

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.

\$2 00 PER ANNUM, IN ADVANCE, OR  
\$2 50 AT THE EXPIRATION OF THE YEAR.

VOL. 13—NO. 28.

TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 14, 1861.

50 NOS. IN A VOLUME.

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

TALIAFERRO & CO.,  
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist,  
Send and Branches.

Dr. Miller in his work on Infant Baptism writes, "Can it be that when the child is in the church, the branch is out of it? When the parent is in the visible kingdom, his offspring, bone of his bone and flesh of his flesh have no connection with it?"

Here is implied that grace runs in the blood and fits our natural posterity for the kingdom, but inspiration says, John 1:12, that the sons of God are believers, "born, begotten not of blood, nor of the will of the flesh nor the will of man"—"that which is born of the flesh is flesh;" that is, all the descendants of Adam are fleshly, carnal, unsuitable for Christ's kingdom; hence "ye must be born again." The old effect-dogma of baptismal regeneration is also taught, "Born of water"—a theory which has corrupted and heathenized the church, and by its wars and persecutions spread desolation over the earth. "But as then, he that was born after the flesh perished him that was born after the Spirit, even so it is now." Gal. 4:29. The inference is logical, that Dr. Miller's members are expected to persecute the true children of God; nor have they refrained to do it where they have had the power.

"Children are born citizens of the State." "Why should this great principle be set aside in the church of God?" Sons of Kings and of Levites might inherit the office of their fathers, but God never appointed Kings and when the Hebrews clamored for them, so as to be like other nations, he dissuaded them from their foolish design; yet they would not yield to his persuasions, so we may be left to our own choices if we overlook Bible teachings. The Father may be a Whig or democrat, friend to the Government or tory, a member of a learned club, but does this make his son so, or confer privileges where there are no qualifications? Many parents were members of the Jewish theocracy but their sons, when they heard the Gospel, abandoned Judaism, embraced the despised Messiah and became Christians; they were Jews by nature and members by circumcision, by parental aid, without their own consent; but is the New Testament church so? Are members put in by force?

All this would do very well for Jews and the subjects of tyrants; but it sounds very strange to hear such sentiments announced by a professed minister of the Gospel in the 19th century.

The root of a tree may spring up in one man's farm and spread its heavy shadows over another's garden, much to his annoyance and detriment; the law will compel the owner to trim off the branches, cut down the tree if injurious; so the Gospel axe is laid at the root of the trees to cut down all that bring forth not good fruit. Those Pharisees were descendants of pious Abraham and claimed baptism on the same ground as Dr. M. claims it in this enlightened age; but they were refused for want of fruit, that is, a suitable character, "repentance toward God, faith toward Christ;" so we must reject Dr. M.'s subject by right of birth. Would he admit Pharisees into his organization? Why not? No evidence of regeneration; no more than children can furnish of fitness for Gospel churches.

Is it not passing strange, that with all the light of the present age, all the examples of New Testament church building of believers only, any man would come back to Judaism in order to find a door into Gospel churches for infants? Dr. M.'s reasoning implies that, as children become citizens by birth, so church members. But his own Confession of Faith declares that all by "nature are children of wrath"—that those of pious parents profess a vicious nature as well as others—and he knows there are thousands of baptized infants in the world—"children of the covenant," yet as implacable foes to God as ever existed. The whole tenor of New Testament teachings overturn all his analogies and reasonings—they deny the propagation of piety by flesh and blood and cut up, root and branch every theory connected with it. "Ye must be born again," is the prime qualification for friendship to the Savior and fitness for a Gospel church.

Let us look at the consequences of Dr. M.'s theory. (1.) No body is baptized on profession of faith as in primitive times. The Corinthians "heard, believed and were baptized." Acts 18:8. "When they believed, Philip baptized both men and women." Acts 8:12. "If thou believest with all the heart, 8:37.—Now all receive the water ceremony in infancy and they are the grand majority. If any of these should believe after life, they are denied the answer of a good conscience, in obedience,

through the officious interference of parents in infancy.

2. There is much Judaism in the 19th century. Dr. M.'s whole theory is founded on Old Testament ceremonies. When church establishments obtain, all are bound to bring their children to be christened or be fined or imprisoned—the magistrates take them by force and the parent's goods are sold to pay priestly expenses for the service. This has been frequently practiced in Europe in the last ten years and by Protestants too! So in this land, if the power was possessed. One was severely whipped for denying that infants ought be baptized!

3. How strong is the prejudice of education! It is clear Dr. M. is controlled by this rather than New Testament teachings.

4. Dr. M.'s theory ignores moral character, and substitutes birth for church membership. All the children are to be baptized and so are members, as they are citizens whose parents are citizens; they are made Christians by ceremony. Hence regeneration, a renewed nature, made in the New Testament a *sine qua non*, are wholly overlooked. What will be their character and that of their ministry in process of time? They will choose such as prophesy smooth things and seek popular favor—the greatest curse ever imposed upon a people.

5. How long shall the light of the New Testament be hidden from the masses? If teachers mingle Judaism with the pure truth of the Bible and so blind one's eyes, we ought to reject their teachings and follow the New Testament.

JOHN FOSTER.

For the South Western Baptist.

HUNTSVILLE, ALA., Oct. 29th, 1861.  
BRO. TALIAFERRO: It would not be uninteresting perhaps, to many of your readers to know the aspect of affairs in this portion of our young Confederacy, especially to those who have sons, and brothers and husbands in the "Camp of Instruction" near our city.

You are aware the 19th Regiment came up about the first of September, and the 14th, Col. Judge's, arrived the first of the present month. The citizens feared that so large a body of men located so near our city limits, would be a source of annoyance and lead to serious difficulties without the strictest police and military regulations. All apprehension, however, was soon dissipated when it was seen that most of the volunteers were not only orderly, civil men, but many of them professors of religion, and their camp resounded with the songs of Zion and the voice of prayer rather than oaths and boisterous merriment. These regiments are from the Southern and Eastern counties of the State, including one company from Pickens county. The camp has been recently removed from our immediate vicinity to a location four miles from town called "Camp Bradford."

Soon after the 19th arrived symptoms of measles began to appear among the brave boys, and they had scarcely become settled when a hospital building was procured for the great number afflicted with this scourge of all camps. Seventy-five out of one company had measles and 3 or 4 have died from relapse. Other diseases soon appeared, pneumonia, typhoid fever, &c., and still the sickness prevails, some 3 or 400 now lying at the various hospitals of both regiments and the convalescent taken to private houses. Our ladies of the "Hospital Society" have from the first and are now doing all they can to alleviate the condition of the afflicted. The deaths that have occurred are mostly from imprudence in exposure and diet. It is sad, very sad, to see so many of our able-bodied patriotic youths, aspiring to meet the invading foe, brought to the grave by slow and lingering disease. Several who have thus passed away were heads of families, leaving them to the buffetings of a selfish world.

