

H. E. TALIAFERRO, Editor.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

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For the South Western Baptist.

DEAR BROTHERS: The South Western Baptist still holds its own, and weekly contributes its share of intelligence to thousands of eager admirers. Its suspension would prove a serious calamity. This must not be. It need not be. The Baptists of Alabama are able to sustain it, and doubtless will. They will if every pastor and friend of the paper shall do his duty. The fall of so many of our State denominational papers has cut us off from a medium of communication with the churches. I hope their suspension is only temporary. We regret to see the absence of the Index, Banner, Southern Baptist, Herald, and other valuable papers from our office. They have long proved an indispensable means of carrying forward our benevolent enterprises, and sustaining the pure doctrines of the Bible. Can our brethren do without them? I think not.

During the past summer and fall I have mingled largely with the Baptists of the Confederate States, having attended many of their Associations in Alabama, Georgia and South Carolina. I have found them devoted to their country. Many of our brethren, and not a few of our ministers have taken their arms in hand to repel the invader, and some have fallen upon the field of deadly conflict. Their memories will be long cherished by a grateful people. But in the midst of these exciting national scenes, our brethren have not forgotten their obligations to Him who is King in Zion. They have contributed according to their means liberally to support the Gospel at home and abroad. To the soldiers, patriotically defending their country's rights, they have sent the humble colporteur, laden with precious truth, and the pure Word of God. These are deeds worthy of all praise, and cannot be too highly prized. They have come up resolutely to the support of our Indian Missions, determined that these self-sacrificing men of the West shall continue to have the blessings of the Gospel. Yes, who would not give the Gospel to these allied men of the West? Men nobly defending our country against the Northern invader. Thousands of them, Creeks, Cherokees, Choctaws now in field, under our brave leaders, pouring out their life's blood rather than see their native South reduced to slavery of Northern rule. Yes, I say, and men who have been under appointment of our Board have felt it to be their duty to fly to the call of their country in this the period of her calamity. And shall we not stand by them, and be ready to do all we can to direct such a people to Him who maketh wars to cease, and who alone can curb the rebellious passions of men? They need the influence of the religion of Jesus. They must have them. Whose can furnish these means of grace but Southern Christians? We hope then that our brethren throughout the South will continue to supply the money for the support of this Mission.

On my return to the office after long weeks absence on pressing duties, I determined to take a few days recreation, and with my second son, who had been suffering sometime from chills and fever, (unusually prevalent this season throughout the country,) I started for the home of our beloved brother David R. Lide, the respected Treasurer of Howard College. You too, Bro. Editor, have partaken of his hospitalities, and know how to prize them. His home is in the pleasant village of Carlowville, situated upon a ridge of country between the Alabama river and Cedar Creek. No healthier spot on earth, I imagine, and certainly none possessing higher claims in a social point of view. This settlement is comprised mostly of South Carolinians, and many of them of the Lide family of Darlington District. There is not a store in the village. Their trade is carried on principally with Mobile, most of them being wealthy planters. Their sons are not exposed to the baneful influences of a miserable grocery. A happy people of Society. Here is a flourishing Baptist church, under the pastoral care of our beloved brother David Reeves, a very promising minister, who is much beloved by church and the community generally. This church has enjoyed the service of our best men, among whom are to be added the names of Hartwell and Sturgis. The former has closed his earthly labors, and the latter still resides in C. and has charge of several churches in the country. We had the pleasure of spending a few hours in company with Bro. Sturgis with his agreeable family. Bro. S. has rendered important services to the cause of Christ in this State. On Sunday we preached to Bro. Reeves' congregation, and on Tuesday morning bid adieu to our pleasant home, leaving as our representative our dear daughter, who is in

the services of the family as instructor of their children. I am glad to see our Southern girls devoting their time to this honorable calling. This war will do us much good, in developing our own talents, and bringing into requisition our own abundant resources. At 12 noon, we arrived at Cahaba and gave the parting hand to Bro. Lide, who had accompanied us to the cars, which took us to Marion in a couple of hours, where we found all well, and happy to welcome us home again. Excuse this long letter. Yours, M. T. S.

For the South Western Baptist.

Sic Vita Est.

One year ago, I saw two beings stand at the marriage altar, and with clasped hands, and eyes that revealed the unspoken bliss of wedded hearts, pledge to love while life lasted. A tear fell from the eye of the modest bride, but it told no tale of sorrow. It was but the running over of the cup of her joy. Rejoicing in her love, the husband received her as a precious gift from God, to be cherished and worn as a heavenly ornament nearest to his heart, and as he wound his arm around her, I heard in whispered tones "Mine ever more, mine own!" * * *

The first soft shadows of twilight were draping the waning year with its funeral pall, reminding us that it too was mortal, when I saw in the bridal chamber, one robed in virgin white, but not by her own hands, for they had forgotten their cunning, and lay motionless upon her breast. Flowers rested upon her bosom, but to her beauty and their fragrance were lost. I thought she was gazing upon the golden scenery of that world so distant to mortal senses that we can neither see nor hear, and yet so near that a breath wafts the waiting spirit thither. I heard an infant's voice, and they told me it was motherless. I saw one there in manhood's strength, who had bravely breasted the storms of life, bowed like a willow, and shaken as by a tempest.

I left the house of mourning, and wandered towards the home of the dead, and there amid the sepulchres of human hopes, I saw an opened grave yawning like a serpent for its prey. I heard the tread of many feet as slowly and sadly the funeral train drew near. They laid the gentle wife and the young mother in her childless and lowly bed, and the bridegroom turned from the sorrowing throng, and went his way like a wounded bird, to linger in exile from the ark that he loved so well. There was no light in his dwelling, for the desire of his eyes was taken away with a stroke, and as I mused upon the scene, I saw that the marriage altar stood hard by the grave, and that the bridal chamber was the vestibule to the "house appointed for all living."

Such is life.

For the South Western Baptist.

Southern Female Literature.

"The gentle charms which wait on female life, Which grace the daughter, and adorn the wife, Be these our boast, yet these may well admit, Of various knowledge, and of blameless wit; Of sense resulting from a nurtured mind, Of polished converse, and of taste refined."

HANNAH MOORE

A fine writer has remarked, that "great events are the pedestals which bear aloft noble and beautiful characters, the chisel strokes which give bold prominence to characters that might otherwise have been unskillfully shaped, or destined to grace only a hidden niche." Volumes of proof might be adduced in support of this assertion. That inimitable centre of the Christian—heroic constellation, our own Washington, is a shining example, no one doubts that the surging of the political ocean, culminating in its highest crested wave, formed the bright stand-point for the hero's glory, to which the eyes of an admiring world have ever since been directed. Had it not been for the moral revolution which convulsed all Christendom, Luther and his contemporaries might have remained comparatively unknown. But my design is to direct my own sex to the capacities with which their Creator has endowed them, the cultivation, and useful exercise of which, he has made their imperative duty. Hitherto lulled into ease and indulgence, the generality of Southern women have allowed their heaven-born instincts to slumber, or at least to act but feebly. Many of them have become entangled in the enervating and baneful net of fashionable folly, and have pursued a course altogether unworthy of immortal beings. But now God has allowed our beautiful land to be convulsed in every fibre, he calls on her people to awake from their slumbers, her gallant sons have gone to her defence, her daughters have nobly ministered to their comfort, but this is not all that is required of them; they have a work to do in the moral and intellectual world. Many bright examples are before us. Had the Crimean war never transpired, very likely the musical name of Florence Nightingale, that lovely woman, so nearly allied to love, would never have greeted our ears. And beautiful instances of moral heroism are recorded of Lady Havelsack, daughter of the immortal Marston,

one of the first English missionaries to Calcutta. During the Sepoy meeting in India she influenced the dignitaries to soften the rigors of war, and greatly promoted the comfort of her husband and his soldiers. The history of Queen Esther, and the tremendous results of her heroic course, is too well known to need rehearsal. The channels in which woman's influence may flow for good are endless. With a cultivated mind and pure heart, her ready tact will suggest them. We are now thrown on our own resources; our ingenuity must be taxed to sustain ourselves; and among other things we should exclude the Northern trash which we took so much delight in of yore, and create and sustain a pure literature of our own. Our country is rich in resources for this department, as well as every other; many of our talented men are on the field of battle, and this thing devolves to a great extent on woman. Each one possessing only the widow's mite, should cast it in the treasury. But who will say that we have not women among us capable of wielding a world-wide influence? Why may not our glorious Confederacy produce a Hannah Moore? a Mrs. Browning? Why may it not echo the gently warbling strains of a Fauny Forrester? and other sister spirits? It is estimated that the writings of Hannah Moore have guided millions in the holy paths of morality and religion. What a bright enduring monument to a frail daughter of Eve, made white in the blood of the Lamb, and fitted for the Master's service. The parable of the talents is full of meaning; those who have but one are as really accountable for its improvement as their more gifted brothers and sisters are for five or ten; they are all lent to be cultivated, and it is beyond a mortal's power to calculate the extent of the flood of moral and intellectual light, purity and beauty which would flow over the land, if the talents possessed by our people, yea by our women, were consecrated to the service of their Creator, and vigorously applied to the uses for which they were given. Sisters, let us awake! come into the bright sunlight of duty, and honor our Maker by showing to the world that Southern women in America are the conservatives, the dignified, pure and holy creatures of God, who arrest the streams of vice, who neutralize the debasing tendency of revolution, and whose efforts, example and prayers are made the grand means of averting the anger of their Heavenly Father from a sinful nation, and causing his smiles to shed their radiance over our whole beautiful expanse of country.

