

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
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PROPRIETORS.

For Terms, &c., see third page.

For the South Western Baptist.

Postulata.

NUMBER 3.

(1.) "The pouring out of the Spirit symbolical of the mode of baptism."—The word pour or shed forth is used but very seldom in the New Testament; but it is not recorded that they were poured or sprinkled by the Spirit or that either was symbolical of the Christian ordinance. But it is said (Rom. 6:4, and Col. 2:12) that "we are buried with him by baptism unto death" and "in baptism." Burying indicates covering up, concealing from view, so does baptism and we are authorized to use this symbol to illustrate the ordinance: but do we cover or hide in pouring or sprinkling? We are said to be buried with him, Christ, by baptism and in baptism and risen with him. If burying is symbolical of our baptism, so it is of Christ's. But would He furnish, as emblematical of what his followers were to perform, baptism, which means to immerse, plunge, cover over in water, and then another, *eccheo* which means to pour? If burying typifies baptism, as we have shown; then it is clear that pouring is not emblematical, for it never means to cover or hide from sight: it would destroy all the power of metaphorical language and darken all specific instructions.

"But is it not recorded (Acts 1:5) 'ye shall be baptized with the Holy Ghost not many days hence,' and was not this accomplished on the day of Pentecost by the pouring out of the Spirit? Acts 2:2.) It is not said, however, that the Spirit was poured upon the Apostles and baptized them; but that the 'sound from heaven, as a mighty wind' like the sound produced by wind and it filled all the house." The Holy Spirit fills the house, rushing as would wind or atmospheric air, rush in, if there was a vacuum. But the Spirit no doubt filled the house and the disciples were immersed in it. Do we say that hides are immersed or tanned by pouring water into the rats, or are not the rats first filled, then the hides thrown in and immersed; but we never speak of their being immersed till all within is covered over, which simple pouring never does. So in the case before us: the Spirit is poured out fills the house, but the baptism is not performed till the house is filled. Hence the postulatun is untrue.

The pouring out of the Spirit as at Pentecost was a miraculous operation, and ceased in the Apostolic age: but the ordinary operations in conversion continue. So baptism is to be perpetuated to the end of time. Hence when those special operations ceased the symbol of pouring in a miraculous manner, would be inappropriate, for they would not be understood. But burying, which inspiration has left on record as the emblematical representation of baptism will remain: this symbol will stand, and whosoever you attend a burial, the initiating ordinance will be symbolical, or when you witness the administration of the ordinance, in its primitive manner, the solemn subject of death is presented to the mind. Christ and his Apostles were wiser philosophers than the author or advocates of this postulatun.

If pouring is emblematical of baptism, why is *eccheo* the Greek verb, signifying to pour, never used in connection with the ordinance? Why should baptism invariably be employed and no other word? Surely if pouring is symbolical of the mode of baptism, or is equivalent to it, how can it be accounted for, that it is never used in this sense by the sacred writers? Build, erect, construct, are used interchangeably in speaking of a superstructure, because they are merely synonymous, and if *eccheo* were synonymous with baptism, we might anticipate their reciprocal use; but not so: neither *lavo*, *brecho*, *nipo*, *duo*, *duplo* nor *rantizo*, is ever employed. This should convince us that baptism has a specific meaning, not appropriated to any word in order that no mistake should occur; and it never would occur, if men were guided solely by the Bible and not by the postulatun of men more learned by reputation than in reality. Hurt, bruise, wound, kill: is any one at a loss to discriminate in regard to these words? When we hear *kill*, in its literal sense, we know life is extinguished, but never in the use of the others: so of the Greek verbs; when we hear baptism announced in reference to the ordinance, we are convinced that covering in water is to be understood.

(2.) "Close communion is indicative of bigotry." Do professing Christians invite to the Lord's table any, except those in their estimation who are baptized? In what respect are Baptists more bigoted? Why reproach them for a similar practice? Is it bigotry to obey the directions of the Law-giver in Zion?

