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For Terms, &c., see third page.

For the South Western Baptist.
Judaism in the 19th Century.

MR. EDITOR: I learn that the Mormons, "the Latter Day Saints," as they style themselves, by way of eminence construct "a molton sea," a laver, in their Temples resting upon 12 oxen, in like that erected by Solomon in the Temple at Jerusalem [see 1 Kings 7th.]. In this laver, the Jewish priests washed and bathed as occasion required. The Mormons probably use theirs for similar purposes and to baptize. What is this, but incorporating Judaism upon a spurious phase of Christianity? The priests of the Hebrew national organization, consisting of all the circumcised, good, bad and indifferent, washed whensoever they were to officiate in sacred ceremonies: they become the exemplar for the initiating ordinance under a brighter dispensation! Was there anything of this in the primitive churches under Apostolic supervision? If not, the Mormons are semi-Jew and semi-Christian. We pity them and wonder at their credulity in the dogmas of Jo. Smith.

What harm can it do? this mingling Jewish with Christian rites?—If the former were serviceable to that ancient people and tended to make them more spiritual, will they not, if used by Christians, improve their spirituality? Paul, in his letter to the Galatian churches was of quite a different opinion, and the advice of an inspired man is worth more than that of all the learned Doctors of this age. He charges the Judaizing teachers, that had unawares, crept into churches founded by his labors as "perverters of the Gospel," and denounces an apostolic "curse" upon them and repeats it. He would not give place to such men; "no, not for an hour," lest the truth should be falsified and the pure Gospel so mingled with Jewish ceremonies, that the new religion would not be distinguished from the antiquated forms of the old. Did he not rebuke the mighty saint Peter, the head of christiandom, for his tergiversation? The Galatians had begun in the Gospel scheme, "justified by Christ," "by faith," "by the blood of Christ," but had been bewitched by false teachers, to suppose they could be rendered perfect, be saved by the observance of legal ceremonies and the relation of the Judaizers to the Patriarch; but he tears away their cobweb hopes and shows, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

But are the Mormons the only people that embody Jewish rites with Christian ordinances and worship?—Some produce proof for the initiating rite into the New Testament Churches from the 17th chapter of Genesis. "The circumcised were not required to exercise faith, therefore our infant seed are proper subjects of baptism," and they can not understand that faith is a *sine qua non* to Gospel privileges. Jesus says too, "Observe all things whatsoever, I have commanded you," not what Abraham or Moses practised.

I presume some of your old acquaintance reason very much in the same way: A. was commanded to circumcise his family: The New Testament Church is the same as the Old: ergo our children are to be baptized!—And they suppose this is logical as the old syllogism, "All men are mortal—John Doe is a man—ergo John Doe is mortal." Nor can you, Mr. Editor, convince them there is a serious flaw in their argument—that the conclusion is larger than the premises, for baptism is not in the latter: they do not see the fallacy that lurks in it.

There is an ancient Catechism, formed say 1644, which declares that "Baptism is an ordinance of the New Testament," yet those who adopt this, as their standard of faith and teach it to their children, borrow their proof for baptism from the practice of Abraham! Are they not related to the Mormons, at least, as near as German cousins?

Some take this course: "From the time of Abraham, parents and children have been in the same church, and any system which denies children, can not be the true one." Then the New Testament teachings are useless; if the light of the old is dearer it follows of course, that of the New, should be repudiated. But who dare do this? Whether the Mormons agree in this way, I can not affirm, but this is insisted on with much zeal and vindictiveness. It is patent that the out lines of the system are first marked out and the Scriptures so interpreted as to sustain it. There would be some plausibility, not scripturalness, in the theory if it could be shown that any infant had been reconciled to God by baptism and admitted to the primitive churches without faith; but this has not been done.

If the two organizations were identical, that is, if Abraham's and the Apostolic Churches were the same, the members of the one were qualified to enter the other without any radical change: but was it so, in the early ages of Christianity? Was Nicodemus a master in the Hebrew nation fit for the churches in the kingdom set up by Jesus Christ? Did he not wonder and exclaim, "How can these things be?" when the doctrine of regeneration was proclaimed to him,

without which no one could enter?—Was Saul admitted until he underwent a radical change near the gates of Damascus? Could an infidel Jew, as most of that people are, now enter a Gospel Church without professing a change of heart?

If baptism, as the Catechism says, is an "ordinance of the New Testament," we have no more occasion," as President Edwards observes, "to search among the types, dark revelations and carnal ordinances of the Old Testament, to find out whether this matter of fact concerning the constitution and order of the New Testament Church be true, than we have occasion of going there to find out whether any other matter of fact of which we have an account in the New Testament be true."

In the case cited, the Mormons exhibit their Jewish proclivities by the furniture of their Temples,—Protestants in their deductions from the Old Testament rites as proof to introduce children into New Testament Churches. The latter ought to cease their attempts and their sophistical reasoning, or take the Mormons into full fellowship. How can they disown them when many of them acknowledge the baptisms of Romanism? S. A.

For the South Western Baptist.
To the Friends of the Soldier in the Confederate States.

Dear Brethren and Fellow-Citizens:

The Domestic Mission Board of the Southern Baptist Convention, at its last regular meeting, held January 13th 1862, adopted the following report:

Your Committee appointed at the last meeting of the Board to report upon the practicability of appointing Missionaries to preach to our soldiers in Camp, beg leave to submit the following:

That in their judgment a more desirable work, at present, could not be presented for the consideration of the Board. It is known that the system of chaplaincy prevailing in the army cannot reach the spiritual wants of the soldier. Many regiments scarcely can bear the Gospel preached, and thousands of sick in the hospitals are without the consolations of religion. Every motive to fidelity to our obligations as a Board urge us to see that these wants are met.

It is believed by your Committee that there would be a hearty response on the part of the people to furnish the necessary means to keep such an agency at work.

Your Committee, therefore, recommend the adoption of the following resolutions:

1. Resolved, That in view of the spiritual wants of our soldiery now in the service of the Confederate Government, that this Board appoint as many Missionaries to labor for their spiritual good as the funds in the treasury shall justify, and the necessities of the case may demand.

2. Resolved, That an earnest appeal be made to the friends of religion throughout the South to contribute the means necessary to carry out this important work; and, that the Corresponding Secretary of the Board be requested to give his special attention to the execution of this design.

Respectfully submitted,

WM. H. MCINTOSH, Chm.

The report was adopted.

Permit us, then, beloved friends, to address you in behalf of the brave and patriotic men, who have left their homes and their all for your defence. At a time when your country is invaded by an unprincipled foe, what class of men merit more at your hands than those who, unmindful of their own comfort and regardless of their own lives, hazard their all in your defence? Who are these that occupy such a position? They are your sons, your brothers, your fathers, your dearest friends. They have gone from the sweet influences of home, have taken themselves from the sanctuaries of their fathers, to endure the fatigues, to encounter all the stern realities of a soldier's life. Shall they be subjected to such privations and their hearts not feel for their wants? No, the people of these States have nobly responded to their physical wants.—They have supplied the necessities of the outer man, they have cared for the body. It remains to be seen whether they will feel as deeply concerned for their spiritual interests.

The Government has done something, it has done probably all it could to supply able and pious chaplains to look after the moral and spiritual wants of the soldier in its service.—But it cannot do a fraction scarcely of what is required of the people of this country to meet their obligations in this regard.

It is in view of this fact that the Board have determined to use all the money at their disposal to send missionaries to labor in the camps and hospitals of our Confederate army. Let suitable men be sent, let them go to the bedside of the sick and wounded, let them administer the word of sympathy and pious consolation, let them speak of Jesus to the dying man mourning the absence of a devoted sister or kind mother, let them bind up the broken heart, and cool the burning brow. These are but kind offices of humanity, these are the duties that are taught us by our holy religion.

Will you, my brethren, secure such an agency for the welfare of your brave soldiers? Desecrate and death are doing their sad offices. Hundreds have already fallen upon the battle field, or proved a prey to the grim monster. How many of these have

never seen a minister of Christ or heard a word from his lips since they bid adieu to friends at home? Who is responsible for such neglect? Whose duty was to furnish them the Gospel? Will you not, my brethren, awake to duty? And when these well-tried men shall return, after a hard fought but victorious campaign, will they not hail you as their best friends and true patriots? Does not a due regard for the good of our country urge to this course? What people can expect to succeed who do not recognize the God of battles and who alone maketh wars to cease?