It has been my melancholy duty, in the absence of the Chaplain to the 19th, to minister spiritually to the dying as far as I could render such service, and in the midst of so much suffering and death it is cheering to see the sustaining power of Christianity in the last moments of the Christian soldier, to hear the expression as I have recently from dying youth, "farewell, I am going home," "I love the Lord, bless his holy name. I am ready to go," &c. Some five of the number dead were Baptists, good men and true, who were ready to lay down their lives on the altar of Liberty.

I have made the acquaintance of Bro. Sisson, Chaplain of the 14th Regiment, and find him a truly warm-hearted and zealous brother in the responsible and arduous office to which he has been assigned. It is not every preacher who will make a good Chaplain. The position requires rare self-denial, tact and patience combined with a large share of common sense. Bro. S. seems possessed of these qualifications, and will efficiently aid in maintaining discipline and be faithful in his professional duties.

There are 7 Baptist preachers in the 14th Regiment. I was happy to avail myself of the aid of three of them in the examination and ordination of a young brother last Saturday and Sunday, Brethren Sisson, Reeves and Harrington, together with Bro. G. W. Carmichael, of this county, whom you know, I suppose. The young brother set apart to the great work was G. A. Coulson, of Jackson county, who promises much usefulness in our Lord's vineyard.

I found great destitution among our soldiers of Bibles and Testaments, nearly half of each regiment being without a copy of the "Word of Life." I have supplied the 19th, and have ordered 400 for the 14th, though Bro. Sisson says this will hardly meet the deficiency. It is very gratifying to witness the eagerness of the men for moral and religious literature—the Word of God especially. This with religious officers exerts a powerful influence over an army. Whatever others may say Christianity implants true civility and courage according to my reading of history and observation. Witness the army of the great Cromwell and the division of the British army under the noble Christian General Havelock in India.

Notwithstanding the war excitement we have in our region some witnesses to the power of the Gospel. I was permitted to baptize ten willing converts in this vicinity a few weeks since and other brethren report accessions from recent protracted meetings. May the good work go on that the next generation may be better than their fathers.

We do not look for a speedy peace; the enemy is gathering in great force in my native State, Kentucky, threatening to overwhelm Tennessee, and then be down on our State, and "crush the heart of the Rebellion." We have no fears of their success, but the old motto is a good one, "in peace prepare for war."

The flower of North Alabama is in our armies. Many have fallen by disease and in battle already, yet their places are soon filled; but what a costly sacrifice to family, church and country. Yet is not liberty worth it and more?

No great principle in religion, science or politics was ever evolved without sacrifice of blood and treasure, from the advent of our Savior to Williams' vindication of "soul liberty," and the struggle of our Revolutionary fathers. Self-government has another triumph to achieve, and the supremacy of God's word must be established over Puritan infidelity before we can have a peace based upon a foundation of intelligence and equal rights. Let not our people, however, be lifted up with a spirit of proud national glorification at any successes secured to us, but give to God the glory. Yours truly, E. S.

#### The Delusion of Infidelity.

I understand that as the most dangerous because most attractive form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy, and blind obliteration of the work of sin; and which does this chiefly by dwelling on the manifold appearance of God's kindness on the face of creation. Such kindness is, indeed, everywhere and always visible, but not alone.

Wrath and threatening are invariably mingled with love; and in the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower and the falling of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness and of all strength into dust, have these no language for us? We may seek to escape their teachings by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his Futurity.—*Ruskin.*

GOODNESS AND GREATNESS.—There is nothing but man, says an old writer, that respects greatness; not God, not nature, not disease, not death, not judgment. Not God: he is no respecter of persons. Not nature: we see the sons of princes born as naked as the poorest; and the poor child as fair, well-favored, strong, and witty as the heir of nobles. Not disease, death, judgment: they sickened alike, die alike, fare alike after death. There is nothing, besides natural men, by whom goodness is not respected. I will honor greatness in others; but, for myself, I will esteem a drachm of goodness worth a whole world of greatness.

#### Rich in Faith.

For many days I had been passing through "deep water." A great cloud had settled down upon me, and I felt it would never lift or rift—nor yet, in my own unbelieving blindness, could I see a "bright light in the cloud." So desponding, I sat one morning in my darkened room, and wondered if any human being could be more miserable than myself.

The door bell rang, and a neighbor entered. He was a happy Christian.—Often had I met him, and as often had I been reproved from him for my own lack of faith in a covenant-keeping God. His faith never wavered, his love never grew cold. Outward circumstances, however untoward, seemed not to affect his inward peace.

That morning, as I looked on his face, almost shining with the happiness in his soul, I asked him impulsively, how he contrived to be always so happy.—It was a thoughtless question, even a cruel one, and so I felt as soon as it escaped my lips.

A shadow for a moment passed over his face, and a tear dimmed his eye; then I could not but remember his history—how a daughter, the pride and joy of his heart, whom he had tried faithfully to lead in the path of virtue, had gone astray and brought shame to the poor man's home. I remembered too, a son, his first born, on whom he depended for support in his declining years, but who had wandered far from his father's God, into the ways of sin, till he was now an inmate of the State's prison. I thought also of a large family dependent on his daily labor for their daily bread.

These thoughts rushed through my mind as soon as I had asked the question, and I regretted that I had been so thoughtless. But his reply was such a rebuke to my own lack of faith and such an exemplification to the power of living faith.

"I read," said he, "that all things work together for good to them that love God; why should I not be happy?" Poor man! poor in this world's estimation, but "rich in faith," exceedingly rich in the sight of God.

I counted over my mercies after he left the room. I enumerated friends, home, health, an open Bible, a living Savior, an ever present Spirit, a promised Heaven; these and many, many more. What if some had been removed? So much the higher I might prize those that were left.

Then I went out from my darkened room into the light of day, went out also from the state of dark unbelief into the bright regions of an unquestioning faith. Now, the cloud lifted, and I saw a "bright light in the cloud."

Yes, "all things work together for good to them that love God," can not we believe it! And then, when shall we learn to take God at his word?—Shall we ever entirely trust God until we "see as we are seen and know as we are known?"—*American Messenger.*

#### "I even will not Remember thy Sins."

Precious assurance, bearing on its face the character of divine love. Man, when transgressed against, sometimes forgives, but seldom forgets. Nor is this unknown to the forgiven, and a consciousness of it creates uneasiness and restraint, while in companionship with the offended. But in this cheering promise, there is assurance of free, unlimited intercourse with one against whom we have trespassed all our days. By one generous and magnanimous stroke, is to be wiped out of remembrance the accumulated misgivings and wrongs of a life-period—"I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

How well is this for man—for his future composure and enjoyment. How could he continue in the sunshine of God's holy presence, with a knowledge of his dark deeds committed on earth still in the divine remembrance?—Rather, like our first parents, he would be found shrinking into some secret corner, enveloped only in the mantle of shame.

But thanks to our heavenly Father, it is not so to be. Redeemed, purified in his Savior's blood, the remodest stain of his original crimson entirely cleansed, the ransomed sinner will enter his Maker's presence with this holy promise assuring him; and overjoyed at his happy condition, he will continue aces to roam fearlessly and freely the boundless dominion of that kind Parent whose countenance will be one continuous smile.

