

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
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For Terms, &c., see last page.

My DEAR BROTHER: Although at present the attention of your readers is almost entirely absorbed by the exciting events of the war, yet it is not unreasonable to hope that it may be for a few moments directed to the notice of a quaint old book which has fallen into my hands. This book is entitled, "The Danger of preaching One's Self Out—Ideas, Hints and Suggestions for present and future Preachers." By M. Johann Nebe. Leipzig, 1805.

The author in his preface states his reasons for having written the book. It seems that he had been visited by several young candidates for the pastoral office, who were hoping soon to find a pleasant location where they might enter upon the duties of the ministry. The most interesting and the most frequent subject of discourse was the responsibility of the pastoral service. Many questions were asked as to the proper preparation for the task, and the best method of accomplishing it. These gentlemen had spent only two years at the University. One of them remarked that he feared he had not collected a sufficient amount of material for preaching, and that he would soon preach himself out. The others expressed the same apprehension. The conversation was thus directed to the subject of preaching out—its dangers, and the best method of avoiding it. The hints and suggestions given by our author to those young men form the basis of the book.

In his introduction our author makes some general remarks respecting the fear of "preaching out," and refers to the results of such a termination to a preacher's career, and states that some preachers, on account of intellectual poverty and a want of a thorough preparation for the work of the ministry, are almost compelled in their sermons to repeat the same trite truths. These points he illustrates by examples. He then defines his terms and states what he means by "Preaching One's Self Out." By the expression, he intends to convey the idea of an exhaustion of preaching material—a being reduced to the necessity of repeating what one has said before, in the same words and in the same form. The minister who has "preached himself out," has ceased to present novel, rich and entertaining thoughts. Each sermon is a repetition of what he has already presented to the public, and when he is preaching his hearers can go ahead of him and anticipate his expressions.

Our author investigates the sources of this evil, and states some methods by which it may be avoided. He mentions as a great defect in preaching, the too frequent presentation of general truths, in the form of universal propositions, and the making of these the main subject of discussion, and shows the injurious effects of this course upon the young preacher's mind, in leading him to neglect close and consecutive thinking, and to a frequent repetition of the same idea, in the same form of expression.

He thinks it would be a good plan for some one to prepare a collection of themes for the pulpit, which should not be chosen, expressed in a form that should not be employed, that by a careful study of these, the young preacher may learn how to avoid such errors.

He considers that universal propositions do not meet the wants of hearers, and cannot have that degree of interest to the preacher himself to enable him to discourse upon them successfully. He then gives some hints to the preacher as to the best method of making his sermons interesting.

Another defect in preaching mentioned is, a want of skill in the selection of suitable thoughts and a willingness to appropriate whatever material may present itself at the time, without regard to its want of appropriateness. The best way to avoid this error is, thoroughly to think out a subject, with a pen in hand, jotting down the thoughts as they occur. The habit of extempore speaking, without previous reflection, leads one into this careless use of language and thought.

The selection of themes which are uninteresting to the speaker, will aid one in "preaching out." Every theme should have a particular reference to a special occasion—should have a specific object in view—should have regard to the time and place of the discourse.

to adopt a stereotyped mode of expression. A pulpit tone should be avoided.

Variety should be sought, not only in the themes, but in the mode of treating them. The preacher must read extensively and notice the variety of expressions employed for the presentation of ideas. He ought to notice the stamp or prevailing character of each theme. Some are joyful, others sad; some require more extended, and others a brief notice. The preacher should be no imitator, but strive in all his discourses to be himself. He should give as much variety as possible to the services of the sanctuary.

In his sermons he should make frequent use of historical examples. Also examples of his own invention, introduced as illustrations. Also those selected from the Bible. He should also delineate character. A caution is given in regard to the introduction of numerous examples in one sermon. Enough and only enough should be employed for the purposes of illustration.

The preacher must constantly use the Bible as the source of thought. He must be a thorough and a constant student of the Word of God. Thoughts called forth by the Bible are in every respect the most suitable for the pulpit. Thus briefly have we mentioned the subjects discussed in this quaint old book. Some of the hints and suggestions are valuable. On the whole, the work does not greatly add to the existing stock of information on the subject of Homiletics. It is written in a diffusive style, and promises rather more than it performs.

Yours, &c., Z. S. EYEN.

For the South Western Baptist.

New Testament Scenes.

BY J. M. W., COLUMBUS, GEO.

NUMBER 3.

Mary's visit to Elizabeth.—LUKE 1:39-56.

Nazareth, where Mary lived, lay nearly North of Jerusalem, at a distance of thirty miles or more; while Hebron, the city of priests, where it is supposed Zacharias and Elizabeth lived, was about forty miles South of Jerusalem; thus making the length of Mary's journey to be seventy or more miles through a mountainous region of country. The probability is that she was three or four days on the way before she reached her destination. But such was her anxiety to see her cousin and spend a season with her, she cheerfully endured all the fatigue and hardship it cost her, counting them as nothing in comparison to the joy she anticipated. At length she entered the city, and with a slow but regular gait made her way along the streets until she came to the house of Zacharias. Her visit was unexpected, and the surprise and joy of Elizabeth were great indeed, when Mary entered the house and saluted her so earnestly and so affectionately.

The meeting of these two cousins (cousins doubtless on the mother's side) was characterized by a very natural Oriental manner, and at the same time was of extraordinary interest to both.

Elizabeth had long borne the reproach of barrenness, and had mourned over it, until now, even in old age, she was far advanced towards child-birth. Mary, though yet a virgin, had also conceived. Elizabeth was to be the mother of the great harpinger of Christ; and Mary was to be the mother of the Redeemer himself. Most honored of women! How interesting was the occasion! Never before had two women met under such important and such interesting circumstances. Their meeting together, while it was gratifying to their feelings, was also brought about by the Lord to fulfill his divine promise. (Luke 1:15.) The Holy Ghost came upon the unborn child and caused him to leap in an extraordinary manner. Elizabeth was also filled with the Holy Ghost and spoke to Mary in a loud voice. How beautiful and how affecting was her address: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me. For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

To this affecting address Mary gave the following beautiful and eloquent reply:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden; for behold from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of his mercy, as

he spake to our fathers, to Abraham and his seed forever."

In the whole of sacred history there cannot, in my opinion, be found a more interesting and impressive scene than this, unless we except the passion and death of the Redeemer. Here we find native simplicity—deep piety and a fervor of soul not to be excelled.

Mary spent three pleasant months under the roof and in the society of Elizabeth, and then returned to Nazareth to be in a short time united in marriage to Joseph to whom she had already been engaged.

For the South Western Baptist.

PRO EDITOR: Some time since, the thought struck me that probably you would like to have a correspondent from North Alabama. Having intimated to you this thought, you responded that you should be very glad to have one—I now appear as that correspondent. I hope that I may be able to glean something from this beautiful valley of the Tennessee that will be interesting to your readers.