"But all liberal Christians are open communists, and their practice shows their fellowship for others and the influence is salutary on the world." The two General Assemblies, old and new school do not commune nor the Methodists North and South prior to this war, though their societies were contiguous. Do Episcopalians commune with other Pedobaptists unless the minister that officiates belongs to the "regular succession?" The

grand object of the Lord's Supper is "to remember Christ's passion"—"to show the Lord's death till he come," not to exhibit fellowship for others—this is a carnal motive and unworthy of Christians: we should never be controlled by such feelings.

In the Bible, is there any example of any two Churches agreeing to commune at the Lord's table, or is it enjoined by the statutes of the King? If any example or command can be produced, then it will be time enough to cry out Bigot. If we could find an old letter from any of the early Churches inviting the members of another to partake of the eucharist in their house, the Baptists would relinquish their bigoted notions. Some of the primitive Churches are commended for their faith, love and labors, and rebuked for tolerating false teachers and for Laodicean indifference; but none are blamed for omitting to commune with other churches. If the Baptists follow primitive practice, if they do not neglect duties enjoined or transcendent requirements, how can the postulatun be true, that they are bigoted?

"But when all others do it, your refusal appears so exclusive." Then you are governed by appearance? The Book says "man looketh on the outward appearance but God on the heart" and "Judge not according to the appearance." Are the opinions of the world, or God's Book to govern the faith and obedience of Christians? Your desire is to be popular and gain golden opinions of others: you sacrifice obedience to Christ, to appearance.

Virginia Correspondence.

CAMP AT MOSLEY'S CHURCH, NEAR
NORFOLK, VA., Feb. 1, 1862.

EDITOR BAPTIST: I promised in my last letter to let you know if anything unusual in the course of the weather should occur; and in accordance with that promise I have to inform you we had, last week, the most severe and unpleasant storm of the season. The wind commenced to blow about midnight, and continued without a moment's intermission, for twenty-four hours, accompanied all the while by a cold, driving rain. It was the same gale that destroyed several vessels and over two hundred thousand dollars' worth of stores and ammunition belonging to the Burnside expedition, which was at and about Cape Hatteras, North Carolina. The light boat, which had been placed by the Yankees near Cape Henry, to answer the place of Cape Henry light house, was blown ashore about five miles from here, and the vessel and crew, seven men—were captured by our cavalry pickets. The vessel, though not a large one, is nearly new, and had on board several hundred gallons of oil, a costly revolving lamp, besides provisions and other valuable articles.—It was named "The Tail of the Horse Shoe," for an explanation of which I must refer you to the Yankees.

In speaking of the Burnside expedition, in my last, I told you that it consisted of 35 vessels. I should have said that we saw that number leaving Hampton Roads. The fleet comprises, in all, 175 vessels, of all descriptions, from a canal boat to a large steamer. But it seems that Providence does not smile upon these Yankee fleets. A day or two after the sailing of the one which captured Port Royal a violent storm arose, and two or three of the vessels were destroyed. And so it was with General Burnside's fleet, except that its loss was much greater. The Yankees expected that before this time their valiant General would have had possession of several towns and cities on the North Carolina coast, besides making a demonstration upon Norfolk if not capturing it. But their hopes have been disappointed for a time, and most probably forever.

Speaking of disappointed hopes, reminds me of a certain dream, which I will tell you about. A friend of yours (no matter who) has a sweet heart. A few nights ago she entered into his dreams. He dreamed that he called to see her. She met him at the door, and the cordiality of his reception made him perfectly happy. He called her MARY—not Mollie, that name which, of itself, will do very well, but which is a poor substitute for a better—but plain, old-fashioned, beautiful MARY. She invited him into the parlor, and pressed him to take a seat. His happiness was complete, and he was just in the act of drawing his chair up to her's, when—alas! for human hopes and feelings—the dream was disturbed, his dream was broken, and he awoke to find himself in a log cabin, lying on a bed of straw, with his knapsack for a pillow.

