

SOUTH WESTERN BAPTIST.

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. 31.

TUSKEGEE, ALABAMA, THURSDAY, DECEMBER 5, 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.
Inquiries concerning "W's" articles on Church Government.

BRO. TALIAFERRO: This article should have found a place in the Christian Index; but as that "time honored organ" has suspended, I crave its publication in your columns. Some time since, I received, in a private letter, a request to give my views on a certain point in "W's" articles on church government—a series published a few months ago in the "Index." Thinking that others might be interested in the matter, I have concluded to reply publicly.

White Plains, Ga. J. H. K.

EXTRACT FROM LETTER OF INQUIRY.

"Have you been reading 'W's' articles? They are on a subject which I have been anxious to see fairly discussed for a long while. No. 4, if I remember correctly, is at, or near, the turning point in the argument, but contains, I think, a serious error. Does the assembly, or its organization—rules of government, constitute an *ekklesia*?"

(Drop the word church.) Is character essential to an *ekklesia*, as that word is used all over the New Testament? I would like your ideas on this subject. This is a little foreign to the leading idea before 'W', but is still important and interesting. Is church a translation of, and synonymous with *ekklesia*? If so, church is an assembly; usage may make it a religious one, if you please, but not necessarily a Baptist assembly. Hence Methodist assemblies are churches, though they differ as to their character, both from those Paul established, and the unlawful one in the streets."

REPLY TO THE ABOVE.

DEAR BROTHER: Since receiving your inquiries, I have re-read "W's" fourth article. I suppose the following to contain the "error" to which you allude: "The New Testament calls certain organizations churches. Any society of Christians, therefore, which has not that organization, is not, in the Scriptural sense, a church. It may be a very good organization, and composed of devoted Christians, but is not what the New Testament calls a church. We do, therefore, regard form of polity as essential to a church." As for myself, I cheerfully endorse this language, being unable to detect any error in it. It is just what I have long since believed, and I am sure that I cannot express it any clearer. You will notice that "W" does not say "that form of polity" constitutes a church, as your inquiry would indicate, but that it is "essential" to a church. One thing may be essential to another thing, without constituting it. So, while organization, and that of a certain kind, is absolutely essential to a church, I do not understand that this constitutes a church. But you again ask, and this I suppose suggests the real point of inquiry, "Is character essential to an *ekklesia* as that word is used all over the New Testament?" I say, yes, most assuredly. Let us examine the matter a little. You will doubtless agree that there was a religious institution in the Apostles' day, essentially different from anything the world had before seen—having certain prerequisites to membership, certain rules of conduct for its members, certain ceremonial ordinances, &c., &c. Now, is it conceivable that such an important institution should be without a name? Did its own members have no way to designate it?—We cannot suppose such a thing. Well, if it had a name, that name must have been *ekklesia*. And accordingly we find the word generally employed as a name by New Testament writers. True, sometimes a definite word or clause is added, as the *ekklesia* of God—of Christ—of the Saints, &c. But even this may be for emphasis, rather than definition. You may say, however, that you do not deny that *ekklesia* is the name of the peculiar institution founded by Christ. Very well, then the question of character is settled—Granting that *ekklesia*, in its general sense, signifies merely an assembly, without reference to character, yet, when it is appropriated as the name of a particular kind of assembly, that appropriation of necessity makes it specific, so that character not only may attach to it, but must do so. Let me give an illustration exactly in point: The English word *assembly* is a general term, and according to your view has no reference to character; any gathering of the people for any purpose, is an assembly. But now this very word may lose this general sense, and become quite specific. E. G. In some States the Legislature is styled the *Assembly*. Now suppose the statute book of a State so using this word, should abound with references to the *Assembly*, evidently meaning the Legislature; suppose that it should specify the prerequisites to membership in the *Assembly*, &c., &c., would it be legitimate to argue that the word *assembly*, as used in this book, had no reference to character? and that any body of men im-

material who they were, or how chosen, or how organized, ought to be regarded as the Legislature of the State, just because they claimed it? I hope this simple illustration will set this matter in a clear light. The New Testament is our statute book. It abounds in references to a certain kind of assembly, which it designates invariably by the term *ekklesia*. *Ekklesia*, then, becomes the name of this peculiar assembly, and is no more a general term when so used, but a specific. And our translators would have but followed the original closely, had they used the word *assembly* as the name of Christ's institution. They have, however, adopted a different plan. Instead of rendering the Greek word *ekklesia* by its corresponding general term, and leaving us to understand it in a particular sense, they have introduced another word, *church*, to represent that special meaning. Now whatever may be said about the propriety of choosing this particular word, no fault can be found with the principle. Indeed, I think it desirable to adopt this very plan in translations, when it can be done with fidelity.—When we know that a general term is used as a particular, and our language furnishes a word which just meets the case, give it. E. G. In translating the word *phobos* we are not compelled always to render it by what, perhaps, is its exact equivalent, *fear*; but we can say, *affright* or *reverence*, thus showing what kind of fear is meant. So, we are not compelled to say *assembly*, every time we translate the general term *ekklesia*; sometimes we may render it *legislature*, sometimes *crowd*, sometimes *mob*, sometimes *church*, as the connection may require. A *legislature* is one kind of *ekklesia*, a *mob* is another, a church still another.

We are now ready to answer your question, "Is church a translation of, and synonymous with *ekklesia*?" By no means. *Assembly*, is perhaps the only English word answering to the Greek *ekklesia*. Some might also say congregation, but I do not. As to church, this may be a translation of *ekklesia*, sometimes it is, sometimes it is not.—So *mob* may be a translation of *ekklesia*. Church refers to one kind of *ekklesia*—mob to another. A certain character in an *ekklesia* makes it a church—a certain other character makes it a mob. While, therefore, character is not essential to an *ekklesia*, as a general term, yet every *ekklesia* must have a character, and according to that character, we determine whether it is a church of Jesus Christ, or a club of infidels, or still something else.

We are now ready to notice your concluding argument, by which you prove that Methodist societies are churches.—Put in the form of a syllogism, it will read thus: "A church is an assembly; a Methodist society is an assembly; therefore, a Methodist society is a church." Here you notice what logicians call the fallacy of the undistributed middle. In the same way, we can prove that a Methodist society is a mob, or any other kind of an assembly. Thus: A mob is an assembly; a Methodist society is an assembly; therefore, a Methodist society is a mob. If now, you could say in your major premise, that every assembly is a church, your argument would be legitimate. This, though, is not true. Some assemblies are mobs—some are dancing parties. When we say a church is an assembly, we do not define it. Define the word church—define it according to the Scriptures, and then we can make a correct argument. Thus: A church is an assembly of baptized believers, &c., &c.; a Methodist Society is not such an assembly; therefore a Methodist Society is not a church. On the other hand, if it be true, as you and I both believe, that Baptists are the only ones having particular local assemblies corresponding to the Christian *ekklesia*, described in the New Testament, then Baptist assemblies, and no others, are entitled to the name churches.

