

SOUTH WESTERN BAPTIST.

H. E. TALIAFERRO, EDITOR.

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

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Duty of Christians with Regard
to the War.

Sermon preached in the first Baptist
Church, Nashville, Tenn., by the Pastor,
Rev. R. B. C. Howell, D.D., Dec. 22,
1861.

Seek peace and pursue it. Psalm xxxiv. 14.
Peace is quietude. An individual, a
community, a church, a nation enjoy-
ing tranquility, is in a state of peace.
Peace is the opposite of war, conflict,
agitation. God himself pronounces
the admonition, and its observance is
obligatory on men of all classes, and
all the relations and pursuits of life.
To employ every honorable and appro-
priate means to secure and perpetuate
peace, is our duty as Christians, as citi-
zens, as men; peace with God, peace
with our own consciences, peace with
the community in which we live, peace
with the churches of Christ, peace with
our own country, and peace with the
nations of the earth. It is required
that we seek peace earnestly; that we
make its attainment a special object;
and that we have this grand purpose
in view, ever and under all circumstan-

The history of the world from the be-
ginning up to the present hour, is little
else than a history of war, and blood-
shed, and devastation. Emperors, kings,
princes, the rulers of the people, have
been warriors, and have been mainly
ambitious to

Whom nations in blood, and wrap cities in
fire."

Groans, and tears, and sorrows and
miseries have been ceaseless! Are
these sorrows to continue forever? Is
man always to be the enemy of man,
and murder and destruction to mark his
footsteps perpetually? No, my brethren,
no. Thanks be to God, his holy
word teaches us to look forward to a
period, when Christ "shall judge among
the nations" and all wars cease and be
forgotten. Then shall "they beat their
swords into ploughshares and their
spears into pruning hooks; nations
shall not lift up sword against nation,
neither shall they learn war any more."

Fondly had we hoped, that in our
own country at least, and with refer-
ence to civil strife especially, this bal-
my time had come. We deemed a dis-
solution of our great Union probable, but
not a conflict of arms between the par-
ties. We believed that too much of the
true spirit of religion prevailed
throughout the whole country to permit
a catastrophe so melancholy. Unhappi-
ly we were mistaken! We had judged
too favorably of the spirit of the na-
tion. From our dream of peace and
security, we have suddenly awakened
to find ourselves in the very midst of
all the horrors of war, of a civil war;
which of all wars are the most relent-
less and bloody! As Christians, as
patriots, as men, we have been com-
pelled to pause and inquire, what shall
we do? As to our duty in the exigen-
cy in which we find ourselves, do the
Scriptures teach us clearly? These are
practical questions, which we must now
decide definitely and finally, since we
are called upon to act without delay.—
To aid you in this investigation and de-
cision, is the object of the present dis-
course. Our text embraces the whole
subject: "Seek peace, and pursue it." But
how, and by what means? I will an-
swer in detail.

1. Seek peace, and pursue it, by sed-
ulously avoiding all just causes of war.

Our text demands that, on the one
hand, you do nothing yourselves, as in-
dividuals, or as a nation, and that you
join with others in doing nothing calcu-
lated to endanger the peace of your
country; and on the other hand, that
you do all you can consistently with
honor, truth and the common welfare,
to promote and perpetuate its peace.—
To Israel, God said, instructing them
as to their duty to the nations among
whom they are scattered: "Seek the
peace of the city whither I send you,"
"and pray unto the Lord for it; for in
the peace thereof shall ye have peace."
If this was the duty of the wandering
Hebrews, towards the land of stran-
gers in which they temporarily resided,
how much more is it our duty towards
our own native land? We owe it to
God to seek the peace of our country
and to pray for it; we owe it the safe-
ty of our households; we owe it to the
wealth and happiness of the whole peo-
ple; we owe it to humanity; we owe
it to the cause and the kingdom of Mes-
siah upon earth. Next to the religion
of Christ, peace is the greatest of all
this world's blessings, as war is its direst
curse.

The duty here enjoined admits of the
neutrality of no man. Our country
may justly say as did our Lord Jesus
Christ, on a certain occasion: "He that
is not with me is against me." When
tranquility is unsecured you dare not
stand aloof, and satisfy yourselves with
the plea that you do her no harm. It

is not sufficient that you refrain from
conspiracies and avoid inflammatory lan-
guage and conduct. This much may
be done as a measure of prudence
by the veriest traitor himself. You
owe to your country not merely a cold,
passive submission—you owe it posi-
tive love and good will; you owe a
prompt and cheerful obedience to its
laws, a ready and efficient co-operation
in whatever is necessary to its safety,
prosperity and happiness. The Gov-
ernment, as long as it maintains the
great ends for which it was instituted,
must be able always to rely upon the
support of its Christian citizens. Such
support must be given at whatever sacri-
fice of private interest, of individual
ease, or of pecuniary wealth. We re-
ceive the protection and support of the
government. In return the government
must receive our protection and sup-
port. You are obliged to "seek its
peace and pray for it," because "in the
peace thereof shall ye have peace."

2. "Seek peace and pursue it," by
positively refusing to countenance or
aid any war not authorized by the word
of God.

Of this character have been most of
the wars which have been waged among
men. They are of three classes, to each
of which we will briefly refer:

The first class embraces all wars
waged for the propagation of religion.

These are utterly condemned by the
Lord Jesus Christ, and by the whole
word of God. Apart from the miseries
they inflict, they are worse than useless
for the accomplishment of the objects
they seek. Religion has to do with the
soul. It dwells in the affections of the
mind. These never can be reached by
any physical force. They are free. You
may bind the body; you may destroy it;
but the soul is unbound. An armed
coercion may make hypocrites, but
Christians, never. In the extension of
the kingdom of Christ, "The weapons
of our warfare are not carnal;" they
are infinitely better; they are spiritual,
and therefore, "mighty through God
to the pulling down of strong holds."

The second class of unlawful wars are
those waged by Christians to defend
themselves against those of their own
government by whom they are persecuted
for the gospel's sake.

For your religion, so far as it inter-
feres with none of the rights of your
fellow citizens, you are responsible to
no earthly ruler, but to God only;—
and God himself, in his own time,
and in his own way, will either
remove you from the evil, or give
you the necessary protection. This he
has always done, and with vastly less
suffering and loss of life than are incurred
in war. If princes and rulers interfere
with the duty to God of their people,
they may petition, they may remon-
strate, they may flee; but they may
not fight. Oppressed and persecuted
bodies of men have, in various instanc-
es, taken the sword, and they have uni-
formly experienced the truth of that
saying of Jesus—"they that take the
sword, shall perish by the sword." The
Waldenses, the Anabaptists, the Albi-
geneses, the Bohemians, the Huguenots,
and others in Europe thus resisted, and
they were overcome and destroyed. But
when, "not loving their life unto the
death," the only refuge of the pursued
flock has been "the blood of the Lamb,
and the word of his testimony," the re-
sult has been far otherwise. They have
always triumphed. The more they have
been afflicted the more they have mul-
tiplied. "The blood of the martyrs is
the seed of the Church."

The third class of wars to which I re-
fer are all those waged to gratify am-
bition, envy, avarice, pride and the lust
of conquest and dominion.

No war of this character can prop-
erly receive Christian countenance or aid.
In a government, every man, however
feeble, is entitled to his rights, and if
that government be just he will receive
them. Among the nations of the earth,
the weak and defenceless are entitled
to hold all that belongs to them, as are
the mightiest empires. Neither a man
nor a government is to be despoiled of
his or its rights, simply because it
can be done with impunity. Their very
helplessness is, with considerate men,
their strongest claim to protection. A
war of aggression, waged for such pur-
poses, is wholesale murder. And such
have been the motives and purposes of
nearly all the conflicts of every age,
among the Assyrians, the Greeks, the
Romans, the French, the Spanish, the
English, and other nations. They are
unjust; they are inhuman; they are
abhorred of God.

Such, in general terms, are the sev-
eral classes of wars upon which every
Christian man must look with aversion.
In reference to them all, the doctrines
of the Quakers are strictly Scriptural.
Indeed, this amiable body of men err,
mainly in that they give to their prin-
ciples on this subject a universal, and not
a limited application.

3. "Seek peace and pursue it," in the
last resort, by actual war. The inter-
course of nations, like that of individ-
uals, must be considered upon the prin-
ciples of justice, truth and honor. If
at any time these principles are infringed,

the offending nation ought to be,
and if equitable, will be, ready to make
all honorable amends. If its counsels
are influenced by the spirit of Christ, it
cannot be otherwise. This, however,
is seldom the case. And if war is made
upon a nation, with a view to its con-
quest; if every measure consistent
with honor and justice has been adopt-
ed to avert hostilities, and preserve
peace upon equitable terms; and if,
after all, that nation is invaded by ar-
mies, then are its people bound to meet
the foe in arms and decide the contest
in battle. No Christian citizen dare
shrink from the strife. To maintain in
such a case our country's cause, we
must ever be ready, as were our fathers
under such circumstances, to "pledge
our lives, our fortunes, and our sacred
honor."

You know very well, my brethren,
how earnestly I have deprecated and
do now deprecate, war of whatever
character, as one of the most dreadful
of all earthly calamities. "It is the
garment of vengeance in which God
arrays himself when he comes forth to
punish the guilty inhabitants of our
earth." It overwhelms and destroys
two property, prosperity and advance-
ment of the people. It inflicts in its
camps, its hospitals and its marches,
unspeakable privations and sufferings.
It destroys the lives, irrespective of bat-
tles, of hundreds of thousands. On the
battle field itself, what horrors cluster.