TOTAL DEPRIVITY.—A Minister while travelling through the West in a missionary capacity, several years ago, holding an animated theological conversation with an old lady upon whom he called, in the course of which he asked her what idea she had formed of the doctrine of total depravity?

"O," said she, "I think it is a good doctrine, if people would only live up to it."

#### Anticipating Trouble.

Many of the sufferings of life are imaginary—borrowed from our apprehensions of future evil. It is not so much what we are now actually suffering that troubles us, as what we fear we shall be called to suffer at some future time. We have bread to eat, and raiment to put on now, but we fear that a time will come when we shall not have them, and that fear gives us torment. We are safe from the attacks of ruthless enemies now, but we fear that the time is not far distant when they will rush upon us and lay our dwellings in the dust, and imbrue their hands in our blood and that of our unoffending wives and children, and that mars all our present enjoyment. We are now surrounded by kind Christian friends who love us, and do what they can to aid us in our trials, but we anticipate a time when they will turn their backs upon us and desert us to the tender mercies of our foes, and that anticipation fills us with gloom. Now, to all who thus harass their minds with imaginary fears, and destroy their present peace, with gloomy forebodings of the future, we commend the words of the Great Teacher: "Sufficient for the day is the evil thereof."

The real trials of life, in our present state, are great enough to weigh down the soul, without adding to them a long list of imaginary ones which we may never be called to meet. God has not promised to give us bread enough to-day to supply our wants to-morrow, but he has authorized us to pray, and confidently look to him for bread to supply the present want. Give us this day our daily bread, is the prayer he taught his disciples. If we have bread enough for to-day his promise is fulfilled to us, and when to-morrow comes we may trust that it will be fulfilled again, and so on to the end of life. His providence controls the acts of our enemies, and they can do us no more harm than he sees fit to allow them to do. Thus far shalt thou come and no further, will be his language to the most haughty and blood-thirsty amongst them, and here shall thy proud purposes be checked. When God arises to punish a nation for its sins, by letting slip the dogs of a relentless war amongst them, he does not forget his church, but says to them, "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast." "Separate yourselves from the objects of my vengeance amongst you, and give yourselves to prayer and renewed consecration of your souls to my service, and I will protect you from the impending storm."

"A thousand may fall at thy side, but it shall not come nigh thee; only with thine eyes shalt thou behold the reward of the wicked." You may have sore trials, you may be tempest-tossed and dismayed at times, but his grace shall be sufficient for you. As your day is, so shall your strength be. God has not promised us grace and strength to bear the imaginary evils which we have conjured up, but he has promised us strength to meet such as he may see fit to send upon us. Our duty is not to try to run away from them pusillanimously, but to meet them like Christians, and to look to him for grace to bear them, and then he will fulfill his promise to us, and that grace shall be given us according to our day.

#### Religious Reading for our Soldiers.

That so much is being done towards supplying our soldiers with a sound evangelical literature, should excite in every pious heart the sincerest gratitude. Many, who never before have read the Word of God, will now, because they have so little else to read, and so much leisure, be tempted to consult the life-giving pages, which are tenderly placed in their hands. The ready is the Christian public amazed at what God is doing for the soldier.—The work of conviction and conversion has been experienced in almost every encampment. At one point thirty have come out and taken on them the name of Christ. In many instances, the preachers honored by God in effecting these results, have been the silent messengers contained in little tracts. If the little that has been done in this direction has been thus blessed, what may we not expect if the Lord's people are thoroughly aroused to pray and to labor that this large and important class may be saved? When the General Association, in Petersburg, was consulting as to what could be done for armies, a worthy brother stated that he expected "to see extensive revivals of religion among the Confederate soldiers," if the churches could be made to feed their responsibility in this regard. However improbable such a state of things seemed then, we now have abundant encouragement to hope and pray that a great work of grace may be experienced among those who are engaged in defending our homes from the ravages of the ruthless invader. O, for this let us labor and pray, and we shall not labor and pray in vain.

#### Lincoln's Invitation to Garibaldi.

From the London Times.

As if despairing of native genius or enterprise, the President at Washington has actually sent to ask Garibaldi to accept the post of Commander-in-Chief, throwing into the bargain the emancipation of the slaves. It costs and effort to take in the extravagant oddity and the humiliating character of this proposal. Had the Government at Washington confessed their ignorance of war on the grand scale, and sent for a great tactician, even for one of the Piedmontese Generals, that would have been only what has often happened before.

It might have been said that any American was more or less a Garibaldi—that is, a man of personal prowess and enterprise, but that the occasion required a Cialdini. But to seek for Garibaldi is to confess a failure in the element supposed to be especially American. It is to confess that a man is wanted who will strike at the enemy and advance into his territory against overpowering odds. On any view of the case, Garibaldi is not the man the Americans want. He has never yet attempted nor desired to command a large army, and as the correspondent at Turin observed in our yesterday's columns, he has over and over again, like the Biblical hero, Gideon, left his army behind, and done his work with a select body, whose love and confidence would lead them anywhere after him. This was the scale of his feats in the South American wars of independence, where he flashed his sword for the Italian struggle he foresaw.—His defence of Rome, in 1849, was on a larger scale, but it was a defeat, and to defend twenty miles of rampart from a point within, is a very different affair from an advance into an enemy's country a thousand miles wide and as many deep, with as brave men on one side as on the other.

War is not the mere personal conflict, nor yet the simple skill, that pedants and amateurs are apt to think. It requires a vast and various capacity. When campaigns have come to be recorded with candor and impartiality, it will be better known that war always is "a game that two can play at," and also a very complex science.—Garibaldi, like other men, may be trusted to do what he has done before. He has not been trusted, or even trusted himself, for large operations, whether in Northern or Southern Italy. He has failed nowhere, but if he is to be credited with no failures, it is because he has known his own measures and has been content to assist when twenty legions were on the ground, or when a fortress was to be reduced. But if the Italian scale of Garibaldi's achievements far surpassed the Montevidean, it was because national sentiment came to the aid of personal prowess and reputation. All Italy felt with Garibaldi, who, by the place he had in every Italian bosom, did what may be called the preternatural part of the work.

To a simple faith he worked miracles. This hold and this power he would leave behind were he to go to America. There, instead of loving and confiding Italy to help him and carry him through, he would have egotistical Yankeeism to confront and beat at every turn.—He might strike a great blow here and there, but, inasmuch as the issue does not depend on the possession of one or two points, and merely to hold Washington is not to subdue the Southern States, Garibaldi would find himself fighting the air and lashing the water. Whatever spirit he showed would infuse alike friend and foe, and if he raised up a hundred Garibaldis on one side, he would find not less on the other.

Congress certainly sound like exile, but it is only that retirement which is found in the lives of the greatest men and the most world-moving careers. Garibaldi is still at home, still holding his levees, and alternately giving audience to the messengers of a King, or a "Prefect," if he must be so called; a Republican Junta; a realm and, as it now appears, a Transatlantic Empire. He is, they say impatient, and resolved to be soon at his work.