I wish that our railroad communications with the Southern part of the State were completed, we would then not be such strangers to each other as we now are. With us, as with you doubtless, the war absorbs the attention of every one, both professor and non-professor. It has had a most withering influence upon our churches. A great many of the members have gone into the army, and those who remain, to a considerable extent, seem to have forgotten their duties which now, more than ever, are obligatory upon them. There are a faithful few who appear to realize the magnitude of their responsibilities at this particular time, and manfully stand up to them. They will not go unrewarded. Now is a time of trial with our churches and the true metal will easily be discerned, from the false. The church will come forth from this ordeal purified and stronger than when this contest commenced, for the faith of her true children will be strengthened.

Our Associational meetings have passed off this year with but little interest. Scarcely anything done or proposed to be done. There appeared to be a disposition to remain quiet until the war is over, resulting from a conviction that all our resources are needed to prosecute the war. Many churches will be without preaching next year. Some because there will be no preachers to preach to them; others because they do not feel able to sustain a preacher these war times; and others simply because they are not able to sustain a preacher, and there are no missionaries in the field to preach to them. Truly this is a lamentable state of affairs, but I hope God will bring good out of this apparent evil.

The fast day appointed by President Davis, was generally observed, I believe, throughout this section of the State, and so far as my knowledge extends, it was observed in a becoming spirit.

There has been considerable excitement in this part of the State, in consequence of the threatened invasion of the Mississippi valley by the Federal forces. Whether true or false, it has had the effect to stir up the martial spirit of our people to a very high pitch. Volunteer companies are forming rapidly in all the counties of the Tennessee valley. And although many troops have already gone from North Alabama, yet if it becomes necessary, we are all willing to go and drive back the invaders from our soil. There may be a few men in the mountain counties that still cling to the old Union, but there are but few, and I hope that they will not retain their opinions long.

Providence has smiled upon us this year in the way of crops. Our grain crop is beautiful. Cotton is good. Our planters, however, have been suffering a good deal from the hog cholera. A great many hogs have died from that disease this fall. Pork is selling at 10 cents, beef at 6 to 8.

I will try and make my communications more interesting next time. I remain truly yours &c., VINDEX.
Apple Grove, North Ala., Nov. 26, 1861.

For the South Western Baptist.

FORT BARANCAS, FLA., NOV. 26, 1861.

DEAR BROTHER: As you have before this heard of the bombardment at this place, I drop you a few lines to relieve you all of any uneasiness or anxiety as to myself.

About ten o'clock Friday morning, 22d inst., the enemy began by firing at the Navy Yard and two or three of our boats lying at the wharves of the Navy Yard. In a few minutes a promiscuous shower of shell and shot was poured upon our Forts and batteries along the beach from Fort Pickens and the batteries around it. The two men-of-war (Niagara and Colorado,) moved up toward Fort McRae and opened upon her with broadside after broadside, for two or three hours, when they began to retire, one of them being badly crippled. The men belonging to the forts and batteries hastened to them as soon as they heard the report of the first guns

of the enemy, and for about an hour awaited orders. Soon the wished for order came to open from Fort Barancas with the two ten inch columbiads, and similar orders were dispatched to Fort McRae and the batteries, and soon a belt of fire flashed along the beach for more than four miles, pouring a fearful shower of iron missiles about the sandy dens of the Yankees on the island. The various regiments not manning artillery were formed in lines immediately where, it is said, they stood for most of the day, anxiously awaiting orders, and sending up shout after shout for those engaged. The Mississippi band at the 10th Regiment in our rear struck up the tune of Dixie whose shrill strains reverberated through the vast pine forest as it shook beneath the mighty roar of artillery.

The firing was kept up on both sides until dark, when it gradually ceased amid wind, rain, lightning and the deep roar of "heaven's artillery." It was resumed again next morning about half past 10 o'clock, first by the enemy, and continued until night, when a cessation on both sides again ensued excepting a battery of ours at the Navy Yard and a bomb battery of the enemy, which was still trying to spread the fire in the town of Warrington already in flames, and to set fire to the little town of Woolsey in rear of the Navy Yard, which they soon succeeded in doing. This was a grand scene. Around the Navy Yard was more than ten acres of fire rolling up flame and smoke to a clear and stary sky. The shell from the mortars of the enemy whistling in brilliant arches over the still waters of the quiet bay, and the whizzing missiles sent from our side in reply apparently rolling upon the smooth surface of the water like balls of flame presented a grand crescent of fire between the Navy Yard and the enemy. As the shell of the enemy burst in the air above, fiery fragments sprang in every direction fell slowly toward the ground showing that those terrible instruments of death were also charged with some kind of combustible material for the purpose of setting fire to any thing upon which they might fall.

Providence seems to have favored us. Not a man of the first Regiment was killed or wounded. More than thirty of the enemy's shot and shell struck Fort Barancas. Several of the latter falling and exploding inside the Fort. Two passed through the guard house in the middle of the Fort and buried themselves in the ground, neither exploding. Any number of them shot from the guns exploded above our heads and sent many of their whizzing fragments into and over the Fort. One exploded within five feet of the gun manned by our company but fortunately it was when no one was at the gun. Another burst so near it that it literally covered those at the gun with the up-turned sand. The whole country in rear of the fort is torn and blown with the shot and shell for more than a mile, and several pine trees, some of which are large as a man's body, were cut into, some of them turned up side down standing on their tops. Rifle balls and shell which did not explode are laying all over the woods, and the fragments of burst shell can be picked up almost any where.

Fort Barancas is not injured in the least though somewhat defaced by the balls of the enemy. Fort McRae is said not to be seriously injured. She sustained some damage, principally from one of the ships which came up behind her, so to speak, where she could not bring her effective guns to bear. This damage was repaired Friday night by a detail of three or four companies from the 11th Alabama Regiment, who by morning had a complete wall of sand bags to protect that side of the Fort against a similar attack. A large pivot gun was also arranged to play in that direction, but the ships kept at a more respectable distance the second day. There were two men killed at Fort McRae; five at the battery below by the accidental falling and bursting of two shell just over the "rat hole" as it is called, a place of safety for those not engaged at the guns. The frame work gave way and the sand falling in smothered them before they could be extricated. Some others were wounded.

It is the impression here that this is but the prelude to the grandest battle ever fought on this continent. We are looking for the Lincoln fleet, and think this was probably done to find out the positions and strength of our batteries. If they do come, we feel confident that the grand "armada" of the North will meet with a most signal defeat, unless sustained by an overwhelming land force to storm our batteries from the rear. Should they come without being thus sustained, we will make this the Bull Run and Manassas of the seas.

Your affectionate brother,

J. HENDERSON.

A false friend is like a shadow on a dial; it appears in clear weather; but vanishes as soon as a cloud appears.

This is a War of Races.

"God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. All the races of men, then, are of one species. All the varieties they exhibit are the results of the great act of God, when he confounded the language at Babel, and scattered the people from thence abroad upon the face of the earth.—Gen. xi. 9.