One day last week some negroes escaped from their masters, near Norfolk, and went over to the Yankees at Newport News. They reported that the iron-clad battery, Merrimac, would go down and attack the blockaded fleet on a certain day. It so happened that one of our little steam tugs went down towards Fortress Monroe on that day, and the Yankees, imagining that it was the dreaded Merrimac, got up steam and hoisted sail on every vessel in the Roads, and put to sea in the shortest possible time. But the Merrimac will not be ready for sometime yet. It has been ascertained by trial that it is necessary to put more weight upon her, in order to make her sink into the water to the desired depth. To do this, more iron will be added in certain parts, which will make her still more secure against cannon balls.

The subject of re-enlistment is still discussed, but I think it is yet doubtful what the majority of the Regiment will do in regard to it. The developments of the future are looked to with interest, and they will probably govern the action of a great many.—It is evident that if the war continues, which it doubtless will do, every man's services will be required, and that, too, if the intentions of the Yankees are rightly understood, just about the time that the term of enlistment of a great many now in the field will expire. There are few but what will enter the service again, but how, when, and in what manner? are questions that come up for consideration, and time is required for their decision.

We expect to receive our pay up to the first of January, sometime during the next week.

Good health still prevails in the Regiment. Yours, &c., E. F. B.

For the South Western Baptist.

20TH ALA. REG'T, CAMP MEMMINGER,
February 2d, 1862.

DEAR BRO. TALIAFERRO: The 20th and five other regiments and one battalion composing the brigade of Gen. Walker are now encamped at this place, known in this vicinity as Hall's Mill, about twelve miles South-west of Mobile. Our encampment is on a high pine ridge. We have an abundance of excellent spring water. The locality has every appearance of a healthy one.

Several of the regiments were encamped for a month or two in the neighborhood on very unfavorable ground, and suffered severely from sickness. I believe the 20th has lost fewer men than any other. It is due Col. Garrett to say that he has manifested the most tender regard for the comfort and good health of his men. He has had the quarters of the men carefully picked. He has visited the sick in the quarters and hospitals daily. And forbid the introduction of all food dangerous to health.—Such a course has doubtless saved many lives, and secured the affections of his men. The health of the encampment is generally improving.—The hospitals, with the exception of one, are neat and comfortable.

The social character of the camp is very unpleasant. Cut off from the softening and elevating influence of female society and the domestic and religious associations of home, men become unnatural. They become circumscribed in their feelings. Officers associate with officers, privates with privates, companies with companies, and save a few scattering acquaintances, there is but little intercourse between regiments. While the common suffering of our people at home arouse their best feelings and bind them more effectually to each other, the contrary will be the result on the field, unless Christianity puts forth all its efforts to arrest such a baleful influence.

But the most deplorable feature of camp life is the tendency to the gross immorality; utter disregard for the Sabbath, the most wicked profanity, and all kinds of sensuality. We have a most excellent chaplain, and through his consistent course and persevering efforts there was a manifest improvement in our regiment up to the first of January, at which time his health compelled him to abandon his post a few weeks. My experience is, that the true policy is to keep the soldier as constantly occupied with the subject of religion as the circumstance will admit. His great plea for gaming is: "We must have something to pass off time. To 'pass off time,' he will read anything, even a religious tract which at home he would have dashed into the fire. There is a general fondness for reading among the soldiers. This is the door through which the benevolent Christian must enter if he would do good in the army. I feel assured that great good can be effected here. The great body of our young men are here. They are thrown together in this great whirlpool of vice. It is they who are being ruined, and it is alarming how rapidly they are going down the current. Their characters are immature, and should this war continue several years a host of profane, besotted, wicked-hearted men will be thrown upon our country to scatter far and wide their unhallowed influence.—Now is the time for Christians and all lovers of morality and the true friends of our nation to work. The same principles which operate for their ruin may be made to act in stopping them in their evil course: while they are most susceptible of evil, they are also most susceptible of good. Let our Christian friends send us all their surplus books, Bibles and Testaments. Each community, or each Church can make its own contribution and send it to some friend to distribute. In this way great good can be done. Our chaplain has a number of religious books which he keeps as a sort of library for the regiment. It was raised in the above way. Let all Christians follow the example. Let them contribute liberally of their means to the colporteur cause. Wicked men are busy in leading our young men to ruin, let us throw every noble obstruction in their way, and put into the soldier's hands the precious Word of God instead of the card.