But granting that your whole system of argumentation is correct, what does it prove? Simply that Methodist assemblies are churches in the general sense of assemblies; i. e., that Methodist assemblies are assemblies, which you see is nothing—a mere hull without a kernel. The only thing I see is, that in this way, these and other unscriptural and antiscritptural organizations are permitted to retain the name churches; and this, in the estimation of some, is a great deal. A name is a name, even though there should be nothing in it. The truth of it is, the old "ecclesiastical word" church, has gathered "exceeding much glory," and all, however slender their claim, desire to be partakers of its mysterious prestige. Admit that they, or rather their organizations, are churches, and that is enough. We may say they are "imperfect," or "not such as Paul established;" never mind, we still call them churches; and though we may understand by this nothing more than assemblies, or, if you please, religious assemblies, they understand it very differently, they see themselves still enveloped in the hal-

lowed mist of that undefined and undefinable something, The Church, and all is well. For this reason, I think, if we use our present version at all, and call the Apostolic Christian assemblies churches, we ought to deny the name to every organization not fashioned according to the divine model. To act differently might give us the reputation of great charity; yet, I respect fully submit, whether dealing with errorists according to strict truth would not be more likely, under God's blessing, to effect their reformation.

K.

For the South Western Baptist.
Curious Reasons.

C. TAYLOR, the Editor of Calmet's Dictionary, says: Christ's religion is to be the occasion of the sword; one reason why Christ did not "enact that all your children should be baptized, was to prevent quarrels between husband and wife on the subject!" "That no family can exist without infants," and one reason for Cornelius having young children was that he "was a soldier."

An old Latin poet enquires whether, if an artist should paint the head of a horse, and join it to a human body, you could restrain laughter,—risum tenentis? So it is in regard to Mr. Taylor's assertions—they are ineffectually absurd and laughable—they are ridiculously false. Can infant baptism be sustained without such special pleading? His reason about the enactment is very like some assigned by abolitionists, why the Saviour did not condemn slavery, viz.: He was afraid it would produce contention and strife, and religion, in its infancy, would be overthrown!! Was the Lawgiver of the universe controlled by motives of policy in governing the world? Did he consult the interests and passions of men? If so, he had not as much independence as the Governors of some of the States, who have issued proclamations against the trade of speculators in the necessities of life. But Jesus says his religion would occasion division and separation of relations; now would he fail to enact the law of baptism on this account? The reason Mr. T. assigns for not making the Law, is the very one the New Testament assigns why it should be false. Hence it is false as well as laughable.

How does Mr. T. happen to ascertain the reason? Was it from the Fathers? men charged with fabrication and falsehood, and for most questions of the present day worse than useless. "Papias is charged with fabrication by every body. Dionysius of impiousness by Basil and Athanasius—Ignatius of recklessness by Jerome, and Dionysius complains of the adulteration of his own writings in his own day!" The translator of Eusebius, Cruse, makes episcopate and episcopal office out of words that mean simply ministry or pastoral care! Why have recourse to such sources of information when the New Testament gives authoritative history on the subject? This says nothing about the baptism of children.

"No family without infants." The Book records the birth of Isaac, the child of promise, whose existence was supernatural, but this was Sarah's only infant—no plural in this family. Did Mr. T. never visit a family where there were no infants? Scores such can be found in all lands, that never had any posterity of their own. "Childless," "no child," is frequent in the Bible, as well as the word "barren," as applied to wives, the tenth part of which, in all lands, have no children.

Cornelius was a soldier—ergo he must have children! Scarcely one soldier in ten has a wife, and this was the case among the Romans. So far as the record goes, he had no wife, though he had a family of domestics, some of which he sent for Peter, (see Acts 10th.) Washington was a soldier, and though he was blessed with a noble wife, he had no infants, no descendants.

Is the Pedobaptism of England driven to such straits to keep itself in countenance and hide the suspicion of its unscriptural creed and heterodox practice? The New Testament model of church building is simple and easy to be understood, without recourse to long chapters and large folios of assertions, suppositions and sophistry. The characteristics of membership in all the primitive churches, are found in Acts 18: 12: "Many of the Corinthians hearing, believed and were baptized." Faith, which is inseparably connected with repentance, is always required in order to enter a gospel church. Hear Prof. Hodge of Princeton: "In no part of the New Testament is any other condition of membership prescribed than that contained in the answer of Philip to the Eunuch, 'If thou believest with all thy heart, thou mayest.' The church therefore is, in its essential nature, a company of believers." "Infants, which are children of the flesh, mere descendants, are not the children of God; they which are of faith, are the children of Abraham." Just so soon as they furnish evidence of faith, the children are suitable for membership in Christ's churches.

But why such anxiety to push children into churches, unless they intend to ignore the new Testament pattern and perpetuate Judaism? For such organizations are only partly gospel.—Such had the churches of Galatia become under the tuition of Judaizing teachers; they had urged circumcision and other antiquated ceremonies, in the expectation of being perfect by these carnal rites, instead of adhering to the Apostle's instructions. For their benefit, Paul contrasts, in the 4th chapter, the condition of those born after the flesh and the children of promise, as was Isaac; the former were in bondage to forms and law and observances, which were multiplied because they afforded no comfort to true Christians; the latter, justified by faith, children of promise, relying on spiritual aids in obedience to divine directions, were assured of their title to a glorious inheritance in the skies; their religion was of the heart and filled them with joy—that of the others consisted in works and rites that engendered bondage but furnished no consolation. Not strange that such professors should run after Judaizing teachers when they had left the wholesome teachings of the apostle. Verbum sapientibus. Leo.

Illustration of John xii. 24.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Go forth, and behold the process of vegetation—take a corn of wheat how small, how insignificant it appears! But it is extremely valuable, and with care may be made to stock a field—a country. But how does it thus multiply? Keep it in the granary, and it remains the same. It must be sown, to fructify and increase. Let it be buried under the clouds, and perish as to its present form and appearance, and, lo, springs up, and brings forth in some places thirty, in some sixty, and in some an hundred fold. And behold the mystery of the cross. It was equally necessary for our Saviour to suffer and die. In death he becomes the principal of our life. By this he fills Heaven with praise, the church with blessings, the world with followers. This is the fruit which by dying, he brings forth—an immense number of Christians. For you know, a grain of corn multiplies by yield other grains like itself. "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body." If, therefore, Jesus be compared to seed, and be sown to multiply, he will produce other like himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth. This is a very striking, and a very useful thought. For it may be asked, "What are Christians?" and we answer, "What was Christ?" They are predestinated to be conformed to him and as they have borne the image of the earthly, they must also bear the image of the heavenly. Here, indeed the likeness is not complete; but it will be perfect in due time: they "shall be like him, for they shall see him as he is."—Jny.

Rev. J. H. DeVotie—Services in Camp.

A private letter from one of the 2d Georgia Regiment, Col. Semmes, says the Columbus Sun, pays the following tribute to the reverend gentleman of this city, whose name heads this notice:

I have seen little Sunday service that has interested me since Mr. DeVotie left the chaplaincy of the Guards. I have often sighed for his return. There was something about him that won incontinently the confidence and love of the soldiers, among whom he walked like a comrade, only claiming superiority by reason of the sacredness of his heavenly mission. I have listened so often wrapt by the eloquence of his eloquent tongue as he "reasoned of righteousness and judgment to come." There was a winning style in his very manner, as he reverently expounded the sacred text. He pleaded with earnestness for the service of his Master. Such a man could do a deal of good with those with whom in daily intercourse he walked as a comrade, gently reproving camp vices and building up and encouraging the profession of whatev-er name. From what he said and did, you would never accuse him of partisanship in religion. I could write volumes in his praise, and with all his pastoral influence we meet him at the table and in social walks and found him in all things not interdicted to christian people, a genial companion. His conversation was intellectual and highly instructive.