This act was a thousand years before profane history began. And in that time, all the varieties of mankind, the bounds of their countries and the rapid settlement thereof, were determined by the Lord. Hence, from the beginning of the historic period, the great types of the European, the Asiatic, and the African man have been the same; and the more marked subdivisions of these races. In the ninth chapter of Genesis, God gave in prophetic blessing, the mastery of the world to Japheth; granting to Shem an inferior control; leaving Ham UNBLESSED, and, therefore, under a curse—to be ever continuing.

This superiority of one son of Noah over the other two, in the great divisions of the earth, has been carried out in the mastery of one race over another in the many varieties of these great families.

My limits forbid any extended explanation. I can only say that, in Europe, the Norman showed itself to be the master race—especially conspicuous in France, Great Britain, and Ireland. For eight hundred years it has held sway. Whatever the changes, this Norman blood has ever been the "power" that governed. But there were grades in it, which have come down until this time, both in Europe, and in America: For North America being colonized from England, Scotland, Ireland, and France, all their peculiarities of races have been sent, besides those belonging to many other families of nations which have made this new world their home.

That part of the Norman race which held sway in France and England, and sent its representatives over the water, I will express by the name Cavalier—because that was the word which, in England, distinguished the ruling mind from the Puritan, in the day of the great rebellion. This cavalier type of the Norman, settled the Eastern part of Virginia, and North Carolina, most of South Carolina, and has thoroughly leavened, by emigration, Georgia, Florida, Alabama, Mississippi, Arkansas, West and Middle Tennessee. The Scotch were, to some extent, mingled in these sections. The Scotch-Irish originally peopling a portion of Pennsylvania, from thence overspread the Valley of Virginia, the Western part of North Carolina, and East Tennessee.

The Puritan race was that part of the mingled Norman and Saxon races, which never held power in England, except when Cromwell was Protector. This race settled New England, and has infused itself through all the North, except Pennsylvania.

The North and South are now in a war waged by this Puritan stock against the Cavalier and the Scotch-Irish part of what was the United States. This war has long been brewing. It was obliged to come. It has its rise in the elementary minds of these races. Thus.

The Cavalier, or higher Norman type, in harmony with the Scotch, and Scotch-Irish, have the world over, one great peculiarity: i. e., they honor authority, as authority from God. And, having thus the mind which knows how to obey, it knows how to command. Hence it is the governing power, wherever it is found in conditions to show itself to be this high type.

It must be that GOVERNING MIND—For, to honor authority, as authority from God, is the highest reach of human thought. It is FAITH in God, simply as God, above all reasoning. And the same FAITH is seen in all rule over men, as ordained of God. It is therefore the highest condition of mind to insure rightful obedience to, and rightful control of, government.

The Puritan, on the contrary, is, as I have said, that development of the English man, which never held power in England but once, and from its radical element this phase of mind never can be the ruling power in any country. For.

The Puritan is the ULTRA-LIBERTY man of the world—both in religion and politics. He is not willing to be under authority, as authority, of God or man. His pride of individual right is so extreme, that he must have all rule, and all authority, and power, to be such, only, as he in his reason shall approve. Hence he recognizes God only as his reason reveals him. Hence he admits government only as he likes it. Hence, however God may speak of himself, or of his government over men, spiritual or temporal, the Puritan submits, or refuses, only as he wills. But as each man claims the same right of reason, it follows, that the Puritan has no tribunal whatever to control him in a

public body. For, as every man's judgment is good as another's, in his own estimation, so no one's can be admitted to be supreme. Reason, therefore, must necessarily fail to govern. The strongest will, then, has the control.

The tendency, therefore, of the Puritan mind, is to infidelity in religion, and anarchy, and ultimate despotism in the State. It ran its course in England. Thus the misrule in that country, during the reign of Henry VIII., Mary, Elizabeth, James I. The two Charleses, and James II., justified resistance. But this Puritan mind went far beyond the correction of the abuses of the government. That mind gained for once the ascendancy, and overturned the powers that were, in wild notions of liberty, which would have brought the country to anarchy, but for the uprising of a military Dictator. Then came the reaction, and the restoration of the Cavalier race to their old power, which they have wielded ever since.

In North America the Puritan character has developed itself just as in England. In religion, it has moulded the Bible in the crucible of its philosophy, until it has made the whole Northern mind, whatever the exceptions, thoroughly skeptical, where it has not absolutely been led to reject the scriptures. In politics, as the necessary result of such tampering with the Word of God, it has contended for that idea of liberty which claims a perfect equality for each individual of the human species, by birth—and, of course, the right in each man, and woman, to be governed only as they may will.

The anarchy and final despotism of this idea was developed, just so soon as it gained the ascendancy, in the election of Mr. Lincoln. Constitutional liberty was at an end. And the greatest liberty was realized, at once, in a military despotism.

This Puritan mind is, then, an element most dangerous in any country. Yet it is a wonderful power of mental and bodily work. It is the steam of the head and the hand in multitudinous applications. But unless controlled in its work, by levers and valves, it will burst the boilers and destroy everything. With energy and force, not to be surpassed, it will fell forests, plough the earth, level mountains, fill valleys, dig canals, bridge rivers, make roads, build cities, construct and send ships over the world, rear factories, invent everything, discover everything, work in all sciences, and all useful and beautiful arts, revel in solemn temples and gorgeous palaces. In this work, it has converted New England, a country of rock, and sand, and ice, into a region of surpassing beauty. In religion, it has conceived all modes of religious thought, save that of SIMPLE FAITH. In morals, it makes conscience supreme. It calls this conscience the moral sense. And as each man's moral sense is equally supreme, every one has the right to say and do as he thinks right. What is safe—who is safe when such a mind is in the ascendant?

It can only work under the government of a higher mind. It cannot command. It cannot rule in any country. It is the spirit of the genius of Aladdin—subtle, ubiquitous, potent, but can only be the slave of the master of the lamp. Like earth, air, fire, water, not given to govern, but to benefit mankind when in subjection, so, this Puritan element is given to accomplish great things when controlled by the higher man. In the Colonial State, it was governed by the parliament of England, and that was the higher Norman power. Ever since it has been under the guidance of that same master mind in this country.

Our Presidents have represented the governing races of the United States—thus—Washington, Jefferson, Madison, Monroe, Harrison, Tyler, Taylor, seven, were representatives of the Cavalier. Jackson, Polk, Buchanan, three, were Scotch-Irish. Van Buren, Dutch. The two Adams, Fillmore, Pierce, four, Puritan. Lincoln Puritan, by adoption.

It is thus shown, that seven Presidents have been of the Cavalier race. Three of the Scotch-Irish. One of the Dutch, and four of the Puritan, up to the election of Lincoln.

The Cavalier Presidents were in office thirty-eight years. The Scotch-Irish were in the chair sixteen years. The Dutch four. The Puritan sixteen. So, then, the Cavalier, and the Scotch-Irish, whom I count on one side, have held the Government fifty-four years of the eighty-four of its existence and power—while the Puritan had it nominally sixteen. I say nominally—for the four years of John Q. Adams did not represent the vote of the people. Fillmore only filled out Taylor's term. Nay, the other Puritan Presidents were under the control of the Southern mind throughout their administrations. It is, then, absolutely true, that the South governed the United States up to the election of Mr. Lincoln. And, of course, all its surpassing advancement and glory has been from the Southern mind.—Rev. Dr. Ross.