Our chaplain formed a Bible class in each company. Most of them were well attended, and about thirty manifested great interest in it. Since the ill health of the chaplain they have declined.

Many who professed themselves Christians at home, have renounced

all pretensions to it here. But there are a few consistent men who still abide in the faith of our beloved Master. They make the Christian character appear more beautiful amidst the moral gloom of the camp. They bear witness to the fact, that strong temptations and straitened circumstances are better calculated to build up the Christian character than prosperity. These times will test the genuineness and power of the religion of Jesus, and sift the Church. It is to be hoped, therefore, that this war will result largely in the glory of God. Let every Christian pray and work earnestly for it.

For the South Western Baptist.
To Consumptives.

DEAR BRO. TALIAFERRO: I feel it a duty I owe the afflicted of Alabama to make known through your excellent paper the healthfulness of the climate of Western Texas and its peculiar adaptation to persons laboring under pulmonary diseases. I have no doubt there are many there troubled with coughs and spending their money with physicians, and trying the whole round of patent medicines, who, if they but knew as much as I know of the curative effects of this climate, would drop all their medicines and remove here at once. Nearly all who come here with lung diseases and stay, are restored to perfect health, and the few who are not restored are greatly improved, and their lives prolonged for many years. I do verily believe that a permanent residence here will cure any case of consumption that is curable.

I have never visited Cuba, and have been but little in Florida; but from all I can learn, Western Texas is far better for consumptives than either of them.

Should any see this communication and resolve to move here, let me caution you not to stop in Eastern Texas nor in Southern Texas near the coast, as the climate there is too damp; but go west of the Colorado river. As soon as you cross the Colorado you will find a great many persons who have been restored by the climate. But as you want the healthiest spot, be sure to go West until you get to the longitude of San Antonio. Settle in the mountains north or South of San Antonio and stay there and you will be almost sure to be a sound man in a year or two. But you must move here until they thought they were cured and have returned to the damp atmosphere of "the States," and soon died. I will just add that this is a good country. As good, I think, as Alabama; perhaps better, all things considered. Sickness and death are strangers here, and the healthiest spot in the pine hills of Alabama is not half as healthy as these mountains. If an afflicted person who may read this should desire any further information from me, let him address,

J. L. ABBOTT,

Hodges' Mills,
Blanco Co., Texas,
and enclose a sheet of paper and a dime to pay postage, and I will answer his letter.

Permit me to add for the satisfaction of my personal friends in Ala., that my own health is about restored.

Respectfully,
Dec. 25, 1861.

For the South Western Baptist.

MR. EDITOR: I feel inclined to give you the bones of a sermon, on a subject that struck me the other day:—"The things which thou hast heard of me (from me) before many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. The subject is the education of the ministry.

1. The system to be taught is the Gospel. The things which thou hast heard of me, &c.

2. The teachers are to be able men; able to teach others, &c.

3. The pupils to be instructed are faithful men. The same things, Gospel, commit thou, &c.

4. Their studies are to continue until they are able to teach—Faithful men, able to teach others.

CONCLUSIONS.

1. Instructions to ministers is a duty which, to perform well we must avail ourselves of all advantages, as colleges, books, &c.

2. Care must be exercised that those who teach are able, and faithful.

3. No pupil should go forth until he is able to teach others the gospel.

EX ANIMO.

For the South Western Baptist.

Parallels.