Those who perish instantly are more
fortunate than the mangled and the
maimed. When the strife rages around
them, they lie helpless, amidst charging
squadrons, the trampling of horses, and
rushing wheels of ponderous artillery;
and when it has passed away, they are
left alone without assistance, and with-
out pity; there in solitude, with wounds
exposed, they remain to suffer, and to
die! How multitudinous are the vic-
tims of war! And let us remember
that each of them "was a sharer of the
same nature with ourselves, was war-
med with the same hopes, and as fondly
attached to life as any of you" in this
assembly. And still more. The death
of each one of them has pierced the
hearts of brothers, sisters, parents, per-
haps a loving wife and affectionate chil-
dren. As we contemplate this subject
how do horrors multiply! "In war,
truly death reigns, without control. He
sports and triumphs in blood, and car-
nage, and destruction." And yet in cases
such as I have indicated, war be-
comes a necessity, as a choice of evils,
in which some of the best and most de-
voted servants of God have been and
will hereafter be engaged.

Abraham was the "friend of God,"
and an eminent example of fidelity in
every duty. After his removal to Can-
aan, several petty armies, commanded
by their kings, on a marauding expedi-
tion in the country, surprised and cap-
tured his kinsman, Lot, with all his fam-
ily, and with their captives and spoils
set out on a hasty retreat to their own
land. The sad intelligence soon reached
Abraham. Instantly arming his
"trained slaves, born in his house, three
hundred and eighteen," he rapidly pur-
sued the robbers. He soon overtook
them, attacked them vigorously, con-
quered and slew most of them, and re-
covered and restored all that had been
lost of both persons and property. It
was as he was returning from this ex-
pedition that he was met by Melchise-
dec, king of Salem, and priest of the
Most High God, by whom he was ad-
dressed thus: "Blessed be Abraham of
the Most High God, possessor of heaven
and earth, and blessed be the Most
High God, who hath delivered thine en-
emies into thy hands." And this ben-
ediction was pronounced while his gar-
ments were yet reeking with the blood
of the slain. With similar examples
the Old Testament everywhere abounds.

Am I told that all this occurred be-
fore the inauguration of the Gospel
period; that Christianity is a reign of
peace, and that under its auspices you
are forbidden to "resist evil"? I ad-
mit it all, but venture to inquire in what
sense it is to be understood.

Christianity is indeed a religion of
peace; but it is also a religion of jus-
tice, honor and truth. All these must
go together, or all will be lost togeth-
er, if arbitrary power attempt to inflict
upon us injustice, injury, or oppression,
and no resource is left us but forcible
resistance, what shall we do? Shall
we resist, or shall we quietly submit?
On this whole subject the teachings of
the Gospel are plain to all who choose
to study and understand them. Let us
for a few moments trace these instruc-

tions. 1. When the Savior, directing us in
regard to relative duties, said, "I say
unto you that ye resist not evil; but
whosoever shall smite thee on thy
right cheek, turn unto him the other al-
so," did he mean to enforce a precept
of literal and universal obligation? No,
Paul did wrong in resisting his per-
secutors at Philippi; he himself would
not have violated it by reproving the
man who smote him at the judgment seat,
and he would not have said on a cer-
tain occasion, "If the good man of the
house had known at what hour the thief

would come, he would have watched,
and not have suffered his house to have
been broken up." In all these cases
the resistance is some sense of evil is
clearly involved and approved. The
interpretation of his instructions must
not be mistaken in their application ei-
ther to individuals or nations.
The instructions of Jesus apply to
us as individuals.
They demand that we avoid all ha-
tred, retaliation or revenge; that mere-
ly to gratify pride, avarice or ambition,
we attack no one, injure no one, oppress
no one; yet they authorize us when
assailed in any form to defend as best
we may ourselves, our families, our
property, and whatever belongs to us.
The burglar, the assassin, the plunder-
er we may resist, and if necessary to
the result we may justly take away
their lives. The interpretation of the
whole subject is, briefly, that it is bet-
ter in ordinary cases, if a man smite
you on one cheek to turn to him the
other also, than that you should take
the law into your own hands and at-
tempt to avenge personally the wrongs
you have received.
His instructions apply to us as na-
tions.
They require each nation to govern
itself by the same general principles
that apply to persons. And if national
assassins, burglars and plunderers
assail you, self preservation and de-
fense must be maintained, as in the
other case, at whatever sacrifice of
property, or hazard of life.
2. The doctrine now submitted, was
still more clearly taught by the Savior
at the judgment seat of Pilate.
In answer to a taunting question of
the Governor, Jesus said:—"My king-
dom is not of this world. If my king-
dom were of this world, then would my
servants fight, that I should not be de-
livered unto the Jews." We have be-
fore seen that his kingdom, which is
spiritual, not worldly, is not to be pro-
pagated, nor defended by the sword.—
It was on this account that when in
Gethsemane, Peter drew his sword—
for it seems that his disciples like other
men of their time, carried about their
persons deadly weapons—and severely
wounded a servant of the High Priest,
that Jesus said to him:—"Put up again
thy sword; for all they that take the
sword shall perish with the sword." This
was an attempt to defend Christ's
kingdom with the sword which we
have seen is unlawful, and subjects all
who do so, to the danger of perishing
by the sword. But had his kingdom
been of this world, would his servants
have fought for it? So he himself ex-
pressly declares. Every other kingdom
but his is of this world. It is proper
therefore, according to the Savior's
reasoning, that for its preservation,
and defence its citizens should fight.

3. The duty of maintaining the safe-
ty, and securing the peace of our coun-
try by war, when they are not other-
wise attainable, is involved in our re-
lations to the government as its citi-
zens.

Government is an institution of God;
not the form of Government, but gov-
ernment itself. A Monarchy; an Aristoc-
racy; a Republic; a Democracy, as far
as the gospel is concerned, is alike
legitimate. All are equally recognized,
and to each as a government, God has
expressly delegated the use of the
sword. Paul declares that it is the
duty of all Christians to "obey magis-
trates; and in another place he says:
—"Let every soul be subject to the
higher powers, for there is no power
but of God; the powers that be are
ordained of God. Rulers are not a
terror to good works, but to evil."—
The magistrate or ruler "is the minis-
ter of God to thee for good. If thou
doest that which is evil, be afraid,
for he beareth not the sword in vain."
"He is the minister of God, an avenger
to execute wrath upon him that doeth
evil." The gospel plainly invests the
magistrate with the sword, and re-
quires him to use it for the punishment
of evil doers. With these premises
before us the argument cannot be
mistaken. If the magistrate is re-
quired to use the sword for the punish-
ment of evil doers within the govern-
ment, then certainly he is obliged to
use it to repel invaders from without.—
The magistrate must therefore fight.
But if he cannot alone gain the object
proposed then every good citizen is
obliged to help him. Every citizen in
such circumstances must therefore
fight. If not then the power of the
magistrate would be merely nominal,
and he would indeed "bear the sword
in vain."

Am I told that this will do well
enough for men of the world, but not
for Christians? I answer, the gospel
makes no such distinction between citi-
zens. What is demanded of one, is de-
manded of all. It is true that men in
every government, for purposes of
government, occupy different positions,
as to authority and influence, but all
are alike amenable to the laws. Does
the gospel intimate that a government
may be so organized that one class of
laws may be binding upon the religious
part of the nation, and another upon

the irreligious? Whatever, in his
sphere, is the patriotic duty of one citi-
zen, is the patriotic duty of all citizens.
If it is the duty of the irreligious man
to fight, it is equally the duty of the re-
ligious man to fight. The safety and
the peace of the nation demand it. If
not then Christians are not bound in
war to sustain the civil government at
all, and the nation may be left unless
defended by a few wicked and ungodly
a prey to any ambitious and un-
scrupulous power that may choose to
overthrow and destroy it! The gospel
requires every man to be a good and
loyal citizen; to bear his part in all
that concerns the welfare and defence
of his country; therefore when it is
invaded by enemies, the gospel requires
that every Christian shall fight for his
country.

4. Were it sinful for a Christian to
fight, it would be wrong for him to be
a soldier. The gospel frequently refers
to the subject, but never intimates an
idea of that character. Two believing
Centurions are mentioned neither of
whom was reproved on account of his
profession of arms, nor required to re-
linquish it when he became a Christian.
Soldiers came to John asking what they
should do. In his answer he warned
them against the abuses of their call-
ing, but the calling itself was tacitly
admitted to be lawful. "Do violence,"
said the Baptist, "to no man; neither
accuse any man wrongfully; and be
content with your wages." Had the
duties of a soldier been sinful, or in-
consistent with the Christian profession,
think you that under such circumstan-
ces John the Baptist, rigid as he was
as to every moral obligation, and bold
as he was to reprove even Kings, would
not have so instructed these men? At
the least, he would not have said what
so plainly implies the contrary. Tak-
ing therefore as our instructor on this
subject, the gospel as interpreted by
our Lord Jesus Christ, by Paul the
Apostle, and John the Baptist, we are
obliged to conclude that when invaded,
Christian citizens, as well as others,
are under the most sacred obligations
to arm and to fight in defence of their
country.