But I must desist, this is only one hazy glance at a momentous subject, fraught with present and eternal interests; so full of meaning not only in the destinies of our own nation, but of nations yet to be, and teeming with mighty currents which will shape the weal or woe of countless immortal beings to the end of time.

VIRGINIA

Shannondale, Jasper county, Miss.

For the South Western Baptist.

Loved Ones "Far Away."

Air—"Billow" in the "Baptist Chorus."

1. Father! who in Heaven hearest,

Always, when thy children pray,

Smile upon our best and dearest,

Far, far away!

2. When their voices rise to heaven,

Incense sweet at close of day,

May thy grace to them be given,

Far, far away!

3. When in sadness, dark and dreary,

Hearts are sunk that once were gay,

Calm the troubled, sooth the weary,

Far, far away!

4. Mid the roar of battle's thunders,

When war's fierce lightnings play,

Save them, Thou that dostst wonders!

Far, far away!

5. On the land, or on the ocean,

Whosoever their path may stray,

Guide them through this life's commotion,

Far, far away!

6. And, when all their toil is over,

Take them, Lord! to dwell with Thee.

Safe from care and sin forever,

Far, far away!

Greenwell, S. C., Nov. 10, 1861.

For the South Western Baptist.

The following lines were written by my old father a few weeks ago, while lying on a bed of affliction, tortured with pain and racked with fever.

C. S. R.

"I Have Buried Three Sons!"

I
My Sons! Can I forget?
Or must the grave eternal sever?
They linger in my memory yet,
And in my heart will live forever.
They loved me once with love sincere,
And never did their love deceive me,
But often in my conflicts here,
Rallied quickly to relieve me.

II
I heard them bid the world adieu,
I saw them on the rolling billow,
Their far-off home appeared in view,
While yet they pressed a dying pillow.
I heard the parting pilgrims tell,
While crossing Jordan—swelling River—
"Adieu to earth, for all is well,
Now all is well with me forever."

III
Oh how I long to join their wing!
And ever range their fields of blooming flow'ers,
Come holy watchers, come and bring!
A mourner to your blissful bowers.
I'd speed with rapture on my way,
I would not pause at Death's dark river,
With shouts I'd enter e'en his day,
Live with my loved sons forever.

PAUL REEVES.

Lowndes County, Ala. Oct. 18th, 1861.

"Be Careful for Nothing."

This precept appears, at first sight, to be widely a variance with other portions of Scripture, which enjoin diligence in business, industry, strenuous effort, and vigilance. "Be careful for nothing." And this is addressed to men, beset by enemies on every side, exposed to temptations, trials, and death itself. Has one no occasion for watchfulness and care, when liable to fall into the snares of the great adversary? Shall there be no care when surrounded by imminent dangers?—What does the precept mean?

It has sometimes been mis-understood. The Bible does not teach men to be reckless, or careless in regard to their interests for time or eternity. The precept is like one which fell from the lips of the Great Divine Teacher, "Take no thought for your life." "Be careful for nothing." The meaning of the words "careful" and "thought," has been changed since the days of King James, when our English translation of the Bible was made. At that time, the word "thought" was used to designate that state of *anxious anxiety and misery* which in some cases terminates in disease of the heart, insanity, paralysis, or death. Writers of the age of Elizabeth speak of persons who "died of thought." That is, their death was occasioned by the agonizing anxiety and care they experienced amid the real or imaginary evils and sufferings of their condition.

Watchfulness and care in the sense in which the terms are now used, are entirely consistent with the apostolic injunction—"Be careful for nothing."—Amid the ills of life, when persecution, war, or pestilence, threatens imminent peril, give no place to distracting anxieties and thoughts, which may oppress the mind as to produce disease, insanity, or death. Such anxieties do not become you, as the redeemed servants and adopted children of God. They will unfit you for the active duties of life. You cannot manifest a cheerful spirit, submissive to the Divine will, in that wretched state of mind. It is dishonorable to religion, shows a great want of faith, and disqualifies one for any service in which he can hope to glorify or enjoy God.

The injunction is appropriate at all times. We cannot hope for uninterrupted quiet, or for exemption from care, privation, or suffering in the present life. There are many things in our daily experience, in the state of our own hearts, in the moral darkness of many in whose spiritual welfare we are interested, to awaken thought and solicitude, and to constrain us to be often at the throne of grace, and importunate in prayer. But that is not the place to yield to despondency. For there we may hear the Master saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What ever be the difficulties or evils of the day, they are for the trial of our faith. If the burden is oppressive, or even crushing, it is the more important that we lay it upon the everlasting arms of One who has said, "Cast thy burden upon the Lord, and he will sustain thee."

"Be careful for nothing." Why not? "The Lord is at hand"—very near you—is the reason given in the preceding verse—(Phil. iv. 5.) The Lord Jesus, who came from heaven to earth to assume our nature, who suffered and died for us, is at hand. If we think of Him as He is, glorious in every perfection, exalted above the heavens, if we can appreciate his marvellous works, the excellence of his character, his immeasurable love, and know that He is ever near us, we need not be overwhelmed by fearful anxiety in view of present or impending calamities—commit them all into his hands. The heaviest afflictions endured on earth are "light" and momentary compare with "the eternal weight of glory," awaiting those who love the Lord Jesus Christ. Having drunk the cup of suffering and sorrow to his dogs. He knows how to sympathize with us amid all the evils of life. And He will either remove them, or overrule them to promote the great ends of his moral government in the world.

The prospect before us is peculiarly appropriate to the circumstances of the church and country amid the turmoil and bloodshed of the most horrible war of the nineteenth century—Angels must be amazed—if there is anything on earth to produce amazement in angelic minds—to see immense hosts armed with weapons of death, by a people calling themselves Christians, for the destruction of their brethren, who cannot live under the government which their assailants have inaugurated. Has the world ever witnessed such an exhibition of human depravity, combining fanaticism, infatuated ambition, and all the malign passions of the heart, as have been displayed by those who are seeking to destroy the rights and liberties of these Confederate States? No wonder that good men have been overwhelmed by deep and fearful anxieties in contemplating the sufferings, and the vast sacrifices of life and treasure created by this unhallowed war. But He who rules the storm, and controls the raging elements, is near at hand. To his afflicted people He says: "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." He will control the issues of this conflict to accomplish his own glorious purpose in answer to your believing prayers, and give you the promised peace.—*Christian Observer.*

Interesting Religious News from the Hospitals in Western Virginia.

Three deeply interesting letters from Colporteurs laboring in the employ of the Baptist Board of this city have been placed at our disposal. The following extracts will be read with interest.—Rev. C. H. Ryland writes from the Warm Springs:

A considerable portion of the Western army are at the various hospitals, at which I have been laboring for some months. At the Rockbridge Alum Springs I found 715 patients; the Bath Alum, Hot and Healing Springs are crowded to their utmost capacity.—Here I find 350. Never have I labored with half the delight in any other field that I do in this. The sick, wounded and dying turn their eager eyes upon me as I enter their rooms. They press me to pray, read and sing with them. These hospitals are as different from those in Richmond as the homes of luxury are from the hovels of poverty. No ladies here nurse the sick with tender care—no jealous eye detects the uncleanliness—no one inspects the bedding and clothes, the diet and general comfort of the languishing soldier. I am sure that no one who has not been here can have an adequate idea of the neglect and suffering. Among the 350 here we have an average of three deaths per day. Here, if anywhere, the holy and comforting influences of the Gospel ought to be exerted. The sad distress and gloom which hangs around the sick-room seems to disappear when, with tender sympathy, pleasant looks and kind words the servant of God enters to tell of the unfading joys that bloom in the mansions above, and of Him who is "able to save unto the uttermost."

I find many who seem deeply concerned about their spiritual interests. When I felt obliged to leave the Rockbridge Alum, regrets met me on every hand, and up to the last moments of my stay the men were crowding to my room for tracts, hymns and testaments. As I rode off one man hailed me, and coming up, with trembling lips, asked that I would pray for him. Five unconverted men, who occupied one room, invited me to have prayer with them every night. But for the pressing need at other hospitals, I should have delighted to remain with the 715 men at the Rock Alum. And here permit me to ask why cannot a permanent Colporteur be appointed for each of these large hospitals? I know of no other way in which the same amount of money could better be spent. In some of these hospitals no Chaplain or Colporteur has preceded me, and I am supplying those who are receiving their first tract since this war began. I go to-morrow to the Hot and Healing Springs.

Rev. P. F. Terrell writes from Lewisburg:

I have for some time been laboring among the sick of Gen. Wise's Legion and have met with incidents of the most affecting character. Oftentimes my heart been made to weep whilst listening to the narratives which sick and dying men have given me of their religious history. Though for some years I have been traveling the mountains and valleys of Western Virginia as a colporteur, yet I have never before met with so much eagerness to receive religious instruction. It is impossible to keep on hand a supply of books and tracts, the demand for them is so great.

Rev. C. F. Fry writes from Staunton: I have been laboring in the hospitals in this place, Monterey, Winchester and other points. You can form some idea of the demand for religious reading when I tell you that I can sell more books than I could in times of peace, when visiting a dozen families a day. There is a strong religious influence in our army and the work of the Lord is steadily progressing.

We are glad to know that the superintendent of this colportage work is aiming to place a colporteur at every hospital in Western Virginia. There should be no lack of men or of funds to carry on such an enterprise, especially as not more than one-half of the regiments enjoy the services of chaplains.—*Richmond Dispatch.*

Benefits of the War.