Go to dying beds, there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you what a blessing it is to have the king of terrors converted into a messenger of peace.—Harren.

Life a State of Continual Temptation.

Do not suppose that in this world thou ever canst be in a condition of absolute safety. Dangers and enemies await thee everywhere, violence and stratagems are perpetually employed for thy ruin; and therefore the weapons of thy spiritual warfare must not be laid aside, for useful they are and always necessary during this state of mortality. Cover thyself, then, with the shield of wisdom and faith; for if thou expose thy person without this defence, the fiery darts of the wicked will gall and wound thee, and if dexterity and diligence in the use of thy arms is not animated by a mind fixed entirely on the Saviour, and a vigorous resolution of enduring the worst that can happen for his sake, the engagement will be found too hot, and that crown of the blessed which is the reward of perseverance can never belong to thee. Call up thy courage then, and exert thy utmost strength as occasions of combat shall offer. For to him that overcometh is given the hidden manna, but misery and destruction is the portion of faint-hearted and feeble soldiers.

If, then, these are the condition of obedience and reward, think how absurd it is for those who indulge their ease here to expect peace and happiness hereafter. In one of the two states enduring must be thy lot; and therefore patience and not soft repose is what thou shouldst labor for at present. For rest and undisturbed content have now no place on earth, nor can the greatest affluence of worldly good procure them; but their dwelling is in heaven only, and they are peculiar to the love and fruition of God alone. In obedience to His will you should contentedly undergo labor and toil, trials and troubles, distress and anguish of heart, poverty and want. These whet and brighten a Christian's virtue, exercise and distinguish him. These thorns are woven into wreaths of glory, which will be a recompense for those hardships which are presently forgotten, and are exchanged for laurels that never fade and honors firm and immortal.

These are the difficulties of the present state which men are to guard against from without, but alas! they must not always hope to enjoy peace within.—No! even the saints of old, whose pure innocence and eminent virtues might better entitle them to this tranquility, yet often found occasion to complain that their spirits desolate, and a horrible dread overwhelmed them. Doubts and scruples, temptations and fears, and cutting perplexities of heart are frequently the lot of the most excellent persons. But in all these straits the good behave themselves with meekness and patience reposing their confidence in God, and humbly trusting themselves, but supported with the hopes of divine grace and favors, to comfort and assist them, and with the consideration that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in them. This was the case with those glorious saints who are their patterns. Wait, then, thy masters leisure, quit, thyself manfully, banish impatience and distrust, persevere in faith and good works, grudge not to lay out person, life, all for the service and glory of God; and doubt not that you will one day be abundantly rewarded, and in the mean time be sustained and delivered from every danger and calamity.—Imitation of Christ by Thomas a Kempes.

AN OLD CUSTOM REVIVED.—We have it from the best authority that a herd of swine became possessed, and greatly alarmed, and ran "into the sea and were drowned." Judging from the following telegram, giving an account of the recent battle at Leesburg, the hogs have taken to their old habits:

Several gentlemen engaged in and witnessed of the battle near Leesburg, on Monday, say the rout and panic of the Yankees exceeded that of Manassas Plains. When the Yankees took the river their heads were almost as a swarm of blackbirds, and it is impossible to describe the scene, or estimate the number drowned. Hundreds were shot while swimming and struggling in the water. Many left their clothing of all kinds, and many drowned each other.

WHY DO PRAYERS FAIL?—For the same reason that arrows shot by children accomplish nothing. Because they were never fired with any serious intention, nor any effect looked for from them. Men offer prayers which express no desires of the heart, lead to no expectation of any result, and awake no anxious efforts to gain the blessing. When men fight, however, they aim well, shoot carefully and eagerly look for the result. And when not only the knee, but the heart is bent, and prayers are poured out of a full soul, and darted up to God, and anxiously followed, their success eagerly awaited in the attitude and corresponding effort, God also looks after such prayers and liberally responds to them.

The Safety of the Church.

The presence of Christ is the safety of the Church. In his attributes as God, he is everywhere present in spirit, filling immensity, "beholding the evil and the good." But we speak of his special presence with those who apprehend Him by faith as a living Savior and Intercessor, and who are earnestly seeking to promote his kingdom in the world. When deeply humbled, conscious of their personal defilement, ignorance, vanity, and the folly of sin, when with contrite spirits they fervently desire the cleansing power of his spirit, and rely on Him alone as their righteousness, Christ is present with them. Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: "I dwell in the high and holy places, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Let this spirit be cherished by all the members of a church, and Christ will be present, and that church will be safe.

The church is in danger. The vessel in which she is embarked is in a storm. The sea on which she is sailing is agitated to its lowest depths by the driving tempest. Clouds and thick darkness are gathering over it, and the billows of the deep threaten to engulf her. To speak without a figure, our country is assailed by land and sea; numerous hosts are assembled, such as were never before known on this continent, all clad in deadly armor for our subjugation, and the minds passions of all who know or value their rights as freemen are roused to intense actions in defence of their homes and altars. It is in the midst of this great political storm, amid the anxieties and turmoils of war, with excited passions raging on every side, that the Church must make her way, and fulfil the great commission which Christ has given her, to enlighten the ignorant, to seek and to save the lost, and to diffuse the spirit and truth of her glorious Head, divinely constituted the Light of the World. Without his presence, her efforts will be impotent. Without his presence, she will be wrecked amid the storm, and the great interests entrusted to her will be sacrificed. Whatever may be our privations, losses, or sacrifices, in such a day as this, as a Church, we must have the presence of Christ.

With Christ in the ship, all will be safe. The rains may descend, the winds may blow a tempest, the angry billows of the flood will dash against her in vain. With Christ in the ship, or walking upon the waves at her side, we shall hear his voice amid the war of conflicting elements—"It is I; be not afraid." "The Lord on high is mightier than the noise of many waters." And He will speak to the tumultuous waves—"PEACE! BE STILL." And there will be a great calm.—Christian Observer.

How to Pray for our Enemies.