5. The relations established by the
Gospel between Christians and their
families, render it their paramount duty
to protect, and defend them against all
enemies from every quarter, and in the
most effectual manner possible.
Not to resist with our lives, and to
the utmost, an enemy who comes upon
us with the purpose to overrun, and
destroy us, and all that is dear to us,
would be to prove ourselves utterly
unworthy a family, a home, a country.
Mark, if you please the footsteps of
such an enemy. Behold his desolating
progress. He looks upon "rich
harvests the bounty of heaven, and
the reward of patient industry con-
sumed in an hour, or trampled under
foot and destroyed, while famine and
pestilence follow in the steps of the
appalling devastation he has created."
There you see the dwellings of the
people given to the flames; mothers
expiring through fear, not for them-
selves, but for their helpless children
that vainly cling to them for protec-
tion; the inhabitants lying before the
murderous rifle for shelter, they know
not whither; opulent cities attract
your gaze, the streets of which are
filled with slaughter, flowing with
blood, and resounding with the cries
of the pursuers and the pursued; the
mansions of its citizens pillaged and
burning, and every age, rank and sex
mingled in promiscuous massacre and
death? And are these your harvests
that are destroyed? Are these your
dwellings, that are in flames? Are
these your wives, and daughters, and
mothers, and sisters, and babes, that
are shrieking and dying for their lives?
Are these your streets that are deluged
with blood, and carnage? And are
you not driven to madness? Are you
to sit still, and not to resist—not fight?
Great God! Does religion bind your
hands? Not resist! Not fight! My
brethren does the gospel teach you any
such inhuman, any such pusillanimous
doctrine as this? No my brethren;
no, no. It teaches you to meet the foe,
and beard him on your border, to keep
his profane footsteps from your soil;
to strike to his heart and to continue

to "Strike till the last armed foe expires;
Strike for the green graves of your sires,
God, and your native land."

Thus, and thus only, can peace
be such as is recovered and perpetu-
ated. An assailed people must "conquer
a peace." It is purchased, I grant, at
an immense price; the heart's blood of
many dearer to us than life. But this
is inevitable. No alternative is left
us. We must pay the price. In this
direction, when it becomes necessary,
do we as fully and as certainly, as in
any other, "seek peace and pursue it."

We have now considered attentively
the duties of Christians with regard to
war, and have seen that nations should
so conduct themselves as to avoid all
just causes of war; that Christians
should persistently refuse to counte-
nance, or aid any war, not authorized

by the word of God; and that in some
cases it becomes their Christian duty
to seek peace by a resort to actual
war. If I have succeeded in impress-
ing your minds with the principles
which I conceive to be true on this
subject, it remains only that it be suit-
ably applied for the government of our
motives and conduct, in the painful
circumstances by which we find our-
selves at present surrounded.

1. Have we, the people of the Con-
federate States done all that religion,
honor, truth, and patriotism demanded
to avert the melancholy and bloody
war that is now upon us and to pre-
serve the national peace?

If we have, then clearly justice and
right are on our side, and God is with
us. To my mind, it is certain, that
Tennessee, and all the other Confed-
erate States, according to their organic
laws and the terms of their compact
with the United States, were fully au-
thorized to take the position they have
assumed and to maintain that position
without molestation from the Federal
government, or from any other power
whatever. The ground upon which I
rest this opinion need not now be pre-
sented. This being true, we have violat-
ed no obligation; we have withheld
no just claim; we have done no act
to provoke the war in which we are
now involved. We have also done all
that could honorably be done to avert
it, and to preserve peace with our late
national associates. Just and gener-
ous terms of compromise were long
and perseveringly urged by us in the
Federal councils, and rejected. A
Peace Congress was assembled at
Washington from most of the States.
Its deliberations were anxious and
protracted. They were disregarded!
No terms of continued union were of-
fered to the fifteen Southern States
whose rights were placed in imminent
jeopardy, but unconditional submission!
Commissioners were then sent to the
Federal Government to adjust equita-
ble terms of separation. They were
not even recognized! Other like es-
says were made. They met with no
success! We could not even be heard!
It remained for us only that we should
stand upon our rights and take the
consequences. We did so. We could
do no less. We have therefore done
all that religion, honor, truth, patriot-
ism demanded to avert this war, and
preserve the national peace. Our
cause is just. We must maintain it.
God is with us. He will defend the
right.

2. Is this war of a purely defensive
character, such as religion demands
that we shall prosecute at all hazards
and to the last extremity?
To me it clearly so appears. The Con-
federate Government has inaugurated
no aggressive measures. It has, so
far as I know, contemplated none. In
the official language of the President
himself, "We have asked only to be let
alone." We have begged for peace, un-
heard. War, relentless, cruel, unfeel-
ing, has been waged against us. Our
claims to national character, just rights,
and honesty of purpose, are not ad-
mitted. We are pronounced rebels, rob-
bers, outlaws, and as such having no
rights, civil, political or pecuniary. Our
fraternal enemies have declared their
purpose to subdue all these States, to
hold them as subjected provinces, and to
use the property of our citizens to pay the
expenses of our overthrow and destruc-
tion! To carry into effect this bloody
purpose, they have, as they report, and
which is doubtless true, six hundred
thousand soldiers in the field. Our
coast is invested from Delaware to the
Rio Grande; and our interior border
swarms with men in arms from Har-
per's Ferry to New Mexico; the Potomac,
the Ohio, the Mississippi, are brist-
ling with bayonets for more than a
thousand miles, and raids are made
upon us at every assailable point, and
every convenient opportunity; our dis-
tinguished friends, male and female, are,
whenever they can be captured, immor-
ed in dungeons; and our privateers,
when taken, treated as pirates. Is it
not, as to us, wholly and purely a de-
fensive war? What can we do, but
meet the foe in arms, and repel his ad-
vances? Religion, patriotism, human-
ity, honor, every attribute of manhood,
call upon us for prompt, firm, decided,
vigorous action. Dare we abandon to
such a foe our wives, our children, our
property? Who will think of such a
thing? No Christian man will save
his life upon such terms. Swayed as
by one impulse, our fathers, our brothers,
our sons and husbands have gone
and are going to the field; they have
placed themselves a living wall between
you and your enraged enemies; not un-
til they all sleep in bloody graves,
and life is no longer worth possessing,
will the foe, formidable as he is, reach
your homes and firesides; and even
should such an unlooked for event oc-
cur, I cannot but hope that you will
meet him at your threshold and that he
will be repelled by the ordinarily feeble
hands of age, infancy and womanhood.
Our defenders are impelled no less by
their religion than by their patriotism.
Can they fail? I do not believe it. It
is, I know, possible, but not at all probable.

True spirituality loves free grace
and holy precepts.

Fail! No, never. Our armies conquer-
ed! Our country subjugated! Our
land overrun and desolated! You are
determined not to survive such a dis-
honor. You are prepared to perish as
did the people of Carthage when the
power of Rome was upon them; as did
Moscow when beleaguered by the con-
quering armies of the great Bonaparte.
Then, indeed, would every man, woman
and child in the whole South, adopt and
act upon the sentiment of that old Ro-
man whose song will never be forgot-
ten:

"Dulce et decorum est pro patria mori."
["It is sweet and honorable to die for one's country."]
Our broad and sunny land may fall
into their hands, but it will be without
an inhabitant worthy of the name of
man or woman.

3. What in the present exigencies
are our most imperative Christian du-
ties? Evidently, besides those already
indicated, habitual preparation for death,
determined endurance, daily prayer,
and an unwavering reliance upon God
for guidance and success. Those who
are daily exposed to sudden death,
should surely be habitually prepared
for death. Could I to-day speak to ev-
ery soldier in our armies, I would say
to them in the language of Messiah
himself: be ye also ready, for in such
an hour as ye think not the Son of Man
cometh."

Our success evidently must, also de-
pend much upon the determined pa-
tience with which we endure the dif-
ficulties, losses, privations, and other
sufferings incident to our present cir-
cumstances. To such endurance we
have been wholly unaccustomed; im-
patience is already manifested whenever it
is suggested that this war may not soon
close; people are unwilling to think of
the long exposure of dear friends in the
field, and of the want at home of the
usual food and clothing. Every feeling
of this kind must be thrown off. We
must serve our country by calm endur-
ance, patient suffering, until God in
his providence shall again crown us
with an honorable peace, and open the
channels of prosperity and plenty.

Prayer is ever efficacious. We need
its supports in our own souls; it is
needful for our brothers in arms; it is
necessary to our victories. God will
hear and answer prayers. As of an-
cient Israel, "God is our refuge, and
strength, a very present help in trou-
ble. Therefore, will not we fear, though
the earth be removed, and though the
mountains be carried into the midst of
the sea; though the waters thereof
roar, and be troubled; though the
mountains shake with the swelling
thereof." "They that trust in the Lord
shall never be confounded, world with-
out end."

No Change After Death.

My brethren, through the great
change we have been considering you
must all pass. Your bodies must be
changed. In a few years, of all the
bodies which now fill this house, noth-
ing but a few handfuls of dust will re-
main. Your mode of existence will
be changed. Your disembodied but
still living spirits will pass into a new
and untried state of being. Your place
of residence will be changed. The
places which now know you will soon
know you no more. Another assembly
will fill this house. Other inhabitants
will dwell in your habitations. Other
names will glitter over the marts of
business, and yours will be transferred
to the tombstone. And when this world
has lost you, another will have received
you. After you are dead and forgot-
ten here, you will be alive and capable
of exquisite happiness or misery else-
where. After you are removed from
all the objects which now affect you,
a new world, new objects, new beings
will rise upon you, and affect you in a
manner far more powerful than you
are or can be now affected. Above
all, when this world and all that it con-
tains sink from your view, God, that
Being of whom you have heard so
much, and, perhaps, thought so little,—
that Being who formed, and now invis-
ibly surrounds and upholds you, will
burst in upon and fill your mind—
fill it with delight unutterable, or
agony unutterable, according to the
state of your moral character. And
as it affects you the moment after death,
so it will continue to affect you forever;
—for neither His character nor yours
will ever change. Long after all re-
membrance of you shall have been
blotted from the earth, during all the
remaining centuries which the sun may
measure out to succeeding generations
of mortals, you will still be writing in
agony, or bathing in delight, in the
beams of Jehovah's presence. And
even after this world shall have ceased
to exist, when sun and stars are quenched
in endless night, you will still con-
tinue the same individual and conscious
being that you are, and will still bear,
and through eternity will continue to
bear, that stamp of moral character,
with all its consequences, in which you
are found, and in which you will be
unchangeably fixed by death.—Payson.