If so, he will not find himself nearer his great work by going across the Atlantic, while he will certainly lose not only sphere, but also caste. He is not a mere adventurer. His early interferences in strange quarrels had the justification that it was to prepare for his own. It will not be so easy to justify the abandonment of his own for a conflict about which there are two opinions, and which, by no means, is so simple an affair as the unity and independence of the Italian race. What if he should throw himself into the American maelstrom, and find himself with a hundred thousand men, divided public opinion, and treachery in his camp, just as the smouldering indignation of Italy was breaking out, and calling him to Venice or to Rome? He would find how easy it is to give up the substance for the shadow, and to lose in an hour the opportunities of a life.—

As things are, he has a great mission on his own ground, with every thing that can contribute to what with other men, would be an impossible task.

#### Bought with a Price.

"The time will come," says the venerable Dr. Alexander, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the gospel will be done away when Christians will learn a lesson, which hitherto they have been very slow to learn that the richest enjoyment of wealth is to give its increase to the treasury of the Lord, and that the sweetest of incentives to labor is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile; they are worse, they are often impious. If we are Christians, let us act like Christians, and not dishonor that sacred name by a base, selfish, avaricious spirit which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth, but ourselves to the Redeemer, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us? The very heathen will rise up in judgement against narrow-hearted Christians; for they expend ten times as much on their idols, as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember, that they are not stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them!

A SCENE FOR A PICTURE.—In Bunyan's account of his conversion, he says that when he had left off swearing, and had nearly made up his mind to leave off dancing, his neighbors took him for a very godly man; and, "to relate it in my way," says he, "I thought no man in England could please God better than I. But poor wretch that I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness."

"But upon a day the good providence of God called upon me to Bedford to work at my calling; and in one of the streets of the town I came where there were three or four poor women sitting at the door in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself in the matters of religion; but I may say I heard but understood not, for they were above, out of my reach. Their talk was about a new birth, the work of God in their hearts."

"And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world."

What a beautiful picture!—women—three or four of them—poor—sitting at a door—in the sun—talking, not about their hard lot, but about the things of God—close by them John Bunyan, still an unpardoned sinner, listening with all his might to what they are saying! We wonder if any artist has thrown that scene upon canvas?

FAITHFUL, YET GENTLE.—Paul knew how to reprove; it was part of his office, and a piece of his spiritual surgery. But when he was done lancing, he knew how to pour oil and wine into the wound. And herein the Apostle Paul set a copy to all the ministers of Christ. Their hearts must be fired, not with the heat of passion, but with love towards their people. It is better to love as a pastor, than to speak as an angel. Love is the flower of delight which should grow in the heart, and send forth its perfume at the lips of every minister. Those who come in the spirit of meekness to their people, are likely to do much good. Knotty hearts will soon be wrought upon by love; the fire will go where the wedge cannot; the thunderbolt may break, but the sun melts. When love sends forth its sweet influence, it melts a sinner into tears.—*Thomas Watson.*

THE WORLD AN INN.—There is a diligence in his calling and a prudent regard to his affairs, not only permitted to a Christian, but required of him.—But yet, in comparison with this great and high calling, (as the Apostle terms it,) he follows all his other business with a kind of coolness and indifference, as not caring very much which way they go; his heart is elsewhere! The traveler provides himself as he can with entertainment and lodging where he comes; if it be commodious, it is well, but if not, it is no great matter. If he can find but necessities, he can abate delicacies very well; for when he finds them in the way, he neither can, nor, if he could, would choose to stay there. Though his inn were dressed with the richest hangings and furniture, yet it is not his home; he must and would leave it.—*Leighton.*



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, Nov. 14, 1861.  
Thoughts on the War and its Results.

The questions which are to be decided by this war have been subjects of angry discussion for more than a quarter of a century in the Congress of the late United States. The talents and Statesmanship both of the North and of the South have long since exhausted themselves in vain attempts at their solution. The entering wedge which dissolved the Union dates as far back as the days of nullification. The discussion of that question planted the germ which has matured in the formation of a Southern Confederacy. It was the note of alarm which finally awakened the South to a realization of those Federal aggressions, of which the only remedy was in the application of that theory of State Rights, enunciated by the Calhoun school of Statesmen, and which has proved the only salvation for the South. For unless the several States can interpose their sovereign voice to arrest the aggressions of mere numerical majorities, constitutions are a solemn farce, and public liberty is but a name. And history will record that those States which resumed their sovereignty by withdrawing from the Federal Union, and which led the van of this great revolution, acted with a sagacity which comprehended thoroughly our perils on the one hand and our only safety on the other. The very state of things which their secession provoked on the part of the Northern Government betrays the fact that our longer connection with them would have proved our ruin. That they now claim the right and boast of the power to subjugate us to their will, manifests a state of hatred toward us, as well as an antagonism of interests between us, which amply justifies our course in the sight of all nations. While we were with them, we literally fed and clothed them; nay, they grew rich on our earnings. And now they seek to extort that at the point of the bayonet, which an unjust and oppressive legislation gave them for years. Sagacious men in other nations see this, and do not hesitate to avow it. Events are proving every day to every unprejudiced beholder, that the North and the South are two peoples, and must of necessity be two nations. That people has never yet lived, who, having the power to resist, could submit to those repeated insults and injuries which have been heaped upon us by those who now seek our ruin. Every slander which malignity could invent, and which a venial press could circulate, has been thrown broad cast over the earth against us.— Newspapers, pamphlets and books that would have been no credit to Sodom on the eve of its destruction by the avenging fires of heaven, have furnished the data from which other nations have been wont to estimate our character and institutions. As we have read some of these wholesale slanders, we scarcely knew which they would provoke a smile or a tear. But thank God, the time is not far distant when the South will be placed in a position to be seen through other mediums than New England fanaticism. Her simple exodus for Northern rule, and the temporary efforts of her enemies to circumscribe her commerce, are now shaking the oldest thrones in Europe. Her productions constitute the substratum of modern civilization. And this revolution is teaching the nations of the earth this very lesson. It may be a painful tuition to some of them, but it will not be necessary to repeat it. Exeter Hall may vapour and pet and bound on the myrmadons of Lincoln; but the omens cry of "bread or blood" from Manchester and Liverpool, will forever silence their senseless jargon. Public sentiment in England and in Europe generally will be re-educated at no distant day. This will be one great result of this war, so far as foreign nations are concerned.

Again: To the South has been committed the responsible task of working out a civilization compatible alike with the ordinances of heaven and the interest and happiness of our two races. There is no truth more patent in the Word of God than that which has doomed the race of Ham to a condition of servitude. Nor is there any truth more susceptible of proof than that which from moral, mental and physical constitution, assigns to this race the divinely prescribed condition. In this condition, they are healthy, long lived, useful and happy—out of it they are squalid, short-lived, imbecile and miserable.—It is time that an institution that is working out the civilization and Christianization of the most degraded race of this earth's population should be vindicated before the world. The truth of holy writ, and the claims of humanity alike demand it. This will be another result of this war. It will prevent before the world that harmony between capital and labor which exists nowhere else. On the one hand, we have a race whose very constitution fits them for the more menial duties of civilized life, contented and happy in that condition. On the other, we have a distinct race fitted for the higher and more responsible duties of protecting and preserving the varied interests of enlightened government. The right of property existing in the one is the guarantee of its protection—and the sense of dependence existing in the other is the guarantee its subordination and affection. And our final separation from our enemies, and the enemies of the African race, too, will enable us to develop this institution upon a scale of enlightened Christian philanthropy which will silence the tongue of the slanderer, and paralyze the arm of fanaticism. Only let Southern Christians do their duty—let them "give unto their servants that which is just and equal," as directed by an inspired Apostle—let them provide for their religious instruction, and have them taught the way of life—let them cultivate those sentiments of affection and generous sympathy due to the subordinate slave—and they will thus throw around the institution of African slavery those safeguards due alike to master and servant, and present it to the world triumphantly vindicated as one of the wisest and most beneficent ordinances of God. S. H.