[Correspondent of the Richmond Dispatch.]
Alabama Baptist State Convention—Important Resolutions—Collections for Army Colportage, &c. &c.

MAKON, Ala., Nov. 11, 1861.

The following important preamble and resolutions were yesterday offered by Rev. B. Manly, Sr., D. D., and after an interesting discussion unanimously adopted:

"The Baptist General Association of Virginia having organized a system of Colportage, by which Testaments and suitable books and tracts are being published and distributed among the soldiers of the Confederate States, and having at its last annual meeting passed a series of resolutions soliciting the co-operation of the Baptists throughout the South: Therefore,

1. Resolved, That we warmly sympathize with this enterprise, and will earnestly co-operate with our Virginia brethren.

2. Resolved, That we affectionately recommend the Baptist churches throughout this State to make immediate and liberal collections for the further prosecution of this most important work.

3. Resolved, That, believing it highly desirable that the Baptist family throughout the Confederate States should unite in this movement, and would earnestly commend the Virginia resolutions to the favorable consideration of the denomination in the several Confederate States.

4. Resolved, That in the judgment of this body it is desirable to concentrate the entire work of the denomination in the Southern Confederacy with respect to publishing and circulating bibles, tracts, and other works under one general management and superintendence.

Dr. Manly advocated these resolutions in a speech of fervid and overpowering eloquence. He said that for years he had been watching the Colportage operations of the Virginia brethren and had often been filled with amazement at the results. The movement in that State has not only excited the admiration of the denomination throughout the South, but has made an impression on the religious world. Even in the Sandwich Islands its effects have been felt. For a published report of a Colporteur in the Virginia mountains was read in a chapel in one of these islands to a congregation which had just been converted from heathenism and a collection was made for this cause. Dr. Manly felt thankful that our brave men had, in the Providence of God been placed in the only State in which this work has proven a success, so that now we have some fifty trained Colporteurs in the various Virginia encampments. Had our soldiers been congregated in any other State there would be no trained Colporteurs to go among them, for so far as he knew, no evangelical denomination in the Gulf States had been able to organize and sustain a system of Colportage.

Dr. Manly spoke in glowing terms of the success which had attended such labors among the soldiers. Though for forty years he had been in the ministry, he had never witnessed such an eagerness to receive religious instruction. In many of the encampments around Montgomery revivals of religion had been enjoyed, and he believed that if the Christians of these Confederate States would arouse themselves to this work there will be such displays of Divine power and goodness among our armies as to astonish even our enemies.

Rev. H. Talbird, D. D., President of Howard College, had for three months been in Virginia as Captain in the service. While there he visited eighteen regiments, and, to his astonishment, he found them schools of morality and virtue. He met with many young men who had been under his instruction in former years, and they assured him that this was true of their companions. Dr. Talbird wanted Alabama to share in the glory of caring for the souls of the brave men in service in Virginia.

Rev. W. H. McIntosh has given his sons, and when they left him he felt more distressed in regard to the spiritual dangers to which they would be exposed than the physical. He thanked God that now the Colportage work was relieving his fears and surrounding his boys by the holy influence of the Gospel.

Rev. S. Henderson felt that today Virginia is part and parcel of Alabama, since the flower of this State is there. Everything from the Old Dominion interests us here. Religiously, as well as politically, we have a common cause, and, therefore, with all his heart, he approved of the resolutions.

Judge Watson, President Davis, of the Judson, and others, advocated this important work, after which a collection was taken up, amounting to \$485, with \$200 worth of books given by the Selma Bible Society, and the funds sent up by several churches for this object makes a contribution of \$680, which is doing very well, "all things considered."

An important report on the state of the country was read, on which the goodness of God to these States is

gratefully acknowledged and the determination expressed to maintain our position at all hazards. Rev. Dr. Manly said that the strong and decided position which this Convention had taken a year ago in behalf of secession had carried the State. This had been declared by Congressmen from various districts of Alabama, and Gov. Moore had frequently referred to the action of this body as having turned the tide and secured the triumph of the Secession party. After Dr. Manly's address the vote was taken, when every man, every woman, and every child stood up to testify their determination to sustain their own "sunny South."

Reports on various important subjects were presented, and after several interesting addresses the Convention adjourned to meet at Tuscaloosa one year hence. Yesterday the several churches of the town were occupied by ministers attending the Convention.

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Dec. 13, 1861.

A False Issue.

So soon as it became evident to the principal leaders of the Northern despotism, that the South would resist to the death all their efforts at subjugation, they at once raised a false issue, and have persisted in it until it has become a great national untruth. When one party in a controversy puts the other party in a false position, one which all their protestations and acts show to be false, and persists in keeping it there in utter contempt of reason and facts, it becomes a wilful, malicious, persistent falsehood. Now, this is just what the leaders of the Northern government have done. They know that when the South seceded from that government, it was to be rid of all connection with it. They know that every step we have taken since this movement commenced has been taken to make that separation final and perpetual. They know that all our efforts in this war are purely defensive. And yet in the face of this knowledge they continue to reiterate to their own deluded people and to the world, that we are seeking their subjugation to Southern rule. They have most wickedly placed us in the attitude of assailing their rights and institutions, and betray an unrelaxing purpose to keep us in that attitude. Their purpose in this is doubtless two fold. First, to keep up the furor of their own people—since, so long as they can make them believe that we are seeking their subjugation, they may hope to keep up the war. Only let their people once learn that all we are seeking at the hands of their government is "to be let alone," and this would go far towards quieting the madness of that nation. Secondly, to impress other nations with the idea that they are the assailed and are fighting for their own homes and liberties. So long as this impression can be kept up, they calculate on receiving the sympathy of foreign governments. It is natural for outside influences always to sympathize with those acting in the defensive, and they are doubtless seeking the benefit of the aid and comfort which spring from this source.

What then is our duty in this aspect of the case? We have protested our innocence in this respect from the beginning. The first thing we did under the new organization of the Confederate States, was, to send commissioners to Washington to negotiate for a peaceable settlement of all questions between us, with assurances that we only desired to depart in peace. We have never sent a single regiment to invade their soil. And although their Capital at Washington was once at our mercy, we spared it. We are conscious before God and man that we have done nothing which an ingenious minded people could construe into an act of hostility against our enemies. We can with an approving conscience adopt the language of David, when fleeing from the vile persecutions of Saul, and say, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust." We left them with an unsullied honor, and with no motive under heaven, but to preserve our rights and liberties from the most insulting menaces and repeated violations. A people who deserved to be free, and who valued their rights, could not have acted otherwise than we have done. What, then, is our duty? Why calmly and in the fear of God, to do our duty to our country, and await that triumphant vindication of our motives which the providence of a just God will finally award. When that vindication comes, it will leave no account unsettled with our enemies. We shall be indemnified, in some form or other, for all the sufferings and losses we may endure in this struggle. If nothing survives this contest but our liberty and our country—the full integrity of our beloved Confederacy—our children will rise up and call us blessed. Posterity and surrounding nations will ultimately judge us, not by the false attitude assigned us by our enemies, but by our own acts. The time will come when the smoke of this contest will be blown away, and parties will be judged according to the eternal principles of truth and justice. And he who has the patience to wait for this, and obeys meanwhile the behests of honor and patriotism, proves himself far wiser

than he who sacrifices every noble principle for a temporary advantage.