"An Old Preacher" writes a very sensible letter to the Banner of Peace, on the subject stated above. Speaking of some whom he has known, prayed with, and loved, he says:

We are now apart, we occupy different ground. We really stand as enemies to each other, and that enmity seems to be in the heart; if so, can we be the children of God? But to determine what has thrown us apart and placed us as we are, let us see what each one claims and wants? What does a Southern man want? Simply and peaceably to enjoy what in all honesty, justice, and religion he has a right to. I read of Mr. Lincoln's day of fasting and prayer; and for my life I could not see how he would word his prayer so as to find acceptance at the Throne. If he prayed for success, and intended still to pursue the same course, he could have said prayers; but if he prayed, and prayed to God, I am still at a loss to know what sort of words he used.—I sometimes, have prayed for the Southern Confederacy, that it might be entirely delivered from the power of its enemies; but I did not ask God to enable the South to kill all her enemies any how. I did not or do not ask any more than David did when he prayed: "Hear the voice of my supplications, when I cry unto thee, when I lift up my hand to thy holy oracle. Draw me not away with the wicked, and with the workers iniquity, [which speak peace to their neighbors, but mischief is in their hearts. Give them according to their deeds, according to their wicked endeavors: give them after the work of their hands; render to them their desert." Ps. xxviii. I never go farther than this, neither do I want to when I pray. Some of the Cabinet (when the Commissioners from Alabama were in Washington City) told them they wanted nothing but peace and were at that time preparing to send men to Sumter. Was that not saying peace to their neighbor, and mischief in the heart? Ought we not all to pray to be delivered from the power of such? May we not with propriety pray to conquer and subdue all such? But I do not want one of them to go to hell, but that they may see their error."

Know Thyself.

It is a very usual thing with us, to have a mighty confidence in ourselves; when alas! the want both of abilities and performance reproves our vanity and folly. For how small is the proportion of our gifts in comparison of our imaginations concerning them? and how defective our wisdom and care to use and improve even that portion we have? the light that is in us shines but dimly, and by our neglect we suffer it to go out quite. We are often blind and not sensible of our infirmities; we stumble and fall, and still pretend we see, commit horrible sins; aggravate our guilt by depending on what we have done; nay, are sometimes so wretchedly deluded, as even to sanctify our wickedness by a pretence of zeal. The smallest faults of others seldom escape our censure, and the much greater of our own, seldom fall under our observation. The burdens and hardships we put upon them, seem reasonable easy and light, but the least and most trivial uneasiness they create to us, we have a quick and painful sense of, and cry out, who can bear it? whereas, would we but take a right estimate of ourselves, and judge our own action impartially, we should find little leisure and less provocation to pronounce severely concerning our brethren.

Now this is the wise and truly spiritual man's method: He employs his thoughts at home; considers that there lies his proper business and care; and is tender of other people's failings, from a due sense of his own. And whatever fond opinions we may cherish of our own virtue, religious and perfect we are not, nor ever can be, till we examine our own conscience diligently, and leave all the rest of to world to stand and fall by the judgment of their own master. Consociation and Christian piety can never dwell together, for this would work us to a neglect of all things without us, and make us both forbear and despise all judging, but those of God and our own consciences. The mind that does not converse with itself is an idle wanderer, and all the learning in the world is fruitless and misemployed, whilst in the midst of his boasted knowledge a man continues in profound ignorance of that which in point both of duty and advantage he is most concerned to know. True peace and satisfaction of mind can only be acquired by doing our own business, and friendship and charity are best preserved, by leaving off all impertinent and busy curiosity concerning the conduct and reputation of our neighbors. The abandoning of all worldly care is a true argument of greater proficiency in goodness, for by esteeming highly of any thing here below, our value for God and Heaven is unavoidably lessened and impaired.—Let nothing therefore but God, and the things that be of God, seem great or grateful to thee, worthy desiring or rejoicing in, and all that imaginary comfort, which the creatures pretend to administer, treat with the generous neglect and contempt that it deserves, for a soul entirely devoted to the love of God will naturally despise every thing in comparison of him, and reason good there is, why it should do so, when we consider that everything else is frail and of short continuance, empty and unsatisfactory; but God alone eternal, omnipresent, infinite in every excellence, and therefore he is the best. He the only compact and true joy of the soul, who alone can fill and exceed its largest desires.—Imitation of Christ by Thomas a Kempes.

GOD OUR WISDOM AND STRENGTH.—"The beginning is from God," was a maxim of all antiquity, and is the expression of humanity. The ancient nations initiated every enterprise by first consulting the oracles and oratories. The civil law always began: "From God the greatest and best!" The Saxon laws were prefixed with the Ten Commandments. Scipio Africanus was in the habit of going to the temple and to the chamber of Jupiter before break of day. In all his undertakings David sought counsel and co-operation from God. Thus should we auspicate all our actions, by referring them to God, consulting his wisdom, supplicating his presence and power, deprecating his anger, and securing his favor, by making our interests his, and his glory our chief end.

WHAT TO LOVE.—Love God; for God hath loved you.

Love Jesus; for he became a man and died for you.

Love the Holy Spirit, for he takes away the stony heart and gives the heart of flesh.

Love the Bible; for it is the book of books, and the only guide to heaven.

Love God's people; for God loves them, and they love God.

Love the Sabbath; for it is Christ's day; it tells us of him who rose from the dead for us.

If Christ had our whole hearts, if we were entirely his, we should be more peaceful, happy, and holy.

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Dec. 3, 1863.

Contentment.

A spirit of discontent with present circumstances is the great bane of human life. We are prone to think that our present condition is the one for which all others are most unadapted—that all the embarrassments and disasters incident to man have exactly met in our path, and that almost any change would be an improvement. Instead of making the best of present things, we are apt to be contrasting them with the past, and to think how happy we should be if the good old days of yore could return. "O that it were with me as in months past," is an expression not peculiar to Job, nor peculiar to religious joy. Memory seems strangely oblivious of the disaster and suffering of by-gone days, and delights only to dwell upon the "golden hours on angel wings" which have flown over us. Now, we are satisfied that if memory would act an impartial part, and bring up all the past, its lights and shades, its sorrows and adversities, its joys and sorrows, it would disarm the present of half its terrors. But time past is something like the recollections of some departed noble and generous friend—we think only of his excellencies—the happy hours we have spent in his society—the amiable virtues which adorned his character. His vices and frailties are consigned to oblivion. We remember him only as the source of many of the most pleasant and cheerful scenes in the drama of life.

We trust it will not be a thankless task, if we attempt to wren from grim forgetfulness some of his hoarded felicities; not because we take a malignant pleasure in showing up the frailties and sufferings of our fathers, but that we may verify the declaration of the wise man, that "there is nothing new under the sun." It is said that Archbishop Tillotson resolved on a certain occasion to preach a sermon against the wickedness of his day, and that he had arranged to contrast the vices of the present with the virtues of a former period. And that he might speak understandingly, he took down an old volume of sermons, preached in the midst of that golden age whose excellencies he was about to hold up as a rebuke to the deformities of his people, his eye fell upon a sermon preached upon the identical text he had selected. Struck with such a coincidence, he commenced reading it, and to his great surprise the old preacher beat him so far in painting the depravity of that "golden age" in contrast with the auspicious past, that he abandoned the task, and took the advice of Solomon: "Say not then, what was the cause that the former days were better than these? for thou dost know exactly wisely concerning this." Eccles. 7: 10. The truth is, experience is a better, wiser, and a more impartial instructor in this respect at least than history. The historian delights to glorify the characters and deeds of our ancestry, and he introduces but little that we may not be thankful for his pictures. He does not think too rains and infirmities worth preserving.