The Board wishes to send not less than one missionary to each Division of our army throughout the Confederacy. To do this will require several thousands of dollars. We appeal to our friends in every Southern State to aid the Board in sustaining this great and important work.

Contributions should be sent to my address, or to WM. HORNBUCKLE, Esq., Treasurer of the Board, Marion, Ala. Yours truly,

M. T. SUMNER,
Cor. Sec. Dom. Mis. Board, S. B. C.
Marion, Ala., Jan. 17, 1862.

For the South Western Baptist.
Minister and Preacher.

Time changes all things—especially the meaning of words. Take Math. 20: 26, 27. "Great among you—your minister (diakonos) chief or first (protos) your servant (doulos)." Many suppose that we must select our greatest man, the one most highly esteemed, for our minister, preacher or pastor. But this is not the idea intended to be conveyed by the Savior; his object, as the context shows, was to make his disciples understand, that *humility* was the *grand idea* in the Christian religion; hence the *great* should be *servant* (diakonos) of all, since the Son of man came, not to be ministered to, waited upon, (dicconin) but to wait upon others—28th verse, chief, doulos, slave, let him who desires to be chief, be your slave—for the highest office is to be merged in the most menial service. This is the essence of that religion which is to pervade the earth. To make its conquest among the tropical isles and the snows of the polar regions. It eschews honors and posts of dignity as contemptible, as beneath the notice of the Christian disciple, absorbed in his Master's work so intensely that he ignores all honor but usefulness, all dignity but constant labor. What a pity that Bishops and other dignitaries of the church, never perused these verses: for no honest man could do it, who had put on a prelatical robe and yet hold up his head in the presence of real Christians.

The word *kernos*, preacher, is never translated *minister* in our version—hence we are misled, when we read minister, as now preachers are designated by that name. "Jesus Christ a minister of the circumcision," does not mean that He was a proclaimer or preacher of that effete rite; but a servant for the benefit of the Hebrews, out of whom his first disciples were selected and sent forth to proclaim salvation to every creature. OMEGA.

For the South Western Baptist.
Heavenly Recognition.

Wherever the sons and daughters of Adam have been scattered over this sin-cursed earth; wherever a rude sarcophagus grows mossy with the flight of time; wherever the soft roving zephyr of summer redolent with the sweets of flowers, dallies with the long grass that sighs o'er a grave; wherever the bleak winds of winter wail a solemn dirge o'er the ashes of fallen man, there the immortal spirit of mortal men, with inspired, inherent yearning look forward, upward and heavenward with a hallowed ecstasy of hope to a happy recognition of, and an eternal communion with the departed. Wherever the weeds of woe are worn; where'er the fond ties of kindred, of social love and sympathy have been severed; where'er the tender affections of bleeding, bereaved hearts bring an offering of tears as a tribute to the memory of a dear, sister or mother, or brother, or loved one, that heaven-born principle, that unearthly expectation with talismanic charm resuscitates the immortal dead, wearing the same sunny face, having the same sweet smile, mild, laughing eye and winning voice. To the Christian the heavenly recognition is a balm for ten thousand afflicting ills; when his friends fall asleep in Jesus it smooths the asperities of life and makes it tolerable; yea, makes heaven more attractive and desirable. To me it is a sweet foretaste of heaven, a hope too consoling to renounce. Can it be that a feeling, a presentiment, so full, so pregnant with the dearest interests of man, so interwoven with our very nature requires proof. Who would discover a heart so callous to the tenderest earthly ties and the hopes of far sweeter and purer in heaven, as to denigrate the brightest hopes and expectations of the bereaved and pious of every age and nation, as nothing but the fragile figments of carnal imaginations and thus reduce the soul-comforting anticipations of the heavenly recognition to the mere shadow of hope. I trust there are none so bestial, so grossly presumptuous. Adam in his primeval state, before the lethal touch of sin stained his soul and made him mortal, bore (if not the fac simile) the glorious impress of Deity, and in that state of holiness and happiness knew Eve, and had an intuitive knowledge that she was bone of his bone, and

flesh of his flesh; and shall not we, when by grace freed from the trammels and meshes of sin and mortality know those whom we knew and loved on earth? Luke 16: 23; our Savior represents Dives as seeing Abraham afar off and Lazarus in his bosom, and from his untimely penitential sighs and prayers it seems that the recognition of Lazarus added fuel to the lambent flames of hell, infinitely intensified the keenest, the bitterest pain and made hell, hideous despair, murky with stygian night. If the lost can penetrate the tangible gloom of perpetual darkness and see and know those who have anchored safely on Canaan's sunny shores, shall the reasoned be shrouded with a gloom more dense, or gifted with less discernment? We think the analogy plainly warrants the contrary! that the soul set free from carnal bondage shall recognize the face of every dear relative and friend that swells the golden retinue, the blood-bought throng of heaven. If the recognition of Lazarus in Abraham's bosom made the torment of Dives more miserable, the greeting of loved ones will make the fruition of the Christian more blissful; if the vision of the former increased the gloom of that night that knows no dawn, the latter will multiply the twinkling splendors of eternal day. At the transfiguration of our Savior when his face shone as the sun, and his raiment was white as the light and Moses and Elias were present, Peter, James and John knew them, though they had never seen them before; for they said, Let us make three tabernacles, one for Thee, one for Moses, and one for Elias.

The Apostle Paul in his first epistle to the Thess. writes: For what is our hope, or joy, or crown of rejoicing? Are not even in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. The Apostle here plainly intimates that he would recognize them in heaven as the trophies of his ministry, and that their presence and happiness would infinitely enhance his own.

Many other similar passages might be adduced as proof, but not to insist on a thing, the truth of which perhaps, none will deny. I will say the opinion is so universally prevalent, so strangely and mysteriously consoling, that the moral limner wants coloring to paint the delightful antepast of the glorious reality. Its being so ineffable is a strong evidence of its great importance; for, says the Christian poet of Scotland: "A feeling that can be exactly defined, is not worth the defining." Then, O! what ravishing joys are in store for us when we shall meet the loved ones gone before in that upper and better country and live and love forever, where sickness and pain, and death, and parting, and sorrow come no more. J. R. R.

For the South Western Baptist.
The First Effort.

Rev. M. B. Hardin writes: "We send you enclosed the result of the first effort in our Church in behalf of Colportage, \$20. We have not been indifferent to the sublime and glorious work among the soldiers. May the Lord bless you in your noble work, and richly reward you with spiritual joy."

Such epistles are truly refreshing since they force upon us the conviction that our brethren sympathize with us. Hon. J. L. M. Curry, of Alabama, has made us a donation of \$20 and assured us that his "whole heart" is with us in these efforts to give the word of God to our soldiers.

What is done for the soldier must be done speedily, and every friend of the cause should be up and doing what he can. A. E. DICKINSON,
Gen. Supt. &c.

Testaments and Religious Tracts for our Soldiers.

From the Wilmington (N. C.) Daily Journal, of the 11th inst., we copy the following:

We are glad to learn that Rev. A. E. Dickinson, General Superintendent of Army Colportage, intends to establish a depository in our city, which will be supplied with Testaments, Tracts, and other religious publications. By this arrangement our soldiers can the more easily be supplied with religious reading.

His object is one which commends itself to the religious community by its own intrinsic merits, apart from any mere temporal advantage to be derived from it; while even those who look no farther than its immediate effects, bear witness to the great power of religious reading and instruction in improving the morals of the camp, and the discipline and efficiency of the army.

Mr. Dickinson brings with him the following testimonial, which vouch sufficiently for his own character, as well as for the estimate placed upon his work by those occupying a large space in the public eye, and enjoying a large share of the public confidence: RICHMOND, Jan. 9, 1862.

The bearer of this is the Rev. A. E. Dickinson, who is about to visit Southern States of the Confederacy, in furtherance of his Christian Mission as General Superintendent of Army Colportage.

He is commended to the generous public as a gentleman of character, reliable, and well esteemed by those who know him. JEFFERSON DAVIS.

The sin you now tremble at, if left to yourself, you will commit; therefore, be humble, prayerful and watchful.

[From the Christian Observer.]
Education and the Revolution.

A WORD FOR THE TIMES.

There is great danger that the educational interests of the country will be too much neglected in the midst of the great revolution through which the South is now passing. The tendency of the times is to bring all our mental and material strength to the support of the present conflict, to close up our institutions of learning, and to have our teachers, boys, and young men go into the army.