War was a part of the agency by which God disciplines nations. So long as there was sin in the world we might expect to find this huge, colossal evil among men. But war was not wholly an unmitigated evil, terrible as its ravages were. A long course of peace and prosperity tends to emasculate and corrupt a people. Mammon worship becomes supreme. Everything assumes a money standard, and corruption creeps slowly into the very heart of a people. The refined and intellectual withdraw from political life to scholarly cease or to the rapid accumulation of wealth, and leave the direction of affairs in the hands of selfish demagogues, while the fiery energy of the young is expended in revelry and dissipation. A worldly and epicurean expediency, that sneers at lofty heroism and sublime principles as Quixotic romance or impracticable dreaming and barren speculations—a hard and brassy rationalism that brings everything to the standard of dollars and cents, and a secret scepticism as to the value of everything but money, take stealthy possession of the public heart. War breaks up the tendency to Mammon worship, effeminacy and selfish expediency. It shows that there are higher aims in life than making money; that there are noble things to be contended for than natural advancement; and that certain great principles and truths, which underlie all prosperity, the sacrificing of the end will sap even material greatness; that heroism, daring unselfishness and patriotism are realities, and not romances. As men encounter hardship, peril, cold and hunger in defence of their rights, there is generally a loftier manliness and a higher tone of character that will descend in kindling memories of noble deeds, as at once a heritage and a model to the coming generation. It was thus that national character was Hebrew Commonwealth gathered its enduring strength; that the Greek Republics attained their athletic sinew and symmetry; and that the wolf-nursed twins of Tiber became Imperial Rams, stamping in lines of iron their mighty image on all nations and on all time.

One of our sins heretofore had been a lazy dependence on the industry of others to do what we could and might have done for ourselves. We have allowed them to come and carry away our cotton, wool, iron, lead, copper, coal, hemp, our very cord wood, to return them in other forms, whilst we paid for this double transportation, and brokerage, commissions, per centage, exchange, insurance, discount, storage and a list of charges whose name is legion, for the privilege of being dependent on them for the very necessities of life. Separated from this people by the convulsive throes of war, all these ties must be broken, all these channels filled up, and a condition of commercial and industrial independence established, without which political independence would be a sceptre without a throne, a sword without an arm to wield it.

Another important effect of the war would be a feeling of oneness, a broad, deep national unity, binding together the separate sovereignties of the Confederacy, so that politically, while they shall be distinct as the billows, yet, nationally, they shall be one as the sea. Had the original thirteen Colonies separated peacefully from Great Britain they would never have made that *E Pluribus Unum* under which they advanced to such peerless greatness until the spirit and power of that revolutionary struggle became extinct in a race that knew not Joseph. It was necessary that these Confederate States should be put into the furnace of war, that they might be welded into one great united people; banded together by common weakness, common suffering and common triumphs, having a common heritage of grief and a common heritage of glory, mingling the blood of the border States with those of the Gulf and great Valley on the same battle fields, and thus creating memories so sacred, so deep, and so enduring as to fuse into one warm, loving and enduring whole this new birth into the great sisterhood of nationalities.—*Dr. Moore's Fast Day Sermon.*

MENTAL EXERCISE AND OLD AGE.—Jeremiah Mason said, "Unless a man occasionally tax his faculties to the utmost, they will soon begin to fail." President John Adams said to Mr. Quincy, who found him reading Cicero. "It is with an old man as with an old horse; if you wish to get any work out of him you must work him all the time." These two rules, so far as intellect is concerned, contain the secret of a green and vigorous old age.

The Journey through life is as Peter's walking on the water; and if Christ does not reach out his hand, we are very moment in danger of sinking. Always act as if you believed God was present, and that you must give an account to him.

The History of a Tract.

A poor pedlar, a humble but zealous Christian, stopped at the house of a rich man, and tremblingly knocked at the door; the master himself came and purchased a tract called "The Bruised Reed," by Dr. Sibbs. He threw it carelessly aside, and thought no more of it; But the Lord had destined it to an important end. That small, despised tract the rich man's son saw and read, and by the Holy Spirit's power, it became to him the means of saving grace; that son was the celebrated Richard Baxter, who wrote the "Saints' Rest." But the conversion of one soul does not end there; that soul is much concerned for the souls of others, and seeks to know what the Lord would have him to do, and in a variety of ways his influence spreads.

Baxter is dead, but he has left us his "Saints' Rest," which was the means of converting Dr. Doddridge. That holy man died, but he left his "Rise and Progress of Religion in the Soul," and that conveyed the flame to that holy and zealous Christian Wilberforce. He also did but his influence was not extinguished, for his "Practical View of Christianity" communicated Divine light to Leigh Richmond, who now lives in his "Dairyman's Daughter," and other works, to convey comfort, and perhaps conviction, to many hearts. All this had its rise on one small tract—Surely God chooses the weak things of this world to confound the strong; and when the realms of unfading felicity these blessed spirits meet, how will they praise and adore God for His love in thus appointing them to be the messengers and ministers of His mercy to each other's soul, and to many others!

From the London Morning Herald.

Lincoln and Seward, their secretaries and their generals, have all held the same language; have all asserted, as solemnly as words can affirm anything, that they have no desire to interfere with slaves; that they are fighting not to emancipate the negroes, but to enforce the constitution which binds the free States to assist in maintaining and perpetuating the system of negro servitude—a constitution which embodies, in a most carefully worded clause, a distinct and unequivocal fugitive slave law.

The men of Pennsylvania and Massachusetts cared as a rule very little about the "domestic institution" of the South until this war broke out. The merchants of New York were bitter partisans of slavery. But the ironmasters of Pennsylvania and the manufacturers of New England have taxed the South for their benefit so long that they cannot bear the thought of losing the power of doing it in the future; the brokers of the Empire City are furious at the prospect of seeing their lucrative trade diverted to Charleston or New Orleans, and carried on with English capital. The lust of money has had ten times more to do with the sudden patriotism of the North than their love of liberty. * * *

Every act of Mr. Lincoln's since the taking of Fort Sumter, has been a violation of that "fundamental law of the Anglo Saxon race beyond the Atlantic"—or would be so, but that the constitution has ceased to exist, therefore, cannot be, correctly said to be violated. Secession, perhaps, is unconstitutional, but coercion is equally so. Mr. Davis governs by the authority of a successful revolution. Mr. Lincoln governs in the name of an authority which forbids everything that he does and cannot help doing, and if the constitution were in vigor he must be impeached for high treason, without a chance of defending himself, and would be liable at the same time to actions of false imprisonment which would ruin a Rothschild.

He has ordered his officers to set at defiance the Supreme Court of the Republic. He has suspended the *Habeas Corpus*. He has proclaimed martial law. He has set up a new Legislature in Western Virginia in opposition to the authority of the lawful Governor. He has suppressed the Constitution and imprisoned the collective Legislature of Maryland. He has put down the freedom of the press and annulled the right of petition. In a word, he has committed many hundred distinct acts of high treason, or what would be such had America any longer a law or legal government.

Are we, then, to believe that a war undertaken in defiance of every constitutional principle is a war in defence of the constitution—that President, Ministers and Generals are fighting for a law, the operation of which if really enforced, would be to hang them all? We waive the obvious impossibility of constitutionally governing the South, if re-conquered, because the contingency is too improbable to be worth discussion. But we think it is too bad to accuse Sir John Packington of "hated to free institutions" because he desires to see a stop put to the war. In the first place free institutions in the North mean mob law and in the South vigilance committees; what we understand by the phrase is nowhere known in the United States. In the next place, the necessary effect of the restoration of the constitutional law in the North would be to stop the war at once.

Infatuation.

Early last spring, there appeared a very moving (?) appeal in a Northern religious (?) journal to Southern Christians, beseeching them to rise in their majesty and "crush the rebellion." And now, that the grand armada has effected a landing upon one or two islands on the coast of Carolina, ship loads of "Yankee notions" are now on the way to that point to exchange with "loyal citizens" of South Carolina (save the mark!) for cotton, rice, &c. These deluded people really seem to think, that there is yet even in the Gulf States a "Union sentiment," which, so soon as the Yankees visit our shores, will rush to their embraces, and fall to cutting their neighbors throats with commendable alacrity. At least, whether they really believe this, or not, their policy presumes it. Now, it would seem that the experience of almost a year ought to have satisfied even that nation of madmen, that a policy based upon the presumption that there was any thing like a faction of Unionists in the Gulf States, would be doomed to disappointment and disaster.

We allude to this subject now, for the purpose of calling attention to some considerations connected with the antecedents of this great revolution which must not be overlooked in estimating its magnitude and importance.

And first, as to the religious element in the South on which the North appears to rely for aid and comfort, and to which it appeals with a *sans froids* that would disgrace a Frenchman, let it be observed that of all other classes, this was the last one to which they could have appealed, had they possessed the sensibility of men. More than sixteen years before this great movement commenced, the two most numerous and influential denominations in the late United States, the Baptist and Methodist, were torn asunder by the persistent madness of these Northern fanatics. The general denominational meetings of these two bodies of Christians were made the occasions of introducing the "vexed question" with such furious pertinacity and bitter crimination, that from motives of self respect, to say nothing of religious principle, the Southern portion of these bodies was forced to withdraw from a connection subjecting them to this perpetual annoyance. Soon their pulpits were closed against Southern ministers, and their common service denied to Southern Christians. A system of wholesale slander and abuse was at once inaugurated and kept up by almost the entire religious press in that section. These professedly religious journals teemed with the most arrant falsehoods that ever emanated from the "father of lies" in regard to Southern society. The whole Christianity of the South was turned over to the "unconventional mercies" of an "anti-slavery God, and an anti-slavery Bible." Every pen almost seemed to be dipped in gall, and the gall mingled with worm-wood. If the wisest and best Christians in the South had been friends incarnate, the columns of these papers could not have run with a more deadly venom. And now, forsooth, when we seek to withdraw from them, so that they can have a perfect monopoly of pharisaical sanctity, they wall up their eyes and piously beseech Southern Christians to "rise in their majesty, and crush the rebellion!" "Rebellion!"