Now, kind reader, be it known to you, that our fathers were compassed with infirmities—that they were flesh and blood—that they shared with us the ills that flesh is heir to—and that the vexations and trials, the vices and infirmities of which we so loudly complain, were all common to them, when they were surrounded with similar circumstances. There were harpies among them who were ready to take advantage of public necessities as any that now curse our generation. Sellers then "increased the shekel and lessened the ephah" as they do now. Money retreated into the coffers of the miser then as it does now. Any intelligent man of three score years will tell you that during the blockade and embargo of 1812, '13, and '14, provisions and clothing went up to fabulous prices. Salt sold for from five to seven dollars per bushel, twice what it now commands at any of our markets. Coffee sold at from fifty to sixty-two and a half cents per pound. Sugar forty cents, and molasses at two dollars a gallon. And as to foreign fabrics, such as blankets, cloths, calicoes, &c., they were a hundred per cent in advance of present prices, and so continued until we learned to manufacture them for ourselves. The people abused the merchants and traders, and then went and bought their goods or did without them at their own option. For three long years did the British blockade continue—long enough indeed to force our fathers to produce almost every article of necessity or even luxury for themselves. They grewed at the administration and the army for their tardiness in thrashing the British, and then avowed that their President and his cabinet were the greatest and most patriotic statesmen living, and as for our generals and their army, the sun never rose or set on a braver band of men. In short, they were human beings just as we are—resistive under embarrassments—angry at high prices without knowing exactly who to blame—furious at monopolists, extortioners and misers, who, in their turn, laughed at the ebullitions of the hour, and pocketed their gains—and when peace came, they were all too grateful to the giver of all good to remember the frailties and iniquities of each other in the day of common calamity.

By the way, let us observe just here, that the British blockade in the war of 1812, was the worst blunder England ever made in her policy with the late

United States. It forced our people to manufacture the very articles for which they had before that period depended upon the mother country—so that when the war closed, instead of trade's going back into its old channels, this country became a respectable rival of England for the market of the world. It proved to be a great blessing to the country. And so will it be in this instance. This blockading policy of the Northern government will prove a death-blow to New England monopolies. The sceptre has departed from her never to return. If the blockade should last even twelve months longer, manufacturing establishments will spring up over the South, sufficient to supply all the necessities of our people. This war has rather developed our dependence than our independence. If it can last long enough, it will inevitably work out the latter. All that is needed is, a patriotism that will cheerfully endure the adversities of the present for the felicities of the future. That our people will manifest this, we have abundant reason to believe. Only let us be admonished to be "kindly affectioned one to another, with brotherly love"—with the love, that is, that one kind, natural brother exercises toward another. Then shall "the blessing of Him that dwells in the bush" be upon us! S. H.

Persistence.

Nothing would be more interesting to the public mind just now than a collation of historical facts, showing what has been accomplished by persistence. Could a panoramic view be taken of the past, it would be seen that uniform persistence has been the great element of success adopted by moral agents.

At this time we shall only allude to it in one historic instance, the revolution of 1776. The persistence and endurance of the patriots of '76 will be admired as long as a patriot breathes the air of heaven. For seven years they endured privations unknown in previous history, and contended with the greatest power on earth. Without a government, munitions of war, without experience, credit, money, manufactures, without a navy, or any of those appliances that give success in resistance. Their enemy had everything. With a just cause and a brave heart, they commenced the struggle as though they possessed every means of defense, and large forces to send into the field. Clouds and darkness covered their heavens for seven years, with only now and then a ray of light. Their many disasters only roused them to greater exertions and more determined resistance. The want of clothes and shoes made no difference in the account, nor did hunger and thirst. Every large town and city was fortified by the enemy, and Tories were every where acting as spies, and plunderers, and murderers, and yet they fought persistently on, as though success crowned every battle. Whole States were overrun; South Carolina at one time had but one hundred and fifty men in the field, in the swamp rather, under Marion, while the British garrisoned every town, and they struggled on till the State was rid of every garrison. Persistence at last triumphed, and Liberty came as the reward.

No one can predict the end of this struggle. It may last for years, or it may end next year. Let each one arm himself with the persistence and endurance of the patriots of '76. Every one should make out his programme, and should bargain for many severe things. Better do this than to make out too bright a programme. The cup that a sovereign Jehovah has prepared for us we should cheerfully drain, be it bitter or sweet. God has made out his programme for this Revolution, and when every item in the count has transpired, then peace will come. It is our business to persist and endure. Be not timid and fearful, a successful issue is certain. Be not alarmed at evil tidings, for they may and will come. Think of Bethel, Bull Run, Manassas, Springfield, Carnifax Ferry, Lexington, Greenbrier, Leesburg, Belmont, and the many minor victories, and persistently fight on. Fight the blockade and the speculators by persistent endurance. The Tories, give them over to Satan, to whom of right they belong. Let brave hearts strengthen in the timid, confirm the wavering, and persistently strike for freedom and independent new, or fill a patriot's grave.

What would you do?

Suppose the *South Western Baptist* should share the fate of many papers, what would you do for a medium of religious intelligence? Through what medium would our Mission and benevolent Boards make their appeals to the churches? There would be a complete blockade of all religious intelligence among Baptists, at least so far as Alabama is concerned. Besides, many take no secular paper; what would such do for the news of the day in regard to the war? Other questions, equally pertinent and important, could be asked, but we forbear. To prevent such a result, let every delinquent subscriber forward payment, and let others procure new subscribers, and there will be no danger. Paper and all printing material have greatly advanced, and advertising patronage is worth but little. Job work has ceased. Our dependence is upon our subscription list. These hints are given to the wise, and we hope they are sufficient.

On the 28th ult., Congress admitted Missouri as one of the Confederate States.

Rev. T. M. BAILEY's post office is now Hayneville, Ala., instead of Mount Wil.

"Have the Workers of Iniquity no Knowledge?"

Thus asks David, as he contemplated the blind rage of his enemies in their deluded efforts to "eat up his people." And thus may we ask in reference to that blind fanaticism that now seeks the subjugation of our country to a despotism than which a greater does not curse the earth. The malignant fanaticism which has culminated in this unnatural war, is the growth of more than a quarter of a century. It was hatched in that cesspool of New England whereto have issued a swarm of "unlearned spirits like frogs," to desolate the fairest country on earth. Selecting a mere pettifogger of the West as the supple tool for its fiendish purposes—a man who has neither the head to comprehend, nor the heart to appreciate the blessings of rational liberty, there is no absurdity or iniquity of which it is not capable. If there were a modicum of wisdom among that nation of madmen, we might predicate some expectations that their future policy would at least be modified by their past resources. But he who imputes to them the possession of one particle of sagacity, and supposes that their future plans will be dictated by the merest practice of common sense, will be as much disappointed as if he were to undertake to read lectures on practical ethics to a generation of vipers. Posterity will only excuse them on the plea of "moral insanity."

To the South has been entrusted the painful task of treating this distemper. Our ability to effect a cure need not be doubted. It may take years—but when completed, it will be a lasting cure. S. H.

Interesting from the North.