True, our liberties, our homes and our independence must be secured against the ruthless invader. So our schools and colleges must be maintained, and our youth must be educated. These things we ought to do, and not leave the others undone.—For, what is a country worth, unless it has cultivated intellect enough to administer its government wisely, and to develop its resources?

That there is great danger that our educational interests will be neglected to the detriment or peril of the public welfare, reference need only be made to the condition of our schools and colleges over the South. Many of them are closed, to remain so during the war; while many others are maintaining a bare existence of scarcely any life and activity.

Did not Governor Pickens, of S. C., see the danger to our country in this respect, and did he not give expression to his fears in an address to those gallant students, who had, in their hasty zeal and precocious patriotism, thrown aside their books, and taken up arms to aid in the capture of Fort Sumter and the defence of Charleston? Did he not remonstrate with them, and advise them to return to college and prosecute their studies, saying that the schools and colleges were institutions of as much importance to the State, as its forts and arsenals, and must be sustained and kept in active operation? And did not our President, Hon. Jeff. Davis, utter the same sentiment, when he rebuked the excessive military zeal which was drawing our young men from the school to the army, and tell them that the process of making soldiers out of students was as ruinous as grinding up and taking the seed corn for bread?

It is really alarming to contemplate the state of our country in this respect. We now have a Republican Government to conduct, and although for the present we have minds of talent and accomplishment sufficient to administer all its affairs, yet what have we for the future? Where are the young men who are to succeed to the positions of trust, in the State and Confederate Governments, after the present incumbents pass away? The most of them are in the army; and only a small portion of them are thoroughly educated. A very few more had just commenced a college course before enlisting in the army, while the large majority of them have only acquired the first elements of an education. Now, suppose that the whole duration of this war is only two years, the probabilities are, that scarcely any of these young men will return home and resume their studies, because by that time they will be twenty years of age, supposing them to have been eighteen at their enlistment, and very few men have the courage or the disposition to undertake a course of education at that age, when all other circumstances are favorable; and, now, will they be much less disposed to go from the exciting scenes of the camp to the dull monotonous and arduous labors of the college?

In this view of the case, is not the prospect of the Confederacy for accomplished scholars and statesmen rather a gloomy one? And never in the history of America has there been so urgent a demand for cultivated intellect, as there is now in the South. Let me attempt to heighten the appreciation of this demand, and to deepen the sense of responsibility which rests upon every citizen, and especially upon every youth of our Confederacy. Suppose that before the dissolution of the Union, the entire Government of the United States had been given exclusively to the people of the South, would not every right minded citizen have felt that there was a greater responsibility and an increased demand for educated mind than ever before? Certainly so.

Now precisely such a thing has occurred. We have upon us all the vast responsibilities of a Republican Government, together with a country whose resources are almost entirely undeveloped; and now nothing but a high state of mental culture will be able to rule well or to be ruled, and to develop these resources.

And more than this—the South must now have a literature of its own. Who is to teach our schools, write our histories and our poetry, if our institutions of learning are neglected? How shall we meet the demands that are upon us? We would answer thus—

Let every young man that can be spared from the army, and all who are on any account incompetent for its service, become thorough scholars. Every boy and young man who cannot serve his country as a soldier, is under the most imperative obligations to serve it as a scholar. Also, let every girl and young lady feel that she is called upon by the exigencies of the times, to act an important part in this matter. In the literary world woman is under no restrictions, but is admitted to equal

privileges, labors and honors with man. And here she may, if she will, become his competitor and successful rival for the palm of distinction and usefulness.

Why may not our fair daughters contribute as much to our republic of letters, as they are nobly and heroically doing for the purchase of our independence and freedom from Northern vassalage? But in order that they may do this they must be educated.

Let not parents say we cannot sustain the war and educate our children—we must sustain both, and are able to do it. We can only regard that as a penny-wise-and-a-pound-foolish-policy which permits the educational interest of the country to suffer for any such pretences.

W. E. C.

The Times vs. Religion.

Our country is suffering dreadfully. Not merely from the carnage of war and the death-reign among our brave soldiers; but the *destitution* is alarming. Not so much the want of coffee, salt, pork, and such like articles; but, religion is getting scarce.

One of the many evidences of the want of the vital power of Christianity among us, is the suspension of our religious papers. The scarcity of money is not the only cause—is not the real cause. Professors of religion spend enough money for secular newspapers to doubly sustain all our religious periodicals.

In ordinary times we might do without religious papers; but the times are extraordinary. The people read little else than newspapers. They imbibe the spirit of what they read. If the reading is entirely secular (and it would be nearly so if all our religious papers fail) world-mindedness only is cultivated. If the reading is religious, piety is matured.

Patriotism demands the support of our religious interests. We are in the midst of the most terrible war that ever convulsed the world. The collision of the contending powers has already sent a shock to the utmost limits of civilization. The end of the struggle seems no nearer than when it first began. We may have to drive the whole North beyond the Canadas, before "they will let us alone." Unless the Lord help, we can not terminate this war. God may use this means to scourge us till we are blasted and withered like the barren fig-tree. But our people are not seeking more earnestly the favor of God. They are improving religiously not much, but growing rather worse.

We have suffered some little from the want of muskets, rifles, and "thundering cannon," but more from the want of vital godliness. If we had enough of Joshua's faith—faith abases self, exalts God, works by love, purifies the heart, overcomes the world,—a few rounds of artillery or blasts of ram's horns even, would sink the whole fleet which harass our coast, tear down the fortifications of Washington, and the Abolition Congressmen, President and Cabinet, panic-stricken to some new metropolis, to sue for peace.

The Christian should be prompted by a higher motive than patriotism. He belongs to a "Kingdom not of this world." "His citizenship is in Heaven." He is engaged in a warfare whose "weapons are not carnal, but mighty through God." Laborers of God must be diligent, or the vineyard will suffer from the want of culture. Sacrifices must be made.—God's children must pass through the fiery furnace. These are the times which try men's souls, and prove false those who say they are Christians and are not. Woe to them who take advantage of the times to heap up riches for themselves, and stop their ears against the calls of benevolence and the cries of distress. If ever Christian efforts were needed they are needed now.

Since it must be so that newspapers are all the reading rage, religious papers should be broadcast over the land. If a man pays for a religious paper, he will read some, even if he don't read his Bible. By this means he will receive some of the divine truth. God's truth is the spirit's sword; it makes the devil flee, and he is worse than Lincoln, and has a larger army. The unnecessary abandoning of our religious enterprises, would be the certain precursor of devastation, distress and ruin, which have not been since the world began.

—Prof. Tucker.

Death of Toplady.

In the pleasant county of Devon, and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sung Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn where and illiterate layman was preaching—preaching reconciliation to God through the death of his Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. Toplady became a very learned, and at thirty-eight he died, more widely read in fathers and reformers than most academic dignitaries can boast when their heads are hoary. His chief publications are controversial, and some respects bear painfully the impress of his over ardent spirit. In the pulpit's milder urgency, nothing flowed but balm.—In his tones there was a commanding solemnity, and in his words there was such simplicity that to hear was to

understand. And both at Hembury and afterwards in Orange street, London, the happiest results attended his ministry. Many sinners were converted. And the doctrines which God blessed to the accomplishment of these results may be learned from the hymns which Toplady has bequeathed to the Church.—"When languor and disease invade," "A debtor to mercy alone," "Rock of ages, cleft for me;" and "Deathless principle arise"—hymns in which it would seem as if the finished work were embalmed, and the lively hope exulting in every stanza, whilst each person of the glorious Godhead radiates mercy, grace and holiness through each successive line. During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered, with sparkling eyes, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression. The consolations of heaven are so abundant that he leaves nothing to pray for. My prayers are all converted in praise. I type, a heaven already in my soul, within an hour, when dying, he came his friends and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are made willing to give me over into the hands of my Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul."—The Divine Life—Tract Society.

Some Facts Illustrating the Late General Assembly of the Presbyterian Church.

The late General Assembly of the Presbyterian church in the Confederate States of America was composed of 93 Commissioners. Had all the Commissioners, who were appointed, been present, there would have been 110—viz, 55 were Ministers and 55 Ruling Elders. Of the 93, 55 were Ministers and 38 were Ruling Elders. They represented 10 Synods, 47 Presbyteries, 739 Ministers, 1145 Churches and 75,803 Communicants, 19,098 of whom are negroes. The largest Synod is that of North Carolina. It has 97 ministers, 180 churches, and 15,500 communicants. North Carolina has also the largest Presbytery in the Confederacy, viz: that of Concord, with its 39 ministers, 69 churches, and 7,255 communicants.

