicted for transgressing the limits assigned him by the civil or ecclesiastical authorities. The government of Great Britain expressly and authoritatively claimed the right to bind the colonies "in all cases whatsoever." They had much, then, to apprehend with regard to the future enjoyment of their religious liberties. In the troubles which are now agitating our country, the religious element may not be as palpable as in 1776. But how far New England philosophy, and New England theology and biblical interpretation, and New England notions about philanthropy and social progress, and above all New England fanaticism, propagated as it has been, through the great States of New York, Pennsylvania, Ohio, and the Northwest—how far these have contributed to overthrow the once happy and glorious, but now shattered and demolished Union of these American States, is worthy of the most serious consideration.

8th. At the beginning of the revolutionary war, and especially in the years 1775 and 1776 the attempt of the Americans to set up and maintain an independent government was looked upon by British officials with disdain and contempt. Thirteen feeble and scattered colonies, without military resources, without a navy, without a government, and above all without money, were regarded as utterly "incompetent to cope with so formidable an adversary." Troops were enlisted in the English service, under the expectation that the work of putting down the Insurrection in America, would be an easy undertaking, a mere holiday recreation. An army of 10,000 men was at first called in to service, and deemed amply sufficient to secure obedience and submission. The number, however, was afterwards increased to 50,000, including 16,000 German mercenaries. These Hessian mercenaries neither knew nor cared any thing about the principles of English law, or constitutional rights. They fought for English gold. For gold they slaughtered the free born and patriotic sons of America. As a further incident, I may mention that Lord Howe, on the part of the English Government, graciously offered a pardon to General Washington and his rebel associates. How many days were allowed them to return home I am not informed. The letter offering pardon was directed to "George Washington, Esq." A second letter was directed to "George Washington, &c., &c., &c." Up to the present time, Mr. Lincoln and Mr. Seward seem not even to know of the existence of such a character as President Davis.

9th. In 1776 the efforts of the Colonies to establish and maintain a government of their own, did not carry with it any attempt, or imply any wish to deprive the English people of their Government. The Colonies were perfectly willing that the English Parliament should enact laws for the English people, and that George the Third should sit upon the English throne and wear the English crown. In like manner, the people of the Confederate States are perfectly willing that the people of the United States should have their own laws, their own Congress, and their own President, whether it be Abraham Lincoln or any one else. All we ask is to be let alone. If we choose to tolerate the sin of slavery, we do not ask the people of the North to share the guilt of that sin with us. As to territory, population and internal resources, we are far better prepared to live as an independent people, than the Colonies were in '76. Our territory is greater than that of any empire in Europe, unless it be that of Russia. Does the North expect to hold New England and Texas, Florida and Oregon together for the next 500 years? Is it probable that England and Canada will remain together, even one hundred years longer?

10th. In the war of the American

Revolution, England expended £100,000,000 sterling, and sacrificed 50,000 lives. Incalculable evils were also inflicted upon the Colonies. The bitter animosities engendered may also have prepared the way for the war of 1811. After the Declaration of Independence in '76, and the clear indication thereby given that the Colonies wished to live to themselves, and have a government of their own, England might and should have acknowledged their independence. She might even have protected them with her fleets. In return the independent Colonies might and should have consulted the interests of the mother country. Commercial treaties, mutually advantageous to both parties, might have been entered into. If such a course had been pursued it may even be doubted whether England would, in the long run, have lost anything by the separation. Still England committed the unutterable folly of waging a war of invasion, coercion and subjugation—"a war," to use the language of the younger Pitt, "which was conceived in justice, nurtured in folly, and whose footsteps were marked with slaughter and devastation." The United States Government is now coping, with astonishing exactness, the example set by Great Britain in 1775 and '76. The result is in the hands of an all-wise and an overruling Providence. Let us not indulge in vain boasting and self-confidence. Let us rather in faith and repentance and prayer, seek the protection of that God who watched over our forefathers and brought them successfully through that mighty struggle in which they engaged for national independence.

W. J.

For the South Western Baptist.

The Tabernacle.

BY J. M. W., OF COLUMBUS, GA.

NO. 2.

The Tabernacle, with all its appendages, being complete; and the holy ritual given by God being fully adopted; we are prepared to enter upon a consideration of their uses and meanings. And the first object that attracts the attention is,

THE COURT.

It surrounded the Tabernacle, and was the first to be approached. It consisted of a plot of ground containing, as nearly as can be ascertained, about one-third of an acre. This was surrounded by a magnificent set of curtains or hangings, made of fine twined linen and wrought in the most elegant style. These curtains extended around three sides, and a part of the fourth side also; and were hung upon elegant finished pillars made of brass. These pillars were filleted with silver and were crowned with chapters of silver, and also had hooks of silver for the support of the hangings. The pillars were set in sockets made of brass that were fastened to the earth by means of brass pins. It is supposed that there were also cords extending out from the tops of the pillars on both sides, and which were confined to the earth with brass pins to prevent the Court from being blown down by the winds of the desert.

The Court was 100 cubits from East to West and 50 cubits from North to South. The entrance was from the East, of 20 cubits wide, over which there was hung a curtain consisting of blue and purple and scarlet and fine twined linen, wrought with needle-work. This was so arranged with cords that it could be raised or lowered with them as occasion required. Counting a cubit at a foot and a half of our measure, the Court was 150 feet from East to West—75 feet from North to South, and 7 1/2 feet high, without any covering at the top except the broad canopy of heaven. (Ex. 27: 9-19. 38: 9-20, 40: 39: 40.)

Passing through the gate to the interior of the Court, the first object reached was the Altar of burnt-offering, standing in a line from the gate. A little further on was the Laver of Brass, shaped much like an urn, and used by the priests to wash in before entering into the holy place of the Tabernacle. It stood near the door of the Tabernacle. The Tabernacle stood in the midst of the Court not far from the center, probably approaching the West side.