RICHMOND, Nov. 26.—The Richmond Whig has received, through a private source, New York dates of the 23d, from which the following extracts are taken: Several regiments arrived at Old Point on the 23d, from Annapolis. There was great bustle and preparation for another naval expedition, to be commanded by Piquette Butler. Its destination is not known. It is not true that Lord Lyons has demanded the release of Mason and Slidell. He awaits advice from home. All the Canada papers assume that war between England and the Rump Government can only be avoided by a disavowal of Commodore Wilkes' act, and the release of the prisoners. The National Intelligencer, in an extensive article, sustains the legality of the seizure. The N. Y. Tribune and Times are preparing the public mind for a back-down on the Mason Slidell imbroglio, and give, as an excuse, that they can give up the control over and yield Mason and Slidell, in order to get England committed to get England committed to the former American doctrine in relation to the right of search. Bennett, howls at such an idea, and says, that Yankees must, on no account, truckle to Great Britain.

Charles Francis Train, graduate from England that the steamer *Gladiator* is about to sail for Nassau, with a heavy cargo of arms for the Southern Confederacy. He also says that Messrs. Mann and Yancy are negotiating for the purchase of the steamer *Panjab*, and the *Assaye*, two large and fine war steamers. He is very bitter, and says that the aristocracy and capital of Great Britain are with the South in feeling. A fleet of large whaling vessels, purchased at New Bedford, and other places, have been loaded with stone and are to be sunk in the approaches to certain Southern harbors. Trap doors are made in the bottoms of these vessels, when, on being opened, sink them in 20 minutes. It is stated that a general advance will shortly be made, from Fort Monroe, in Kentucky, and at Manassas—a sort of grand, simultaneous rush upon all Success.

THE MASON AND SLIDELL CASE.—Public curiosity is on tip-toe to know what England will say upon the subject. Telegrams have made Lord Lyons, British minister at Washington, deliver him if several ways in the premises, but no one can seriously believe that Lyons has said one word on the question. He will not say one word till he gets instructions from his Court, so that he can speak officially. When the end is known the insult will be pocketed in a courtly manner, and the matter will end. In this war England will remain neutral and let the two sections fight on, and when the war ends she will then see what can be made out of the wreck. Such is national selfishness. We again advise our people to trust in God and their own arm for help.

Rev. J. P. NALL, of Orion, appends to a business note, that in the month of July, he and others held a meeting of several days with New Harmony church, at which three were baptized. He, with other ministers, also held a meeting with Lebanon church, in September, which resulted in the baptism of nine persons. At both meetings many came forward for prayer who were not converted.

Late accounts from McCLELLAN's army on the Potomac inform the world that they were fighting sham battles, with highly satisfactory results. The object is to practice for real battles. When a "sure enough" battle comes results may not be as satisfactory. Several of his army were captured the other day, and one of them was asked how he felt when he was taken prisoner, to which he replied, "I was so badly scared that I did not know my gun from a corn stalk." So will it be when the real battles come, after all their sham battle practice.

Sham Battles.

When McCLELLAN superseded Scott, expectation ran high in Yankeeedom that he would "on to Richmond." But he has been content to spin out his reputation by staying battle off till Winter has set in, so that he can prolong it till Spring.

Baptisms.

Rev. J. P. NALL, of Orion, appends to a business note, that in the month of July, he and others held a meeting of several days with New Harmony church, at which three were baptized. He, with other ministers, also held a meeting with Lebanon church, in September, which resulted in the baptism of nine persons. At both meetings many came forward for prayer who were not converted.

When McCLELLAN superseded Scott, expectation ran high in Yankeeedom that he would "on to Richmond." But he has been content to spin out his repu-

tation by staying battle off till Winter has set in, so that he can prolong it till Spring.

Obituaries.

Our friends are heeding our admonition in regard to the length of these articles, making them shorter. They should be made shorter still, for this reason: so many papers have suspended and so many deaths transpiring in the army and elsewhere, that there is, and will be, a great press upon our columns with that kind of literature.

TANNERS.—Many new tanneries have come into existence since the war, and new plans of tanning proposed, and among the rest DOUGENNEL is quite popular. Before DOUGENNEL came into notice, a patented scheme was going the rounds, professing to tan without bark. We speak advisedly, having been for years a tanner, and carried on the business; all tanning without bark is a humbug. This we could prove if necessary. We advise all, to have nothing to do with leather not tanned with bark.

A correspondent adds the following to a business letter:

The best remedy for sick hogs, of which there has been a great many in this vicinity, is as follows:—half a teaspoonful to the hog twice a day, given in about half a pint of meal. Save the hogs and they will prove to be one among the effectual remedies for Lincoln.

"K's" article on the first page is written with ability, and in the spirit of a Christian gentleman. We welcome such articles should we differ with the writer. But the petulant and hope, personal ravings of little minds we shall persistently exclude. Articles written in a good spirit will be published, though we may differ widely with the author. "K," though a Georgian, shall be as welcome to our columns as if he lived in Alabama.

For the South Western Baptist.

Dew-drops.

In time of drought, when the opening flower is ready to wither—how timely is the dew! How it comes to the flower and causes it to exhibit its beauty and emit its fragrance!—So may the enclosed two dollars, sent to renew a year's subscription, fall like a dew-drop on the opening sheet, and cause it to send forth its intelligence to cheer the heart of the reader.

Reader, I suggest that you send another dew drop and renew your subscription. Will you do it at once?

[Let us have some more of Hunter's Dew-drops.—EDITOR.]

For the South Western Baptist.

PRATTVILLE, ALA., Nov. 23, '61.

Whilst many religious papers have, during this year, sickened and died, the *South Western Baptist* lives and looks healthy, but how long it will live I do not know; it is with its friends to say. We cannot do well without it. Then let each subscriber who owes the Editor any thing pay it, and let Christians pray for its success, and it will not die. I will receive any sum for it and send it to the owner, and if there are any brethren who wish to give any thing to Foreign Missions I will take that too. Our Missions ought to be sustained. Yours in Christ,

S. A. CREAM.

For the South Western Baptist.

GREENVILLE, BUTLER CO., ALA., Nov. 20th, '61.

Any one who wishes to contribute to supply our soldiers in the army with Bibles and religious books can do so by sending it to me in this place, or by sending it to brother B. B. DAVIS, Montgomery. Many have already given to this object, and I hope many more will follow their example. It is our duty to give them the Word of Life. Send your contributions along, brethren, and God will bless you for it.

S. A. CREAM,

Agent for the State of Ala.

Methodist Protestant Church.

To the President and Members of the several Annual Conferences of the Methodist Protestant Church, in the Confederate States of America:

DEAR BRETHREN:—The next session of our General Conference, to convene on the first Tuesday in May, 1862, was appointed to be held in the city of Georgetown, D. C. In the present condition of our country, this is neither practicable nor desirable. At the recent session of the Alabama Annual Conference of our church, a resolution was passed unanimously recommending Montgomery, Ala., as the place, alike from its central position, and ease of access both by rail and river, and earnestly inviting the concurrence of all the other Conferences interested in the matter. At the same time it was required of me to correspond immediately with the Presidents of the various districts, requesting them to bring this subject to the attention of the brethren, that they might act upon it without delay. But, as no means are left me of ascertaining your address, this method is resorted to in order to bring this important matter to your earliest and most favorable consideration. Sincerely hoping that the proposal of our Conference may meet universal favor, and assuring all who may attend the session of the General Conference, should it be held in Montgomery, a most hearty welcome and hospitable entertainment.

I am yours, in the Gospel of Peace,

F. L. B. SHAVER,

President A. A. C.