Of the 55 ministers in this first General Assembly of our church, 28 were of Scotch-Irish, 18 of English, 5 of Scotch, 2 of Huguenot and 2 of German Reformed descent. Of the 38 ruling elders, 20 were of Scotch-Irish, 9 of English, 6 of Scotch, and 3 of Huguenot descent. So that of the 93 members, 48, or more than half, traced their Presbyterianism directly to the North of Ireland. Of the 27 Englishmen in the Assembly, only 9 were of Puritan ancestry.—So the Presbyterianism of the Confederacy is remarkably pure. It has but a small element of Congregational Independency in it.

Of the 38 ruling elders, 15 were Farmers, 12 were Lawyers, 4 were Merchants, 3 were Physicians, 2 were Teachers, 1 was a Mechanic and 1 was a Banker. Of the 12 Lawyers, 5 were Judges, and 2 of these, Chief Justices in their respective States, one being of Scotch and the other of Scotch-Irish descent. The Moderator of this famous General Assembly was a lineal descendant of Herbert Palmer, "a learned divine" of Ashwell, in England, who was a member of the celebrated Westminster Assembly.—N. C. Pres.

The Sight of the Dying.

The late Abner L. Pentland, of Pittsburgh, remarked, when he was dying, "Mother, I can see a great distance." Doubtless, this is the experience, beautifully expressed, of every one who comes with a chastened faith, to a calm dying bed. In his progress through ordinary life, the vapors that float in his mental atmosphere render the vision imperfect and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and serenity pervades the whole being; the vista of futurity opens upon the eyes of the dying, he beholds the gates of heaven, the river of life, its glad waters, and the footstep of the throne of God, the glories of the new world grow brighter and brighter upon him; with Stephen, he beholds Jesus at the right hand of His Father, and as he dwells with rapture on these ethereal sights, the earth and all its scenery grows dim about him, and like Elisha's servant at the gate of Damascus, he is instantly environed with troops of angels, come to take him up over the everlasting hills, in the chariot of the Lord of Hosts.

A STRIKING THOUGHT.—"The death of an old man's wife," says Lamartine, "is like cutting down an ancient oak that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes, falls upon the old widower's heart, and there is nothing to break their force, or shield him from the full weight of misfortune. It is as if his right hand was withered—as if one wing of his eagle was broken, and every movement that he made brought him to the ground. His eyes are dim and glassy, and when the film of death falls over him, he misses those accustomed tones which might have smoothed his passage to the grave."

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, Jan'y 30, 1862.

Work! Work! Work!!!

"Whatever thy hand findeth to do, do it with all thy might," says the wise man. "The duties of the day must be done in the day," says the most excellent Mr. Jay. "Son, go work in my vineyard to-day," says He who spake as never man spake. Will the Christian reader suffer a word of exhortation upon the vast, the infinite importance of "working together with God," and with his fellow believers in executing the great purposes of human redemption? Can he withdraw his mind and heart for a moment from our national troubles, to contemplate his obligations to the absorbing interests of another Commonwealth, in the prosperity and destiny of which he is ten thousand times more concerned than in all the kingdoms of this world? Can he retire for a little season from the din of war and the clash of arms, and in the calm seclusion of religious meditation, think of obligations which connect him with all that is great in God, and all that is interesting to man? Let us, then, together view these obligations in the light of God's eternal truth, with a settled purpose of so meeting them as shall dis-enthral of its sting, and the judgment of its terrors.

one of the most consoling and inspiring declarations of holy writ, "All things work together for good to them that love God"—that there is a co-operation among all the agencies of the universe in the achievement of the grand purposes of grace and mercy of our covenant-keeping God—and that to insure all this, over this vast variety of agencies, there presides One, to whom has been committed all power in heaven and on earth. But there is a special and peculiar work, or rather there is a special character in the work, which is demanded of his own people. He overrules the works of wicked men and devils, thus exacting of them an unwilling service; for He "maketh the wrath of man to praise Him." But of his servants He expects a willing and cheerful obedience. "All thy works praise thee, but thy saints shall bless thee." This is the noblest service that earth can yield. Let us select an illustration of this universal co-operation of all agencies in accomplishing the work of God, from that sublime Epic ever written in earthly language, the Apocalypse.—It will greatly strengthen our faith in the final success of that cause which "engaged a Savior's hand and filled a Savior's heart," if we will turn aside from our present perplexities to "see this great sight." Feeling then that we are treading upon "holy ground," let us visit in idea that theatre on which were enacted scenes which alternately depressed with sorrow and thrilled with holy joy the heart of the divine seer.—Abstracted in an humble vision than that which settled upon his head, we also may see things which shall stimulate our faith, inflame our zeal, and intensify our love to Him and to His cause, who has called us to a nobler work than has ever been entrusted to angels. God grant that we, too, may catch some of the holy fire that burned so brightly upon the prophet's heart, as he gazed upon the startling scenes which crowded that mystic canvas!

When the beloved disciple was cast upon the isle of Patmos for the testimony of Jesus and the word of God, it was a dark hour for the fortunes of Zion. The final result of so untoward a calamity as was then impending over the churches of the saints, under the reign of a bloody and cruel tyrant, could not but be a subject of painful solicitude to a mind even less sensitive than that of John. Partly to comfort him, and partly to encourage and strengthen the faith of his brethren, it pleased the glorified Messiah to reveal to his exiled apostle "the things which shall be hereafter," concerning his kingdom. "A book written in and on the backside, sealed with seven seals," appears in the right hand of him that sat upon the throne, bearing within its mystic folds the divine purposes which the future was to evolve. Conscious that the hidden volume contained that which vitally involved the history and final destiny of the Church, the holy prophet "except much, because no man was found worthy to open and to read the book, he looked thereon." At length "the Lion of the tribe of Judah," the ever blessed Son of God, unveils the volume, and develops its marvellous contents. Soon that barren and lonely isle becomes a very Bethel to the weeping exile. Angelic hosts and the white-vested throng—earthly principalities and kingdoms, with their potentates and chief captains, their freemen and bondmen, their hierarchies and satrapies—hellish powers and principedoms—all mingle in the grand panorama, as it sweeps on to the final consummation. The music of heaven and the discords of earth and hell alternately crowd the apocalyptic vision. All are made tributary to the will of the presiding Spirit who is working out His own glorious purposes of grace to our fallen world. Among these startling scenes, the holy seer follows the history and destiny of Messiah's kingdom as it breaks in pieces all other kingdoms, until, amid these falling dynasties, crumbling thrones, and subverted empires, he beholds, towering in sublime grandeur, the Captain of our salvation, ruling in the midst his enemies, and the joyful news is borne from earth to heaven, and re-echoed back with its ten thousand times ten thousand voices, "the kingdoms of this

world have become the kingdoms of our Lord and of his Christ!"

Part of those scenes is past—past is in the future—we are in the midst.—We are in the line of those agencies which are hastening the grand result. And though we may not know the precise position we occupy in the general scheme, we do know that we are acting our part under divine appointment. The same inspired pen that wrote that part of the prophecy already fulfilled, wrote that part yet to be fulfilled. The former is now history, the latter will just as certainly be history. Prophecy fulfilled is not more certain to the divine mind than that which is yet to find its counterpart in the future. It is all the same to him who "sees the end from the beginning."

What honor has God put upon us that we should be instrumental in promoting so stupendous an enterprise!—We are not to be discouraged when we see "nation rising up against nation, and kingdom against kingdom." On the contrary, we are to summon all our energies, and exert them with redoubled power, lifting the eye of our faith above the storm-cloud, to "behold the Son of God coming with power and great glory." It is now that the most potent and active agencies that Christianity can wield, are demanded. "Therefore," says Paul, "my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

With unceasing efforts to increase the number and elevate the piety of Christians in our own land, we should prosecute the great work of missions without abatement. The missionary cause is the grandest conception that ever entered the human mind. It must not be abandoned. The faith of the churches cannot—O, it cannot submit to a retrograde movement in this respect. A necessity imperative as infinite authority, combined with a "world lying in wickedness," demands the earnest, persistent co-operation of every lover of Jesus Christ. No circumstances of embarrassment which leaves us any of the blessings of our God, can release us. Work for Christ, then, with an unflinching zeal, which temporary adversity shall only increase; and we may then hope that the blessing of Him who went before Israel in "the pillar of cloud by day, and the pillar of fire by night," shall conduct us through the vicissitudes of this revolution, and bring it to a successful issue. Work! work! work!!! S. H.