True spirituality loves free grace
and holy precepts.

by the word of God; and that in some
cases it becomes their Christian duty
to seek peace by a resort to actual
war. If I have succeeded in impress-
ing your minds with the principles
which I conceive to be true on this
subject, it remains only that it be suit-
ably applied for the government of our
motives and conduct, in the painful
circumstances by which we find our-
selves at present surrounded.

1. Have we, the people of the Con-
federate States done all that religion,
honor, truth, and patriotism demanded
to avert the melancholy and bloody
war that is now upon us and to pre-
serve the national peace?

If we have, then clearly justice and
right are on our side, and God is with
us. To my mind, it is certain, that
Tennessee, and all the other Confed-
erate States, according to their organic
laws and the terms of their compact
with the United States, were fully au-
thorized to take the position they have
assumed and to maintain that position
without molestation from the Federal
government, or from any other power
whatever. The ground upon which I
rest this opinion need not now be pre-
sented. This being true, we have violat-
ed no obligation; we have withheld
no just claim; we have done no act
to provoke the war in which we are
now involved. We have also done all
that could honorably be done to avert
it, and to preserve peace with our late
national associates. Just and gener-
ous terms of compromise were long
and perseveringly urged by us in the
Federal councils, and rejected. A
Peace Congress was assembled at
Washington from most of the States.
Its deliberations were anxious and
protracted. They

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, Jan'y 23, 1862.

The Babel Policy of our Enemies.

When nations undertake to wage war against each other, the first thing usually done is, to indicate in terms which cannot be misunderstood, the causes and motives which impell them to so desperate a remedy. Thus in our own Revolutionary war, the Declaration of Independence set forth the causes and motives which led to its adoption, and the consequent struggle by which it was to be vindicated. But when we come to ask why the Northern Government is prosecuting this war upon the South, we have a perfect Babel of answers. Mr. Lincoln tells us, it is to preserve the Constitution and the Union. After trampling upon the most sacred rights which that Constitution guarantees to the people, and bursting that Union asunder by making war upon fifteen of its sovereign States, he begs us to believe that he is actuated by the most patriotic impulses to preserve them! When, if there was any vitality in either, he would be instantly impeached and hung for treason! His Secretary of War, Mr. Cameron, who represents the real spirit of that party which elevated him to office, alleges that the emancipation of slaves in the "rebel States" is the grand consummation to be achieved by the war. That is the troublesome question, out of which the whole difficulty originated, and it must be disposed of before the "glorious Union" can be restored! Every thing else most, therefore, be lost sight of for the time being, but this one question. Dispose of this, and the rebel States will rush back into the Union with exultant shouts! The leaders of the old Democratic party in the Northern States allege that they are fighting to preserve the Democratic institutions and liberties of the people! They—magnanimous spirits!—they are not fighting to subjugate the South! O no; this never enters their patriotic brains. We, the naughty people of the Southern States, are about to dash to the ground, and trample under foot, the priceless boon of liberty; and they, actuated by the noble spirit of disinterested (?) benevolence, would kindly undertake our guardianship, send down half a million or so of our dear "Northern brethren," to take possession of our persons and property, until we come to our senses!

Now, we cannot resist the conviction that the shrewd, knowing ones of the North have a deeper purpose than all this, a purpose which they have sagacity enough not to disclose, but which is the very backbone of this whole war, so far as they are concerned. As we mentioned last week, there is now locked up in the Confederate States between two and three hundred millions of dollars worth of produce, which they have been accustomed to export, and which has served them as a basis of foreign trade.—They have no cotton now with which to cancel foreign debts—the balance of trade is against them—and the consequent drain upon their specie has resulted in a general suspension of specie payment by their banks. This is the class of men in the Northern States, who are furnishing the sinews of war to Mr. Lincoln's government. But for this, it would not last six weeks. The prize is escaping on which they have grown fat and kicked. When this is lost, "Othello's occupation's gone." It is not astonishing that Yankee cupidity should write and squirm under the "abomination of desolation" about to be set up in their cities. In this, they are true to their instincts. But it is amazing that a nation who has had the credit of so much shrewdness and sagacity, should have selected the only method of regaining so rich a prize which of all others must place it forever beyond their reach.

These various principles alleged by different parties in the Lincoln government to justify a common crusade upon the South—or rather this utter want of any principle except the greed of gain—has done as much to demoralize that Government in the estimation of all foreign Governments, as any thing which has occurred since the war began.—Where one common principle actuates a people, even though it may be a despicable one, it at least serves to unify their policy. Observing men, in that case, may form some fair estimates of their future policy, both in a civil and military point of view. But in the absence of this their policy is fluctuating as the wind. Every meteor that happens to cross their path, is followed for the moment with enthusiastic devotion, until it sinks in the midnight gloom which surrounds them, leaving them farther from the end of their wishes than when the chase began. That man does not live who can form a reasonable conjecture as to what will be the policy of that Government six weeks hence. A month ago, the whole North was in a perfect furor against England for daring to demand the surrender of the Confederate Commissioners, Messrs. Mason and Seward. In one week, they were almost as unanimous to surrender them to that demand. So utterly destitute are they of all sense of honor or shame.

How strikingly does the Government of the Confederate States contrast with this chameleon policy. We have an object before us, and a purpose fixed as fate to reach it. That object is the establishment of the liberty and independence of the Southern Confederacy.—That is our polar star. To reach it,

sooner or later, is the firm resolve of every Southern heart. Every moment and every movement is an approximation. It is the prize of our political high calling. It blazes before us with a brilliancy that charms and electrifies every heart. It may cost blood and treasure; but it will be attained as certainly as God has ordained the boon of liberty to brave hearts and stalwart arms. He who implanted in our minds the principles of honor, justice and equality—who has kindled in our hearts the fires of patriotism—who has harmonized the conflicting prejudices and opinions of our people and made us one—who has presided in our Cabinet, Congress, and State Legislatures, giving to each the same mind and heart—who has led our soldiers in triumph through every important battle—who has distracted the counsels of our enemies, so that the wisdom of their wisest is as the utterances of madmen—who has struck terror into their ranks in the hour of battle—by whose inscrutable providences our apparent reverses are made to subserve the great end we have in view, as in the capture and release of our Ambassadors—and who crowned our labors last year with the richest harvest ever gathered from our fields, as if in anticipation of the wrath of our enemies in cutting off our trade with other nations—He who has done all this, will not leave us, we firmly believe, until from every hill top and valley, every village and hamlet, every city and plain, from the Susquehanna to the Rio Grande, from the Atlantic to the Rocky mountains, and from the Ohio to the Gulf, shall be heard the jubilee shout of a nation's redemption from a despotism vile and degrading as any that now curses the earth. This day is not distant. Already we see broad streaks of light skirting our horizon. The "day-star" portends the approach of a glorious sun, whose beams shall ere long bestir our heavens, and beckon us on our career of glory and prosperity. For this, let every Christian pray, and patiently wait. "Wait on the Lord: be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." S. H.

A Hopeful Sign.

While so many religious journals have gone down amid the pressure of the times, it is not a little consoling to observe that the secular press in many places is manifesting a healthful moral and religious tone. This is especially true of our Richmond exchanges. The efforts of Christians to supply our armies with Bibles and religious reading are warmly seconded by the *Dispatch* and the *Enquirer*, from whose columns we learn that a vast amount of good has been accomplished by our colporteurs. Let this encourage us to prosecute this great work with renewed energy. Our glorified Redeemer is at no loss for agencies to carry on his gracious work. He can lay his hand upon the political press, and command it to do his preaching, when other agencies fail. Let us hope that the political newspapers of the South will henceforth feel that they have a higher mission to subserve than the advancement of party purposes. Now, that that hydra-headed monster, party spirit, which demolished the old Union, is dead in the South, let it be buried face-downwards, so that every effort to revive it, will sink deeper and deeper, until the "bottomless pit" shall close upon it, and place it beyond the hand of resurrection. S. H.

Dr. Howell's Sermon.

We need scarcely call the attention of our readers to the sermon of Dr. HOWELL, on our first page, and which we extract from the *Nashville Union & American*. It is perhaps the most lucid, able and satisfactory discussion of Christian patriotism that has yet appeared since our great struggle commenced. No Christian can rise from its perusal without feeling that the voice of patriotism which now calls upon our people to defend our altars and firesides, our liberty and independence, from the most ruthless invasion, is the voice of God. This is a crisis, truly, in which the only effectual method of seeking peace and pursuing it, is to drive back those who have broken it, and are seeking our ruin. Our vast armies are but a many officers of peace. They seek only to preserve what God has given us, to betray which by a cowardly submission, would be a crime against God, our country, our wives, our children, ourselves, and the remotest posterity.—Never did God more authoritatively command Israel, than He now commands us, "to play the men for our people and for the cities of our God." He engages for the result. Read the sermon and preserve the paper.

A Noble Suggestion.

We call attention to the communication of "L." from Richmond. The whole letter is interesting, but we invite special attention to the second paragraph, in relation to a colporteur for Alabama soldiers at Richmond. The writer of the letter, now in Richmond says, "If I were in Alabama I would raise the money in a week. I would be one of 25 to give \$20 dollars for the object.—Stir the matter up. It is a necessity." Who will help "stir the matter up"? Who will aid in meeting this "necessity"? Let us hear from others. Who will give \$20?

HARD RUN.—The thousands of cotton bales reported as going North from Port Royal turn out to be sand-bags packed with unguined cotton. Each sand-bag was a bale. It would be difficult to tell which is the scarcer article in Lincolnland, cotton or truth.

"Monroe Doctrine."