The children of Israel had free access to this Court, and they entered it upon every occasion of their making personal offerings to the Lord. But unclean persons of whatever nation were not allowed to tread the hallowed Court of the Lord, with impunity. They were counted as strangers and foreigners, having no share in the privileges and blessings of that holy worship, and no interest in the covenants of promise made to Israel.

In the 81 Sunday schools connected with the operations of the Southern Baptist Domestic Mission Board last year, with 398 teachers, and 2,865 scholars, there were among the scholars 79 and among the teachers 27 professions of conversion.

The Baptism of Christ.

Nearly a thousand years after the passage of the Israelites, an event transpired here, perhaps at this very spot, of most thrilling interest. O, Jordan! thou was honored by the Lord of Glory, who bowed his holy form in thy river, and made it forever sacred. Along those hills and vales of the wilderness of Judea, in this region of the Jordan, in Bethabara and beyond the river, came the bold and earnest Forerunner, preaching repentance, and the kingdom of Heaven at hand, in the spirit and power of Elijah. And this, too, was the place where Elijah last appeared. How alike these were—these two great prophets of the Jordan wilderness—alike in dress, in character, in their sublime utterance of truth, the one under the old dispensation, the other the herald of the new. Here came John the Baptist, preaching in "raiment of camel's hair," with a "leathern girdle round his loins"—clad like the present sons of that desert—eating the "locusts and wild honey" of the wilderness. "He came baptizing," says Rev. Mr. Stanley, of the Church of England, "that is, signifying, to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins. Ablutions in the East have always been more or less a part of religious worship—easily performed and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain for lustrations in its court. But no common spring or tank would meet the necessities of the multitudes who, from Jerusalem and all Judea, and all the region round about Jordan, came to him, confessing their sins. The Jordan, by the very peculiarity of its position, which renders its functions so unlike those of other Eastern streams, now seemed to have met with its fit purpose. It was the one river of Palestine—sacred in its recollections—abundant in its waters; and yet, at the same time, the river, not of cities, but of the wilderness—the scene of the preaching of those who dwelt not in kings' palaces, nor wore soft clothing. On the banks of the rushing stream the multitudes gathered; the priests and scribes from Jerusalem; the publicans from Jericho and the Lake of Gennesareth; the soldiers on their way from Damascus to Petra; the peasants from Galilee, with Oxen from Nazareth. The tall reeds in the jungles waved, shaken by the wind; the pebbles of the bare clay-hills lay around, to which the Baptist pointed as being able to be transformed in the children of Abraham; and at their feet rushed the refreshing stream of the never-failing river."

Such was the scene, when the Mightier, of whom John spoke, came to the Jordan to be baptized of him. Recognizing the Son of God, he shrank in such a holy presence, and said, "I have need to be baptized of thee." But Jesus assured him—"Thus it becometh us to fulfill all righteousness." And they went down the bank, and the blessed Saviour was baptized in the Jordan. "There," observes Stanley, "began that sacred rite which has since spread throughout the world, through the vast baptisteries of the Southern and Oriental churches, gradually dwindling to the fountains of the North and West; the plunges beneath the water diminishing to the few drops which are now, in most churches, the sole representative of the full stream of the Descending River."

How sacred, how solemn is such a place! How thrilling, how divine its associations! Jesus was here—here he was baptized—here the heavens opened at the scene. Here was heard the approving voice of the Father, and here the Spirit-God came down upon the Lamb of God. The devout tourist would scarcely leave such a spot before bathing in the hallowed river. So I felt, as thrice I bowed my head in the Jordan and heard the murmur of the waters above me.

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as twelve in one instance, but sixteen never. England showed an average increase of eleven members per church, and Wales twenty-five. They had instances in which some two or three hundred churches had reported a diminution, but only about thirty churches had been obliged to do so.

An effort was made in this body to drop the name of Dr. Baron Stow, of Boston, from the list of Corresponding Secretaries, for his alleged pro-slavery tendencies. After a long discussion the matter was compromised by retaining the name of Dr. Stow, and adding that of the Rev. A. L. Post, of the Free Mission Society, to the list.

The Annual Meeting of the Baptist Missionary Society was held as usual in Exeter Hall. The income for the past year was £40,468. A most encouraging statement was made by Sir M. Peto, the Chairman, to the effect that compensation had been received by the Society from the Spanish Government for the loss sustained by the late expulsion of our Missionaries from Fernando Po.

The Bible Translation Society had expended the sum of £1,450 during the past year. Since the commencement of the Society, £41,396 have been expended in translating and circulating the Scriptures of truth.

The Baptist Home Mission Society held its annual meeting in the New Tabernacle. Number of Society's central stations had reached 91; of subordinate stations, 76; of Sunday Schools, 100—with 1,019 teachers and 1,000 scholars. There are places of worship to accommodate 27,000 persons, with an average attendance of 17,000. Income £3,349.

The Baptist Irish Society also met in the Tabernacle. It was stated that chapel accommodation in Dublin and elsewhere had been largely increased. A number of young men of promising ability had been raised up, by means of the late revival, who would be well employed as evangelists. Considerable attention, in Ireland, had been drawn to the subject of believers' baptism.—Income (including revival fund) £2,846.