Wise too Late.

It is said that "experience keeps a dear school, but fools will learn in no other." The resignation of Secretary Cameron, of Mr. Lincoln's Cabinet, (which we suppose to be true, as it comes from several sources,) in obedience to the demands of the few Union men in Northern Kentucky, and Pierpont's bogus government in the Pan Handle in Western Virginia, is quite a significant sign. It has come to pass that less than a moiety of the people in one border State, and a contemptible faction in another, has more influence with the Washington despotism in January, 1862, than the whole fifteen Southern States had in January, 1861. Never did men purchase a little wisdom at so fearful a cost. "No concessions to the South—conquer first, and make terms afterwards," was the cry of Mr. Seward less than a year ago. "How are the mighty fallen, and the weapons of war perished," when less than a quorum of one Southern State Legislature, after "selling themselves to do inquiry," too, can speak so authoritatively to the despot, as to require him to dismiss one of his chief cabinet advisers, when that ear was deaf to the solemn secession of twelve or thirteen sovereign States so recently! Perhaps Abraham's backbone needs to be strengthened. Perhaps the Governors of his several States ought to make another visit to Washington, and grease the wheels of the machine. Evidently there is a giving way of the concern at some vital point. The first roar of the British Lion brings the "universal yankee nation" to its knees, cap in hand, with a most obsequious, "Beg your pardon, my dear sir—didn't mean to insult you—we'll pay all damages." And straightway the Southern Commissioners are delivered up, not to the South, nor to a British war steamer. Well did Mr. Vallandigham say in the Federal Congress, in reference to the capture and subsequent release of these men, "you went into it without right, and you come out without honor." And now, a squad of men, who call themselves the Legislature of Kentucky, order Mr. Lincoln to dismiss Mr. Cameron, or the Union men of that State will revolt—and lo! Mr. Cameron is not. Mr. Cameron was no doubt honestly trying to carry out the true spirit of the Chicago platform; and Abraham ought to have stood up to him, and doubtless would have done it, but for a fit of belshazzar's agony that seized him when the Lion roared. But it is too late. If every abolition officer of his cabinet, army and nation, were dismissed to-morrow, it would not even save Kentucky. The rail-splitter has literally mauled the wedge through the entire length of the late Union, and all the "adhesive plaster" of Yankeedom never can unite the broken fragments.

But all pleasantly aside, we begin to think that a little streak of light has dawned at last upon the Northern mind. They are beginning to see that gas and gunpowder are two different things; and that ten millions of people, "terribly in earnest," and fighting for their homes and firesides, are not to be sub-

dued by "red tape" campaigns and "sham battles." An indignation will ever long rise up in the West, that will fall like a thunderbolt upon that doomed administration. For it is there that the reaction will first begin. S. H.

Death of Gen. E. D. King.

Our heart is made sad at the intelligence of the death of this truly eminent Christian patriot. So long and so prominently has he been identified with every enterprise of Christian benevolence, that we can scarcely realize that we shall never see his kindly, genial face again in the flesh. We confess to no ordinary sorrow when we reflect that that noble, generous heart, which ever beat responsive to the calls of God and his country, now lies cold in death!—His name is endeared as a household word to the hosts of our Israel, and his example of enlarged benevolence and Godly simplicity, of candor and integrity, of true nobility of spirit and enlightened patriotism, will be cherished by the thousands who knew him but to love him. No object that involved the prosperity of Zion or the welfare of his country, ever made an unsuccessful appeal to him. "When the eye saw him, it gave witness to him; and when the ear heard him, it blessed him." He emphatically "cast his bread upon many waters." The Bible cause and the missionary enterprise always found in him a warm and generous benefactor. But most especially, the educational interests of our denomination were dear to him. Those two monuments of Baptist benevolence—the Howard and the Johnson—were objects of his special care and paternal solicitude. He never rested until they were both placed upon a basis of the most enduring prosperity. To him more than to any other man, living or dead, it may be truly affirmed, are the Baptists indebted for the present commanding position of these institutions. For twenty years has he been the President of the Board of Trustees of each, patiently toiling amid embarrassments and disasters, until a most triumphant success crowned the efforts of his brethren. When the faith of others almost failed as they beheld the walls of the Howard reduced to ashes, his untiring zeal never flagged in the darkest hour; but heading every movement to repair these disasters, he infused his own energy into the hearts of others, so that the very calamities were converted into means of final success. And it is consoling to think that this good man lived to see the desire of his heart so fully realized.

To his afflicted family and bereaved church, we tender our sympathies. Little did we think when we shared his hospitalities at the last Convention, that we should see his face no more in the flesh! But he has "fulfilled his course." In a private letter before us, announcing the mournful intelligence, his pastor says:

"We are in deep affliction. Our beloved brother Gen. E. D. King died at 10 o'clock p. m., Saturday after an illness of about three weeks. The Church and the denomination have lost a warm friend, and a liberal supporter, the community an enterprising and public spirited citizen, the Southern Confederacy a true patriot and the cause of education a most generous benefactor. God has laid his hand heavily upon this Church during the past year in the removal by death of an unusual number of our most useful and beloved members. 'Help, Lord, for the godly man ceaseth—for the faithful fail from among the children of men.'"

But we pause. We must leave to others the mournful pleasure of presenting a suitable portrait of one whose name is associated with all that is noble in man, benevolent in the Christian, and devoted in the patriot. Our convictions of duty to the memory of one whose friendship we have shared for twenty years would not allow us to say less; and since others will more appropriately commemorate his virtues, delicacy forbids us to say more:

"Can that man be dead
Whose spiritual influence is upon his kind?
He lives in glory; and his speaking dust
Has more of life than half its breathing mould!"

S. H.

Axes.

Are our blacksmiths aware that our country is depending upon them to manufacture axes? We remember in our boyhood that one good country made axe was worth half a dozen of "Collins & Co." But as yankee axes were so much cheaper than our own smiths could afford to make them, and as cheapness has been regarded as much more important than quality, the market was given up to New England. Will not our smiths turn their attention now to this essential branch of their business? As to axes and spades, we suppose our rolling mills will soon supply them.—Let the work of home industry go on, until every article of necessity, which has heretofore been imported, shall be supplied by our own mechanics. Thus labor will assume its true dignity, and the hard handed mechanic will receive the consideration to which his calling entitles him. We trust the day of "the kid-gloved gentry" has forever passed in the Southern Confederacy.

We have improved the appearance of our paper by new type on the outside. Our fathers and mothers in Israel at least will thank us as the type is large. As we are laboring hard and at vast expense to furnish our readers with a good paper, will they not furnish us with the means? Get us new subscribers and pay us, that is all we want.—The South Western Baptist must be sustained, and now is the time it needs friends, working friends.

Read what Professor Tucker says of religious papers, on the first page.

Congress and the Press.

We obtain from the Richmond Examiner the following copy of the bill reported by the Military Committee in Congress to establish a surveillance over the newspapers:

A Bill entitled "An Act to prevent information of the plans and operations of the land and naval forces of the Confederate States being conveyed to the enemy."

SECTION 1. The Congress of the Confederate States do enact, That it shall not be lawful for any person to publish, or cause to be published, in any newspaper or other printed publication, intended for circulation, any information or communication, giving the number, disposition, movements, or destinations of the land and naval forces of the Confederate States, or the description, cargo, or armament of any vessel engaged in the service of, or employed in the transportation of troops, dispatches or munitions of war, for the Confederate States; or the description of any battery, fortification, engine of war, or plan of attack or defence employed, or to be employed, by said forces; or of any signal, badge, banner, or flag, which may have been, or may be, temporarily employed or adopted by the commanding officer of any post, district, or expedition, of the Confederate States, unless the publication thereof shall be first authorized by the President or Congress, or the Secretary of War, or the Navy, or the commanding officer of such post, district, or expedition: Provided, however, That nothing herein contained shall prevent the publication of information extracted from newspapers or other publications in the enemy's country, or of battles fought.

SEC. 2. It shall not be lawful for any person to write, or communicate for publication, to any newspaper or printed publication, as aforesaid, or the editor or publisher thereof, by letter, telegram, or otherwise, information, the publication of which is declared unlawful by the first section of this Act.