Another form in which this false issue has been recently presented by Northern politicians, is this—That the South is attempting to possess itself of the Federal Capitol, for the purpose of being recognized by foreign governments as the *de facto* government of the late United States!! Of all the falsehoods that have yet been coined by that madened people, this is the most patent and malignant. There is not a man in the Confederate States, who possesses a Southern heart, that would not resist to the last extremity any connection whatever with that abandoned government. Its very name has become the synonym of despotism amongst us.—Total and perpetual separation from them in every sense of that term, is the goal of all our aspirations as a people. We want neither them nor theirs. Let them keep the government and people which they have revolutionized. There is nothing in the habits of their people, their productions, their pursuits, their religious or political characteristics, which can excite our envy. There is every thing, on the contrary, in all these respects, to induce us to bless God that we are no longer with them or of them.

If it had been the intention or desire of the Confederate authorities to possess themselves of the Federal Capitol, all the world knows that it could have been done months ago with perfect impunity. We may be forced to make this war aggressive, simply to extort from our enemies an honorable peace; but to suppose that we have any designs upon the North beyond this, is to set common sense, and the whole facts connected with this struggle, at defiance. This last effort of the North to force upon us an issue which they know is false, to our mind betrays a consciousness of weakness on their part, which such subtleties cannot long conceal from all men. A people conscious of both right and power, are not accustomed to resort to such expedients. And any success that does not arise from these, would be scorned by a noble, magnanimous nation.

A New Piece of "State Craft."

The Machivallian system of "State Craft" has so far incorporated itself into international law, and justice, as to make them subjects of deep interest to those who desire a thorough insight into human depravity. It is the science of intrigue and deception; and he who is the most successful in the practice of these, is the most profound diplomatist. That astute politician and Statesman, who shaped the international policy of Europe for more than a quarter of a century, Talleyrand, once observed, that if he were to tell the plain truth once, it would not be believed.

The last "Yankee trick," which is now struggling to rise to the dignity of a piece of "State craft," is found in the promise of the Lincoln dynasty to the powers of Europe to open Southern ports to foreign trade. So disastrous have been the results of blockading Southern ports upon European commerce, and so restive have these powers become under this purlined policy, that something had to be done to silence their clamors. The policy is, to take two or three insignificant, unprotected points, such as Hatteras, and Port Royal, declare them "ports of entry," establish custom houses, and invite England, France, Spain, &c., to send on their ships for "King Cotton." True, the Yankees know, as well as they know night from day, that not a bag of cotton will find its way to these ports, beyond what little they may steal.—But they persuade themselves, that they will have complied with their promise to open Southern ports; and then, if the cotton is not forthcoming, it will be the fault of the South. Thus they hope to throw the responsibility of a great commercial disaster upon the Confederate States. They will say to the nations, "We have opened Southern ports, and if cotton is not offered for sale at them, we are not to blame. We have complied with our promise; but the South will not embrace the opportunity of selling their great staple." They, not we, are responsible for this commercial wreck. As if any nation on earth would expect the South to yield her independence for the sake of disposing of a cotton crop! As if the South would consent to have all her foreign trade carried on under the auspices of Yankee blockades and bayonets! Yet this is the trick by which the Washington despotism seeks to gull foreign nations! We shall see how far it will succeed. S. H.

Cotton Burning.

On the coast of South Carolina and Georgia, accessible to the Yankee thieves, the people are burning cotton, rice, corn and everything in danger of falling into the hands of the enemy.—This is right; it will have more influence upon the Marauding Government than to whip them in several battles.—It will convince them of the determination of the Southern people to lay everything waste rather than yield to thieves and murderers. The Charleston Courier rightly calls the flames which consume everything that would profit the enemy, "the fires of patriotism."

Some of the sisters of the Baptist Church in Nottulsa, of which we are pastor, gave us a suite of homemade jeans recently for which they have our thanks. Horra! for the return of the good old age of wheels and looms, and of home made clothing. We give due notice: When we get our jeans suite made and meet a man with broadcloth and other fine doings, he need not be surprised if we refuse to speak to him.

Baptism of a Soldier.

Being pastor of the Baptist Church in Auburn, Alabama, on the first Sabbath in this month three messengers, Confederate soldiers, approached us and said they wished us, after sermon, to visit Camp Johnson and baptize a soldier who had been converted since he came into camp. Sermon over we set out with the messengers, and after partaking of a soldier's dinner we heard his experience. A sermon was then preached by Bro. Macos, recently a student in Howard College, but now a Confederate soldier. Most of the soldiers repaid to the water when the candidate publicly avowed himself a soldier of the Cross. He praised God, while many wept.

In a ministry of nearly thirty years this was new and deeply affected us.—The three messengers who sought us were Methodists, one of them a licensed preacher, and the man was converted mainly through their instrumentality. It showed in them a commendable liberality. We gave him a certificate of his baptism to be forwarded to a Baptist Church in charge of Rev. R. H. Thackeron, of Calhoun county.

Sermon on the War.

"God in the War," is the title of a sermon preached by Prof. H. H. TUCKER, of the Mercer University, before the Legislature of Georgia, on the 15th ult., (fast day), and published by request of that honorable body. It is founded on Psalms 46:8-9. It is eloquent, argumentative and patriotic.—Wickedness in high places is portrayed in a bold, candid, yet Christian spirit. We should like to transfer some of the paragraphs to our columns, but we really cannot do so now for lack of space.—We may hereafter. We entirely agree with the speaker, that the most certain, speedy and honorable way in which peace can be restored to our distracted land, is by increasing the sum of godliness in these Confederate States. In no way can we more certainly propitiate the divine favor, than by increasing the number and value of His "jewels." We hope the sermon will be extensively circulated. S. H.

"BOHEMIAN," correspondent of the Richmond Dispatch, gives an incident at the village of Occoquan in Virginia, which shows that people are effected quite differently by the war. Some complain on one account and some on another. The young lady alluded to felt the blockade as much as the farmers who have not a supply of salt.

Sunday morning the sun rose clear, and shone brilliantly upon the frosty earth, making it seem as if covered with brilliant. After breakfast I went out to take a look at the town, and soon returned to make preparations for departure. Sitting around the fire in the parlor of a house in which I called, were some women who were lamenting the sad state of things brought about by the war. One said eyed wife, with a babe in her arms, had a husband in the Federal army, another a dear friend on the other side, while the third, a fat girl, who must have been pretty when she weighed about two hundred pounds, lamented in general. Her frequent sighs and dejected appearance attracted my attention and sympathy.