Manassas, Louisa Co., Va., Nov. 20, 1861.

Will papers in the Confederate States, friendly to ecclesiastical as well as political independence, please give this an insertion?

For the South Western Baptist.

Resolutions on the State of the Country, Passed by the Welsh Neck Association, S. C.

MR. EDITOR: At the late annual meeting of the Welsh Neck Baptist Association, which convened with the Welsh Neck Church at Society Hill, a committee was appointed to report on the State of the Country. The following was submitted and adopted, and its publication in some of the country and city papers, requested by the body:

Preamble and Resolutions:

We have long seen an influence exerted in the United States Government—of which we recently composed a part—to pervert the objects of its formation, to change its powers and make it the means of an unholy oppression on a large portion of its constituent parts, which finally united itself with a growing religious fanaticism, "teaching for doctrines the commandments of men," denying the truth of revelation and disregarding its obligations. The increasing evils of a connection with a people whose madness and folly were directed to the destruction of a portion of their confederates, assumed a magnitude so alarming as to arouse their fears and their indignation. Whereupon a number of these States—each being an independent political community—feeling that they owed it to the demands of honor, to the claims of human rights, and to the requirements of Jehovah, dissolved the political connection, formed only for the protection of those interests and rights which were despised by their confederates, and have formed for themselves a new government, appealing to God for approval.

With the pretence of preventing this withdrawal, from a Union which the North had made odious and oppressive, a war is waged against us with savage barbarity. The field of strife stretches from the Atlantic to the Mississippi and the broad prairies of Missouri. Our ports, from the Chesapeake to the Rio Grande, are blockaded; and a mighty fleet, prepared with forecast and intrepid energy, laden with the munitions of war and men thirsting for our blood, has entered our waters, invaded our soil, slain our brethren, and threatens our property with destruction and our homes with desolation. Our own beloved commonwealth is to be the field upon which the sternest issues of this unnatural and iniquitous warfare are to be met, and where the darkest deeds of our enemies' hatred are to be committed.

"Plead our cau c, O Lord, with them that strive with us; fight against those that fight against us; take hold on shield and buckler and stand up for our help."

We devoutly respond to the imperative demands of duty, the sacred promptings of religion, the calls of our God—whose fiery, cloudy pillar is before us by night and by day—and cheerfully consecrate our all upon the shrine of our country.

Therefore, Resolved, That we heartily approve of the secession of the Southern States from the Northern and the establishment of a separate government for the South; and feel greatly thankful to our Heavenly Father for affording us, in his Providence, a favorable opportunity to escape from the dominion of the North, before the existence of such circumstances as would render it impossible.

Resolved, That we recognize in the present war, waged upon us by the Northern States, an assault upon the dearest rights of man, and the best interests of our religion.

Resolved, That we feel it our duty, as citizens and Christians, to aid in the maintenance of our inviolable rights and in the expulsion of the invader, by every sacrifice which a patriotic and God loving people can make. And we hereby tender to the authorities our homes as retreats for the sick and the suffering.

Resolved, That we prefer to suffer all the evils which this war can bring upon us rather than be subject to the despotism of the North.

Resolved, That while our faith is implicit as to the successful issue of our cause we will not cease to offer our ardent prayers for our bleeding country, and to implore "the God of battles" to aid us.

Resolved, That we recommend to the members of our churches, and all the South, a speedy and earnest repentance towards God for all our sins; an unreserved submission to his divine authority; an humble trust Him, and dependence upon Him; the exercise of courage, fortitude, patience and forbearance towards each other, and a readiness, at all times, to peril our lives in the glorious cause.

Resolved, That we honor the names of those who have fallen—whether by the hands of the enemy or of disease—at the post of duty, and tender our cordial sympathies to the afflicted and bereaved.

Resolved, That we are utterly opposed to a reunion, of any kind whatever, with those who have inflicted upon us the dire political and social evils, and with whom we can experience nothing but discord and self-abasement.

Beware of Rafting.

"During the evening a splendid Portrait of Hon. Jefferson Davis, painted by Mr. Wm. Cooper, of this city, will be raffled off. It is a beautiful work of art, and the fortunate winner, whoever he shall be, may measure it as a gem of the first water."

The above is taken from the advertisement of a supper given in this city last week—we are glad to say with success—by a society of benevolent and patriotic ladies, in behalf the fund for promoting the comfort of the Confederate soldiers, who are sick in camp and in hospital. A similar effort to raise a similar fund was resorted to, some weeks ago, by another society, to whose excellence we have borne testimony in these columns.

Every consideration of gallantry and patriotic sympathy and personal esteem bids us, if we touch upon this subject at all, to do it kindly. We could not

allude, in any other spirit, to those whom the sick soldier blesses, and whom he has cause to bless.

But we must say that this means of raising money, even for the best of causes, is exceptional. A great moral principal is invaded. Rafting is a specious and fascinating form of gambling, and as such the laws of the land forbid it. All that the churches, to which these ladies severally belong, and which they adorn—we say all that these churches have done in years past, to put down this species of gambling, is in danger of being lost or detracted, to the great damage of religion. The precedent thus established will be drawn into example and pleaded hereafter in justification, when the ends to be accomplished are not so worthy—even evilly selfish. Let us not do evil that good may come. Rather avoid all appearance of evil. It has taken a long time and a great deal of Christian teaching and influence to put the public mind and conscience right on the subject of rafting. Let us not undo what has cost so much.—*Nash Advocate.*

Singular Prediction.

The following from Smith's Lectures on History, was written in England in 1839: "I am much disposed to offer this subject to your reflections, and therefore, as a conjecture, though an obvious one, I should say * * * that the great event to be expected is, that this empire (the U. S.) should break up into two (or more) independent States, or Republics, and that at some distant period the continent of America may be destined to exhibit all the melancholy scenes of devastation and war which have so long disgraced the continent of Europe. This, however, must be considered as the grand calamity, a failure of the whole; it can arise only from a want of strength in the federal government—that is from the friends of liberty not venturing to render the executive power sufficiently effective. This is a common mistake of all popular governments; in governments more or less monarchical the danger is always of an opposite nature."—*N. C. Presbyterian.*

Goods at Cost.—J. E. & T. B. DEXTER, of this place, are selling their stock of dry goods at cost. Give them a call.

Secular Intelligence.

[From the Columbus Enquirer.]

An Account of the Fight at Pensacola.

Camp 1st Alabama Regiment, Near Pensacola, Nov. 25, 1861.

Editor Enquirer: Col. Brown and his Northern vandals in Fort Pickens opened a brisk fire upon our steamer *Time* and the Navy Yard last Friday morning, 10 o'clock. We immediately ran to our batteries, and Gen. Brown gave us orders to return their fire. For two hours both sides fired very fast. At 3 p. m. the Niagara and Colorado ran in the rear of Fort McRea and made a furious attack upon it. They fought two hours with desperate courage on both sides. They very soon set all of McRea's kitchen on fire, and burnt it down. They would certainly take the fort, though I could not see it for the smoke. But our batteries shot so many holes in them that they were compelled to draw off towards night. The firing on both sides was very rapid. At 6 p. m. it commenced raining and the firing ceased. Next morning at 9 o'clock the battle was renewed. At 4 p. m. the enemy set a portion of Warrington on fire with hot shot, and threw a great many bombs into the Navy Yard, and did everything they could to burn both yards. But they did not injure the Navy Yard at all. At 4 o'clock the Niagara was burnt. The bombardment finally ceased at 4 a. m. yesterday.