SEC. 3. Persons offending against the provision of this Act shall be deemed guilty of a high misdemeanor, and shall be subject to indictment in the District Courts of the Confederate States, in the district where the offence has been committed, and on conviction shall be fined in the sum of not more than \$1,000 and may, in the discretion of the Court trying the same, be imprisoned for a period not exceeding twelve months.

This bill has not passed the Congress, and we think will not, we can see no reason why it should give so many editors the hysterics if it should become a law. Many papers have been guilty of things condemned by this bill, and if they will cease such injudicious publications there will be no need for such a law. There is nothing in the bill that should excite alarm.

A battle has been fought near Somerset, Kentucky, in which the Confederates were defeated, and General Zollicoffer killed. The loss was heavy on both sides, particulars have not arrived, and we decline saying any more this week. The Yankees numbered twelve or fourteen thousand, the Confederates about six thousand.

We request the reader to prayerfully read the communication of M. T. Sturges, which contains the action of the Board of Domestic Missions. We heartily approve of the action of the Board, and do earnestly beseech every lover of our brave soldiers to contribute liberally to the noble object contemplated.—Let the means be given forthwith to the Board at Marion, so that the man of God can be sent to the army with the Word of life, and with all the consolations of our holy religion.

SIMON CAMERON, Lincoln's Secretary of War, has resigned. This is a strong indication of two things: a division in the Cabinet, and an exhausted Treasury. The Federal Treasury must be in a bad condition else Cameron would not have left it. He follows no calling unless there is money in it.

The reader will find a new advertisement of the Jordon Institute. Notwithstanding the war the Jordon is in a prosperous condition. It has such a hold upon the public mind that nothing can impede its progress.

For the South Western Baptist.

Ordination.

At the call of the Baptist Church of Christ at Cotton Valley, Macon Co., Ala., a Presbytery, consisting of Elders J. R. HAND, SAM'L HENDERSON, C. A. STANTON, W. B. JONES, and A. T. M. HANDEY, met according to appointment at said church, on Saturday, 11th January, 1862, to examine into the call and qualifications of Bro. W. H. STANTON, a member of said church, for the Gospel ministry. A sermon was preached by Elder Henderson, after which the Presbytery was organized by appointing Elder Hand Moderator, and A. T. M. Handey Sec. Bro. Stanton was then presented to the Presbytery by the church, expressing through her Deacons their entire confidence in his piety and qualifications. The candidate then proceeded to relate his Christian experience and call to the ministry in a clear and concise manner—which was followed by an examination of his views of Scripture doctrine, by the members of the Presbytery, and being found, in their judgment, sound in the faith, it was unanimously decided to ordain him to the work by prayer and the imposition of hands. Accordingly, the Presbytery met again on the following day, being the Sabbath; an appropriate sermon was delivered by Elder C. A. Stanton, prayer was then offered by Elder Willis B. Jones, followed by the laying on of the hands of the Presbytery; charge to the candidate by Elder S. Henderson; presentation of the Bible by Elder Handey; benediction by the candidate closed the interesting services of the day.

J. R. HAND, Mod.

A. T. M. HANDEY, Sec.

For the South Western Baptist.

A more beautiful spell of weather, never beamed upon this earth in the wintry month of December, than the one we had during the Christmas holidays just passed. It was indeed lonely, calm, quiet, bright. What a contrast to our social and political world! In the latter, dark clouds hang over the horizon,—distant thunders and threatening tempests are heard in every direction—the bow of peace nowhere shows itself, upon the vast expanse of darkness above and around. The Christian and patriot stand appalled, at the moral and political darkness surrounding them. To say nothing about the causes that led to the severance and ruin of the greatest Republic that ever existed, is not the present civil war, now raging between the United States government and Southern Confederacy, a reflection, if not an absolute disgrace on the present Christian age—our boasted advancement in civil and religious liberty—in the principles of government, the art and sciences, and our great progress in making the powers and laws of nature the servants of our will! It is conceded there was more general intelligence among our masses than any other people that ever lived. In contrasting the number in this country that could not read and write, with the same class in any other Government, the comparison was greatly in our favor. What then was the cause of the disruption of that vast Republic!

The three great levers that move the public mind, are the press, the hustings and the pulpit. Had these been confined within their legitimate form of action all would have been well. Truth would have been vindicated by the first—correct principles of government taught and upheld by the second; and benevolence, love, charity, "good will to man on earth," would have gently emanated from the third. But alas! all three have been prostituted. Error, by the aid of blind partisans, has prevailed over truth—the demagogue has driven the patriot from the forum—and fanaticism has crept into the sacred desk, and the officiating minister, instead of being a follower of the meek and lowly Jesus, teaching his divine precepts, is converted into a thief, robber, murderer, assassin! "Liberty! what crimes are committed in thy name!"

EUSEBIUS.

Religious Reading for Our Soldiers.—An Appeal for Aid.

EDITORS GUARDIAN: Since I've been in this city the following interesting facts have been furnished me by an influential chaplain: "As an evidence of the moral and religious character of our army, I have found only one thorough infidel, and he is of foreign extract. Six hundred Testaments and six thousand tracts have been distributed by me. From these efforts I have fallen upon the following results: From the tract 'A Mother's Parting Words to her Soldier Boy,' eight precious souls date their conversion to God. 'Are you a Soldier?' and 'I am a Soldier' have resulted in the conversion of five. I have met with seven instances in which souls have been savingly converted from the reading of other tracts. What may have been done beyond my knowledge God only knows, but I believe that good has been done. One came to me, a few days since, with tears flowing from his eyes, and said: 'My friend, I would not take ten dollars for that tract you gave me; I have been a wanderer from God; my mother has wept over me again and again, and it was left for a little tract to bring me back. O, sir, I feel that I am a new man, and am determined to live for God, as well as for my country.'"

Such letters as the above are received almost every day. Heaven is smiling upon the effort which is being made to save the souls of our brave soldiers. I have heard of hundreds who have found the "pearl of great price" they went forth to the field of strife.

We have fifty pious, laborious colporters, going from camp to camp, engaging in religious conversation, holding prayer meetings, distributing Testaments and religious tracts, and as opportunity presents itself publicly proclaiming the "glad tidings."

We have published four millions of pages of religious reading, and yet the demand is not fully supplied. I beg that the friends of this cause in South Carolina will exert themselves in its behalf, and furnish us funds for the prosecution of this great and blessed work.

A. E. DICKINSON.

Gen. Sup't Army Colportage

[Columbia, S. C.]

Hon. JOHN G. DAVIS of Indiana made a speech recently before the State Democratic Convention, in which are to be found these sentences:

He would vote for no platform which would pledge the people to an unconditional prosecution of this war. He never intended to endorse anything which came out of that miserable Nazareth, this Republican Administration. You might talk to him about the honesty of Abe Lincoln—about his conversation on the slavery question. He was as corrupt as those who surround him, and unfortunately, the smallest toad in the puddle! He was, although at the time he might be politic, as corrupt as Simon Cameron, who ought to have been hung when he was a little boy!

The Richmond Dispatch believes there are spies in Richmond who give the enemy information as to the movements of the Confederates. This may be true, but we think that newspapers and their army correspondents have given the enemy more valuable information than all the spies in the Confederate States. For this Gen. Johnston has expelled all army correspondents from the army of the Potomac.

Brave and Beautiful Words.—John Mitchell, the Irish Orator.

The following is from the pen of the gifted John Mitchell, now in Paris. We extract from a recent letter of his to the Charleston Mercury. It sounds like an inspired outburst of generous admiration for our young Confederacy.—Would he were again with us to cheer us on oftener with his encouraging words. He is striking noble blows for us at Paris, however:

"On the whole, the spectacle now presented to world by the Southern States is a noble and inspiring one.—Shut up within their borders by sea and land, asking no loans, demanding no sympathy, until they have earned it by success, (for that's the price of sympathy in these days,) deprived even of the ordinary communications with their kind, and hidden from mankind by a thick, foul cloud of falsehood and cant, they stand on their own ground, preparing, in stern silence, for the last extremity, looking to themselves alone, firmly anchored upon their own strong hearts within."