## Storms Purify.

Ashbel went joyfully into the fields one lovely summer morning, and was saluted merrily by bird and beast, and the sun shone brightly in the heavens. All nature is harmonious, thought Ashbel, and this will be a day of serenity and joy to man and beast. Pleased he God!

The sun mounted high heaven, and shed down his rays serenely upon the world. There were no clouds in the heavens to shelter the living from the fierce attack of the God of day. The air was still as death, and man and animal retreated to house and shade.

"What ominous portending is this?" enquired Ashbel.

In answer, soon the dark clouds marshaled in the heavens, and the muttering thunders were heard, mustering the clouds for some fearful conflict. The winds were still—had not been called to the conflict—not even a zephyr moved his wing.

The battalions were formed, the dark masses were condensed, and vivid flashes were seen, and loud peals of heaven's artillery were heard by the trembling Ashbel, and the attack was made in fearful strength. The winds were called into service, and rain and hail joined the attacking forces. Ashbel, any every living thing, stood appalled at the terrible onslaught. Resistance never entered their perturbed minds. They stood still, as best they could, to see "the salvation of God" follow his majestic wake.

And that salvation came. Ashbel walked out from his hiding place, and the attacking forces had swept past, and their sound was heard in the distance. The sun shone as brightly as if his face had never been veiled—as though no battle had been fought under his eye. And the winds were still.

Ashbel next examined the battle-field, and found but few killed and wounded among man and beast, and comparatively little damage done by so fearful an attack.

Then reflected Ashbel: "This storm, so fearful and appalling, was under the supervision of a kind, merciful and gracious God, and is his method of purifying the atmospheric heavens to save the life of man and beast. When the heavens appear to need cleansing least, then they need it most." And Ashbel praised God.

And Ashbel thought further and said: "When the moral heavens in the Christian's soul become foul nothing but a storm and tempest will clear it up, and his Father in love sends it, and the heart is purified, and the Son of Righteousness again shines and all is calm." And Ashbel continued: "It is even so with the Church of Christ. The ecclesiastical heavens often become foul and polluted and must be purified by storm and tempest. The remedy is painful, but it is the medicine of the King of Zion, as his history proves. It is 'graciously, yet it yields the peaceable fruits of righteousness.' Then let it come, for it will be 'tempered to the shorn lambs.'"

And he continued: "Must not the political heavens of nations be purified in like manner? Sometimes their sun is blotted out, their moon runs with blood, and their stars fall in the conflict. Nations are dashed against nations like potter's vessels, and the noise of the concussion is heard in the distance, and the shock is felt like an earthquake. Desolations follow in the wake of contending armies, thousands of widows and orphans are made, yet the end is accomplished, the political atmosphere is purified, and the sun, moon and stars shine with increased brilliancy, and mankind has ascended higher in the scale of human elevation."

And Ashbel was happy, and praised his God.

## For what are we Contending?

He who sees nothing in this struggle but the simple right of the South to own their slaves, has sadly mistaken the issue. Let it be granted for a moment that the South should fail—that the dominion of the North should be established throughout the Confederate States—what would be the result?—Armed soldiers of our worst enemies quartered upon us "to eat out our substance."—Constitutional liberty overthrown—State lines virtually obliterated—Military despotism established—the best men in our country incarcerated in dungeons, as is the case now in Maryland, Kentucky and Missouri—and the whole country desolated by fire and sword. For of all despotisms, that is the most malignant and intolerant which fanaticism imposes. It listens to no reason—it regards no obligations—it is callous to all sensibility. The wail of distress is the sweetest music that can salute its ears—sacked cities and desolated fields are pictures over which it gloats with indescribable joy—and the ruin of its enemies is celebrated with exultant shouts. The issue

is one of liberty or abject slavery. If we have not the Christian manliness to maintain our position, we shall share the fate of ancient Israel, of whom it is said, that God "gave them into the hand of the heathen; and they hated them ruled over them." And we believe we speak the voice of the whole Confederate States when we say, that if every slave in our bounds, were, at the bidding of the Washington despotism, to take up the line of march instantaneously to "parts unknown," we should continue this struggle until our last dollar was exhausted and our whole people exterminated. The slavery question has become one of small consequence compared with this one—*Shall liberty survive this contest?* S. H.

## Unnecessary Fears.

Many farmers are fearful lest the different State Governments and the Confederate States Government will press the payment of taxes upon them before they can sell cotton and other productions for money to meet these demands. We have no such fears.—These Governments deeply sympathize with citizens in such embarrassments, and must, and will, legislate to their advantage just as far as they are able. It would be cruel to press such claims upon the people as matters now stand. It would be bad policy, also. It is to the interest of Governments to keep on the best of terms with their citizens, and to press them when it can be avoided is not the method to be pursued. The Confederate States Government wishes to have every citizen its friend, and will, so far as legislation can gain it, strive to that end. The Government has enemies outside in sufficient force to dispose it to secure unanimity at home. When Congress meets, which will be very soon, every thing that can be done for the farmers will be secured. We have unbounded confidence in our Government, and shall continue to exercise it till its acts shall render it unworthy of confidence. We say the same for the State Governments.

## An Admonition.

At the commencement of the war Christians appeared more fervent in prayer than now, judging from the difference in attendance at the houses of worship. At first, members of the Church of Christ generally attended, and men of the world went in company with them, and all showed the most intense anxiety. But now there is a sad decline in numbers, and that intense feeling is not exhibited. Why this sad decline? Are not the "signs of the times" more fearful? Are not the political heavens growing darker?—Surely, now is the time for Jacob like prayer. The South has acknowledged her dependence upon God, and has sought his help in the past, why not continue in earnest supplication? Let not the successes He has graciously vouchsafed lull us into carnal security. If we forsake Him, He will forsake us. Let every lover of the South be admonished to renew their diligence, for the greatest struggle of this war is just before us.

Gen. Baker, who commanded the Federals at the battle of Leesburg, was Senator from Oregon in the late Lincoln Congress, and uttered some of the severest tirades against the South ever known in Yankeeedom. He is the author of the "Beauty and Booty" motto, and proposed to conquer the South, convert the States into Territories, and place an abolitionist Governor over each Territory. He was killed in the battle, having five balls shot through him. His death is much lamented at Washington. King Abraham was greatly moved when he heard the news of the fall of his champion. There will be no tears shed at the South over the fall of such a worthless tyrant and wild fanatic. He was raised in England. He was Col. Baker till a few days before his death, he had just received the appointment of Brigadier General.