The United States Government has talked much of the Monroe doctrine.—Why do they not act upon it? When Spain was at war with her South American Colonies President Monroe treated both parties as belligerents. In one of his messages he said:

"They (the United States) have regarded the contest not in the light of an ordinary insurrection or rebellion, but as a civil war between parties nearly equal, having, as to neutral powers, equal rights. Our ports have been open to both, and every article, the fruit of our soil or of the industry of our citizens, which either has been permitted to take, has been equally free to the other."

And for acting upon this Monroe doctrine the Lincoln Government threatens England, France, and any other power that dares to countenance the Southern Confederacy.

Nor are they able to enforce the Monroe doctrine which says, "that we should consider any attempt by European powers to extend their system to any portion of this hemisphere as dangerous to our peace and safety." The "European powers" are threatening to do this now, and the hands of Jonathan are tied so he cannot prevent it. "How are the mighty fallen, and the weapons of war perished!"

More Sham Battles.

Here is a late item from the "Grand Army."

Gen. McDowell's division was reviewed one day last week at Bull's Cross Roads, after which the troops had a sham battle, having taken position as in actual engagement. A correspondent of the Philadelphia Press says that a bayonet charge of Col. Upton's regiment upon an imaginary column of rebels was perfectly terrific.

In the history of this war the Yankees have never ventured a bayonet charge with a real column of the "rebels," but we have read of many sham charges, which have always been "perfectly terrific." Let the rebels beware of Col. Upton's regiment.

We receive many such encouraging letters as the following:

TALBOTTON, GA., Dec. 18th, '61
DEAR BRO. TALIAFERRO: I enclose you \$2.00, for your most excellent paper. We know not how to do without the South Western Baptist. It is the paper for the times. Besides subserving all the necessary purposes of a religious journal, it has met every question of national policy fairly and squarely. It has evidently given more reliable war news than any weekly I have met with. Its course on politics and the war I most heartily endorse. The recent articles of S. H. are timely and to the point.—May he continue to enrich its columns with his very interesting articles. An intelligent brother remarked to the writer a few days since that he always read all the articles in the S. W. Baptist. I will say no more lest I be charged with flattery.

A Colporteur Meeting in Richmond.

Last Sabbath the ladies of the 1st Baptist Church, of this city met to consider the propriety of supporting a colporteur among the soldiers in and around this city. Rev. S. H. FORD, LL.D., a member of Congress from Kentucky, was present, and made some deeply interesting remarks. He has been laboring some months among the soldiers around Bowling Green, and thinks that not one in one hundred has a copy of the New Testament. Bro. Ford gave some very interesting facts and incidents, showing how richly the Lord is blessing the colporteur work among the soldiers.

Hon. J. L. M. CURRY followed in one of the most eloquent addresses to which it has ever been our privilege to listen. Not an eye was dry, and all felt glad that this "rising man of the South," as he was called in Washington, has a heart so richly imbued with the true spirit of the Gospel, and is ever ready to advocate any and every cause which tends to spread the kingdom of Christ.

Six hundred and fifty dollars were raised by the ladies for this most important and interesting work. I hope that the Baptist ladies in Alabama will follow the example of those sisters, and that I shall have frequent opportunities for recording such instances as the above.

A. E. DICKINSON,
Gen'l Sup't, &c.

A Sceptic Silenced.

A young man who for years had been as a most bitter and determined enemy of Christianity, was delivered of his scepticism by the battle at Manassas. The day after that ever memorable conflict he remarked to a friend—"I can no longer doubt that there is a God whose providences extend to all that pertains to us. But for his special providence I would now be among those whose bodies cover that bloody field. I wish to know more of this blessed one whose hand has covered my head in the day of battle." His case was reported to a colporteur, and soon there was placed in his hands a copy of the New Testament. He read it to find out more of God, and now he rejoices in the discovery that "God is love," and knows by joyful experience something of the all constraining love of Christ.

Here is a beautiful illustration of how God's providence co-operates with his people in the work of saving souls. The blood and strife of Manassas are used by God to silence the sceptic and to prepare him to receive the message which the Colporteur was bringing.

A. E. DICKINSON,
Gen'l Sup't Army Colporteur.

For the South Western Baptist.
RICHMOND, VA., Jan. 10th, 1862.

A second time has death invaded the Hall of Congress. First, Gen. BARROW fell on the battle field of Manassas.—Recently Judge HEMPHILL, of Texas, was unexpectedly taken away. He was, according to the testimony of his associates, a faithful, laborious and conscientious legislator. On the 7th, Dr. HOGE, of the Presbyterian church, before the President, the Cabinet, the Congress, and other citizens, preached his funeral sermon, taking for his text, "an honorable counselor." It was an appropriate and eloquent discourse on the qualifications necessary for a statesman, and its extensive circulation, if possible, would do good.

Rev. A. E. DICKINSON, the faithful and untiring superintendent of army colportage, will soon visit the South. He is too well known to the readers of the "South Western Baptist" to need special commendation. On Sabbath last, he succeeded in raising sufficient money to support a Colporteur and missionary for the camps and hospitals, in and around Richmond. The number of soldiers here and their wants would give employment to several such laborers. Alabama has one regiment (Col. JUDGE) in winter quarters here and two hospitals. There ought to be a colporteur and missionary especially for Alabama soldiers. Can't the friends of the brave boys in the State raise sufficient funds to pay the salary of such a man and furnish him with Testaments and tracts? Start the project, and if the men refuse, the good women will carry it through.

Congressman ELY, since his release from prison and return to Washington, has notified his friends that the South is terribly in earnest in this war. One single fact speaks volumes for the loyalty and devotion of our people. It is estimated, that the voluntary contributions to the army, in the way of clothing, exceed three millions of dollars.—Col. JONES, of the passport office, states the amount which Alabama has contributed and sent through Richmond at \$317,600. This includes only what has been sent to the Potomac and the Peninsula. The troops at Yorktown, Pensacola, Mobile and in Kentucky and Tennessee have received their clothing directly from home. It did not pass through this city and therefore no account has been kept of the amount. The Alabama Regiments which are in Virginia are the 3d, 4th, 5th, 6th, 8th, 9th, 10th, 11th, 12th, 13th, and Col. Canby's and Col. Judge's. Less than half of her volunteers have been ordered to this State. Apropos of volunteers, Alabama loses much of the credit to which she is justly entitled, by having companies attached to regiments or battalions from other States, which, in a battle, get the credit of the gallantry of her sons. Gen. POLK, in the official report of the battle of Belmont, makes no mention of Alabama troops, when it is well known, that there were at least two Alabama companies which shared in the perils and should have some of the honors of that engagement. Col. ASHLEY's celebrated regiment of cavalry, which is such a terror to the Yankees, has two companies from Alabama,—one from Sumter and one from Marcngo,—and yet Virginia gets all the glory of their prowess. Within my knowledge, there are seven cavalry companies and five infantry companies from Alabama, which are attached to organizations from other States. I understand that there are several others from North Alabama, which belong to Tennessee Regiments. Ours is a young State, and acquired no military renown in former wars. In the present, no troops have fought better, and the State should have the benefit, (for it is a benefit) of the services of her men. The 4th, 1st, and 10th Regiments have already immortalized themselves. Others only wait the opportunity to reflect like lustre on the State of their allegiance.

The Report of Lincoln's Secretary of the Treasury has at last found its way into the newspapers and a "beggarly account" it presents of the finances and resources of the United States. On the 4th of July, 1861, Chase estimated the expenditures for fiscal year, ending 30 June, 1862, at \$318,519,581.87. He now asks an additional appropriation of \$213,904,427.68. In July, he estimated the revenue from customs at \$57,000,000, and now reduces the estimate to \$32,000,000. He makes the total of actual and estimated expenditure up to 1 July, 1862, at \$543,415,422, and asks for higher taxes and additional loans to foot the bill. This sum does not include the claims of the different States for advances made in behalf of the Government, nor, as I suppose, the floating debt, for an accurate statement of which Mr. Vallandigham calls in a recent resolution. If, from 4th of July to 1st of December—five months—the increase, above Mr. Chase's estimates, was \$213,000,000, what may we expect the increase to be 1st of December to 1st of July—seven months? The total public debt on 1st of July, 1862, is estimated by the Government financier at \$517,000,000, and on the 1st of July, 1863, at \$900,000,000. It is due, however, to the cyphering Secretary to state, that he earnestly hopes, "not without sufficient grounds," as he assures us, that the rebellion may be crushed out before midsummer!! The expenditures of our Government, for the first year of its existence, will not exceed, it is thought, one hundred and fifty millions, excluding State advances, while our Treasury notes circulate freely and our Bonds are at a premium.

Among the Kentucky members of what Seward calls the "unlawful and insurrectionary Congress," is the Rev. Dr. FORD, of Louisville, the Editor of the

Western Recorder, and the *Repository*, and the husband of the authoress of "Grace Truman" and "Mary Bunyan." A refugee from home, shut out from his church, with his publications suspended, he is serving his country, temporarily, in the Confederate councils. His wife, well known to thousands of readers, is a loyal and noble-hearted Southern woman, and ministers daily to each of our soldiers as are held captive in her city.—Before closing, allow me to whisper to the Sunday schools in Alabama, that they must not let the Rev. Mr. Dickinson pass without a speech. He is considered the best Sunday school speaker in this city. The children hang on his words and anecdotes with breathless interest.

For the South Western Baptist.

MR. EDITOR: I see you have learned to live on bread and water. How do I know? Why, I see the list of your receipts, which prove that so valuable a weekly cannot be sent forth, unless he and family live either on bread and water or on bread and molasses; I have a family and I know it costs something, and experience, though a dear school, furnishes a pretty sure test in all matters. Go ahead and if I supply no material aid, I will exclaim, "Well done" to every paper whose motto and practice are an illustration of Peter's bold remark, obedience to God more important than to man.