"Here is a new exemplar and monument of title to our race, proving that even in this sleek nineteenth century, man has not altogether lost his manhood; that his virtue and his pluck have not yet gone out of him. The Confederate States will be one day, with the blessing of Heaven, great and glorious Commonwealths. They have rescued and saved hundreds, the true American principle of society of government; and to them—not to the amputated rump of the dismembered Union—men will hereafter look for the conservation of the tradition of the fathers. God knows how earnestly I have longed to be with you these three months! How proudly and fondly, by the aid of map and of memory and imagination, I have dwelt upon the mighty territory of the new Confederacy, and traced its grand lines of empire from the high central Alleghenies, where among laurel thickets, the deer comes down to drink of the bright waters of Tuscawhatchee, down to the rice fields of Carolina, and the sea Islands of Georgia, the purple tides of the Southern Gulf, all round to where the guarded hills of Kentucky will be long from across the Ohio, a terror and a warning to the pork butchers of Cincinnati;—and when I think of such a soil and sky, such men and such women, I ask myself whether the world may not hope to see once more a Republic of more than antique majesty and might."

Religious Books and Tracts for the Soldiers.

Rev. Mr. Dickinson, the General Superintendent of Colportage among the soldiers, addressed large congregations in this city last Sunday, at the Methodist, Presbyterian and Baptist Churches; and, though our people have given so frequently to the soldiers, liberal amounts were realized. Mr. Dickinson will leave this evening for Charleston. Those who have not had an opportunity for aiding this noble cause may do so by leaving their contributions this morning at Mr. P. B. Glass's Book Store.

The following letter from ex-Gov. Gist is worthy of earnest consideration:

COLUMBIA, S. C., Jan. 20, 1862.

The Rev. A. E. Dickinson is engaged in a most holy cause, and one that should commend itself to every christian or patriot.

The soldiers are not only exposed to the bullets and steel of the enemy, but the contaminating influences of camp life, and should, therefore, be furnished with the Word of God, and the writings of pious men, that their leisure hours may be spent in useful reading, rather than frivolous conversation, or what is infinitely worse, idleness and dissipation. I hope that success may attend his efforts.

WM. H. GIST.

The Northern Gospel.

On the last Sabbath night in December the famous Dr. Cheever preached (?) in the Church of the Puritans, Union Square, New York. The discourse pretty fully reported in the Herald must have been highly edifying, if we are to judge from the "applause" sprinkled throughout. Of course it had nothing to do with the gospel, unless profaning religion by claiming its sanction to the gratification of late be the gospel. It was all about the war, the duty of the U. S. government, England, demand and Mason and Slidell. The preacher said of them, among other things:

"By the judgment of God and all civilized nations they were worthy of death. The course of dignity and honor, and justice before God and man, would have been to have apprehended Mason and Slidell, immediately and solemnly have tried them for the crime of high treason, and if their complicity in this vast conspiracy had been fully proven, they should have been taken from the prison to the scaffold and hanged (if they were dead, no matter whether all the nations of the earth threatened to make war against us! (This sentence was greeted by the audience with two rounds of applause.) It was God appointed justice already allotted by the Government to the slave, Captain Gordon, and why should not Mason and Slidell meet the fate? The crimes of the author of the Fugitive Slave Law were against the race, but those of Capt. Gordon only against individuals. It was not justice that the understrappers should be hanged and the principals feed upon thanksgiving turkey and be set free (Applause.)"

See advertisement, "Wanted." It is a good situation, and we hope to hear from applicants at an early day.

SEIZURE OF STRAWBERRIES.—The New Orleans Dispatch states that all the strawberries in that harbor, except two, were seized by the Government on the morning of the 17th. Some twelve or fourteen were taken in charge by the military authorities. The object of the seizure has not been disclosed.

Secular Intelligence.

AN AMAZING CHANGE.—In the Mobile Advertiser we find the usual comparative statement of the receipts of cotton at all the ports or the first four months of the "cotton year," viz: from the 1st September to the 1st last. The following is the result:

	1860.	1861.
Received at New Orleans, 901,075	1,789 bales.	
" Mobile, 326,370	72	
" Savannah, 33,380	139	
" Charleston, 151,868	4,594	
" Memphis, 70,310	3,368	
Total, 1,488,004	9,863	

It may be doubted if the world ever saw a similar showing. A crop worth three hundred millions of dollars, necessary to the well being and peace of the world, totally excluded from the market of the world. Of a crop of 1860, about eighty millions of dollars worth, had been sold up to the 1st of January. Of the last crop only half a million's worth in the same length of time. The resources of the South must be indeed, when it can stand such a deprivation, as it has stood it, with far less inconveniences than could have been supposed.

Fayetteville (N. C.) Observer.

CONFEDERATE SENATORS.—Messrs. R. M. T. Hunter, and William Ballard Preston, were yesterday elected Senators from the State of Virginia to the Confederate Congress. Mr. Hunter being now Secretary of State of the Confederate Government, his election to the Senate will occasion a vacancy in the Cabinet.

Getting his Revenge.

The Mobile Advertiser says: Many Georgians and Alabamians will vividly remember the circumstances of the murder of Gen. McIntosh, the first Chief Justice of the nation to the Reserve. That deed was perpetrated by the faction of Hophoblo, the old rasal who, with his renegade Creeks was lately routed by McIntosh and Cooper. Thus does McIntosh avenge, in the case of his country, his private wrong. "The patient search and vigil long of him who treasures up a wrong" is well rewarded, and the murderer of the Chief Justice is a fugitive before he has not even fallen under his triumphant arms. Yet McIntosh would have let the old villain live on with his crime had he not taken up arms against the South.—Still the blood in his veins, however, its instincts may have been humanized and christianized, must find revenge sweet, especially as its wreaking is righteous.

A PATRIOTIC PEOPLE.—It is stated on the authority of the passport office agent, J. K. Jones, Esq., that the contribution to the army of the South, made by individual alone amount to the large sum of near three million of dollars. It is an illustration of Henry Clay's saying, "a people determined to be free never can be conquered."

SEWARDISM.—The English language will have added to it henceforth a most forcible and significant word—one pregnant with meaning. It is rapidly coming into use here. We had an illustration yesterday. Passing along one of our thoroughfares, we heard a cry another "What was that?" "Oh, he Sewardized!" We laughed and asked an explanation, when we were told that one who had first done a very foolish thing and then had been speaking great "swelling words," and threatening direly deeds, on being heard, very meekly and fully backed down, or as our friend termed it, "He Sewardized."—Char. Cour.

At a sale of Sea Island cotton in New York, seventy-nine bales of "confiscated" property, the prices were an average of 60 cents per lb.

The Louisville Courier pertinently asked what had become of the Richmond and Mobile since they were bottled out of the Mississippi by the Ram, Manassas? As they have not been seen since by any Southerner, echo answers—where!

DESTRUCTION OF THE NORTH MISSOURI RAIL ROAD.—We learn from our Western exchanges that the North Missouri Rail Road has been completely destroyed. The bridges at Sturgeon, Centralia, Mexico, Jefferson and Warrenton have been burned; also one station and perhaps twenty cars, from fifty to sixty culverts, large and small, destroyed; three to four water stations; 10,000 ties; 200 to 300 telegraph poles; and five miles of iron and ten miles of wire rendered useless. Where the track was taken up, the rails removed, ties gathered in piles and set on fire rails set on the fire so that when the centre of the rails became heated, the weight of the cold ends bent them so as to render them useless. The Southerners also captured two trains, one having eight car loads of hogs and several car loads of beef, and the other having two cars of merchandise. Four engines and also where the Southerners can capture them.—The bridge on salt River, the largest and most costly erected on the Perreque, was burnt on Sunday night 22d. The station house at Jacksonville was also burned, together with four or five cars.—Mail.

In alluding to the death of Ex-President Tyler, the Charleston Mercury says:

John Tyler, the noble old Virginian, has not long survived the wreck of the Union over which in its integrity, he once presided. His career has been strange and eventful, linking together, in a most singular manner, the period of the bitterest political agitation in the East, with these present days of blood and carnage. Few men have obtained a larger share of popular honors. He was born in Charles City County, Va., in 1790.—Entering the political arena while still quite young, he was elected to the Virginia Legislature at the age of twenty-one, and five years later, to Congress. In 1826 he was chosen Governor of his native State, and before the expiration of his term of office was selected by the Legislature to fill a vacancy in the United States Senate. Soon afterwards he resigned his new position and went into voluntary retirement. In 1840 he was chosen Vice President, and upon the death of President Harrison, became the Chief Magistrate of the United States. Upon the close of his term in 1845, he returned to private life in Virginia. From that time he took no part in public affairs until the opening of the present struggle. As soon as the last hope of any honorable peace had died away, aged as he was, he became one of the most zealous and efficient champions of the war, and he has died in the faithful service of the new Confederacy, which he aided in establishing. As a proper claim to the title of patriot as that of an honest statesman, a true patriot and a good man; while Virginia will mourn over his tomb, as that of one of her tried and trusted sons.