For the South Western Baptist.

UNION MILLS, FAIRFAX CO., VA.,  
Oct. 25th, 1861.

At a meeting of the "Macon Confederates," Company F, 12th Regiment, Alabama Volunteers, the following resolutions were unanimously adopted: Resolved, That the cordial thanks of the "Macon Confederates" be tendered to the "Soldiers Aid Society" for their generous donations of clothing, blankets and other articles of comfort; also to the "Baptist Sewing Society" and to other noble women of Tuskegee and vicinity, for similar valuable gifts.—We assure them that these manifestations of thoughtful kindness and liberality on their part, proceeding as they do from loving hearts and busy hands at home, inspires us with renewed zeal in defense of our native Southern land.

Resolved, That the proceedings of the meeting be published in the Tuskegee papers.

CAPT. R. F. LIGON, Chm'n.

LIEUT. GEO. JONES, Secy.

For the South Western Baptist.

TUSCALOOSA, ALA., Oct. 29, 1861.

BROTHER TALAFERRIO: I take this opportunity of communicating to you a part of the work of the Lord in this section of his moral vineyard. We have been fighting a battle with Satan for thirteen days, which terminated in the happy conversion of forty-one souls added to the church at this place. We never saw a better interest manifested. This meeting was held at the Bethel Church, Tuscaloosa county, Ala. Bro. Redmond Jones is the pastor, and was assisted by Bros. James Toole, and M. P. Smith, and other efficient members. C. C. GARNER.

Read advertisements, "Situation Wanted" by a Teacher, and "Strayed or Stolen" Mules.

## The News.

The announcement that the Federal fleet had entered Port Royal harbor and landed a part of its troops, caused some excitement, but not much surprise. The uncertainty as to the point on which the descent was to have been made, and the multiplicity of exposed points upon the coast, has prevented the accumulation of sufficient forces and munitions at any one point to prevent the entrance and landing. It is no more than was expected, but when they leave the sea, upon which they are superior, and attempt to penetrate the land, on which we have proved ourselves the superiors, the result will leave them no cause for congratulation.

The point of disembarkation is well chosen for their purposes. It threatens the railroad and water communication between Charleston and Savannah—is about seventy miles from the former, and thirty miles from the latter city; it is also less than one hundred miles from Augusta. We consider all these points about equally threatened, if the invaders dare to leave the sea shore for any distance. The character of the country between the named seaboard cities is much more difficult for the march of an army, than between this point and Port Royal. The first crosses the course of the streams, the last follows them.

Though there is little danger that, at present, the invader will attempt to penetrate the interior or to advance upon Charleston or Savannah, yet every preparation should be made for their reception. "Forewarned, forearmed," and though we have not the slightest reason to dread the worst, it is the part of prudence to be prepared for it.

The news from Kentucky in a measure compensates the disappointment at Port Royal. The victory of the Confederates is of much importance, as it will doubtless discount, if it does not entirely defeat, the enemies' plans of invasion from that direction.—*Augusta Chronicle and Sentinel.*

## Picket Duty and Going Home.

A correspondent of the Southern Christian Advocate, of the 15th Georgia Regiment, gives an account of four days picket service near Falls Church. We give some extracts upon subjects that interest us all:

## THE VALUE OF OIL-CLOTH.

Here let me make a point on the importance of a piece of oil-cloth for every soldier. I and my tentmate, had one oil-cloth, glazed surface next the ground of course, and then our blankets, while over all we spread oil-cloth, No. 2, glazed side up this time. The dews in this country are remarkably heavy, and we find in the morning both glazed surfaces covered with dew. The top one looked as if it had been lying in the rain. The blankets between were dry. A blanket right by ours, whose owner was not blessed with one of these protectors, was not only damp, but wet.—If it had rained upon us the oil-cloth would have been indispensable. The oil-cloth is a great institution; in the tent it is a floor to keep down the damp, in the bivouac, it is a roof, and on the march in rainy weather it is better than an umbrella. It adds very little to the weight of the baggage, but much to the comfort and safety of the soldier. Therefore let every soldier have one.—"He that hath two coats" at home, let him, if necessary, sell one, and buy for some soldier this indispensable traveling companion.

## SICKNESS IN CAMP.

What scenes have I witnessed during these two months—scenes that always must stir the deepest of human sympathy! It is surely the saddest thing in the world to lie wasting away, in the torture of typhoid fever, for six or eight long weeks, with only a tent for a shelter and a pallet for a bed, and this too, where mother, and wife, and sister may not be, to comfort and to bless. O, brethren, when you kneel around the family altar, with your own happy and healthy children, when you go to God with the burden of your own sorrows, and when you "go up to the house of God," remember the soldier and especially the sick.

## GOING HOME.

Day before yesterday we were relieved and about 5 o'clock that evening, we started back for our camp. We all talked about going home, though we came back to tents and monotony.—What a strange thing is the human heart! At the camp we had a few trunks, a few valises, an extra coat or two, and a few trifles, and this we called "home" and when our camp fires broke upon our view, we raised a shout. O, that it had been a march to those homes, where loving hearts await our coming. But what did I write?—Not while our country is invaded—not till we are free, would we go home.—Therefore, beloved ones, not now, and perhaps not soon, may we meet. But when the war is over, what a joyful meeting to those who survive it; and if we do not, let us so live that we may meet where there is no war.

Atrocious Sentiments of Rev. Dr. R. J. Breckinridge.

We have seen nothing better calculated to illustrate the spirit of Lincolnism than the following verbatim extract from a sermon recently preached by Rev. R. J. Breckinridge, to the abolition soldiers at Camp Dick Robinson. The language is so atrocious that if there were room to doubt its correctness we would not believe that it could have been uttered by any one claiming to be a Christian or a gentleman, scarcely that it could have fallen from the lips of a man. Unfortunately there is no room to doubt its authenticity.—It is the language of a man born in

Kentucky, reared amid Kentucky institutions, educated in Kentucky schools, whose talents are prostituted to the service of the wicked one, whose utterances are a reproach to civilization, and whose conduct mars the glory of the name he unfortunately bears and ought to have honored.

In the sermon to which we refer, he said:

"I have never believed in the doctrine of Purgatory, and have all my life fought against it; among other reasons, I have declared that in the whole grand sweep of God's moral government, I could find no place to locate it, and if a place could be found, I saw no necessity for it with the full provisions for redemption made in the Redeemer Christ. But if there ever was a time when such a place was needed, it is now, for a man occupying the stand point which I do, the conclusion forces itself unbidden albeit, upon the mind, that there are many men who deserve not to be saved and are not worth reclaiming. Such are that class of Kentuckians who would still wish to remain neutral when our State has been invaded by a marauding soldiery from Tennessee.