The following extract from an article in a late number of the North British Review is interesting and instructive in its bearings on the question between the institution of slavery and the "free labor" system. It shows us to what the latter has reduced the laboring class in the most enlightened and Christian country of Europe. Further, on chief objection urged against slavery is, that it debars the slave from all hope of rising above his condition, both for himself and his posterity. But mark the statements of this article as to the Scottish labor on this point—the testimony of a Scotch writer himself, with no design to say a word in defence of slavery:

"SCOTTISH FARM LABORERS.—The workmen on these large farms are either married or unmarried men. The former, the married ploughmen, are the best off. They live in their own cottage with their wife and family, on the farm, held by the farmer, but provided, like the other farm buildings, by the landlord. Where there are not enough of cottages for all the married ploughmen—and on many farms there are not enough—some one or more of these must seek for a house in the nearest village. But take it at the best. Suppose a married man at four-and-twenty, and settled in a cottage on the farm, with his wages of from £20 to £23 in money, four bolls of oatmeal, four do. of potatoes, with free houses and coals driven. He has nothing more to look to as long as he lives. He is as well off when he starts in life as he can hope to be when he ends it. When out of the above wages his wife and family are to be supported, children reared and educated, there is no margin left for frugality to work on. And if thrift were to do its best, what is there for him to look to? By no amount of saving can he ever hope to be able to lease any of the large farms he sees all around him; which require a capital of several thousands to start with. The utmost that is open to him, in the high farmed districts, is to become a foreman on a farm, with a rise in wages of a few shillings a week; or if he be too pushing a man to be contented with this, then he can but emigrate. But the great mass of ploughmen become neither foremen nor colonists. They spend the strength of their prime; as they began their married life, neither better nor worse, going with their pair of horses, and doing their allotted day's work. And when they have reached their three-score years they for the most part cease following the plough, give up their pair of horses to younger hands and either become the "orra" man, that is, the man for extra jobs on the farm, or take to breaking stones for the roads or whatever day labor they can find.—Not a very bright existence certainly, nor one which we would willingly look upon as the best estate possible for a great portion of our countrymen, however we might acquiesce in it, if it be indeed inevitable. It wants the great, the only healing this world can offer to toil-worn man, the hope of bettering himself, of some day rising above the ten hours' daily drudgery, of owning something he can call his own, and being able in some small measure to shape the destiny of his children, and give

them a better start in life than he himself had. With this state of things have come other evils, the sundering of all kindly ties between master and servant, too frequent changes of service the want of any sense of responsibility for their welfare on the one side, and of personal or local attachment on the other, as if all duties were fulfilled and ended when the one had done his ten hours' work, and the other paid down the week's wages. Modern society, throughout all its classes, has freed itself entirely from the old feudal bonds and restrictions; but it is a sad thought sometimes forced upon us, that with these it has rid itself of the natural and kindly attachments with which they were more or less intertwined, and has relapsed into a state in which all relations between men begin and end with money payments."

Prayer.

If we expect an answer to our prayers for any particular blessing, the word of Christ that has respect to that particular thing must specially abide in us. If we pray that the Kingdom of Christ may come, we must obey those words of Christ which concern the coming of His Kingdom. We must seek first the Kingdom of God. We must make the progress of the religion of Christ the object for which we live. We must labor, and suffer reproach, and endure cheerfully the scorn of men, and hold our property, and all that we call our own, subject every moment to the will of the Master, that so we may glorify His name in the conversion of souls. This was the type of primitive piety, and hence it was that the prayers of saints then prevailed mightily in the pulling down of strongholds. Our prayers will never in like manner prevail, until we follow their example. The Lord's arm is not shortened, that he cannot save, nor his ear heavy, that he cannot hear. Our God is a living God, as truly as he was in the days of the apostles. The Holy Spirit is as powerful to bow the heart of man in penitence, as he was of old. But we must abide in Christ if we expect him to descend, as on the day of Pentecost. The real power of the church of Christ rests neither in numbers, nor wealth, nor social position, nor learning, nor talent, but in holiness.

Faith.

The soldiers that, like Cromwell's, march with Bibles in their boots, load the cannon by the grace of God, and fire it with a psalm, cannot easily be beaten. Give us plenty of the substance of things hoped for, and an evidence of things not seen. Let one feel that he stands on truth, that the laws of the universe and the attributes of the Almighty are pledged to his support, and you might as well try to chase a rock as him. Faith justified Abel and translated Enoch; floated the Ark and founded the church; crossed the Red Sea and shook down the walls of Jericho. In all ages it has out of weakness become strong, waxed valiant in fight, turned to flight the armies of the aliens, and led our willing martyrs to the mountains or the flames.

JAMES 2: 1-9.—A late eminent divine, in examining evidences of grace, puts these searching questions: "Have you so much of the reality of religion as to have risen above the haughty Pharisaism of gilded vulgarity, in those who sit down at the Lord's table with a brother to-day, and deem him unworthy of a salutation to-morrow? Have you been long enough with Jesus to learn that connection with him is the greatest of distinctions—greater than the difference between one degree of fortune and another, or one branch of traffic and another, or one profession and another?" We fear a faithful answer to such queries would sift our rows of communicants at a terrible rate!

Correspondent of the Cincinnati Enquirer.

Republicanism Doomed at the North.

WASHINGTON, June 3.—We are sweeping on irresistibly, though insensibly, to the destiny that awaits all things human—agreat and radical change.—Individuals die while governments continue; the latter are corporations that can endure convulsions and feel no sickness; but even they must sometimes yield to overruling events and undergo dissolution or great changes. Our government, the pride of freemen and of the lovers of freedom the world over, is now in the process of change, to be known no more forever as it has been. On Thursday last, the Hon. L. P. Banks, as he stood upon Arlington Heights, in company with distinguished military and civil officers, as he waved his hand towards Washington, said: "This is the end of this Government as it now exists. There will be a reconstruction on different principles." Such is the universal impression here, and the conviction weighs like the pall of death on every patriotic heart. The great Republic is gone, and its Government is fast losing its anchorage in popular liberty, and is drifting to a

despotic harbor as a safer refuge from the storms of revolution.

The great people, whose pursuits or whose opportunities do not allow them to see more than the surface currents, might as well be given to understand at once the powerful undertone that is sweeping from under them their power, freedom, the rights of the States and their Republican government. I tell them they are no longer freemen in that large and comprehensive sense we have all understood was conveyed and embraced by that word, when applied to the rights and privileges of American citizens. They will wake up ere long to the realization of the horrid truth, but when it is too late to recover what despotism shall have clutched in its iron hand. I write this as fact and prophecy.