If you were an editor of a mere political paper and were to stop suddenly, the consequences might be fatal. Have you not observed that that class of men when they leave the tripod are certain to have the jaundice? The bile, disgorged at antagonists, having no vent, when their occupation is gone, like Othello's, permeates the whole system, and gives a yellow tinge to all surroundings.

Indeed you dare not suspend now, if driven to the necessity; for you have exhibited so much courage, have elevated yourself so high, that to succumb at this late hour, when the struggle has nearly terminated, would be a great misfortune, and your warmest admirers for perseverance would question the doctrine you have preached so prayerfully and lived so constantly.

I anticipate a volley about New Year's in your behalf, that will ring all over the State and be like a hundred donation parties to poor ministers. Who will aid in making an Editor happy?—Two dollars is A's part, and so of others; but these will so gladden your heart, that your next editorial will be scarcely legible to the printer.

S.

For the South Western Baptist.

To the Soldiers.

BURNT CORN, CONEUCH CO., ALA.,
Nov. 4th, 1861.

Beloved Soldiers of Monroe and Coneuch Counties, Capt. T. H. Moore's company:

As I cannot conveniently write to you all separately, I take this method of addressing you, and what I write to one, I write to all. I rejoice to hear through my son, J. M. Lee, as well as from others, that you are well pleased with your officers; and that your fare is good for camp life. I hope it may continue good, during your campaign; and that you may be blessed with health and prosperity.

I regret to hear, that quite a number of your noble band, are and have been sick;—Yet I am proud to hear, that not one of your gallant band, whom God in his providence, has seen fit to inflict, has not, as yet fallen a victim to death. O, that God may spare your lives, and enable every one of you, in due time, to return home to your families and friends. This dear soldiers, is a daily prayer, of him who is now addressing you.

I feel to rejoice also, when I think, that it was my pleasure to assist your beloved Captain, in getting up his company. I had implicit confidence in him as a gentleman, and officer;—I felt that I would as soon go with him, as Captain, as any man that I know; and I worked as for self, in helping to get up the company. As to your other commissioned officers, I know them, and have for years; every one of them, I believe are good reliable men; and men whom I love; and am glad to know that I have a beloved son, under or with them. If I were in the army, I should want just such men for officers, as I think you have;—Men that will fight valiant; that will do honor to you, yourselves, and to their beloved country. Officers and soldiers, of the Monroe and Coneuch Percy Walker Rangers; should you meet the enemy of our country, in the battle field, I want you to fairly represent the state and countries, which gave you birth, and from which you are gone and have left, everything that is near and dear to you. I want you to do noble deeds—deeds that will never be forgotten in time nor eternity—deeds that will be published in history, and from the judgment seat of Christ—deeds that will bring glory to God, honor to Christ, happiness to man, confession to devils, and to all of old A-b'e's hired fanatics, and eternal credit, and honor to yourselves. Remember, dear officers and soldiers, when all this is done, that there are many father's and mother's in our sunny South, the land of dixe, who have fair, bright, sprightly and lovely daughters, at work with their tender little hands for the soldiers of the Confederate States; whom they will be willing to give in wedlock, to those noble sons of the South, who do such noble deeds.

The great victory may be gained, but the conquest is not easy nor quick; it calls for determined, persevering conduct.

You must take to yourselves the ar-

rest of God; you must take the God of battles with you to the work; you must have your heart glowing with love to your country; burning zeal to God, and panting to bring home to your country and to the Captain of your salvation. Then relying in the promises of God; then throwing your whole souls and bodies into the work, as if all depended on you, and yet trusting, and looking to the Lord, knowing that all depends on him, you will conquer; and overcome the enemy, and thus gain the victory.

When the faithful soldier, amid the loud roar of cannon and the sound of arms, fixes his thoughts on ultimate victory over his enemies, he is inspired with animation and courage.

He is even content to submit to present inconvenience, privation, and labor, for the sake of future triumph. This triumph he enjoys in anticipation even, while in the field of battle, expecting to enjoy it in reality when the toils of his warfare are over. To him also is presented the prospect of overcoming at last his foes, and this prospect cheers his heart, enlivens his spirit, and banishes his fear. Then beloved soldiers, be faithful, be faithful to your country and to God, and by and by, you will be able to adopt the language of inspiration, and say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I must now close this little sheet, by saying that I hope to hear from you soon and often. May God bless and save you all. Yours very respectfully,

GEORGE L. LEE.

P. S.—I greatly rejoice to hear of your having singing in your camps; keep it up, and have prayers also every day and night and God will greatly help you.

GEO. L. LEE.

The tendency of the pork market everywhere is downwards. The Government has obtained its supplies, and the market is dull. The crop is much larger than was anticipated. Speculators try to keep up the price of flour, but that must soon go down to lower figures.

The Nashville *Union & American*, has the largest circulation in the city. The editor says its circulation is extraordinary and unparalleled in the history of the Nashville press. It gives the latest news from the war in Kentucky, and North-west. Terms—Daily \$8; Tri-weekly \$5; Weekly \$2.

We have some communications in type which are unavoidably crowded out this week.

The fear of the Lord is the beginning of knowledge.

Secular Intelligence.

The War in Missouri.

An interview held by us yesterday with Gen. PARSONS, so distinguished for his gallant deportment in the battle at Oak Hills, gives us a better idea than we have before had of the present military situation and necessities of his State. He left Gen. PRITCHARD at Springfield ten or fifteen days since, when he took his departure for this city en route for Richmond. Gen. PARSONS brings us a more encouraging account of Missouri affairs than we had expected at this juncture. He deems the whole force of the enemy in the State not over 25,000 or 40,000, which is about 20,000 below what we have heretofore been led to believe they had. Of this number 25,000, including the force at St. Louis, are south of the Missouri river, and ten or fifteen thousand along the line of the North Missouri Railroad. Between Jefferson City and Sedalia, including both points, there are twelve thousand, and atolla eight thousand Federal troops. Besides, there is a large force of five thousand Jayhawkers at Fort Scott under the brigade Montgomey.

Such are the estimates based upon information officially received at the headquarters of the Missouri army.

Gen. Price's army—the size of which we forbear to mention—has commenced its march at Springfield, as above mentioned, but not with the view of going into winter quarters, we are pleased to learn, unless forced by the absolute rigor of the season. But a small part of his division have yet been mustered into the Confederate service, for fear of being placed under the command of other officers than those of their own choosing. Were it not for the apprehension, so stimulated by the silly rumor of Gen. Price's supersedeure, we are assured that the whole division would have voted unanimously to be transferred to the national army. The force at Springfield is well armed and equipped, and well drilled, the greater number having been in service under their gallant commander since the commencement of the war.

It is well understood that Gen. Price now needs and desires the co-operation of the Confederate Government in prosecuting a well conceived campaign for the dismemberment of the State. As Mr. TUCKER says in his address:—"Missouri bleeds and writhes like a struggling giant, and only wants the co-operation of fifteen or twenty thousands of brave Southerners to aid her in subduing her suffering people, and then she could offer and army to her allies if they should require it."—*Memphis Appeal*, 12th.

Our Commissioners and the French Ministers of Foreign Affairs.

The Paris correspondent of the New Orleans *Picayune*, communicates the following account of a conversation which occurred between our commissioners to Europe and M. Thouvenel, the French Ministers of Foreign Affairs:

Mr. YANCEY, who has been staying here for some weeks, as I wrote you, held, just before he returned to London, a leave taking audience with Mons. Thouvenel. The interview was of a most gratifying nature. Mons. Thouvenel complimented Judge ROST and Mr. YANCEY in the most flattering manner upon the clearness and ability with which they had laid the position, views and policy of the Confederate States before the French Government. He assured them the French Government understood the whole subject thoroughly, and entertained the same views in relation, to the great question involved, which the Confederate States held. He said the course of events had demonstrated the Government of the United States was really in the South, and that, while the North possessed the seat of Government, and the style of the old Government, it was nothing more than a mob in vain but incapable leaders at its head, who were slaves of the mob pretended to govern. He said the course of events had demonstrated that the statesmen of America were in the South, and he dwelt with warm commendation upon the great talents they had displayed since the commencement of the troubles; upon the rapidity and efficiency with which they had organized all the administrative and military services; upon the moderation they had displayed at Washington before the respectable story of the Black Republicans forced secession upon the South; upon the moderation they had since exhibited in declaring their sole object to be independence, and in abstaining from every act of wanton irritation towards the North. He said, too, that the course of events had demonstrated, not only that all the statesmen, but that all the military men of the country, and

best soldiers of the country, were in the South. He spoke warmly of the military talent which he saw in Gen. Johnston and Gen. Beauregard, inflexible credit upon the Southern arms. He commended, in the most earnest manner, the sound judgment shown by Gen. Johnston, and Gen. Beauregard, and the Confederate Government, in abstaining from marching upon Washington after the battle of Manassas. He said, "Washington would have fallen, their easy prey. It demonstrates that the South, better than any proclamaion, is the object they sought in the war was their own independence and not the subjugation of the North. He said the presence of the Confederate army at the very gates of Washington, the undisturbed mastery of the neighboring country for twelve weeks, was equivalent to a victory a day for the South; for it was a national, unchallenged demonstration to the world of their superiority.—Here my authorization to play reporter ends. I am not at liberty to tell the substance of the conversation. I am at liberty, however, to report the substance of what I have declared to several persons recently:—"All my sympathies are with the Southern States."

I am at liberty to repeat, too, that an eminent diplomatist of the French Government, in acting service, has said: "All the reports of the Southern press, and all the reports of the Northern press, are unfavorable to the North and favorable to the South. They unanimously state that they have never seen such incapable men in office in America as we now to be found. This is the report made to every European Government. The background of the Yankee statesmen has disgusted the whole world." I quote this gentleman's expression *litera veritate*.