"Perhaps you, too, have a husband on the other side?" said I.
"No indeed," was the reply.
"I may presume he is a sweetheart, then, and husband in futuro?"
"I've got no sweetheart either."
"Undoubtedly, then, you have some dear friend you fear will be killed?"
"No."
"Well, why does the war affect you so much?" said I, sympathizingly.
"Because it makes snuff so consarned high, and such hard work to get any at all," was the maiden's tender response.
Your "Own" subsided, and springing into the saddle soon left Occoquan behind him. Should it ever be his good fortune to visit the village again, he intends taking a package of good Macaboy or Rappee, and a bunch of Alabam twigs, in order to make his standing good and to keep from getting his hair pulled for "telling tales out of school."

A sister, widow of one of our best and most useful ministers, in a business note encourages us thus:

The Baptists of the State have cause of congratulation as possessors of such a periodical; it is passing through this trying ordeal like gold through the furnace.

Your readers must be gratified with the Christian and patriotic spirit of your editorials, the accuracy of your secular news and the gems of selected matter which adorn the first page of the paper. Perhaps you are already aware that the Rev. A. J. Spalding, formerly of Madison, Georgia, late of Philadelphia, has accepted the pastorate of the Selma church. Bro. Spalding receives a hearty welcome from the long destitute church and congregation, and is winning the confidence and affection of the people. We trust the connection will be permanent.

Pardon this intrusion. I have a sort of fondness for chatting to my husband's old and esteemed friends. Truly your friend

The Entrance of the Fingal—Providential Occurrence.

The following, says the Columbus Sun is an extract from a letter from an officer in Fort Pulaski, to his wife, which we are permitted to publish:

The circumstances connected with the arrival of the Fingal seem to have had a divine direction. The morning was one of the most beautiful of the season, clear and serene—when the Fingal bore in sight of the Fort. One of her officers insisted on going into Port Royal—the harbor it was first designed to enter—not knowing that Lincoln's fleet was anchored there. But another officer said "no, he would make straight for Savannah." Finding no blockading vessel near, the Fingal was steered for the bar but soon discovered the fleet in the distance when a dense fog suddenly enveloped the whole squadron, and in the fog the Fingal entered safely, beyond the reach of shot and shell, when the sky and atmos-

phere became as suddenly clear as before it had been dark and foggy. Was not this miraculous, and of Divine direction?

For the South Western Baptist.
The Pastor's Portfolio.

TRANSLATED FROM THE GERMAN OF REINHARDT'S PLAN OF JESUS.

ARTICLE I.

The author modestly styles his work an "Essay on the Plan which the Author of the Christian Religion formed for the good of man." The following opening paragraphs of the author's introduction are unusually interesting and suggestive:

The character of Jesus, the founder of the Christian religion, is so unique, so extraordinary and venerable, that it alone forces from the enemies of this religion, if they are only able to appreciate true greatness, the confession that he has no equal in history. But this circumstance has been so long used by learned men who have written in defence of the Christian religion that it would be superfluous to repeat their observations.

The beneficial results which Christianity has produced have also been often spoken of in order to draw therefrom the conclusion that its founder was really the Savior and Deliverer of men, and that his doctrine was the most important gift which God could confer upon us. But on account of these considerations, which perhaps of all the proofs for the truth of the Christian religion can the least win and move the human heart, we have overlooked a circumstance which deserves equal attention. We have not, namely, considered that the mere plan which Jesus formed for the reformation and happiness of our race, exhibits a wisdom and greatness of genius, a strength and resoluteness of soul, and at the same time a goodness of heart and breadth of benevolence, such as was never before found in any one man. We have not considered that this plan is itself a peculiar work, and in that it is universal, embraces the entire human race, has fully shown itself to be different from all the plans which the loftiest geniuses and the greatest benefactors of men ever designed or executed. The plan which the founder of Christianity formed for the good of the human race is characterized by the superiority and dignity of the greatest genius that has ever planned or executed on earth.—And this rank must necessarily be granted to the author of this plan even though he were unable to execute any part of it. For the very thought of erecting a kingdom of God, of truth, of morality and happiness and of collecting together into it all peoples of the earth—the thought of originating an order of things by which to win the individual and the entire race, by which human nature might be able to work out its highest excellence—the great and truly god-like thought of thoroughly healing all the evil of which mankind lay sick and of becoming the creator of a new and better nature—this thought never before entered into the human soul. No sage, no king, no hero of antiquity was ever capable of such an amplification or elevation. Seek where you will you will seek in vain for the evidences of such greatness.

Several days ago I went down on a portion of the beach known as Bay Shore. It was a barren sandy waste. I could see only the dim outlines of Fortress Monroe, the vessels of the blockading fleet were in full view.—Some were at anchor opposite the Fortress, and some were cruising about away out in the Chesapeake Bay. We hear loud and rapid cannonading down there every day, but it is only the Federals practising at targets. So far as we know, there is no better prospect now of having a little fun with the Yankees, than when we first arrived at Norfolk.

I have tried the experiment of making coffee out of sweet potatoes. Cut the potato into small pieces—not too large to parch easily, and as near the same thickness as possible, so that all will parch alike—and brown and grind it just as you do coffee. Two-thirds potato and one-third coffee can hardly be distinguished from the genuine Java. It is certainly an economical drink, when coffee is so scarce and dear.

Amid the hurry and confusion of moving and commencing "housekeeping," I have been two days writing this letter.

Our company is now in excellent health, which, it is to be hoped, will continue to be the case.

Yours, &c., E. F. B.

For the South Western Baptist.
One Dollar for the Soldier.

RICHMOND, VA., Nov. 27, 1861.

BRO. TALIAFERRO: Two years ago our State Missions in Virginia were suffering greatly on account of the indebtedness which had been incurred. After every other appeal had failed, a pastor sent a dollar for himself and for each member of his family. Soon the dollar effort was a success and the indebtedness paid off. When our Colportage work was embarrassed with a heavy debt a year ago a similar appeal was made with a like result. We are now in special and urgent need of funds with which to supply our soldiers with the "bread of life" and we appeal to all to give at least one dollar. Who cannot give this small amount for so great a work and yet if every Baptist in Alabama were to do this thousands would be raised. Let all who have a heart to aid in this matter do so and send on their contributions.

A. E. DICKINSON,
Gen. Supt. Army Colportage.

For the South Western Baptist.
MONTGOMERY, ALA., Dec. 2, 1861.

To the Ministers of the Liberty Association:

DEAR BROTHERS—By examining our last minutes I discover that there are 22 ordained ministers and 5 licentiates. Out of that number three are now in the camps. I also discover that there are 32 churches, and I further learn from Bro. Perry, the Chairman of the Home Mission Board, that there are no funds in the Treasury to employ a Home Missionary within our bounds, and I do think we ought to get together to devise some plan for supplying the destitution. And believing that you all are willing to do your duty, I make a special request of you to meet on Thursday (19th December), which is the Thursday before the 4th Sunday, in LaFayette, at 10 o'clock at the Baptist Church.