It has already been asked: "Why all these State lines? Why all this needless, cumbersome, intricate entanglement of different powers to make law and to decree judgment? We can afford now to efface the old Colonial geography. It is the admitted power of States within the nation that has been the source of all our trouble. Nor will the removal of State power, and the creation of a nationality, be a task so formidable.

The idea is to do away with State lines and State local governments, and, consequently, with much of the elective franchise as now enjoyed by the people. In other words, the grand conception is to make the Government of the United States as near that of Great Britain as it is possible to get it. It is old Federalism, with astounding unparaphrased additions, lived, and under very favorable auspices for its success. You must not suppose that this thing is not seriously entertained, for it is, and the conviction here is universal that the change is absolutely necessary, and will be made. A strong central government is now the cry; and army and navy, vigorously favor it, because by the change they will become the upper crust of society. The whole matter is openly discussed here, and boldly advocated. You will learn from this that the Democracy has before it the hardest battle it has yet fought in this country. It will be to retain the largest share of personal liberty and rights, as now enjoyed under the present Constitution. They will fight under great disadvantages—under the terrors of death and imprisonment. What the outcome may be, God alone can tell. For myself, I fear for the future.

Congress will soon assemble. But *en bono*? is asked by many. The New York Tribune says it can do all necessary business in a day or two. The Courier and Enquirer says all Congress has to do is to register the wishes of the President. Indeed, these leading Republican journals believe Congress will only be an incumbrance, as the President, by assuming all the power desirable for the exigency of the country, will not be hampered by any legal restrictions. All Congress is waited for is to allow the Government to borrow what money it may deem necessary to raise what number of troops may be regarded as desirable. It is said that Congress will go into secret session to discuss the question of conferring full military power on the President to raise and equip armies; declaring martial law, and suspend the writ of *habeas corpus*. As he has been doing this with-out authority of law, the question is gravely asked, what is the use of Congress?

The contempt in which the Supreme Court of the United States is held by the military, and the usurpation of power by this latter branch of the public service; the violation of personal rights and individual liberty, both North and South, and referred to as *an* evidence that Republican freedom is dead, and only wants the formality of burial to hide it forever from the face of the American people. So passes the glory of the American Republic.

Read the Bible.

1. Read the Bible regularly. A good man of old says: "I have esteemed the words of Thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the soul may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is the Word of God. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once, is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's Book. Not merely as a matter of conscience, but because it is a message from the dearest of friends, the best of fathers, whose will and wishes you are anxious to discover. Thus read regularly, attentively, respectfully and prayerfully, and you may hope for a rich reward to your soul, and a full understanding of the meaning of the Bible; and at the same time, your love, adoration and appreciation of the divine Author, will be wonderfully enhanced.

The Psalmist has described a calm equanimity of faith eminently becoming Christians now, where he says, "They shall not be afraid of evil tidings." That we are on the eve of the most startling events which have ever convulsed this country, no man can doubt. Daily, hourly, we are expecting a collision between hostile armies which may drape a continent in mourning, and involve even Europe in the struggle. It does not become us, then, on the eve of such a contest, to indulge in vain confidence upon any supposed superiority in courage or numbers. It is useless to conceal the fact that our enemies are powerful in every element of strength. Their hatred knows no bounds but the limits of fanaticism itself. Their resources and numbers are vast—nor are they wanting in courage. True, up to this time, we have been wonderfully favored by providence. Our soldiers have been protected almost miraculously. But we must expect to share the ordinary vicissitudes of war. We must calculate on disaster and defeat at times, as well as victory. Any expectation that looks for an easy triumph upon every field, will be doomed to disappointment. Our bravest and best men, our brothers and sons, will fall by hundreds, and most likely by thousands in many a hard fought battle. It is wisdom in us, then, to prepare our minds for any development which the future may evolve. When successful, let us bow before God in adoring thankfulness, and ascribe all the honor to Him, instead of exulting over a fallen foe. If defeated, let us cling the closer to Him, who once permitted even David to be driven from his throne by the unnatural rebellion of his own son. We must by no means be discouraged by occasional disasters. We lost as many battles in the revolutionary war as we gained. These losses only served to arouse our forefathers to the last efforts of patriotism. Remember what the old Puritan Jacob said of one of his sons—"God, a troop shall overcome him; but he shall overcome at the last."

We have never had the least misgivings as to the final result of this great revolution. While "justice and judgment are the habitation of God's throne," he will favor the right and protect and defend the innocent. We can appeal to the "searcher of hearts" and say, that we have not provoked this war. We have never harmed those who are plotting our ruin. We have exhausted every expedient to which we could resort with self-respect to avert it. Our overtures have been scorned. The plighted faith of the United States government has been time and again violated. The Constitution of the old government has been suspended—that bulwark of personal liberty, the *habeas corpus* act, has been set aside—the solemn protest of the Chief Justice of the Supreme Court has been indignantly contemned. Nothing remained to us but an appeal to the last resort of kings. History has never yet recorded the conquest of such a people, determined to be free. Nor do we believe that the Northern people, or any considerable number of them, have any idea that they can subdue us. This war is simply the harvest of thirty years sowing and culture. The first High Priest of that fanatical party, John Quincy Adams, announced the end which his party sought fifteen or twenty years ago—an end which nine tenths of the people at the North then recoiled at with holy horror—"Let emancipation come," said he, "even if it cost a half million of lives." He saw that a collision was inevitable. He knew that such divergent systems of civilization could not harmonize. The only wonder is, that the South did not see it sooner.