"I think thee, Jew, for that word." It comes down to us baptized in the blood of revolutionary sires! It is the synonym of every noble principle that vitalizes a "Declaration of Independence." It is the spell-word that thrilled the great heart of our Washington, and nerved the arms of his soldiers to strike for liberty. It is the proud heritage of every patriot who prefers death to slavery!

"Rebellion!" Ill directed malice sometimes changes the moral significance of words. "The disciples were first called Christians at Antioch," an epithet which was intended to fix upon them the severest popular odium. But they soon made it respectable. "Methinks" was a derisive title coined by the graceless clergy of England last century for Mr. Wesley and his despised followers, and it is now the honored name of one of the most numerous and influential denominations in both England and America. They have made it respectable. With the blessing of God, we hope to make the "rebellion" respectable.

But to return: Can these deluded fanatics think that a people whom they have been traducing and slandering for more than twenty years—a people whom they have declared unworthy of all Christian confidence—nay, the very hatred and abuse of whom have given them political power in the Northern government—Can they suppose that a people thus maligned and abused would be induced ever again to form any alliance with them, ecclesiastical or political? If so, their perceptions of honor must fall far below the standard of savages.

Nor less disappointed will they be in appealing to what they are pleased to call the "loyal sentiment" of all other classes in these States. Com. Sherman has issued a flaming proclamation to the people of South Carolina, in which he reminds them that he has spent some of the happiest moments of his life under their hospitable roofs, and tells them that the "civilized world stands aghast" at their rebellion against the

best government on earth! "The civilized world stands aghast" at the unnatural and cruel war which the North is waging against an unoffending people. And his own people will ere long "stand aghast" at the supreme folly of their attempts to subjugate us. They will "stand aghast" when they come to foot the bill of this wicked war. They will "stand aghast" at the ruin they have plucked down upon their own heads. They will mourn in sackcloth over a fanaticism which blinded their eyes to the plainest dictates of reason, patriotism and religion.

In a word, this effort to open Southern ports to foreign trade will prove one of the most magnificent failures that history records. For even supposing they could take every sea-port city and town, the cotton would still be in the heart of the country. And there is not one planter in a hundred that would not clap the torch to his last bale before it should fall into the hands of this nation of thieves and robbers. Southern patriotism, if compelled to retreat before superior numbers, will leave nothing to be either destroyed or appropriated by these marauders. S. H.

Extortion.

We have recently made a valuable discovery or two which we deem of sufficient importance to chronicle, if peradventure they may instruct our children somewhat in the mysteries of human depravity. And before announcing them, it may be well to settle the meaning of the word "extortion." It is flippantly pronounced by many tongues, who know not "what they speak, or whereof they affirm." It has come to possess a vague, indefinite meaning, which in general indicates high prices. That extortion is a sin of the first magnitude appears from the fact that Paul associates it with idolatry, fornication, drunkenness, &c. He writes to the Corinthians, "Not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner." The greatest curse that David could wish to fall upon an enemy was,—"let the extortioner catch all that he hath." Webster defines extortion thus: "The act or practice of wresting any thing from a person by force, duress, menaces, authority, or by any undue exercise of power." A merchant, a farmer, or a tradesman, who attempts to monopolize any article of prime necessity for the purpose of wrenching from his neighbors exorbitant prices, is an extortioner. A man who knowingly sells such an article to an extortioner, is "partaker of his sin." For illustration: the tradesman who buys a lot of salt at five dollars per sack, and because he knows his customers can get it no where else and must have it, does it out to them at three prices, is an extortioner. Indeed, any advantage taken of a man's necessities is an extortion. And the enormity of the sin at this time may be made out thus: A common danger menaces all classes—merchants, farmers, tradesmen, mechanics, servants, masters;—this common danger makes the interest of one the interest of all;—and the man, therefore, who seeks to take advantage of this public distress, is guilty of aiming a blow at the very heart of society. We are seeking to emancipate ourselves from the worst form of despotism—in doing this, our supplies are cut off from the whole world—our people are wholly dependent upon each other. Now, that selfish, sordid soul, who, for the greed of gain, would extort from his neighbors what is neither just nor equal, is an enemy to his country, an enemy to his fellow man, and in effect is promoting our subjugation to our foes. He belongs to that class of public enemies to whom our Savior refers in his sermon on the mount—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." The wolf is, of all animals, the most heartless. Hence, its favorite prey is, of all animals, the most innocent—the lamb. And these extortioners, in addition to their possessing the heartlessness of the wolf, assume the garb of the sheep that they may the more certainly pounce upon their prey. To their shameless depravity, they add the sin of hypocrisy!

The reader must observe, that it is not every man who sells articles at higher prices than usual, that is an extortioner. Prices are regulated by supply and demand. Scarcity will always superinduce high prices. Our extortioner is one, who, not satisfied with a fair profit, such a one as every right minded man will cheerfully accord to him, seeks to wring the last cent from his customers that their necessities can prescribe. He would monopolize the air of heaven, if he could, and dole it out at so much per square inch.

But now for our valuable discoveries:—We have ascertained to a demonstration that it is far easier to find fault with, and denounce other people's sins, than to practice the opposing virtues! Well, really, says the reader—you must have been a stupid scholar never to have learned that before! Stop, reader, none of your airs—perhaps you are not so wise after all. Don't forget the apostolic maxim—"Happy is he that condemneth not himself in that thing which he alloweth." Suppose we jot down a dialogue here which may have occurred in somebody's hearing in some of our grocery stores.

Enter Farmer, in a somewhat querulous mood, with brogans making a little less noise than a four horse team:—
Farmer.—Any salt here? What do you pretend to ask for it? Enough, I'll be bound!

Merchant.—A few sacks. Ten dollars a sack.

F.—Gracious me! We shall all be ruined! The speculators will do more harm than have been shot them from Picketts. We publish the following from a correspondent of the Columbus Sun, who writes from Pensacola under date of Dec. 6:

Several accidents have occurred lately, through carelessness, which have resulted seriously. Three, of one of the Mississippi regiments arrived since the fight, while walking about the Navy Yard, a few days ago, concluded to see what was in one of the many unexploded rifle shells sent over there by old Brown. Not being able to get the brass cap off they procured a hammer and began picking at it to loosen it.

The shell, of course, exploded, killing all three. One man was cut in half, and another blown into several pieces, legs, arms and other portions scattered in every direction; flesh and blood splattered against a wall near by. Notwithstanding that warning, on Wednesday last, some soldiers who had opened one of them, and, as they believed, extracted all the powder, wishing to put a warm application to the feet of a sick comrade, placed the shell in a fire to heat. The shell exploded and wounded one of them, not seriously. Gen. Bragg has prohibited all interference with them, and has suggested that the newspapers everywhere, caution the people against the danger of using them much. A great many of these shells have been sent abroad as mementoes or trophies of the late fight, and some day while a family may be standing around one of them, a careless handling or droppage of it, may cause death and deep affliction in a household. The public should be particularly warned by the press generally. They are things not to be tampered with. Whenever I see one in the hands of a person, I generally keep a respectful distance. X X X.

F.—(Looking blank, eyes down to about 45 deg., with a sudden about-face!) Good morning, Mr. B.
M.—Good morning, Mr. A.
And further, this deponent saith not, only this, that these times have manifested about an equal eagerness for "the root of all evil" in all classes of community. We have yet to see the man who declines taking the top of the market for every thing he has to sell.

"O wad some power the giftie gie us,
To see ourselves as others see us;
It wad frae many an evil free us,
And foolish notion!"

We may chronicle another valuable discovery next week. S. H.

"Only This Time."

1. "Only this time," says the drunkard when he seizes the "wine when it is red," with the sentence ringing in his ears, "the drunkard shall not inherit the kingdom of God."

2. "Only this time," says the liar when he adds another lie to his black catalogue, while the fearful remonstrance thunders in his soul, "the liar shall have his portion in the lake of fire and brimstone, that burneth forever and ever."

3. "Only this time," says the blasphemer when he impiously utters the name of God, the Son of God stunning his guilty conscience, "Swear not at all, for Jehovah will not hold you guiltless."

4. "Only this time," says the thief as he violates the precept, "Thou shalt not steal," with the threatened woe before his eyes, "thieves shall not inherit the kingdom of God."

5. "Only this time," says the slanderer who "bears false witness against his neighbor," well knowing that his "damnation slumbereth" only for a season.

6. "Only this time," says the tattler as he shoots abroad in the community his "arrows, firebrands, and death," well knowing that "for all this God will bring him to the judgment."

7. "Only this time," says the murderer as he takes the life of his victim, despite the alarming prohibition, "Thou shalt not kill." He heeds not the terrible doom, "No murderer shall inherit eternal life."

Government Papers.

It is now clearly ascertained that the papers of Messrs. MASON and SIDELL were not captured by the Lincolns. They were either in the Trent's mail or in possession of the family of Mr. Sidell. Could Lincoln's cabinet have gotten hold of these papers they would have known all the instructions given the Confederate Commissioners in regard to making treaties with European powers. They would have had texts for many political sermons, and for any amount of misrepresentation. The papers are now doubtless in the hands of Messrs. YANCEY and ROST who will use them as successfully as the accredited Commissioners. And the insult offered the British flag in the capture of these men may do more for the Confederate Government than if they had gone safely to the Court of St. James. The American Government is rapidly sinking into contempt in Europe. Give them a little more time and they will under their own cause, and build up the cause of the Confederate States. The heaven is working in our favor daily, judging from the tone of the British press.

The Test.