FINANCIAL STRENGTH OF THE NORTH AND SOUTH.—A report of examination of the resources of the Northern States shows that there is \$23,000,000 of coin in the vaults of the New York banks, and but little elsewhere. Their grain crops has gone forward and has been drawn against, and the Missouri Tariff is scarcely likely, with the reduced importations, to yield much revenue. In the South the resources of the States are \$20,000,000 of coin, and the Foreign Exchange \$10,000,000. Add to this \$300,000,000 worth of cotton and other produce, which must eventually be as good as gold, and some idea may be formed of the comparative abilities of the two sections to sustain themselves in the great contest.—Charleston Mercury.

A LOOKING-GLASS FOR GREELY.—The New York Tribune after extracting and commenting at length upon the unfriendly tone of the British press towards the Yankee cause, with the following first rate mirror of the Yankee nation: "As a proper claim to the title of patriot as that of an honest statesman, a true patriot and a good man; while Virginia will mourn over his tomb, as that of one of her tried and trusted sons."

"Captain Wilkes is, unfortunately, but too faithful a view of the people in whose foul misdeeds he is engaged. He is an idle Yankee, a swagger and ferocity which are his characteristics, and these are the most prominent marks by which his countrymen, generally speaking, are known all over the world. To bully the weak; to triumph over the helpless; to trample on every law of courtesy and decency; to trample on the more sacred instincts of human nature; to defy as long as he can himself to snarl aside or run away—these are the virtues of the race which presume to announce itself as a leader of civilization and the prophet of human progress in these latter days. By Captain Wilkes let the Yankee breed be judged."

FROM NEW MEXICO.—We have advised from the army of New Mexico, in a private letter dated December 16th, Gen. Sibley has taken possession, by proclamation, of Arizona and New Mexico, and declared martial law therein. The letter speaks in high terms of the condition of the country, and says that the army is commencing an active campaign against the Indians, with a determination to clean them out.

FRANCE.—The special correspondent of the N. O. Picayune, writing from Paris, says that the pressure upon the Government, to destroy the Yankee blockade, and recognize the Southern Confederacy is continuing to increase. Various committees are daily seeking audience of the Emperor, all craving one thing—the opening of the Southern ports.

DIRECT MONTHLY MAILS FROM ENGLAND AND FRANCE TO SOUTHERN PORTS.—From the Norfolk correspondence of the Petersburg Express of the 14th inst., we take the following:

The foreign Consuls—that is the Consuls of England and France—are to receive mails every month. The two Governments are to take it by turns, and in that way either a French or British man-of-war will reach Norfolk monthly. It will be seen, on transatlantic brethren do not mean to trust their mails to the care of the slave ships any longer. This is a move in the right direction, which will very likely be followed up by others.

INDIANA DEMOCRACY.—The Democratic State Convention, of Indiana, which assembled on the 9th inst., unanimously passed resolutions denouncing the Lincoln Administration and declaring that the abolitionists are responsible for the dissolution of the Union.

In a speech delivered last week in the Lincoln of Representatives, by Mr. Conkling, of New York, he said that the cause of defeat, and the large loss of arms and munitions of war, there was a sacrifice of nine hundred and thirty men at the battle of Leesburg or Bull's Bluff, on the Potomac, where the Confederate troops, under General Evans, drove the Federals, under Baker, with such terrible slaughter into the river.

This is far more than the Federals have ever before admitted—more indeed than they admitted as killed at Manassas.

THE NASHVILLE AGAIN AT SEA.—The Nashville, I hear, either has sailed, or is on the point of sailing, from Southampton. May the gallant Pegasus have a good deliverance from the Federal cruiser said to be looking for him outside the harbor.

The Nashville, it is said, carries away the same armament from Southampton as she brought in I should not like to bet; or that the Nashville, as respects trim and top hammer, is not better calculated to brave the Atlantic and the enemy than she was when she burned the Harvey Birch.—Cor. Manchester Guardian.

A HANDSOME CONTRIBUTION.—Gentlemen: The sum of \$1,250 was recently contributed by the 4th Alabama regiment, for the benefit of the Charleston sufferers, and sent at once to that city.

The 4th Alabama is part of the army of the Potomac, and is the same regiment that fought so gallantly in the battle of Manassas, and at such a terrible sacrifice of life, having lost in killed and wounded nearly one third of the men engaged in the fight. The brave all-arms generals—Richmond Enquirer, (20th.)

[From the Norfolk Day Book of the 15th.]

We gathered yesterday some few items of news from the North, which we give for the gratification of the reader:

The report of the resignation of Cameron had scarcely reached us before news is borne to us of the resignation of other members of the Cabinet at Washington. It is now reported that Welles, Secretary of the Navy, and Smith, Secretary of the Interior, have followed the example of Cameron, and thrown up their commissions. In other words, like Cameron, being fully convinced that the ship must sink, they have gathered up as much of their treasure as possible, and forsaken her.

Their places will be filled, it is said, by Mr. Colfax, of Indiana, and Mr. Holt of Kentucky.

The report that reached us that Humphrey Marshall had cut up the Yankees is corroborated by intelligence from the North. Our informant states, that notwithstanding the news paper accounts of a great victory over Gen. Marshall, that in Baltimore it is known that such was not the case, but that as the Yankees were defeated with a very heavy loss.

We further learn that five regiments were sent out to attack Gen. Price. Their object was to take him by surprise, and they counted upon an easy victory. They counted wrong. They met with a terrible defeat—a large proportion of them being killed and the remainder taken prisoners.

The Burnside Expedition, it seems, was really fitted out for the purpose of making a demonstration upon the North Carolina coast, the point for which they are destined being Elizabeth City. We rather think that we know more of this route than they do, and as it is now too late for them to profit by it, we will state that, before getting to Elizabeth City, they will wish themselves back home; for it is a bad business, so hard, indeed, that we wonder whether the Yankees are not used to such things, that they would be able to stand the leaden ball which will fly around them.

The fight near Prestonsburg.

The following confirmation of a telegraph dispatch, which appeared in this paper on Thursday last, relative to a brilliant victory achieved by Gen. Marshall, in Kentucky, over the Yankees, we copy from the Lynchburg Republican, of the 17th inst.:

While we are yet without official intelligence of the victory of Gen. Marshall over the enemy near Prestonsburg, and have but few additional particulars of the affair further than we gave yesterday, the report then given is confirmed by gentlemen who reach here yesterday on the Western Train. They state that a courier from Gen. Marshall arrived at Abingdon on Wednesday evening, just before the passing of the train, with intelligence of the battle, and that he had been in every part of the battle with the statement published yesterday.

The scene of the fight was about eight miles west of Prestonsburg, and the attack of the enemy was not desired by Gen. Marshall at the point it was made. His object in retreating was to entice the enemy into a position as strong as possible, and he had chosen a strong position, and had succeeded in reaching it, but they were too quick for him, and succeeded in overtaking his rear before the desired position had been reached, when there was no alternative left him but to turn and fight.

The enemy's victory commenced the attack, and after a very fierce but short conflict, were repulsed, when their infantry coming up, the fight began in earnest. It continued to rage for three hours, during which time several brilliant charges were made by our troops, each charge being gallantly met by the enemy, but they were finally compelled to fly, notwithstanding their vast superiority of numbers; throwing away, in their precipitate flight, guns, swords, pistols, knapsacks, and everything else that impeded their flight. Their exhibition of defeat is said to have far outstripped the famous Bull Run stampede.

Obituaries.

At a special meeting of Perry Lodge, No. 24, held at the Lodge Room in Marion, Ala., on Tuesday, January 14th, 1862, the following preamble and resolutions (reported by a committee appointed at a previous meeting) were unanimously adopted:

WHEREAS, the Allwise Ruler of the universe in whose hands are the destinies of all men, has removed by death from our society and fellowship our late brother, Companion and friend, Gen. E. D. KING; and whereas it is due to the memory and virtues of the deceased that this Lodge and the fraternity at large take public notice of his passing, and that his memory be placed on record. Therefore,

Resolved, That in the death of our brother, Gen. E. D. KING, this Lodge and the order at large feel that they have lost a distinguished and zealous friend, have sustained a loss which they deeply feel and lament, and that a light has been extinguished whose brightness

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BY ELIZA COOK.

the legislative powers granted them not extending beyond the time limited by the Constitution of the Provisional Government.