The great advantages which the South has in this contest are, first, they are united. One purpose sways every heart. The North is just beginning to realize this. They have affected to believe that we had a discordant element amongst us, which only awaited an opportunity of development. They could not discern the signs of the times. In the next place, our enemies are blinded with rage and fanaticism. They are, therefore, incapable of using properly the advantages they have. They have a large mass of disorganized power, which they are incapable of concentrating. They fight with the madness of the blind. Furthermore, we have every thing to incite us, which can ennoble and dignify patriotism. Our people are homogenous, and "to the manor born." We are fighting for existence—for our homes and firesides—for our wives and children—for the land of our birth, the graves of our sires, and the priceless boon of liberty. Whereas they are fighting simply to subjugate us to their power. With them power and right are synonymous. They have no conception of liberty beyond the will of mere majorities. A large, and perhaps the larger proportion of their soldiers are foreign mercenaries, incited only by the lust of plunder. To suppose that such a rabble soldiery can conquer ten millions of free people, even if they outnumber us three or four to one, is an insult to the common sense of the world, and betrays an utter contempt for all the lessons of history. And still further, this war has been forced upon the country by a mere sectional party, despite the efforts of a strong conservative party among themselves. It is true, this conservative influence has, for the time, been silenced by the madness

of the hour; but there are not wanting signs of a strong reaction in many of the Northern States. The military despotism which has been inaugurated at Washington City, is beginning to open the eyes of many Northern people. They are beginning to see that this crusade against the South is destined, if it succeeds, to annihilate the last vestiges of liberty among themselves. Under the hypocritical plea of emancipating the negro, they are forging the chains of slavery for the freemen of America. Ex-Speaker Banks, of Massachusetts, recently exclaimed, standing upon Arlington heights, and waving his hand toward Washington City, "The government is dissolved, and will be constructed upon different principles." If the true men of the North do not arouse themselves at once, and shake off these chains, they are a doomed people. The banks of one of their cities have already been demolished by a hungry mob. This is but the beginning of an end.

And then, in addition to all this, our enemies have repudiated the God of the Bible, setting at defiance the solemn sanctions of that holy book, and have invoked, "an anti-slavery God, and an anti-slavery Bible." They have "set themselves against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their chords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." They have "sowed to the wind, and they will reap the whirlwind." They have appealed to the sword, and they will perish by the sword. Let our people be firm, and trust in God, and they have nothing to fear. God can save by many or by few, as it shall please him. We have made a stand for the identical principles for the maintenance of which our fathers pledged to each other "their lives, their fortunes, and their sacred honor." We have asserted as they asserted, that "whenever any form of government becomes destructive of the ends for which it was instituted, it is the right of a people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." For the assertion of this right, they provoked all the hostility of the British throne. For the assertion of this same right we have provoked all the hostility of the Northern government. Our fathers assumed the right to judge of their own grievances. We have done the same. They appealed to the common sense of the world and to the God of heaven for the justice of their cause. We have done the same. They were sustained in their noble struggle. So will it be with us. The "great swelling words of vanity" which are being flung against us from Northern pulpits and platforms, make as little impression upon us as did those of Lord North and his party upon our revolutionary sires. We have but to resolve, and to do, and our liberty is perpetual.

"The greatest glory of a free-born people, is to transmit that freedom to their children."

Fourth of July, 1861.

This glorious anniversary was celebrated for us by the propitious heavens in a manner that will not be forgotten for years. Early in the morning the fleecy clouds began to drift gently and almost imperceptibly upon our fields, and within an hour the "outgoings of the morning rejoiced" with the tokens of divine favor. Truly were we made to say, "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." In a word, we had a real Confederate rain which continued to fall gently for nearly twenty four hours. Millions of bushels of corn were made on the 4th of July. Thus is the Lord bringing to nought the counsels of our enemies in their wicked attempt to starve us out. Whilst our enemies are blockading our ports, God is "opening his hand, and satisfying all our desires." So true is it that "God is our refuge and strength, a very present help in time of trouble."

The War.

Up to the time of going to press there has been no battle by any large forces, nevertheless constant skirmishing is going on between the pickets and scouts of both parties, in which the Confederates are always victorious. The Confederate scouts have performed some deeds of valor which eclipse the age of chivalry. The cowardly flights of the enemy are disgraceful in the extreme. They have not evinced the little bravery we had assigned them.

In our secular columns may be seen some well authenticated skirmishes; others are reported in the papers, but satisfactory details have not yet reached us. It is our intention to publish nothing but reliable accounts. Every engagement of any importance shall be given.

In "Abraham Pacha's" message to his Rump Congress his voice is still for war. He asks for four hundred

thousand men and four hundred million of dollars to enable him "to crush the rebellion." The demand is heavy and will test the ability of the Rump "to make the connection." If they should make the "rise" we may look for "stirring events."

We take the following from the Richmond Dispatch of July 5th:

Late from Winchester.

Passengers who arrived on the Central cars yesterday, who left Winchester on Wednesday evening, report the retreat of General Patterson's command across the Potomac on the approach of General Johnston. It is further reported that of Col. Jackson's force of 4,500 which engaged Patterson's advance column on Tuesday, at Falling Waters, near Martinsburg, there were six killed and twenty wounded, and it is believed there were about eighty of the enemy killed. The arrival of over forty prisoners at Winchester is confirmed.

It seems useless to anticipate any pitched battle, as the enemy is apparently not disposed to give Gen. Johnston battle, at least on this side of the river. Their retreat looks very much like a ruse to draw our troops into Maryland.

Dr. Talbird.

It will be seen in Bro. WILKES' communication that Rev. H. TALBIRD, for many years the laborious and popular President of Howard College is now Captain TALBIRD, and has gone to Virginia to meet the Northern Vandals. A more patriotic man never lived than Dr. TALBIRD. We trust he has not resigned the Presidency of the College. The position can be temporarily filled till his return. He has done a noble work for Howard College, and for the Baptists of Alabama, and his labors in the institution should be continued. We pray God to spare his life that his great usefulness may be protracted.