A writer in the London Times says the endurance of the Confederate Government will be put to a severer test than its bravery. The truth of this is apparent now, and will be more fully seen as the war progresses. The citizens of the Confederate States will have severer battles with their wants and privations than with the thieves and robbers of the North. Home patriotism—stern endurance—is the stuff for every Southern heart now, for the battle must be fought at home, in every family. We must endure privations or subjugation is inevitable. The cowardly Yankees will avoid battles, and will try what virtue there is in the blockade, and if the South is ever subdued it will be through that instrumentality. Let every man, woman and child cultivate the spirit of endurance, and resolve to suffer any privation for the glory that will be revealed at the close of the struggle. The severest privations will soon pass away, and the South will be self-sustaining. All articles of prime necessity will soon be raised and manufactured at home, and then we shall bid defiance to the world. Every body sees what is needed, and have gone to work to meet the necessity. What we say unto one, we say unto all, ENDURE! ENDURE!

Touch Not.

Old Brown's shells are doing more harm, judging from the statement below, now than when he shot them from Picketts. We publish the following from a correspondent of the Columbus Sun, who writes from Pensacola under date of Dec. 6:

Several accidents have occurred lately, through carelessness, which have resulted seriously. Three, of one of the Mississippi regiments arrived since the fight, while walking about the Navy Yard, a few days ago, concluded to see what was in one of the many unexploded rifle shells sent over there by old Brown. Not being able to get the brass cap off they procured a hammer and began picking at it to loosen it.

The shell, of course, exploded, killing all three. One man was cut in half, and another blown into several pieces, legs, arms and other portions scattered in every direction; flesh and blood splattered against a wall near by. Notwithstanding that warning, on Wednesday last, some soldiers who had opened one of them, and, as they believed, extracted all the powder, wishing to put a warm application to the feet of a sick comrade, placed the shell in a fire to heat. The shell exploded and wounded one of them, not seriously. Gen. Bragg has prohibited all interference with them, and has suggested that the newspapers everywhere, caution the people against the danger of using them much. A great many of these shells have been sent abroad as mementoes or trophies of the late fight, and some day while a family may be standing around one of them, a careless handling or droppage of it, may cause death and deep affliction in a household. The public should be particularly warned by the press generally. They are things not to be tampered with. Whenever I see one in the hands of a person, I generally keep a respectful distance. X X X.

Abraham's Message.

The rail-splitting King's Message is a great curiosity. He will have to explain it to his ninnyhammer Congress. The greater portion of it is as clear as Illinois mud. On many points one can hardly regard the King as serious. He is notorious for being a jocular monarch, and in many things proposed we must think he intended to test, to the utmost, the credulity of his truckling Congress. Take as an illustration what he recommends in regard to Rail Roads:

I deem it of importance that the loyal regions of East Tennessee and Western North Carolina should be connected with Kentucky, and other faithful parts of the Union, by rail road. I therefore, recommend, as a military measure, that Congress provide for the construction of such road as speedily as possible. Kentucky will no doubt co-operate and through her Legislature make the most judicious selection of a line. The Northern terminus must connect with some existing rail road, and whether the route shall be from Lexington or Nashville to the Cumberland Gap, or from Lebanon to the Tennessee line, in the direction of Knoxville, or on some still different line, can easily be determined. Kentucky and the General Government co-operating, the work can be completed in a very short time; and when done it will not only be of vast present usefulness, but also a valuable permanent improvement, worth its cost in all the future.

The reader must conclude that Abraham is either a fool or wants to create a funny anecdote at the expense of his Congress, to be told to future generations. We have space for no more of the dark document, if we had the least inclination to publish from it.

To PREACH EXTENSIVELY.—Carry no scrap of writing into the pulpit. Beware of undue length. Touch and go in these early attempts.

Begin at once. When a friend of mine inquired of the celebrated Gilbert Stuart how young persons should be taught to paint, he replied, "Just as puppies are taught to swim—chuck them in!" No one learns to swim in the sea of preaching without going into the water.

The more special the subject, the rarer will be the flow of thought.—D. J. H. Alexander.

The above reminds us of the advice a quail old preacher gave in our hearing when we first entered the ministry, upon which we have tried to act up to date. It was customary then for every preacher who attended meeting to have something to say—either preach or exhort. Several were present on that occasion, and the arrangement was made for all to exercise. Said the venerable minister, "Now, brethren, we all have something to say, and but little time to say it in. We must not be pecking away on the home, but give it a hard lick right at the start, break it and get at the marrow at once."

A Query.

Will you answer me the following question: How is faith the substance of things hoped for? Feb. 11:1.

We like McKnight's rendering: "Faith is the confidence of things hoped for." It "is the firm persuasion of the reality of things hoped for." If the querist will substitute the word confidence for substance he will understand the passage as well as if we were to write a volume upon it.

In all the public documents which have emanated from the Lincoln Government there has been the most studied infidelity. The Divine Being has not been named or invoked. They relied upon their power and resources—were independent of God himself. The piety of King Abraham has improved a little, judging from his late Message. He concludes his Message thus:

With a firm reliance on Providence, all the more firm and earnest, let us proceed in the great task which events have devolved upon us.

If the King will improve his piety still more, he may feel inclined to stop his iniquitous war. The South will be satisfied to submit the matter to Providence.

If you have one promise to rest upon, your soul is safe.

For the South Western Baptist.

RICHMOND, VA.

This city, the present capital of the Confederate States, is not without special interest to Baptists. The struggles of Virginia Baptists for soul liberty, the persecutions they endured and the final success which crowned their almost unaided efforts, ought to be familiar to every intelligent reader of American history. Dover Association, the largest in the United or Confederate States, embraces the churches of this city, and what that Association has done and is doing for Missions, Education, Colportage and all benevolence should provoke every Christian to love and good works.

There are five Baptist churches for the whites and two for the colored people. The first African church, under the pastorate of the venerable Bro. Ryland, (he repudiated the semi-luna appendages of D. D. conferred on him by some college,) with its large membership, its good order and strict discipline, its efficient Sunday school and its unsurpassed singing, will form an interesting chapter in some future history of Virginia Baptists. There are some very able preachers in charge of the churches and the benevolent enterprises which have their headquarters here. Dr. Jeter, by his writings and his complete sermonizing, stands nearly at the head of the Southern pulpit. Dr. Burrows is an accomplished speaker, a vigorous pastor, a cultivated scholar and keeps himself and his large church in rapport with all the aggressive movements of Christianity upon the kingdom of darkness. I witnessed last night the burial in baptism by him of a young girl and it was a solemn and impressive ordinance. The Baptist is a model of its kind, simple, visible to all the congregation, and I wonder that the city churches don't adopt the plan. The congregational singing (no organ to interfere with this feature of worship) was just like a grand anthem, ringing out from a thousand hearts in praise of God.

In the third story of the first Baptist Church House, there are (rent free) the rooms of the Foreign Mission Board of the Southern Baptist Convention.—There are accumulated quite a Missionary museum and library. From those quiet retreats, go out the "commission," the "Home and Foreign Journal," reports of the Convention and heavy correspondence with agents and our Missionaries in Asia and Africa.—In one office is the aged Taylor, whose praise is in all the churches and who, in an unobtrusive and modest way, has accomplished as much for Christ's cause as almost any minister in America.

In another, is the impetuous and eloquent and indefatigable Poindexter, who would have made a great General, but by God's grace, is more usefully employed. He and his family have recently passed through deep affliction in the loss of a soldier boy, who accidentally shot himself, while in service on the Peninsula.

The "Religious Herald," the oldest Baptist newspaper in the Confederacy, now temporarily suspended, on account of the scarcity of paper, has been published for over thirty years by the venerable Sands. Associated with him is the Rev. D. Shaver, who is a writer of much vigor and great intelligence.

What attracts most attention now from the religious public is the effort making to furnish Colporteurs for our army and supply the soldiers with tracts, testaments and religious publications. The letters of the agents in the "South Western Baptist" keep our readers (who ought to number 20,000,) advised of the progress and success of this noble work. No object of Christian duty just now has larger claims upon Christian benevolence.

It would be great injustice and wrong to attribute all these agencies of good to the ministry. The large and flourishing Sunday schools show that there is not much unemployed talent in the churches, and the names of Sands, Goddin, Winston, Thomas, Sumner, Gwathney, Wortham, Ellyson and other laymen are nearly as familiar as those of the ministry.

Congress have accomplished very little, so far as the public is advised.—Missouri and Kentucky have been added to the Confederacy. The proceedings in those States were somewhat irregular and revolutionary, but as the possession of territory and establishment of boundaries must be ultimately determined by the bayonet, it has been thought best to waive formalities and throw the aegis of Confederate protection over our allies and friends, who are so heroically struggling for constitutional liberty. Beyond the amendment of the sequestration law and the adoption of additional legislation for the performance and well-being of the army, there is really little to be done by the Provisional Congress. Our financial policy works well and will continue to do so, if the Government can keep aloof from shipplasters and cotton speculation.

Lincoln's Message and the Report of his Secretary of the War and the proceedings of the Federal Congress for two days show that the purposes and intentions of the North were not misrepresented by Southern orators and writers. Two years ago, it was charged by Southern Representatives in Washington, that abolition was the cohesive principle—the essence and aim of the Black Republicans. Then it was vehemently denied. Now, we witness the denouement and emancipation is the avowed programme. After violating all the civilized rules of warfare, the Lincoln Government seeks to make the South a Domingo, while it fraternizes and seeks alliance with Hayti and Liberia. Atrocities, that would disgrace a Turk or an Indian Thug, have been

their rule of warfare. The importation of Bibles, medicines and surgical instruments, to the Confederacy have been prohibited and the infuriated oppressors vainly strive to stave us into submission. In 1801, Prussia, by a humane proceeding, exhibited a striking contrast to the cruel and malignant policy of "A. Blinkin." Notwithstanding the embargo, she permitted vessels laden with grain to proceed to the places of their destination in Great Britain, which was suffering under the accumulated pressure of pestilence and scarcity of provisions. Thanks to a merciful Providence, the South can neither be starved nor conquered!