"They refuse to offer their lives for the perpetuity of the country and the putting down of the Rebellion, and so show themselves unworthy of a nation's blessing, they take so feeble a part in the Rebellion that they hardly deserve the public notice of a nation's meditation. But I hope there is not a soldier in this vast assemblage, whose heart is not nerved to the same high purpose of my own—that this Rebellion shall be put down, it matters not at what expenditure of money, or their wives or children;—the Government is worth it all, and worthy of more."—*Louisville Courier.*

OLD CHOCTAW AGENCY, Oct. 18, 1861.

DEAR BROTHER HORNADY: We reached this, our first stopping place in the Territory safely some days since. Miss Hogue is now on the *quiere* for her father; he will be here perhaps tomorrow. Walter thinks he will take his "foot in his hand and go to North Fork town, or Mico anyhow," just 65 miles. He thinks I get tardy the nearer we get to his home.

Mrs. Murrow concludes she will stop with her mother for a season, and "Coke" is growing fat again in her native land.

The Western news is exciting. I am sorry and ashamed to say that the Creeks are "turning fools" as old says, at least some of them. The circumstances are as follows: Old Hop-eth-le-yo-ho, and old Upper Creek *Speaker*, but now without much influence and altogether without power, an old oppressor of improvement and a violent persecutor of Christians, grumbled a little when the Creeks first seceded, but it did not amount to much, until Pike went up to the Creek Nation to treat with the tribe in Grand Council. Hop-eth-le-yo-ho would not come to Council—some of the Councilmen said they would go to his house and compel him to attend. He got wind of it, hurried off, gathered a little band of men and dared them to force him.

The Chiefs then gave direction to let him alone, as they did not care whether he was present or he was pleased or not, he had no authority in Council anyway. About the same time, Ross and the Cherokees were holding off from the South. Hop-eth-le-yo-ho sent messengers to Ross and they got up a sort of concert of movements and sentiments. There is no doubt that Ross and Hop-eth-le-yo-ho were trying to get up a division amongst the Creeks, and indeed amongst all the Indians.—But in the meantime the Kansas Jay-hawkers came down on the Cherokee Nation, plundered and killed and opened the eyes of the Cherokees as to their true interests; the Cherokees demanded a Council, and in that Council determined to turn to the South. They did so, they came out full grown and are now doing good service. Poor old Gongo (Hop-eth-le-yo-ho), had gathered up quite an army of *Sokkies*, free negroes and slaves; he was depending on Ross to help him and back him, and now Ross goes the other way.—What was he to do? Ron towards the wild tribes. He is now on the extreme West border of the Creek Nation, without any country to feed him, and with enemies on all sides of him. I heard yesterday that he was begging for quarters. He has induced a great many slaves to run away, and I expect he will be ruined finally. I would have done his country great service had he been killed years ago.

I am told that the Creek regiment is a fine body of warriors. The Choctaws drink too much liquor. The Cherokees demand to be let loose on Kansas.—All these Indians say that Kansas must be conquered and taken in as Southern Territory. They say it was Indian lands, of which they were deprived unwillingly, and if they cannot own it again, which they don't care to do, at least it shall not, if they can help it, pass into the hands of enemies who never paid "a red" for it.

Brother Buckner is Chaplain to the Creek regiment. The missionaries are all well. The Churches still hold their Sabbath meetings, and seem much engaged in religion. 'Tis very cold here.

Yours, J. S. M.

—Banner and Baptist.

## Pray for the Church and Country.

We are of opinion from all we can gather that the country in the next sixty days will pass through great and trying ordeals. The red sword of war is lifted over the head of the South, and the sinews of the Northern arm

are about to wield it with their direct vengeance. It is a matter of infinite moment to you reader, on which side victory will perch. The blow is yet held, and while it is, let pious hearts all over the land, go humbly to the God of battles, to the throne of grace and of justice, and ask his favor that our arms, fighting in the holy cause of home and liberty, may drive back and utterly discomfit our foes. Pray for the country, and pray for the Church, that it may be united and act as a leaven in this day of demoralization. The humblest Christian can pray, and all ought to pray.

## Farmers, Beware.

We are credibly informed that persons are going about the country endeavoring to buy up farm products, with a view to monopolize the necessities of life, such as corn, wheat, pork, bacon, &c., and so speculate on the necessities of the soldiers and the people. We desire to caution our readers in the country against giving countenance and encouragement to any such system of speculation. We are in the midst of a war of the greatest magnitude. Almost every farmer has a near and dear relative in that war. Let each, then, reserve his surplus for the subsistence of that relative or friend, instead of building up speculators and paving the way for non-producers to walk into princely fortunes. The country is not to be served or made by speculators.—For the present, battles are to be fought. Let all remember those who are to fight those battles. The speculator, in times like these, is a vampire, which can only be met and vanquished by disinterested patriotism.

Farmers, save your corn and wheat, your pork and beef, for those who are risking their lives for your liberty.—*Nashville Patriot.*

## Lack of Bacon.

After all, this may be a blessing and not a calamity. Our people were eating too much swine's flesh. They will now vary their diet. This reform, like many other wholesome ones, has to be forced on them. A Georgia paper says:

A planter in Mississippi states that seven years ago he commenced giving his negroes two pounds of bacon and two pints of molasses per week, instead of four pounds of bacon as heretofore; his negroes soon began to like the molasses better than the meat, and he now looks to Louisiana for one-half of the meat used on his plantation. The Medical Faculty of London, several years since, decided that those who live on molasses, as a part of their diet, never have the typhoid fever. The Mississippi planter's experience corroborates this decision, for his negroes have never had a single case of typhoid fever among them, although frequently in the neighborhood, and once in his own family. Let the planters of Georgia try this experiment. It will save more than one-half. So much fat bacon and grease in our climate is injurious and unhealthy. The negroes on sugar plantations are always healthy and sound.

## Secular Intelligence.

## Important from Kentucky!

## Battle at Columbus.

LEXINGTON, Nov. 8. The Appeal has an extra to-day containing a full account of the bloody and hard fought battle near Columbus yesterday. Gen. Pillow's Brigade of 2,500 men, composed of Tappan's Arkansas Regiment, Freeman's, Wright's, and Pickett's Tennessee Regiments, encountered the enemy on the Missouri side opposite Columbus, early in the morning, 6,000 strong, under Gen. McClellan, assisted by Gen. Bullin. Gen. Pillow's Brigade fought gallantly until their ammunition was exhausted, when they were overwhelmed and retreated back to the river, where they made a stand, fighting with their bayonets.

Capt. Watson's battery was lost temporarily in the retreat. At this critical moment, Gen. Cheatham's Brigade, composed of Smith's and Russell's Tennessee Regiments, Col. Marks' Louisiana Regiment, assisted by Gen. Polk, and Blythe's Mississippi Regiment, arrived and changed the fortunes of the day, routing the enemy, retaking Watson's battery, and pursuing the enemy seven miles to their boats, where the rout ended in an ignominious flight.

Large quantities of arms and ammunition were captured. The road was strewn with guns, knapsacks, &c. Gen. Bowlin was captured by the Rev. James Rogers, of Tennessee, who also captured a stand of colors. Col. Dougherty and Col. Beaufort are among the Yankee prisoners. Our loss is less than 200. The loss of the enemy is from 500 to 800. The battle lasted nearly all day, and was terrific in its character.