THE NEW YORK LEGISLATURE AND THE NEW YORK VICES.—The North informs us of the meeting and organization of the New York Legislature. It appears that ultra war party attempted to organize the body on a war basis, but the effect failed and the peace party prevailed by a large majority. The ascendancy and success of the party were more remarkable from the fact that Greeley had marshaled his hosts, and the Governor, in his message, made most inflammatory appeal to the Legislature, calling upon them to look to the defense of the State. Despite all these influences, a conservative policy prevailed, and Raymond, the editor of the New York Times, and a mortal enemy of Greeley and his war party, was elected Speaker of the body.

PEACE SOCIETY IN INDIANA.—There are increasing signs of dissatisfaction with the war coming to us every day from the Northwest.—The Cincinnati *Commonwealth* writes that it makes mention of a "respectable avowed society" which has recently been discovered and exposed in Indiana, the object of which is stated to be "to oppose the war and resist the collection of taxes." The Commercial *Advertiser*, in a very complimentary style, that the fight of the most earnest of Indiana traitors, John Davis, Second, is supposed to have been occasioned by his knowledge that his treachery would soon be made manifest, and he had to take his choice between Richmond and Fort Warren.

NORTHERN MONEY MARKET.—The tone of the English press upon recent events, has had a most depressing effect upon the money market in New York. The banks refuse further loans to the Government, and money is held at a premium. This is a remarkable fact to which Mr. Lincoln might well give attention.

THE CONFEDERATE GENERALS.—Virginia has a General in the Confederate Army; South Carolina, 6; Louisiana, 8; Georgia, 7; Tennessee, 8; North Carolina, 6; Kentucky, 7; Maryland, 4; Alabama, 4; Mississippi, 4; Texas, 3; Arkansas, 2; Florida, 1; Missouri, none.

Greeley, of the New York Tribune, don't enjoy the humiliating attitude of the Yankees in their recent surrender to John Bull as we Southern folks do. He suggests, with a good deal of truth, that if there is anything due to Great Britain, whether a part of Maine, New Brunswick, Key West, or Washington territory, it is their time to make the demand. If, he says, Great Britain's "modesty does not stand in the way, she may drive a good business with us for the next few weeks; for, if she is refused anything she pleases to demand, it will not be our fault."—*Memphis Appeal*.

REPORTERS IN THE ARMY.—We learn that Gen. JOHNSON has issued a General order compelling all newspaper correspondents and reporters from the lines of the army on the Potomac. It is understood that this course is being taken on account of the alleged impudent statement made by some of the news correspondents, in relation to movements of the army and military affairs on the Potomac.—*Charleston Mercury*.

Death of a Missionary.

We learn that Rev. J. B. Taylor, corresponding secretary of the Southern Baptist Mission Board, has received information through a day of grace, that Rev. Mr. Holmes, a native of this State and a missionary of the Foreign Mission Board, located in this city, was murdered at the hands of the insurgents, by Chas. Insurgente, Rev. Mr. Parker, a Baptist missionary, was murdered at the same time.—The following were the circumstances, as detailed by a correspondent of the New York *Commercial*:

The insurgents were advancing upon Cheloe and Yan Tai, the village where the missionaries and their families resided, and Messrs. Holmes and Parker went out to endeavor to prevail upon them not to molest the villagers of the latter place. But their efforts to save the people were in vain. They were cruelly murdered, and their mangled, half burnt bodies were not found for more than a week afterward. Mr. Holmes was struck five times on the head with a battle-axe, twice with spears, his left hand and arm after receiving several wounds in the lower part of his body, was burnt.

Their families and the other missionaries who lived in Yan Tai, narrowly escaped with their lives, being obliged to flee at midnight, the English Consul, Mr. Morrison, sending their horses.

Unfortunate villagers, who had not been able to escape from their homes, were slain by hundreds, and the ponds in the neighborhood are said to be filled with the bodies of new women and children, while the roads are strewn with corpses.—*Richmond Dispatch*, 5th.

Raising the Sunk Ships.

"Lorouge" the correspondent of the *Petersburg Express*, writing from Norfolk, Va., on the 6th January, says:

The Bakers, wreckers of Norfolk, are now engaged in raising the hull of the old Pennsylvania which was burnt and sunk by the Lincoln vandals just on the eve of their hasty retreat from the Gosport Navy Yard. The Columbia and Raritan frigates, of 1726 tons each, were sunk by the Rebels on the 20th of September, 1861. The Columbia was built in Washington, and the Raritan in Philadelphia; the Columbia in 1836, and the Raritan in 1843. Both of these vessels are perfectly sound, and will prove quite an acquisition to our Navy. Neither of these vessels were burnt by the Yankees, but some of the planks taken out and then sunk. The brig Dolphin, or what remains of her, has been gotten up, and the copper from her and that taken from the Pennsylvania will be worth an immense amount to the Confederate Government.

It is the intention of the Government also to raise the Columbus and Delaware, two ships of the line which the Lincolns burnt. The

1960. be addressed to the SOLICITOR GENERAL, U.S. DEPT. OF JUSTICE, WASHINGTON, D.C. 20530.

Poetry.

Kind Words at Home.

Speak kindly to the aged sire,
Whose locks are silvered o'er—
Twill ease his heart and bring glad joys,
That else would come no more.

Speak kindly to thy father,
And comfort him with love;
Long hath he cared and toiled for thee,—
Soon he may rest above.

Speak kindly to thy mother,
And smooth life's rugged way;
Ah! watching nights she spent for thee,
And many a weary day.

Speak kindly to thy brother,
His young affections win,
And thou shalt have a strong-linked chain,
To keep him back from sin.

Speak kindly to thy sister,
Her's is a gentle heart,
And treasures up for thee a love
That naught on earth can part.

Yes, even to the little babe
In words of kindness speak,
Of that fair immortal soul,
Help from its spirit seek.

And should a stranger chance to be
Amid thy household band,
Speak kindly to his lonely heart,
And give a brother's hand.

To those who in thy service wait,
Aye speak in kindly tone,
And pay with smile and gentle word
Each little favor done.

O'er, speak kind words at home,
Twill spread glad joys around,
And bring back joys unto thy breast
In measure to abound.

For the Young.

"God Knows It."

AN EXAMPLE FOR LITTLE BOYS.

"Train up a child in the way he should go, and when he is old he will not depart from it."

Two little boys being in the street one day near where a house was in course of erection, one of the workmen suggested to one of the boys that he should curse. "No," said he, "I cannot." But said the man "I will give you a quarter of a dollar to curse." "No," says the little boy, "I cannot my mother does not allow me to do so." Says the man, "I will give you half a dollar and she will not know it." "No," the second little boy spoke up, "he cannot, for if mother did not know it, God knows it."

These little boys are brothers, and neither of them beyond eight or nine years old, and they are members of—street Sabbath school, and would that it could be said of every little boy that attends Sabbath school, that he had the firmness, when tempted to do wrong, to say as this little boy said, "No; if mother or father does not know it, God knows it." If when playing, and angry words begin to arise they could say, "No my mother does not like me to play with boys that get angry," how much better it would be. If when passing along the street and a crowd of men were talking and saying things which little boys ought not to learn, they would say, "I will not stop to listen to it, No; my mother does not teach me this," would it not be better? And so it should be through life with you—Remember the fifth commandment.

Many a man looks back to his childhood days and thanks God that he ever had a praying, Christian mother to "train him up in the way he should go," and he well remembers when she would take him in prayer to her Heavenly Father, beseeching His aid that she might discharge her duty as a parent to "her boy," and there in "the closet" she would, with the tears streaming from her eyes, pray that he might be kept safe from the great enemy of souls, and "preserved blameless unto the coming of the Lord."

He often thinks of that sainted mother that has "passed on before," and that is awaiting his arrival in that bright land above.

"Where sickness and sorrow, pain and death, Are felt and feared no more."

And so it will be with you, boys; when you become men, you will look back upon your childhood, and many will be the scenes that will be brought to your mind of one whom you will never forget—MY MOTHER. And now, while in your power, obey her listened to her teachings, and when tempted to do wrong say, "No, my mother does not know it, but God knows and sees it." Put your trust in your mother's God, and pray to Him to defend you from sin and Satan's power, and He will "never leave you nor forsake you."

A word to you, "my mother." Are you training your children up in the way in which you should? Do you hear them upon your prayers continually to Him who hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven?" There is a great responsibility resting upon you for the manner in which you train your children. You are either training them for Heaven or hell and as you sow so shall you reap. Teach them, when assailed by Satan, to say, "No, thou God seest me," and then through the journey of life, their trust being in Him, they will "come off more than conquerors" through Him that hath loved them, and died that they might have life everlasting, and when they have served out "their day and generation," may we all meet where parting will be no more, is the prayer of your
TEACHER.

HIDDEN TREASURES.—In the "green room" in Dresden, where for centuries the Saxon princes have gathered their gems and treasures until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring opens and reveals a golden yolk.

Within this is hid a chicken, whose wing being pressed, also flies open disclosing a splendid golden crown studded with jewels. Nor is this all; another secret spring being touched, hidden in the center is found a magnificent diamond ring.

So it is with every truth and promise of God's word—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the springs.

Miscellaneous.

Religion among Lawgivers.