Appropos of the effort to reduce us to subjection, I find in an Essay of Sir Archibald Alison, the British historian, the following great truth forcibly expressed: "Subjugation by a foreign power is itself a greater calamity than any benefits with which it is accompanied can ever compensate, because in the very act of receiving them by force, there is implied an entire destruction of all that is valuable in political blessings—a security that they will remain permanent. There is no example perhaps to be found in the history of mankind, of political freedom being either effectually conferred by a sovereign in gift, or communicated by the force of foreign arms; but as liberty is the greatest blessing which men can enjoy, so it seems to be the law of nature that it should be the reward of intrepidity and energy alone; and that it is by the labor of his hands and the sweat of his brow that he is to earn his freedom as well as his subsistence."

Rumors, for a week past, have been constantly afloat as to engagements on the Potomac and in the Peninsula. If a fight does not soon take place, men in the highest official positions will have been grossly deceived. The Convention of this State having adjourned sine die, the Legislature is now in session. The election of Confederate Senators excites some interest. As our permanent Senate does not bid fair to be an able body, it is to be hoped that Virginia will honor herself by electing R. M. T. Hunter and W. C. Rives.—They are scholars, patriots and Statesmen, and would do credit to any deliberative body, which ever assembled.

KIFFIN.

Dr. Sunderland's View of the War.

The Chicago "Tribune" reports a part of Dr. Sunderland's sermon at the funeral of Col. Baker, who fell at Leeburg, in which he speaks of the causes and the result of the war.

"The cause, he said, was SLAVERY—the result, he added, must be EMANCIPATION!" Brave words in such a presence, and on such an occasion. However, such words may be prophetic. "Under such a standard as this, he said, the war at once becomes a holy one."

It appeals to all the highest impulses of human nature, and all the dearest hopes of the struggling millions of mankind. It takes the contest away from the dust of Babel, of political juggling and strife, and hallows it among the most sacred memorials of the American revolution. Party and sect, prejudice and passion, self-interest and aggrandizement sink in the dust before the feet and the altars of the genius of liberty.

"Genius of liberty!" Our well-meaning philanthropist ought to know that liberty, if made a practical thing to the negro, either leaves him without a guardian, to be neglected and annihilated, as he has been in New England, or it consigns him to idleness and barbarism, as may be seen in the living experience of thousands in Jamaica and St. Domingo.

REVIEWING THE BIBLE.—In a prayer meeting held in America, an affecting incident was related of a little girl, a poor, forlorn, forsaken child, who, being a Sabbath school scholar, and afterwards a Christian, became possessed of a Bible; and oh how unspeakably precious did that Bible become to this little girl! Such was her love for the Sacred Volume, that she buried it in the garden, for fear her parents, who were Roman Catholics, would take it away from her and destroy it. But by means of that same Bible both of those parents afterwards became pious, and gave abundant evidence of being converted. She had no longer to bury her Bible in order that it might be preserved.

Secular Intelligence.

ACOSTA, Dec. 14.

The Charleston Mercury, of this morning, gives a list of five hundred and seventy six buildings destroyed by fire in the city of Charleston. The fire was a fatal one.

It is reported here that the Georgia Legislature has appropriated \$100,000 for the relief of the sufferers by the Charleston fire.

RICHMOND, Dec. 14.

Official intelligence has been received that the Yankees, 3,000 strong, attacked Col. Edward Johnston's command, on Valley Mountain, on the 13th, but were repulsed with great loss after an engagement of seven hours. The battle commenced at 7 o'clock in the morning. Johnston's force was 1,200, but he has afterwards reinforced with two regiments.

Col. Johnston is a Virginian and a graduate of West Point, but he commands the 12th Georgia regiment.

Excepting the news of the victory at Valley Mountain, there is nothing new from the camp. Gen. Ben. McCulloch arrived here to day.

The proceedings of Congress to day have all been kept secret.—Mont. Advertiser.

Message of Gov. Letcher.

Gov. Letcher in his late Message to the Legislature of Virginia, declares in favor of a vigorous and aggressive prosecution of the war. "The Sasquannah," he says, "is a better fighting line for us than the Potomac, and the sooner the war is pushed forward to that line, the better for Virginia and the Southern Confederacy." The Governor estimates the number of Virginia troops now in the field at not less than seventy thousand. Three hundred and fifty pieces of artillery have been issued by our Government, nearly all of which are in service in the field. The expenditures of the State for war purposes since the 17th of April amount to more than six millions of dollars.

In relation to Northwest Virginia, he says "When this war was inaugurated, the Ohio river was the Western boundary, then, and it soon continued to be our boundary, and it soon to the recent occupation of Acorn and all Northampton, and the necessity of rescuing, is indispensable to us in the present condition of affairs on the Eastern Shore and in the Northwest."

FROM MISSOURI.—We have St. Louis reports—the Democrat and Republican—of the 2d and 4th inst., obtained by "submarine express" from a dispatch from Jefferson City dated the 3d inst., says that Gen. Price has issued a proclamation, calling for fifty thousand more Missouri volunteers. This news is represented as creating the greatest excitement throughout the State, more particularly at St. Louis. The dispatch adds: "Secessionists confidently assert that they will get his fifty thousand men, and predict that Jackson will make good his promise to take his Christmas dinner here."

The weather is represented as very cold, with a fall of snow three inches deep there on the ground. Price's army appeared to have made to a fine advance since the last advices of the day's doings.—Memphis Appeal, 8th.

The Examiner, of this morning, says that Congress, in secret session, has passed a bill admitting Kentucky into the Southern Confederacy. The admission is complete, as the Commissioners appointed at Russellville were empowered to act in behalf of the State.

The Little Rock Journal says:

The Indian and Texas regiments, under Col. Cooper, Stand Watie, Young and Whitefield, are advancing and clearing out Kansas as they go. The towns of Fort Scott, Mound City, Leavenworth, Topeka and Lawrence are being evacuated. This is fighting the devil with fire. Verily, the way of the transgressor is hard. The whole population of Northern Kansas is represented as in a wholesale stampede, and fleeing to Iowa and Nebraska in terror.

HOW BRAGG HANDLED HIS GUNS.—A Yankee correspondent from the Federal fleet engaged in the recent fight at Pensacola, writing to a New York journal, states that the monster steam frigate Niagara, carrying one of the most enormous armaments ever heard of in naval warfare, "was completely riddled with balls," and the Colorado, another first class steam frigate, "thoroughly disabled." It is added that Bragg's "regular salvos were terrific."

The Richmond Examiner says that the Confederate States Government has made arrangements with the Atlantic and Pacific Mail Company for forwarding a large lot of iron plate for building vessels of war. This mill is now in full operation, being also engaged in filling a large contract for rolling copper sheets.

FEDERAL FORCES.—From the Report of the Secretary of war, we see that the several arms of the service are estimated as follows:

	Vols.	Regulars.	Aggregate.
Infantry.	557,208	11,175	568,383
Cavalry.	54,654	4,744	59,398
Artillery.	20,380	4,208	24,588
Rifles, etc.	8,395	—	8,395
Engineers.	—	107	107

The appropriations asked for the service of the fiscal year are computed for a force of 500,000 men. The numerical strength of the Cavalry force is now greater than is required, and as it can only be maintained at a great cost measures will be taken for its gradual reduction.

HOOS.—Large quantities of Swine are arriving and departing now daily, and they all appear to be in fine condition. The supply seems to be abundant and we hope the present exorbitant prices will not be much longer maintained. We learn that there are thirty thousand now at Chattanooga awaiting shipment by the Western & Atlantic Railroad.—Atlanta Commercial.

The Fort Smith, Arkansas News, of the 30th ult., contains information from the Indian country that Col. Cooper has had a fight with Ojibwa, a band of the Kiowa and Kansas Indians, and killed some sixty of them. Four of Col. C's command were killed. Fight took place on Red Fork. It commenced at dark, the prairie was dark, the next day about 60 Indians and Jawahs were killed. The body of a brother of John W. Taylor, merchant of the Creek Nation found among them. Seventeen wagons taken, with cattle, sugar, coffee, &c.

The Knoxville Register of the 7th announces the arrest of the notorious Wm. G. Brownlow, formerly editor of the Knoxville Whig, on a charge of treason. He has been committed to jail, and will probably be tried at an early day. The Register says the rumor of an advance by the War Department for his safe conduct to the North, in the last two days, has created intense excitement throughout this country, especially among those who have friends and relatives now languishing in prison on account of his teachings.

From the Jackson Avengers.

Eds. Sun: I venture to say we have traveled as far as any company to get a fight, but up to the present time have been unable to accomplish our object. The 3d Georgia Battalion left Hayneville, the 16th, on a scouting expedition, but on reaching the enemy's camp, "Doe River Camp," after a long march, found that they had retreated to the mountains.—There were quite a number of hogs about the camp which we appropriated, and as we could not get hot water, the boys were compelled to skin the porkers. On this expedition we captured sixty prisoners before our return, a wealthy white man named Andrew Jackson, and the remainder were released after taking the oath of allegiance.

On a second expedition we captured a Methodist minister who had been acting as paymaster to the Union troops; also two bridge burners, Fry and Hensie, recently tried by a "Dismal Swamp Court," and hung by the neck the same day. They were left hanging until the next day, when the Jackson Avengers were detailed as a guard over eight prisoners who were made to dig the grave of their comrades. One confessed to having poured turpentine on a bridge the other to having set fire to it.