Yours in Gospel bonds,
F. CALLAWAY.

Rev. J. F. B. MAYA, of Taliadege, sent us a good business letter, from which we take a few sentences:

"I've done my very best for the Baptist cause since I have been here. We have received six by letter. My congregation is good, and I am very well satisfied."

Some of the acquaintances of Gen. N. G. SMITH, of Arkansas, request that he furnish the S. W. Baptist some communications from that section. We hope he will gratify them.

For the South Western Baptist.
CAMP LOMAX, VA., Nov. 27, 1861.

EDITOR BAPTIST: If events would take place a little nearer together, I might find material enough to fill a letter almost every week; but as interesting events are "few and far between," it is only once in a while that I feel justified in trespassing upon your valuable space.

You will observe from the date above, that we have changed our location.—We (that is, the Light Infantry,) have at last removed to our winter quarters. As we finished our cabins first, we moved down first, which was on Saturday last. Captain Powell's company, the Southern Rifles, from Union Springs, are moving down today. The other companies will move as they complete their cabins.

We are quite comfortably situated, and if the Yankees do not disturb us during the winter, we anticipate a very pleasant time. Our cabins are built in the usual style, having stick and dirt chimneys, are daubed with mud, and covered with shingles. Our beds, or rather bunks, are built of plank, and shaped according to the tastes of those who are to sleep in them. The majority of them, however, are three tiers in height, wide enough for two to sleep side by side, and also long enough for two to sleep feet to feet. By this arrangement we have ample sleeping room for the nine men of which each "mess" is composed, with a spare bed for "company."

Our camp, which we call "Camp Lomax," after our Colonel, is one of the posts of Intrenched Camp, and we are more than two miles nearer the enemy than we were before moving. We are in Princess Anne county, two and a half miles from our former camp, and six miles from Norfolk. There is a cavalry and artillery company encamped near us. The cavalry acts as videttes on the beach.

Several days ago I went down on a portion of the beach known as Bay Shore. It was a barren sandy waste. I could see only the dim outlines of Fortress Monroe, the vessels of the blockading fleet were in full view.—Some were at anchor opposite the Fortress, and some were cruising about away out in the Chesapeake Bay. We hear loud and rapid cannonading down there every day, but it is only the Federals practising at targets. So far as we know, there is no better prospect now of having a little fun with the Yankees, than when we first arrived at Norfolk.

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Yours, &c., E. F. B.

For the South Western Baptist.
BRO. TALIAFERRO: I find many of my church members, who have been taking one or more secular papers, disposed to drop all but the S. W. Baptist, and indeed many of them are doing it. I have encouraged them to do so, because these times that call for, and demand retrenchment in every department, yes, so much so, as even to suffer, that we may be prepared to meet our State and Confederate taxes, and thereby sustain our civil governments which are calling upon us for these heavy taxes, that they may be enabled to clothe, feed and arm our valiant soldiers, that they may drive back our Northern enemies who are seeking our destruction.

In these times, it does seem to me, that your paper alone meets (not the imaginary) but the real wants of the larger number of the readers of the S. W. Baptist. Your paper gives all the war news really necessary to be known, and we are all pleased to see your carefulness not to publish anything until at least it is somewhat authenticated. The truth is the members of our churches are beginning to see that the S. W. Baptist is better put up and arranged to meet their wants than any other paper.

Do not, my brother, be discouraged, your paper will be sustained. For your encouragement, let me say to you that a good brother remarked to me not long since, that I might say to Bro. Taliadege, "that whenever he felt the S. W. Baptist sinking put me down \$10 per year." He also said, he knew many others who had determined to give that amount every year before the paper should go down.

Now, my brother, may the Lord give you wisdom "To render unto Caesar the things that are Caesars, and unto God the things that are Gods" B.

Sound Advice—Take it.

We find the following point so sound and well stated, that we press it upon the attention of the reader:

Do not stop your religious paper because the times are hard. You will lose more than you will gain by so doing. If it must be, rather stop your secular paper for a season. You can remain in happy ignorance of markets, murders, and political misadventures, without serious detriment to your religion. But stop your religious paper and you cut off the supply of religious information; you will hear and know nothing of souls newborn and souls born to heaven. In short, you shut out from your family all the intelligence of the Savior's workings in his Church.

Which will you choose? The world or the Church, nature or grace, earth or heaven? A good religious paper will help you to bear the burdens imposed by the hard times. Take your Church paper, and pay for it, and get your neighbors to do likewise.—German Reform Messenger.

A Northern Tourist Among Us.

HIS OPINION OF THE SOUTH.
A long letter from the South has just appeared in the New York Herald, giving a detailed description of all our military operations, our strength, batteries, etc. The following is his estimate of the spirit of the South:

While there is no manifestation of military ardor at the North, the South is, as I have said, one universal camp. War is on every tongue, and the subject of every thought. Day and night you hear nothing but war shouts, exultations over victories, and imprecations against the "damned Yankees." No business except what is common with war is attended to or thought of. The self sacrifices which these people impose upon themselves are most extraordinary. They take the blankets and quilts from their beds, the horse from their stables, the cattle from their sheds, the provender from their barns, the sons from their hearths, and give all the cause which they deem sacred.

Universal madness seems to have gained possession of young and old; and the women, who should be conservative, are more rabid than their husbands, fathers, or brothers. Nothing but a series of successive triumphs on all points, on the part of the National forces, can restore them to reason. If we do not make up our minds to crush out the rebellion by resistless forces, we might as well cease this effort of re-establishing the Union, and leave these Southern fools to the consequences of their own mighty madness. It is a common thing to find old, gray haired men of wealth in the ranks with bearded boys. I do not believe that there has been any drafting for the army.—The force of public opinion is stronger than that.

A Young Soldier's Last Hour.

A Richmond correspondent of the Savannah News furnishes the following touching account of the death of Geo. Whitfield Stevens, a member of the Oglethorpe Light Infantry, and of the regiment which, under the lamented Bartow, made the gallant charge at Manassas. He died at Richmond, on the 14th ult., of typhoid fever. The correspondent is reporting a passage in a sermon by Rev. James A. Duncan preached on Fast day in Richmond:

Said Mr. D.—"I stood by the bedside of a dying man two nights ago. It was at midnight—he was dying—and his mind was wandering, but with fits and starts—all characteristics of that too unmanageable disease, typhoid fever—he would say, 'now attack those arms and let the boys flank the enemy—now, we have them as they come round the hill'—and similar expressions, testifying to his true heroism, and showing how his mind ran, even in the paroxysms of disease, on the issue of the battle which was to decide his country's fate. Like Napoleon le Grand in that respect, whose last moments were given to thoughts of his battles and expressions, such as 'de de armee,' the deceased soldier meditated upon the battle in which he had borne so noble a part."