The Yankee gun boats made a simultaneous attack on the Columbus batteries.

We lost several gallant officers in the fight.—*Montgomery Advertiser.*

## Battle of Port Royal!

## Defeat of the Confederates!

SAVANNAH, Nov. 8th, 4 P. M.—The following particulars of the battle of Port Royal, have been received up to 3 o'clock P. M. Capt. Turner, of the Berry Infantry, and other officers who were in the engagement, have arrived in the camp, which brought a number of the wounded up to the city. The action took place on Thursday between a portion of the enemy's fleet, consisting of fifteen vessels, inside the entrance, and Fort Walker, beside a large number outside the island. There were about 500 men in Fort Walker, which was the total force engaged with the enemy—there being but about 1,800 men all told, on the island. The steamship Minnesota was the first to enter the port, and was followed rapidly by others, which engaged Fort Walker, discharging shot and shell from three positions—front and rear—besides discharging a terrible hail of shot and shell into the woods and thickets—also into a cotton field outside of the Fort, where our men were expecting the enemy to land from their transports. After the second round from the broadside of the fleet, the principal gun on the battery was dismounted. The engagement lasted five hours; and all of our guns on Fort Walker, excepting two, being dismantled, the order was given to evacuate the fort, which was done—it being no longer tenable. Our men outside of the fort were exposed to a heavy fire during the whole action, without any means of defence or protection. The whole number of killed, wounded and missing did not exceed 100 men.

Seward owns large tracts of land near Brunswick, Georgia, and it may be that for the advancement of his own interests the fleet which left the Roads a day or two since may proceed to that point.

Had for the Speculators. The Legislature of this State performed a good deed yesterday in passing an act which will place an extinguisher on the hopes of those who have embarked largely in the trade, salt, as every one knows, is an article which can be used as a substitute, and the result of failure to obtain a supply would be either ruin, or purchase at an enormous price. The act will enable a citizen to obtain for it ten or fifteen times the amount that it cost them. They have paid it for exorbitant prices, regardless of the value of their fellow citizens. We are glad to know that if patriotism can take no hold upon the minds of those speculators and shame them on the part of their present and future fellow citizens, they will be compelled to give over the control of this article of necessity, to those who will dispose of it as the best interests of the people require. The law passed by the Legislature authorizes the Governor to seize and hold, to be sold at fair prices, all salt now in this State on consignment, and to allow the privilege of appeal in case they are dissatisfied with the price given. It also authorizes the Governor to forbid the shipment of large quantities of salt from the State. Heavy penalties are affixed for violation or attempted evasion of this law.—*Montgomery Advertiser.*

Important from Missouri—Ordinance of Secession Passed. The Memphis Avalanche has the following special dispatch:

LITTLE ROCK, Ark., Nov. 3.—The State Legislature yesterday, at a session called for the 23rd ult., passed an ordinance of secession. The ordinance was passed on the 25th of October.

The State Legislature meets here to-day. A lively time is expected. There are two Confederate Senators to be elected, and a warm time is expected between the friends of Hon. Isaac Johnson and the friends of Walker. Our border is threatened with Federal invasion, and an eminent crisis seems to be upon us.

The Federal force at Ironton has been reinforced from Cape Girardeau, and at last accounts numbered about 7,000. A large body of cavalry had been detached, and when last seen were moving to attack Pittman's Ferry.

Gen. Ben McCulloch was at Bentonville, when last seen, and moving slowly to ward Springfield with his small force. While Gen. Price was attempting to join him. Either or both intended to fight Fremont's army. Fremont's army is full 40,000 strong—5,000 cavalry, 10,000 artillery and 35,000 infantry.—The war is well advanced.

Skirmishes we may expect daily, and a decisive battle within the next ten days.

Southern Commercial Convention. The body met at Memphis, on the 14th ult., about 400 delegates present. Mr. J. O. Andrew, of Charleston, S. C., was elected permanent president; and a vice-president from each state represented was also chosen.

On the 15th, the Cotton Planters' Convention merged into this, and the two continued their session in one body.

A resolution recommending insurance companies to take risks on cotton stored in interior towns and on plantations, was adopted unanimously; also.

A resolution declaring that the proposed issue of Treasury notes and the present Bank-note currency, under the resolution of the Banks, to advance to Planters, will furnish an adequate circulation, and the Convention adopted, with great enthusiasm and unanimity, a resolution recommending Congress to suspend the collection of import duties, and to throw open its ports open for free trade to all nations who maintain peace with us.

A resolution was also adopted requesting Congress to alter the gold and silver coins weights and measures to a decimal ratio.

A series of resolutions was also adopted in relation to the sequestration act, and recommending that the payment of debts sequestered be not required during the war—that claims for indemnity and indebtedness due the North be allowed as a set-off—that the Courts be empowered in certain cases to modify the retroactive effect of the bill—and that the property of coverture or infancy be exempted from sequestration.

Resolutions were also passed approving the plan of the Marion Battering Ram, presented by Mr. J. R. Butts, of Georgia, and recommending the plan to the subscription be opened in Convention to put the plan in immediate operation.

Declaring that return cargoes of our produce should be furnished to vessels bringing goods from foreign ports; but declaring that any accumulation of the stocks of our produce should not be allowed in any of our seaports.

Also, a resolution recommending the favorable consideration of the Postmaster General's bill, for the extension of postal delivery with European Governments as soon as possible.

After adopting some other comparatively unimportant resolutions, the Convention adjourned at half-past ten o'clock, to meet in Montgomery, Alabama, on the 1st Monday in May, 1862.

COTTON.—We advise farmers next year to plant but little cotton. The demand will, in all probability, be greatly lessened; and where the blockade is broken, if we have two full crops on hand, the price will go down to a very low figure—one that won't pay.

Winter rags, meat and other household products which always sell and have to be paid for abroad with the proceeds of our Cotton, but which we cannot get now, if we could get gold at a high figure for every bale.—*Atlanta Constitution.*

STOCKS FOR THE ARMY.—The following rules are for the direction of ladies wishing to knit socks for the soldiers: Get large needles and a coarse yarn. Cut on seventy-eight stitches, and knit the leg ten inches before setting the heel. The heel should be three and a half inches long, and knit of double yarn, and fine and coarse wool, and extra strong. The foot should be eleven or twelve inches long.

STATE ARMY.—A hundred flint-lock muskets of those gathered by the agents from the different sections of the Government, by the citizens of the valley of the Brazos, Texas, from Waco to the mouth, amounting to 250,000 bushels of corn.

THE MESILLA (Arizona) Times of the 3d ult. gives the particulars of a conflict at Alamo on the 25th and 29th of September, between Gen. Cooper and 114 Confederates, and a company of New Mexican volunteers. The skirmish resulted in the capture of the New Mexicans. The privates were released on parole, and the officers held as prisoners of war. Capt. Cooper and his men were taken to the direction of Mesilla, but were pursued and killed the next morning by about 200 U. S. regulars. The battle was kept up for some hours, but the Confederates were repulsed, and retreated, taking with them their dead and wounded. On our side two were killed and eight wounded.