One of our prisoners is Andy Johnson, (cousin of Senator Andy,) who was at one time Baggage Master on the Mobile and Girard Railroad. He recognized many of the "Avengers."

such is the victory won by twenty-one brave...
The New Orleans "Delta" learns the attempt...
The cotton mill at Pensacola, the ene...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

country's rights. But God saw fit to order...
He lingered for a long time, and died...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
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The same gentleman, who...

Little GEORGE AUGUSTA, infant daughter of...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

THE SOUTHERN LITERARY MESSENGER.
MACFARLANE & FERGUSON, Publishers.
RICHMOND, VIRGINIA.
TWO VOLUMES A YEAR.
Each 480 pages. Price, \$3.00 in advance.
NEW FEATURES.
In announcing the Third Second and Thirty...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

THE PRODUCE LOAN.
CONFEDERATE STATES OF AMERICA,
Treasury Department, Richmond,
August 22, 1861.
The Congress of the Confederate States has...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

DR. LITTLE'S
VERMIFUGE.
In LARGE Bottles and Vials.
Nothing else is required to relieve children...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

THE SOUTHERN FIELD & FIRESIDE.
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HOWARD COLLEGE.
Faculty for the Year 1861-2.
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Professor of Mathematics and Nat. Philosophy,
D. G. SHERMAN, A. M.,
Professor of Ancient Languages and Literature,
REV. T. W. TOBEY, A. M.,
Professor of Intellectual Philosophy,
Professor of Chemistry and Natural History,
REV. H. TALBIRD, D.D.,
Prof. of Pastoral Theology & Ecclesiastical History,
REV. T. W. TOBEY, A. M.,
Brown Professor of Systematic Theology.

THE NEXT SESSION.
The next session will open on Tuesday the...
The same gentleman, who...
The cotton mill at Pensacola, the ene...
The same gentleman, who...

EXPENSES.
Tuition, per cent. of 41 months, in...
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For the Young.

The Science of Common Things.

CHEMISTRY OF KNIVES AND FORKS.

"Good morning, Charles and John."

"Good morning, father. I wish you would tell us what every thing on the table is composed of."

"Do you think that would be interesting?"

"Certainly, sir I like to know what things are made of."

"Very well. Where shall we begin?"

"Why not begin with the table itself?"

"That would seem to be the proper place; but I think it better to begin with the knives and forks; you will understand why by and by. Do you know what substance knives are made of?"

"Iron, sir."

"What do you say, Charles?"

"Steel sir; or iron and steel, I suppose."

"Yes, iron and steel. Do you see this little wrinkled place on the side of the blade near the handle? That is where the steel blade is welded to the iron shank. Steel can be made a great deal harder than iron, and consequently when it is ground down to a very thin edge, it does not break away as iron would, so that the blade is made of steel, and the shank of iron."

"Why do they not make the whole of steel?"

"Steel is worth 16 or 17 cents per pound and iron only 5 or 6 cents; and the manufacturers find it profitable to weld iron shanks to the blades, in order to save the trifling difference in the cost of the material. This is a striking instance of the extreme economy introduced into industrial operations of the present day."

"What is the difference between iron and steel?"

"Iron is a pure metal, and, like all the metals, it is a simple substance. All the matter of the earth is composed of a few simple elements. When I first attended lectures on chemistry, there were 44 of these elements known, but others are being constantly discovered, and they are now reckoned at 62, of which 47 are metals. How many of these metals do you know?"

"Iron, lead, copper, silver and gold—that is five."

"What is that sheet before the stove?"

"Oh! zinc."

"And what is that in the thermometer?"

"Mercury; that makes seven; and brass."

"No; brass is not a simple metal. It is a mixture of copper and zinc. Mixtures of metals are called alloys. There are three more metals besides those which you have named, that are of importance—tin, platinum, aluminum. The others occur in such small quantities that it is of very little consequence whether you know anything about them or not."

"You have forgotten steel."

"No; steel is iron with a very little carbon in it."

"What is carbon?"

"Carbon is one of the 92 simple elements, and we see it in various forms. The diamond is pure carbon crystallized; and charcoal is almost pure carbon."

"How does a little carbon make iron so hard?"

"Nobody knows. That is one of the many mysteries that we meet with in nature. Indeed, the composition of steel has been a very difficult thing to ascertain. There is now a discussion going on whether it does not contain nitrogen in addition to the carbon and iron. The quantity of carbon, however, has been learned, and it ranges in different varieties from 6.10 of one per cent. to 1.75 per cent. Cast iron, which is still more brittle than steel, contains more carbon, the proportion ranging, in the different varieties, from 1.6 to 4.3. 10 per cent."

"How is iron welded to steel?"

"The ends of both are heated to a white heat, much hotter than red heat, when the end of one is laid upon the end of the other, with a little borax sprinkled on them, and they are hammered or swaged together. After the knife is made, it has to be tempered. In this process it is first hardened as hard as it can be, by heating it red hot, and plunging it into cold water. But this makes it so brittle that the edge would crumble right off; and to make it right for cutting, a little of this brittleness has to be taken out. This is done by moderately heating it again—drawing the temper as it is called."

"What are forks composed of?"

"These forks are composed of German silver, covered on the outside with a very thin coating of pure silver."

"What is German silver?"

"German silver is an alloy of copper, zinc, and nickel which are mixed in different proportions. The ordinary rule is 60 pounds of copper to 25 of zinc, and 15 of nickel."

"What is nickel?"

"It is one of the simple metals. The new cent is an alloy of 88 pounds of copper to 12 of nickel."

"How is the silver plating on the forks fastened on?"

"Silver plating is an art which would take too long to describe now. The reason why I took knives and forks for the first subject in describing to you the several things on the table, is, that the metals are all simple substances. We will begin, with the simplest substances, and go up to those which are more complex. (Scientific American)

will be in demand. Then let us help our schools.

Come, boys, don't stand gazing at the soldiers as they pass, but be diligently employed, so as to be able to fill the place of those who have gone to fight the battles of your country, should they be so unfortunate as never more to return. A PATRIOT.

Thomas Chalmers.

It is often said, "What the boy is, the man will be," and the saying comes true in very many cases. Thomas Chalmers was a little preacher when he was young, and a great preacher when he grew older. From his earliest years he longed to be a minister; and it is said that he preached his first sermon with a chair for his pulpit, taking for his text, "Let brotherly love continue."

Thomas was a steady and noble-hearted lad, with a sincere love for the best things; but when at twelve years old, he was sent to college to study, he knew very little indeed. After awhile, however, his fine mind seemed to wake up; early and late he toiled at his books, and pursued in good earnest, the great object of his childish desires. He became one of the most learned, talented, eloquent, and useful preachers of his time; and his short but glorious life was spent in preaching, by word and pen, the great truths of the Bible to men of all classes and ranks. Let the name of Dr. Chalmers ever remind us of the lesson—"Choose a good object, and then steadily pursue it."

Your Pulse.—Child feel your pulse. If it stops, your life. God keeps it in motion. Put your finger there every morning before you pray. Think how God has kept it going.

Your pulse is the clock of your life.—It shows how your minutes are flying.—It marks the departure of time. And it tells you how fast you are dying.

Miscellaneous.

Select Thoughts from Bishop Hall.

1. There is nothing, but man, that respecteth greatness; not God, not nature, not diseases, not death, not judgment. Not God; he is no acceptor of persons. Not nature; we see the sons of princes born as naked as the poorest; and the poor child as fair, well-favored, strong, witty, as the heir of nobles. Not disease, death, judgment; men sickened alike, diseased, fare alike after death. There is nothing, besides natural men, of whom goodness is not respected. I will honor greatness in others; but as for myself, I will esteem a dram of goodness worth a whole world of greatness.

2. If the world would make me his minion, he could give me but what he hath; and what hath he to give, but a smok of honor, a shadow of riches, a sound of pleasures, a blast of fame; when I have had in the best measure, I may be worse, I cannot be better. I can live no whit longer, no whit merrier, no whit happier. If he profess to hate me, what can he do, but disgrace me in my name, impoverish me in my estate, afflict me in my body? In all which, it is easy not to be ever the more miserable. I have been too long beguiled with the vain semblances of it; now, henceforth accounting myself born to a better world, I will, in a holy loftiness, bear my self as one too good to be enamoured of the best pleasures, to be daunted with the greatest miseries of this life.

3. There are three messengers of death; casuality, sickness, age. The two first are doubtful, since many have recovered from them both; but the last is certain. The two first are sudden: the last leisurely and deliberate. As for all men, upon so many summonses, so especially for an old man, it is a shame to be unprepared for death; for where others see they may die, he sees he must die. I was long ago old enough to die; but if I live till age, I will think myself too old to live longer.

4. Every man hath a heaven and a hell. Earth is the wicked man's heaven; his hell is to come. On the contrary, the godly have their hell upon earth, where they are vexed with temptations and afflictions; their heaven is above in endless happiness. It is he that is above in earth, it is well my torment is so short and so easy. I will not be so covetous as to hope for two heavens.

5. That the wicked have peace in themselves, is no wonder; they are as sure as temptation can make them. No prince makes war with his own subjects. The godly are still enemies; therefore, they must look to be assailed both by strangers and violence. Nothing shall more joy me, than my inward quietness. A just war is a thousand times more happy than an ill-conditioned peace.

6. Not only commission makes a sin. A man is guilty of all those sins he hath not. If I cannot avoid all, yet I will hate all.

7. I never loved those Samaritans that are never well, but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one; I will suffer a hundred, rather than return one; I will suffer many, ere I complain of one, and endeavor to right it by contending.—I have ever found, that to strive with my superior, is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of inquietness.