East Alabama Female College.

The Commencement exercises of this popular institution occurred the last week in June. The exercises were entirely satisfactory, testifying to the thorough training of the pupils by President PERMY and his able choir of teachers. The great effort of the President is good discipline and thorough training. Arrangements for the next scholastic year will soon be announced. Efforts will not be spared to sustain the former reputation of the College, and to increase it. Parents may rest assured of this.

A Good Subscriber.

What a good time an editor would have if all his subscribers were like the following:

"Times are too hard for a good man's conscience to feel satisfied to read his religious paper on a credit. Please give me credit for the enclosed two dollars."

The above is from one of the best pastors in Georgia. It is but just to say that but few of our Georgia subscribers are in arrears. Here is an extract from one of our best College Professors:

"I send you in this letter two dollars to pay for another year's subscription to your paper. I trust that your fears of being compelled to stop will be speedily relieved by a full supply of the 'needful.' For one, I should greatly deplore such a misfortune to the cause of Christ as the stopping of your paper would be."

"My heart bled when our beloved bro. Dawson fell asleep. My relations to him were of the most pleasant character, and founded upon an acquaintance of nearly thirty years standing. It was easy to write this sheet full of reminiscences of him. But that would be out of place now."

Query.

Mr. Editor: It is recorded in 2nd Chronicles, 1:5, that Solomon offered 22,000 oxen and 120,000 sheep: the question arises, where was it possible to procure water to wash so many animals in a poorly watered city? If you have forgotten your Hebrew or are rusty in that scholar, I hope you will refer to some scholar to examine and see if there is not a mistranslation; whether the 22,000 oxen is not a mistake, and so of the other 120,000; for Father Simon says Hebrew words can be rendered any thing and make good sense. Light—we want light on this subject.

More: those animals, if only one half were eaten, the remainder burned, say 30 persons to a sheep, and 200 to the ox; food enough for eight millions of beings; now, where would all these find water to drink during seven feast days? I do hope you will brush up your Greek and Hebrew both and enlighten us on this subject. I never thought of this matter before. Unless you can meet the difficulty with your dexterity in interpreting, we shall not be able to account for the record of 3,000 on the day of Pentecost. Yours,

We shall let the present translation stand, as it was made by Pedobaptists, and as they are quite sensitive as to a change. Our querist has made out a strong case of inferential evidence in favor of plenty of water in Jerusalem for immersion purposes, and as Pedobaptism is founded on inferential proof, surely they can not consistently object to same reasoning by "Lotus." The only way they can get out of the difficulty is by the rule of interpretation maintained by "Father Simon." Hebrew words can be rendered any thing and make good sense. The canon of "Father Simon" is quite popular with Pedobaptists, applying it to Greek as well as Hebrew, and thus they will beat a retreat from the trap of their ingenious adversary Lotus.

Rev. D. P. Bessor has resigned the pastoral charge of St. Francis Street Baptist Church, Mobile, and has returned to his former residence, Prairie Line, Jasper county, Mississippi, where his correspondents should address him.

Rev. B. B. SMITH—your statement is satisfactory, you may retain the accounts.

SOUTH WESTERN BAPTIST.

For the South Western Baptist.

The Two Wars.

A military despotism has been inaugurated by the Government at Washington. The Constitution of the Federal Government, so far as it conflicts with the will of the usurper, has been made void. The decisions of the Supreme Court are disregarded. The rights of the States and of the people denied. A war of subjugation or extermination, if it be possible, commenced. Large armies have been marshalled by the tyrant, and unoffending men, women, and children have been shot down, and otherwise shamefully abused. To defend our country, our rights, our families, our lives and our honor, thousands of our sons and brothers are now in the field, ready to meet the invading foe and drive him back. They must be supported by us who stay at home—must be fed and clothed.—"Who goeth a warfare at any time at his own charges?" To support our Government and our citizen soldiers, while protecting us, patriotic men; yes, and women, too, are contributing money, cotton, clothing, bread, &c. True, there are some who give nothing, such may talk much, but their patriotism will be measured, by their works, not by their words.—There is another war infinitely more momentous in its consequences and final results. Both are sectional. The North is against the South; and hell against Heaven. Both are black despotisms. At the call of the Prince of Peace whose name is love, many of our sons and brothers have volunteered for the war. They are now in the field.—They have gone in the name of God. Christ is the Captain of their salvation. Victory is certain, for "unto him every knee shall bow." Already has Satan been driven from many a strong hold. Fortresses deemed impregnable have been demolished. The soldiers of Christ must be sustained by us who stay at home. They must be fed and clothed, "Who goeth a warfare at any time at his own charges." That man forfeits all claim to patriotism who refuses to do his part in supporting the soldiers while they are fighting to defend his property, his family, his life and his country. He is unworthy of citizenship in his State. That man, who, knowing his duty, refuses to do his part, in feeding and clothing the soldiers of the cross, while fighting the Lord's battles, forfeits all claim to the Christian name.

He may talk much, but God will measure his religion by his works, not by his words. The Judge will say to some, "I was hungry and ye fed me; naked and ye clothed me." To others, "I was hungry and ye fed me not; naked and ye clothed me not." Dear reader, how will Christ speak to you? "If any man see his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" What a shame, what a sin, what a dark blot it would be upon our character, were we, by our neglect, or our parsimoniousness, to starve our government into submission, to Black Republican rule, and compel our soldiers to return home, or die by famine in the very face of the enemy. But, oh! what a shame, what a sin! what a dark blot on our Christian character were we to starve the soldiers of Christ by our sordid covetousness, into submission to the will of the devil, and compel them to come home or die by famine! Can we support both wars at the same time? Yes, brethren, with God's blessing. Without it we can support neither. Where is the Christian who is too poor to feed one missionary one day at a cost of fifty cents?