"I asked him, in one of his conscious moments, a question which I had put to many a dying volunteer in the last few months without ever once receiving an affirmative answer, 'are you afraid to die?' and he said, 'Oh, no, I am not afraid to die. I have been a faithful soldier, although not a faithful child of God; but I put my trust in Christ. I can make a good report to the Commander (turning his eyes to heaven.) I was in Bartow's regiment at the battle of Manassas, and remember when the battle was over, I went aside and knelt upon the green grass and thanked God for sparing my life. I did want again to see my mother, but I must not mind that—we shall meet in the better land."

"We sung the hymn:
Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

"And said my young friend, 'O, isn't that sweet—cover my defenceless head with the shadow of thy wing.' Almost his last words were, 'if I could see my mother, and get her last kiss, I would willingly die and go up yonder to a sweet little sister we buried six months ago. Oh, Mr. Duncan, wouldn't that be grand—wouldn't that be grand?'"

CONGRESS.—Nothing of importance is made public. It is understood, however, that Congress is engaged in the consideration of measures calculated to provide for the welfare of the people and the independence of the Confederacy.—Richmond Dispatch, 6th.

The Perils of Peace.

DeBow's November Review has an admirable article entitled the "Perils of Peace." The obvious danger of an immense Yankee immigration, which will abolish the border States at the ballot box, unless such restrictions are placed upon the exercise of suffrage as will prevent them from ever having a vote, are painted in letters of light. We have often referred to this danger, as one which, if not provided against in time, will render all the blood and treasure expended in the war entirely profitless.

The same writer also contends that, whilst our present foreign population, which has proved so gallant and faithful in the Southern cause, should retain the possession of every right which they now have, the same privilege should not be conferred upon future immigrants to this country. He also expresses the opinion that no European, and we may add, Northern citizen, now residing in the South, unless it be one who is still an alien in feeling, will condemn a feeling which does not deprive Northerners or foreigners now visiting here, of any right which they possess, but only proposes to exclude hereafter those who are now endeavoring to deprive every Southern man of his liberties.—Ez.

PRODUCE AT MEMPHIS.—The appeal of the 28th ult. says that "the removal of the block (between Columbus, Ky., and Memphis) is making a considerable reduction in prices in our market, and we hear a good prospect of the necessities of life being furnished at a more moderate rate to the people." It says that flour had fallen in price as much as \$1.50 below the highest price of the season, and that the market was dropping and falling; but still, \$9.00, quotes Cotton Superline \$8.124, Family \$9, Extra \$10.50, Corn 40c, declined to 75c, and Wheat 35 to 30c per bushel.

Secular Intelligence.

ARRIVAL OF YANKEE PRISONERS.—The steamer Waverly, from Mobile, brought to our city, on yesterday morning, 500 Yankee prisoners, under a guard of 125 men. They were chiefly from Manassas, Leesburg and Western Virginia. They were brought here in a mixture of German, Irish, and Yankees. They were physiognomically a fine set of fellows, and were well clothed. Taking them altogether, they are a rough, big, well-bred set. They are quartered at Washington Hall—elegant winter apartments—better than they deserve.—Tuscaloosa Observer.

WHAT IT COST TO TAKE PORT ROYAL.—The New York Tribune makes the following estimate of the cost of taking Port Royal: Rent of vessels up to this time, say, \$3,600,000 Pay of soldiers, etc., do 600,000 Value of rations consumed, do 240,000 Value of clothing worn out do 240,000 Value of powder burned do 150,000 Value of the Governor and Peckles, lost, on the Cataline scale, 25,000 Total, \$4,855,000

Glorious News from Missouri.—We learn from M. S. B. Bennett, who reached this place yesterday evening, bringing dispatches from Maj. G. W. Clarke to the Government at Richmond, that a battle has been fought at Southwest Missouri, near the Kansas River, between the Yankees and the Rebels. The Rebels achieved a signal victory, routing the enemy completely—killing and wounding about 200, capturing about 200 prisoners, 40 wagons loaded with provisions and ammunition, and a large number of arms.

Mr. Bennett also informs us that Gen. S. H. Montgomery, long a resident of Fort Smith, and brother to Captain A. Montgomery, who had charge of the fort there when taken by the State, was among the prisoners captured. He was quartermaster in the Yankee army. Gen. Seigel, Mr. Bennett informs us, was in full retreat towards Iron or Pocahontas, with about 15,000 men, and Gen. Price was in full retreat towards Springfield, the confidence of being able to overtake and whip him.

The other portion of the Yankee army had retreated towards Rolla.

This is glorious news from Missouri, and we expect more of it when next we hear of the gallant Price.—Little Rock Democrat, 28th ult.

ABOLITION OF INSECT PESTS.—As our houses and gardens are more or less infested with vermin, it is satisfactory to know that benzine, an article becoming sufficiently well known as a detergent, is so less efficacious as a pesticide, in insecticide. One or two drops are sufficient to asphyxiate the most redoubtable insect pest, be it beetle, cockroach, spider, slug, caterpillar, or other creeping thing. Even rats and mice will speedily decamp from any place sprinkled with a few drops of the potent benzine. A singular fact connected with this application of benzine, is, that it is fatal to the insects killed by it become so rigid that their wings, legs, &c., will break rather than bend if touched. Next day, however, when the benzine has evaporated, supplies is restored.—London Chronicle.

WEARING BREASTPLATES.—The Northern papers report that a thin steel breastplate is coming in use there, on which a Southern paper remarks:

A breastplate would be a poor protection to a Yankee. The region that contains the heart is with him the very smallest fragment of his whole body. No experienced Yankee fighter ever aims at the heart of a Yankee. The most skillful shot could not be expected to hit a man in the chest, which is so hard that the toughest bullet cannot crack it. The heart is a better target; and the long, agile legs, better still. The next inventor, if he desires to be of service to the Yankees, must adopt a breastplate to the rear instead of the front. If Mr. Clellan would have his legions judiciously shielded, he ought to send them to shipyards and have them all covered with the way that ships are when they start on long voyages.—Richmond Dispatch.

ARMY LETTERS.—The correspondent of the Savannah Republican says:

A great many letters and newspapers addressed to persons in the army fail to reach their destination on account of the manner in which they are addressed. If a person be attached to a General's staff, then they should be directed to the care of that officer. If he belong to a regiment or battery, then they should be addressed to the care of the Colonel of the regiment, or the Captain of the battery, with the name of the Company to which he is attached. Letters and packages directed otherwise, fail to reach their destination three times out of four. Each regiment has its postmaster, whose duty it is to take to the postoffice all letters sent from the regiment, and to receive and distribute such as are intended for the regiment. It would be well if friends at home would observe the directions.

WHERE IS CUMBERLAND GAP?—Cumberland Gap, of which we read so much in the accounts from Tennessee, is situated about ten miles of Cumberland Ford, in Tennessee, and has been celebrated for a century as a great depression in the mountain range, which traverses the continent from New Hampshire to the Atlantic. Through