We had six killed in all. Col. Villepigue was wounded. The Yankees fired five times as many guns as we did, but we struck Fort Pickens with twice as many balls and bombs as they did Barrancas or any of our batteries. Pickens is badly damaged; it has one hole in it as large as a sugar barrel. Barrancas and McRea are not damaged. One of our batteries was broken in, but we soon rebuilt it.

Old Brown said in October that he could shell us out of this place in two hours, but it seems that he is a false prophet. They shelled us ten hours last Friday and Saturday and Sunday, in succession, commencing at half past 9 Saturday and Sunday, and ending at 4 a. m. Sunday, and got the worst of it. The Niagara is badly injured. She has left the place she formerly occupied and gone to Santa Rosa Island for repairs.

We anticipate a severe attack in a day or two. The Yankees' vessels are now lying near Fort Pickens, and we expect a large fleet. Brown will not try us again without a large fleet to back him; I think that he got sick of it this time. I am in hopes that a fleet will come and try to enter this harbor; we can sink them as fast as they enter. Our boys are anxious for them to continue.

"THE WORK GOES BRAVELY ON."—We saw yesterday, at the store of J. KYLE & CO., a large lot of home-made jeans, of every color, and of excellent texture, made by our industrious and patriotic country-women on hand looms. The lot is quite large, and the goods of superior quality, evenness and compactness. The war and the blockade, though annoying in some respects, are pushing us on bravely towards the goal of true independence and prosperity, and we will soon be a self-sustaining people.—*Columbus Enquirer.*

THE MOST PATRIOTIC ACT YET.—We saw yesterday, a gentleman from Chambers county, Ala., who came to this city to purchase trappings for a uniform for a whole company of his country. He cut the wool from the backs of his own sheep, had the yarn spun and the cloth woven at his own house, and sold cotton in this city at 7 cents to purchase the trimmings. He will thus uniform the whole company, the "Osanna Rangers," by his own labor and money, and he does it all gratis. He is, we are satisfied, a member of the company, and he has 22 nephews in the Confederate service in Virginia. The Osanna Rangers, Capt. Geo. H. Huguley, were raised in Chambers county, Ala., mostly in the 8th District, and will form a part of the regiment of Col. W. F. Wright, of Newman, Ga. We would give the name of this liberal and patriotic gentleman, but we are satisfied from his modest bearing, that he would dislike such publicity.—*Columbus Enquirer.*

SKIRMISH AT BROWNVILLE.—There was a skirmish at Brownsville on Green river, Tuesday last, between some of Gen. Hindman's pickets and some Federal scouts. The Federals appeared on the side of the river opposite the town and fired on the Confederates, who returned the fire, when the Federals took shelter in a house. They were dispersed, and seven were killed and one was severely, perhaps mortally wounded. Two prisoners were taken. The Confederates were not injured.—*Louisville Courier, 25th.*

NUMBER OF GUNS CAPTURED.—We learn from the Memphis Appeal, that the number of Federal small arms captured by our troops at the battle of Belmont is fully one thousand.

THE GERMAN OF CHARLESTON.—The Richmond Dispatch says the gallant conduct of the Germans of Charleston in the late action on the coast is worthy of especial honor. The characteristic courage of their race was never more brilliantly and gloriously displayed. From beginning to end, and nearly to the end, they fought like heroes, and entitled themselves to

the everlasting gratitude and admiration of their adopted country. Working hand in arm with the native chivalry of South Carolina, they have covered themselves with glory, and given a noble illustration of the fidelity and valor of the Germans of the South.

A GALLANT BOY-SOLDIER.—The Memphis Avalanche relates the following incident of the battle of Belmont, opposite Columbus:

Among the many acts of heroism told, those engaged in that of a mere youth, a little boy, who was attached to Tappan's Arkansas Regiment, and carried two mimic flags, one of which he carried to the front, and the other to the rear's edge, and the enemy poured a terrific volley, killing many of them, who fell into the river, and such as were not instantly killed met a watery grave. Among those struck was the little boy who bore the flags. Giving one last hurrah, which was cut short by the ebullient flood, he was hurled into the river, and was seen no more. The incident was witnessed by a whole regiment that was crossing the river at the time, and not one member of it but shed a tear at the sight.

LAUNCHING.—A gunboat for harbor defense was launched at Charleston on the 19th. She is armed with several heavy cannon. Several more are being built.

MORE OF THE FIGHT AT GUAYDOTE, VA.—The Knoxville Register has the following:

LYNCHBURG, Nov. 22.—Reliable accounts have been received of the fight at Guaydote, on the 19th instant. Col. Clarkson's cavalry, of Floyd's Brigade, numbered two hundred men, to Guaydote, and completely surprised the Yankee troops in the town—numbered two hundred and fifty, under the command of Col. Whaley; a traitor Congressman elected from Western Virginia. Col. Clarkson arrived at the village about eight o'clock in the morning, and took possession of a bridge which cut off the retreat of the enemy.

The fight lasted about an hour, the Yankees fighting from houses and places of concealment. Clarkson took ninety-eight prisoners, killed forty, wounded fifty, caused many to be drowned, who attempted to escape by swimming the river. We captured and killed three hundred rifles, five thousand dollars worth of clothing, a number of cavalry horses, and various articles of plunder, valued at \$25,000. We lost two killed and five wounded. After our troops left another detachment of the enemy took possession of the town and burned it.

A BRAVE NEGRO.—In the recent battle at Belmont, Lieutenant Shelton, of the 13th Ala. Cavalry, was severely wounded. He was disabled, but not till he had made most heroic efforts to drive back the insolent invaders. Finally, after Jack had fired at the enemy twenty-seven times, he fell severely wounded in the arm. Jack's son was upon the field, and loaded the rifle for his father, who shot at the enemy four times after he was on the ground. Jack's son hid behind a tree, and when the enemy retreated they took him to Cairo and refused to let him return. Jack was taken from the field in great pain, and brought to the Overton Hospital, where he bore his sufferings with great fortitude, and died of his wounds on the 25th yesterday. His example may throw a flood of light upon the fancied philanthropy of Abolitionism.—*Memphis Avalanche.*

MISSOURI.—The Convention agreed on between R. M. T. Hunter on the part of the Confederacy, and D. C. Cabell and Thomas L. Sneed, Commissioners on the part of the State of Missouri, provides that the contracting parties make common cause in the unholy war waged against the liberties of both. The chief control of military movements is given to the President. The Confederate States are to meet all the expenses for the prosecution of the war, and provision is made for the early admission of Missouri.

SUGAR MAKING.—The Planters' (La.) Bazaar says the sugar planters are generally in a "blast at sugar making. As to the yield, they will make as much as they wish. A large crop this year will prove a misfortune. 200,000 hogsheads would doubtless yield a large clear profit than 400,000. The principal fear now is, that the only market which the sugar planters have, the Southern market, will be glutted.

MISSOURI