There are about Five Hundred Thousand Baptists in the Southern States—see how easily we could give two hundred and fifty thousand dollars. Where there is a will there is a way. All men, with some few exceptions, and these are not true men, wish our Government to push this war to a successful and honorable close. But there are some waiting and hoping that there will be enough money and cotton, &c., subscribed without their giving one cent. So all Christians wish the Government of Christ to triumph over the Prince of Darkness, but some are waiting and hoping that the good work will be done without their being at any trouble or expense about it. My friends, there will be a book of remembrance kept to the end of the war—in that book stands the widow's name, and see how beautifully the two mites adorn it. Shall your name be there, and at the right hand nothing but a —?

D. LEE.

Appointments.

Please publish the following Appointments in compliance with a Resolution of the Alabama Baptist Association, and oblige all concerned.

D. LEE:

B. Manly, D.D., will preach at Hayneville Monday night after the 4th Sunday in July; at Steep Creek on Tuesday; at Ash Creek on Wednesday; and at Mount Gilead on Thursday.

A. Williams and P. H. Lundy will attend at Prattville on the 4th Sunday in July. P. B. Lundy will be at Benton Tuesday night following; at Sister Springs on Wednesday; Town Creek on Thursday; and at Shiloh on Friday.

C. F. Sturgis will be at Mount Lebanon on the 4th Sunday in July; at Bathany on Tuesday after; at Ash Creek with B. Manly on Wednesday; and at Hopewell on Thursday.

D. M. Reeves and B. H. Crumpton will attend at New Bethel on Wednesday after 4th Sabbath in July; at Centre Ridge on Thursday and at Providence on Friday.

T. M. Bailey will be at Bethesda Monday after the 3rd Sunday in July; at Elm on Wednesday; at Rehoboth on Thursday; and at Antioch on Saturday and Sunday.

Will the brethren publish these Appointments?

For the South Western Baptist.

Resolutions.

At the annual meeting of the Board of Trustees of Howard College, held June 26th, 1861, the following resolutions were adopted:

It is with profound regret that the Board is called upon to record the death

of two of its members since its last annual meeting.

Rev. A. G. McCraw was identified with the history of Howard College from its infancy to the time of his death. He lived to see the enterprise through many vicissitudes reach its present vigor and maturity. To no heart was its success more gratifying, for no one was more solicitous for its welfare.

In the death of Dr. Wm. P. HOLMAN, the College has lost an efficient Trustee and a devoted friend. Be it therefore,

Resolved, That while we regard the loss of such men as a public calamity, it becomes us to bow in humble submission to His will who makes all things work together for good to them that love him.

Resolved, That we tender to the families of the deceased our Christian sympathy in their bereavement.

Resolved, That these proceedings be entered upon the records of this Board, and that a copy signed by the President and Secretary be conveyed to each of the surviving families, and that a copy be furnished to the *South Western Baptist* and the *Baptist Correspondent* with the request to publish them.

E. D. KING, Pres. pro tem.

J. B. LOVELAKE, Sec'y.

For the South Western Baptist

Ordination.

SUMNER, S. C., June 22, 1861.

At the call of the Sumterville Baptist Church, a Presbytery met this day to take into consideration the propriety of ordaining bro. J. A. Chambliss to the Gospel ministry.

Present: Revs. William Williams, D.D., Isaac Nichols, Nov. Graham, and Julius J. Fleming. Rev. Dr. Williams was elected Moderator and J. J. Fleming Clerk.

After the usual examination of the candidate as to his personal experience, call to the ministry, and views of doctrine, church government and ordinances, it was unanimously resolved that, at the request of the Church, the Presbytery proceed on to-morrow (4th Lord's day in June) to ordain bro. Chambliss, and that the following order of exercises be observed:

1. Ordination Sermon, by Rev. Wm. Williams, D.D.

2. Ordaining Prayer, by Rev. N. Graham.

3. Charge to the Candidate, by Rev. J. Nichols.

4. Right-hand of Fellowship, by Rev. J. J. Fleming.

5. Benediction, by the Candidate.

WM. WILLIAMS, Mod.

JULIUS J. FLEMING, Ck.

P. S.—These exercises were witnessed on Sunday by a large and attentive congregation.

For the South Western Baptist.

Bro. TALIAFERRO: On a providential visit to Selma, I had the painful pleasure, a few moments ago, of seeing and parting with bro. Talbird, formerly President of Howard College, now Captain of the "Independent Volunteers." I was so impressed with the coolness and decision of his manner and countenance on the boat while numbers of his friends and admirers pressed in to see him, that I could not refrain from this expression of pleasure at the thought that our cause has such men to lead our noble "boys" to victory and honor. If such men as Dr. T. and Judge King do not find even a higher place in the army than that of captain, though that is honorable, and all they seek for, my humble judgment will be mistaken.—Dr. T.'s company is a fine one. I know many of them, and saw nearly all their faces this morning, and am confident that the company, as well as the captain, will, under God, "make their mark" in this great struggle for liberty and independence. Abe Lincoln's Colonels and Generals will hardly compare favorably with many of our Captains and Corporals. But in God we put our trust.

Very truly,

W. WILKES.

Richmond Dispatch.

BY COWARDIN & HAMMERLEY.

The Daily Dispatch is served to subscribers at six and a quarter cents per week, payable to the Carrier weekly.—Price for mailing, \$4 a year, or \$2.50 for six months, in advance.

The Semi-Weekly Dispatch is issued every Tuesday and Friday at \$2, in advance.

The Weekly Dispatch is issued every Friday and mailed to subscribers at \$1 per annum.

As the Confederate States Government is now located at Richmond, and as war news is anxiously sought after, we call attention to the terms, as stated above, of the Richmond Dispatch. It is one of the cheapest and best papers to be had in any section.