8. A man's best monument is his virtuous actions. Foolish is the hope of immortality and future praise by the cost of senseless stone, when the passenger shall only say, "here lies a fat stone and a filthy carcass." That only can report the rich; but for other praises, thyself must build thy monument alive, and write thy own epitaph in honest and honorable actions, which are so much more noble than the other, as living men are better than dead stones. Nay, I know not if the other be not the way to work a perpetual succession of infamy, when the censorious reader, upon occasion therefore, shall comment upon thy bad life; whereas in this, every man's tongue writeth an epitaph upon the well-behaved. Either I will pro-

cure me such a monument to be remembered by, or else it is better to be inglorious than infamous.

The Parties to this war.

What is their moral position?

The "Southern Presbyterian" has some thoughts on this subject worthy of consideration:

The whole struggle is the result of certain moral causes, and it is moral causes which must dominate in it throughout. In the first place, we have not sought to take away any of the rights of the North. The war originates in no desire or attempt to deprive the North of anything that belong to the North. In the second place, we are, in the actual struggle, on the defensive altogether. When we might have pursued them with propriety into their own territory we have refrained. It is they who began and who continue the attack.—The foe that assails us is in reality assailing the God that rules over all. The root of this war is their principle of abolition, that Almighty God shall not make one man black and another white—one man a slave and another his master. The next Lincoln Congress may formally declare that this war is a war against slavery.—Fremont, being a Southern traitor, did speak out, like a Southern man, a little too frankly in his famous proclamation, what the administration will in good time no doubt, publicly approve and proclaim.

The Bible is full of examples of the Almighty's overthrowing the nations that set itself against Him. The Lincoln Government has, we conceive, done this, and done it officially as a nation. As a nation, they are fighting the battle of the "higher law" against the Bible, and of the human will and the human heart against Divine Providence and the moral government of God.

What a spectacle it will be, should the Southern traitor named above [though now disowned and depressed for a season], become the military dictator and the rigid and severe despot of the North. More unlikely things than this have happened—perhaps never anything more illustrative of the Divine government among the nations.

Distilleries.

We have been greatly blessed throughout the South with very abundant crops of grain. Especially the corn crop is very fine. Now, we are accustomed to regard this as a mark of the Divine favor on our cause. For, if we have an abundance of grain we can raise beef and pork almost without limit, and thus we shall be well supplied with provisions for the army and for the poor, who must suffer in a time of scarcity. But ordinary prudence and patriotism both united in saying that it would be highly injudicious to waste or destroy or misuse any portion of our present abundance. Another year may be a year of scarcity and drought, and then we shall long in vain for that which has been misused or wasted. If there be a general abuse of God's lavish gifts under these circumstances, and if our people and our rulers tolerate it, there is no reason to fear that He may withhold them another year?

These remarks are suggested by the great number of distilleries about to be set up amongst us. The preparations now making to convert our abundant crops into spirituous liquors are unparalleled and enormous. We need not stop to show that this is a needless and wanton abuse of God's bounty at the present juncture, for this article is not intended for distillers. Covetousness cannot be swayed either by patriotism or religion. Nothing but a strong argument, which acts directly on the pocket can touch a covetous heart. Let us, then suggest a remedy, in the shape of a tax heavy enough to amount almost to a prohibition. Let the Confederate Congress or the State Legislatures, or both, impose a tax, say \$100 or \$500 on every still which turns out more than ten gallons during the year.

We hope that the press and the public generally will discuss this matter. "A word to the wise is sufficient."

Alma.

Gen. Bragg on Intoxicating Liquors.

Gen. Bragg has issued the following order, dated near Pensacola, 3d Dec. The evils resulting from the sale of intoxicating liquors in Pensacola have become intolerable. More than half the labors of Courts Martial result from it—demoralization, disease and death often prove it. Our only military executions have been caused by it. We have lost more valuable lives at the hands of the Whisky Soldiers than by the balls of our enemies.

The Commanding General has promised himself to return the men of this army to the mothers, wives, and sisters who have cheerfully sent them forth to repel the invader, in as good a moral condition as he received them; to do this, he must dry up the fountain which supplies this stream of pollution, that all his efforts have failed to control.

The domestic enemies, who have done us much harm by this traffic, than the foreign invader, shall no longer fill their pockets by dealing out poison to the gallant men keeping watch in front, whilst they sleep quietly in their beds.

The sale, or introduction of any kind of intoxicating liquor within five miles of the lines of this Army is prohibited, unless under special sanction of the Commanding General for medical purposes.

By command of

MAJOR GEN BRAGG.

Geo. G. Garner, Asst. Adj. Gen.

A DABBY TRANSACTION.—A poor runaway slave, or in the language of the Constitution, "a fugitive from labor," has been stopping some time in our midst from away down South. He had heard of Oberlin and the Giddings District, had "heard tell" of the shouts for Liberty and the shrieks for Freedom, which like ice were continually rising up on this Reserve in behalf of the down-

trodden African and the sooty sons of toil. He came, he saw, he heard the shouts, but among his Black Republican sympathizers he could find no friends who would give him work or the money to buy food, so after staying and half-starving about here for some months he concluded to go back to his master, and asked it as a favor of a real radical Democrat to write to said master for funds to return to the "Old plantation," which was done.—*Cleveland Plaindealer.*

Joyful Reunion.

The Richmond correspondent of the Petersburg Express says:—"There was a joyful meeting under an humble roof in Sidney, a few days since. A young man who has been absent from home for nineteen years, and who was long since mourned as dead, unexpectedly knocked at his father's door while the family were partaking the usual morning meal. A beautiful sister, just attained to blushing womanhood, answered the knock, but of course did not recognize the brother, he being a mere lad when he left the parental roof. He then asked for Mr. K., and the old gentleman quickly appeared, but did not recognize the long-lost son. The mother now made her appearance, and scanning the features of the stranger but for a moment, suddenly recognized the long-departed boy. Shrieking "My son! my son!" her warm heart became too full for utterance, and she swooned away in the young man's arms. A neighbor, who is my informant, hearing the commotion, and not knowing the cause, rushed in.—The scene was indescribable and painfully affecting. The mother still reposed unconsciously in the arms of her long-mourned son; the father's eyes were suffused with tears; and sister, with two or three young members of the family, sobbed aloud.—Ascertaining the cause of the joyful weeping, a sympathetic chord in the visitor's heart was touched, and for a brief period all were completely overcome. "He that was lost is found!"

Domestic Economy.

How to Cure Bacon With Little

Dr. Wm. R. Young:

Dear Sir: In these times of extreme scarcity of salt, you will confer a kindness on the public, in publishing a recipe you gave me for curing meat and making sausages.

Yours truly,

J. M. McCUE.

Col. J. M. McCUE:

Dear Sir: In accordance with your request I send you the recipe for curing bacon, and will state that I have been using it for twelve years. It requires a bushel of salt to 2,000 to 2,500 lbs. of pork. I prefer the bacon cured as this recipe to any I have ever eaten, and the quality of the bacon as well as its economy must commend it to all at the present time.

Respectfully yours,

W. B. YOUNG

For Bacon—Take 5 gallons water, 7 lbs. salt, 1 lb. of sugar or 1 pint of molasses, 1 teaspoonful of saltpetre—mix, and after sprinkling the flesh side of the hams in the salt, pack in a tight barrel, hams first, then shoulders, lastly middlings. Pour over the brine and if not covered, make another draft of the above and repeat till all is covered, leaving the meat in the brine from four to seven weeks according to the size.

For Sausage—Take 1 or 2 lbs. of brown sugar to 100 lbs. meat, mix with pepper and salt, and let no water come in contact with the meat. The sugar prevents the sausage from becoming stony.

TO HARDEN SUEET, TALLOW OR LARD FOR CANDLES.—Take a half pound of alum and saltpetre, pulverize coarsely, pour on it a quart of boiling water—take from twelve to twenty pounds of tallow, according to its firmness.—The former quantity for the oils tallow we get from the fat beef in the summer, or for lard, and the latter for tallow that will stand in a cake; put it in an iron vessel near the fire, and when melted, stir in the dissolved alum and saltpetre, and boil until the water is expelled from the tallow. Have wicks made rather smaller and of finer thread than usual for home made candles—and when perfectly dry mould the candles in the usual way.—If any one, after giving this receipt a trial, goes in darkness, it is because their deeds are evil.—*Petersburg Express.*

COLIC IN HORSES.—John L. Gregg, of Missouri, says in the Valley Farmer:—"I can cure, by the following receipt, any case of the colic in horses in twenty minutes. Take 3 oz. tobacco in small bits; 1 dr. red pepper; 1-2 gal. boiling water; mix and simmer on coals ten minutes, till the properties of the medicine are extracted. Administer by injection with 3 pint syringe. Repeat every minute until relieved. By this method I have cured more than fifty cases without a single failure. The horse is generally fit for use in one hour. The 'modus operandi' of the medicine is this:—Tobacco is a powerful relaxant—capsicum a powerful stimulant. By the relaxation produced by the tobacco, free exit is given to the collection of wind or gas, and the circulation is equalized; the pepper prevents too great a relaxation.

MALE'S MIXTURE FOR A COUGH OR COLD.—Take one teaspoonful of flaxseed, soak it all night. In the morning, put in a kettle two quarts of water, a handful split up of liquorice root, one quarter of a pound of raisins broke in half. Let them boil till the strength is thoroughly extracted, then add the flaxseed which has been previously soaked. Let all boil half an hour more, watching and stirring that the mixture may not burn.—Then strain, and add lemon juice and sugar to the taste. Take any quantity of it could through the day, and half a tumblerful of the above mixture warm at night. The recipe is excellent.

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