The sufferings we endure in the war will be amply compensated, if the ascendancy of religion over all the people is established. We have seen nothing more gratifying than a recent innovation in the South Carolina Legislature. In that body the forms of religion have been until recently quite unknown. But early during its present session the sense of dependence upon God and the spirit of reverence prevailed over all indifference and prejudice, and prayer was introduced. Mr. Lesesne, Senator from Charleston introduced the motion which led to this result by happily remarking: "One of the most satisfactory circumstances connected with the momentous movement in which our country is engaged, is the habitual acknowledgment of a superintending Providence, of our dependence upon him for success, and of the necessity that our ends and the means used for attaining them be right, in order to secure His favor. This sentiment not only pervades the exercises of religious bodies, but is put forward prominently in the Constitution itself, has been repeatedly avowed in the proceedings of the Provisional Congress, and even amid the usual unpropitious scenes and association of the camp, manifests itself in the most interesting incidents and observances. And so marked have been the indications of Providential interference in our behalf, that they have forced conviction on the minds of many, who had entertained the most general views on the subject, if any views at all. It seems eminently proper that we should lift up our hearts in prayer and thanksgiving to that Almighty Providence, and invoke the Divine blessing on our deliberations and proceedings."

The Circular Church.

The Courier gives the following description of this venerable old church, destroyed by the recent fire in Charleston:

"The site recently occupied by the Circular church was formerly, in the memory of many of our old citizens, known as the White Meeting. It had its origin coevally with the settlement of the city in 1680. The congregation was originally Presbyterian but probably united both Congregationalists and Presbyterians. In 1734 the latter separated and commenced worship in a new edifice, on the site of the present 'Scotch church.' The pulpit had been filled for a period of 175 years, by seventeen pastors, commencing with the Rev. Messrs. Pierpont, Adams, and Cotton, in the latter fifteen years of the 17th century, and followed by the Rev. Messrs. Stobo, Livingston, Bassett, Parker, Smith, Edmunds, Hutson, Bennett, Thomas, Tenent, Hollingshead, Keith, Palmer, and Post.

On the 25th May, 1809, the new building was opened for the first time, with appropriate religious exercises. The new building was circular in form, and 88 feet in diameter. In 1838 the addition of a lofty spire, 182 feet high, added to the appearance of the building.

A few years since, the church was entirely renovated, at an expense of \$20,000, rendering it one of the most beautiful and conveniently arranged of our city places of worship. The numerous tablets were reset—the old fashioned pulpit gave place to the more appropriate rostrum—the pews were re-arranged, and the manner of lighting the entire building, from the center of the dome, secured a soft and equally diffused light. The building is a total loss.

Holiday Seasons.

The kindly season of gifts and compliments has come around again.—Lights are put in the windows, and hearts are lighter and eyes brighter. There is loud laughter of children in the ear morning, as they peep into the stockings hanging by the chimney. There are also cold winds whistling around the windows, and making the fires within doors seem brighter and warmer.

Old Hosiery says.

"Beware the January month beware,
Those horrid days that keenly pierce our air,
Which days the Lord; when icicles are cast
O'er frozen earth, and sheathe the nipping blast

As we gather around our warm fires in the long winter evenings, it is impossible not to remember those who have no fires at which to warm themselves, and who, doing hard battle with the "stings and arrows of outrageous fortune," falter, and fail, and fall. At this generous season let us remember them with more than usual sympathy. No man is worse for a kind thought. It is not hard to give a smile and a gentle word. That is a charity possible to every poor man, and there is none sweeter. Let every man bear his part. As the bright days of Christmas-tide and the New Year lengthen toward the spring, let them be fuller than ever of good thoughts and good deeds. The remembrance of a charitable act is sweeter at night, and secures dreams more delightful than any selfish pleasures. Begin with the year, if you have not yet begun.—Help these works by sympathy and consideration, if you can do no more.—Exchange.

THE ADVANTAGE OF POVERTY.—The Baton Rouge (La) Gazette states that a Mr. Dupuy, a baker of that place who had amassed a considerable fortune by his industry, recently committed suicide because the war had reduced his rents and income, and he feared he should come to starvation. The Gazette says that when he was poor he was always happy, but becoming rich he became miserable. He lately took a wife to share his sorrows, but this rather increased them as he thought his poverty would reach another beside himself; and to eat the whole business short, he blew his brains out.

He was a native of France. The Gazette thus moralizes over the event: "Could not a moral lesson be drawn from it if the newspapers were to overrun this morning with other stuff? Could we not show the poor man who

enjoys health of body and mind, that he ought not to envy his neighbor, who is dispossessed of these chiefest blessings?"

Could we not show that happiness is the cheapest thing this side of the moon, and is never affected by high prices—that, in point of fact, it costs nothing? Verily we could, but what's the use?

VERACITY.—The ground work of all many character is veracity. That virtue lies at the foundation of everything solid. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right.—It is a lawful and just ground to build upon. And that is a beautiful confidence. Whatever error temptation may betray a child into, so long as brave, open truth remains, there is something to depend on, there is an anchor ground, there is substance at the centre. Men of the world feel so about one another. They can be tolerant and forbearing so long as their erring brother is true. It is the fundamental virtue. Ordinary commerce can hardly proceed a step without a good measure of it. If we cannot believe what others say to us, we cannot act upon it, and to an immense extent that is saying that we cannot act at all. Truth is a common interest. When we vindicate it, we vindicate our own foothold. When we plead for it, it is like pleading for the air of health we breathe. When you undertake to benefit a lying man, it is like putting your foot in the mire.—F. D. Huntington.

MORAL COURAGE IN EVERY DAY LIFE.—Have the courage to discharge a debt while you have the money in your pocket.

Have courage to do without that which you do not need, however much your eyes may covet it.

Have courage to speak your mind, when it is necessary you should do so, and hold your tongue when it is prudent you should do so.

Have courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have courage to make a will and a just one.

Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and publicity by whomsoever exhibited.

Have courage to wear old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

HE WILL GIVE YOU REST.—Are you traveling with sorrow? Are you heavily laden with the burden of oppression or woe? Christ will give you rest. Doubtless the heavy-laden with the burden of sin are first invited, but the words exclude no other sufferers. There is no exception of age, or rank or clime, the extent of the travail, or the weight of the burden; the childish sorrows of the weeping school-boy are as much the subject of the Saviour's sympathy as the matured wretchedness of the aged man; all come within the Saviour's invitation.—H. Blunt.

RECIPE FOR CURING HAMS AND SHOULDERS.—Supposing the hogs are killed at daybreak, as is usual among farmers, they should hang from twenty-four to thirty-six hours before being cut up or until the animal heat has entirely departed. Upon each joint upon the skin side rub well half a teaspoonful of salt; then rub salt of good quality on both sides well, leaving the salt about one-quarter inch thick on the flesh side of the piece of meat. After salting, they should be packed in a close trough or box, tight and close enough to hold brine; lay them in the box with the skin side down, taking care that the pieces do not touch each other, being kept separate by the salt. If large hams, let them remain in the box undisturbed for five weeks; if small size for four weeks. Take them out scrape off the salt, rub them all over with hickory ashes, hang up in smoke house, back down; smoke moderately for four weeks making only two fires a day, and they are to be made of hickory chips. About the first of March take down the pieces and rub them again with hickory ashes, and hang them again in smoke house where they can remain the whole year. Care must be taken not to let the hams touch each other in the smoke house. If a little green mold should appear on the outside, it only insures it against spoiling.

CONSTITUTION OF THE CONFEDERATE STATES OF AMERICA.

We, the people of the Confederate States, each acting in his sovereign and independent character, in order to form a permanent federal government, establish justice, insure domestic tranquility and secure the blessings of liberty to ourselves and our posterity—invoking the favor and guidance of Almighty God—do ordain and establish this Constitution for the Confederate States of America.

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of free persons, including those bound to service for a term of years, and excluding Indians not taxed, the electors shall be the actual enumeration shall be made within three years after the first meeting of the Congress of the Confederate States, and within every subsequent term of ten years, in such manner as they shall, by law, direct. The number of Representatives shall not exceed one for every thirty thousand, and each State shall have at least one Representative; and until such enumeration shall be made, the state of South Carolina shall be entitled to choose six—the state of Georgia ten—the state of Alabama nine—the state of Florida two—the state of Mississippi seven—the state of Louisiana six, and the state of Texas six; and when vacancies happen in the representation from any state, the Executive authority thereof shall issue writs of election to fill such vacancies.

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Indian tribes; but neither this, nor any other law, shall be so construed as to deprive, in any State, of the power to Congress to appropriate money for any internal improvement intended to facilitate commerce; except for the purpose of furnishing lights, beacons, and buoys, and aids to navigation upon the coasts, and the improvement of harbors and rivers, and for the construction of canals, and for the navigation facilities thereby, as may be necessary to pay the costs and expenses thereof:

4. To establish uniform laws of naturalization, and uniform laws on the subject of bankruptcies, throughout the Confederate States; but no law of Congress shall discharge any debt contracted before the passage of the same:

5. To coin money, regulate the value thereof and of foreign coin, and fix the standard of weights and measures:

6. To provide for the punishment of counterfeiting the securities and current coin of the Confederate States:

7. To establish postoffices and post routes; but the expenses of the Postoffice Department, after the first day of March in any year of our Lord eighteen hundred and sixty-three, shall be paid out of its own revenues:

8. To promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries:

9. To constitute tribunals inferior to the Supreme Court:

10. To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations:

11. To declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water:

12. To raise and support armies; but no appropriation of money to that use shall be for a longer term than two years:

13. To provide and maintain a navy:

14. To make rules for the government and regulation of the land and naval forces:

15. To provide for calling forth the militia to execute the laws of the Confederate States, suppress insurrections, and repel invasions:

16. To provide for organizing, arming, and disciplining the militia, and for governing the part of them as may be employed in the service of the Confederate States; reserving to the States, respectively, the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress:

17. To exercise exclusive legislation, in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of one or more States and the acceptance of Congress, become the seat of the Government of the Confederate States; and to exercise like authority over all places purchased by the consent of the legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; and

18. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the Confederate States, or in any department or officer thereof.

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