The Richmond Enquirer.

Published Daily, Semi-Weekly, and Weekly.

BY TYLER, WISE & ALLEGRE.

TERMS:

Daily paper, seven dollars per annum, and at the rate of eight dollars if taken for a shorter period than one year. For the Semi-Weekly, five dollars per annum, and three dollars for six months, payable in advance. For the Weekly, \$2 per annum, or six copies for \$10, to be paid invariably in advance. When letters containing money are sent by mail, they must be registered, or they will be at the risk of the writers.

This is one of the oldest papers in Richmond, and has always been a popular sheet. Coming from the Seat of War, and from the Seat of Government enhances its value at this time. Those wishing this interesting paper can see the terms above.

All God's thoughts respecting you are peaceful, because he looks at you through the sacrifice of Christ.

Military Operations of the Present Revolution.

During the six months, commencing with the 20 of December, 1860, (the date of the accession of South Carolina,) and ending the 20th of June, 1861.

December 20, 1860.—Sudden evacuation of Fort Moultrie by Major Anderson, United States army. He spikes the guns, burns the gun carriages, and retreats to Fort Sumter, which he occupies.

December 27.—Capture of Fort Moultrie and Castle Pinckney by the South Carolina troops. Captain Coates surrenders the revenue cutter *Aiken*.

January 3, 1861.—Capture of Fort Pulaski by the Savannah troops.

January 3.—The Arsenal at Mount Vernon, Alabama, with 20,000 stand of arms, seized by the Alabama troops.

January 4.—Fort Morgan, in Mobile Bay, taken by the Alabama troops.

January 9.—The steam ship *Star of the West* fired into and driven off by the South Carolina batteries on Morris' Island. Failure of the attempt to reinforce Fort Sumter.

January 9.—Mississippi passed the Ordinance of Secession.

January 10.—Forts Jackson, St. Philips and Pike, near New Orleans, captured by the Louisiana troops.

January 11.—On this day Alabama and Florida passed their Ordinance of Secession.

January 13.—Capture of the Pensacola Navy Yard, and Forts Barancas and McRea, by troops from Florida, Alabama and Louisiana. Major Chase shortly afterwards takes command and the siege of Fort Pickens commences.

January 15.—Surrender of the Baton Rouge Arsenal to the Louisiana troops.

January 19.—Georgia passed her Ordinance of Secession.

January 26.—Louisiana Seceded.

January 31.—The New Orleans Mint and Custom House seized.

February 1.—Texas Seceded.

February 2.—Seizure of the Little Rock Arsenal by the Arkansas troops.

February 4.—Surrender of the Revenue cutter *Cass* to the authorities of Alabama.

February 11.—Delegates from the Seceded States meet in Montgomery, Alabama, to form the Government of the Confederate States of America.

February 16.—General Twiggs transfers the public property in Texas to the State authorities. Col. WAITE, U. S. A., surrenders San Antonio to Col. BEN McCULLOUGH and his Texas Rangers.

February 18.—Inauguration of President DAVIS at Montgomery, Ala.

March 2.—The Revenue Cutter *Dodge*, seized by the Texas authorities.

March 3.—Gen. BEAUREGARD assumes command of the troops besieging Fort Sumter.

March 12.—Fort Brown, in Texas, surrendered by Captain HILL to the Texas Commissioners.

April 12-13.—Battle of Fort Sater. Brilliant victory gained by General BEAUREGARD and the South Carolina troops. After thirty-four hours bombardment the fort surrenders to the Confederate States.

April 14.—Evacuation of Fort Sumter by Major ANDERSON and his command.

April 14.—ABRAHAM LINCOLN, President of the United States, issues a proclamation, calling for 75,000 volunteers to put down the "Southern rebellion."

April 15.—Colonel REEVE, U. S. A., surrenders Fort Bliss, near El Paso to Col. J. W. MCGRAWIN, the Texas Commissioner.

April 16.—Seizure of the North Carolina Forts and the Fayetteville Arsenal by the State troops.

April 17.—Virginia Seceded from the Union.

April 18.—Capture of the steam ship *Star of the West* by Col. VAN DORP, C. S. A.

April 19.—The Baltimore massacre. The citizens of Baltimore attack with missiles the Northern mercenaries passing through their city, en route for the South. The Massachusetts regiment fires on the people, and many are killed. Two Mercenaries are also shot. Great excitement follows, and the Maryland people proceed to burn the rail road bridges and tear up the tracks.

April 20.—Capture of the Federal army at Indianola, Texas, by Colonel VAN DORN, Confederate States army. The Federal officers released on parole.

April 20.—Attempted destruction of Norfolk Navy Yard by the Federal authorities. The works set on fire, and several war ships scuttled and sunk. The Federal troops retreat to Fortress Monroe. The Navy Yard subsequently occupied by the Virginians.

April 20.—Harper's Ferry evacuated by the Federal troops under Lieut. JONES, who attempts the destruction of the Armory by fire. The place occupied by Virginia troops.

April 23.—Fort Smith, Arkansas, captured by the Arkansas troops under Col. SOLON BORDAN.

May 6.—Secession of Arkansas.

May 9.—The blockade of Virginia commenced.

May 10.—Baltimore occupied by a large body of Federal troops under Gen. B. F. BUTLER.

May 10.—A body of 5000 Federal volunteers, under Capt. LYON, United States army surround the encampment of eight hundred Missouri State troops, near St. Louis, and oblige them to surrender.

May 10.—The St. Louis massacre.—The German volunteers, under Col. FRANCIS P. BLAIR, Jr., wantonly fire upon the people in the streets of St. Louis, killing and wounding a large number.

May 11.—The St. Louis Massacre; repetition of the terrible scene of May 10th. The defenceless people again shot down. Thirty-three citizens butchered in cold blood.

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