It is said that Jefferson modeled the Government of the U. S. upon that of the Baptist Churches. States consequently, bear precisely the same relation to the Federal Government that churches do to an Association. A church is an independent and sovereign body; and so is a State. A church may join an association or not, as it pleases; and so may a State the General Government. A church when it joins an association retains its sovereignty; and so does a State when it joins the General Government.—No association has a right to interfere with the government of a church; and the General Government has no right to interfere with the government of a State. The bond of union between the churches is not the laws of an association, but love and confidence among themselves, and in the association; so the bond of union between the States is not the laws of the General Government, but love and confidence among themselves, and in the

Gen'l Government. Churches join an association voluntarily for their mutual advantage, and when they think they receive none, they have a right to withdraw; so States join the Gen'l Government for the general good and when that end fails, they have a right to withdraw. If an association refuse to grant these rights, and attempt to coerce the churches, and rule them then there is instant war in the churches; so if the General Government refuse these rights to the States, and attempt to coerce and rule them, we have instant war among the States. The Yankees got possession of our associations in the South-west 5 years ago, violated these principles, and brought on a furious war in our churches; so the Yankees got possession of the Gen'l Government at Washington two years ago, violated these principles, and brought on a furious war among the States. The Confederate States are right; God will support them. ITOWAH.

Thirty-two Days in the Soldier's Hospital at Mobile.

Letter from Rev. C. F. Sturgis.

DALLAS COUNTY, ALA.

MESSRS. EDITORS: Having, as intimated above, just completed thirty-two days and nights of weary watching by the bedside of my sick "soldier boy," and being about to leave your city for my home in the interior, it appeared not amiss to say something through the medium of the press in reference to the impression made upon the mind of a stranger, in regard to the condition of the sick soldiers in the hospitals at Mobile.

On my arrival in your city in the latter part of December, I found my son in Branch Hospital No. One, and was conducted to his ward by the kind and gentlemanly superintendent, Mr. G. W. Turner. He was sleeping, and I sat with deep anxiety at his bedside watching him for more than an hour before he awoke to recognize me. The faint pathetic exclamation, "Is this you, Pa?" as he threw his emaciated arms around me, went to my heart. I will, however, not weary you or your readers with any allusion to the tedious days and wearisome nights of watching beside that sick bed. But I cordially and gratefully allude to many comforts provided for the sick soldier in the hospitals of Mobile. You, Messrs. Editors, and all who reside in Mobile, know these things; but for the sake of those who have friends here I write it, that those far distant may have at least that consolation, should a son or a brother be overtaken by disease while defending this point.—In both the principal hospitals and this branch, (the only one I had an opportunity to visit,) the most punctilious attention to cleanliness and order is observed.

The medical attendance is beyond all praise. You who know these medical gentlemen I doubt not value them as they deserve; but it ought to be known, to those in the interior, that all that science and experience can do for their sick ones, is amply provided in the hospitals of Mobile.

In addition to the various attendants of the hospitals, the ladies of Mobile are performing a noble part in their personal attentions. In looking upon their labors of love, as I have seen ladies of the highest social position, washing the sick soldiers' faces and hands, combing their hair, changing their beds, and bathing their fevered brows, I have instinctively said, surely these poor boys must almost imagine that they are at home, and that these angelic ones, who glide so quietly and noiselessly from room to room, are their own loved mothers and sisters.

Some of our soldiers do die, but I have seen in my short stay in this hospital several raised to health who perhaps none thought could ever recover. The combined influences of medical skill, kind attention and faithful nursing, has, by the blessing of ALMIGHTY GOD, almost raised the dead.

Passing from the brief and imperfect notice of the ladies of Mobile, I cannot refrain from, at least, an allusion to our Southern women in general, and the patriotic part they have taken in our struggle for liberty. I have, Messrs. Editors, often stood amazed and asked myself, how have all these noble traits been so suddenly called into action? What has infused in the hearts of our Southern women such a hallowed glow of the purest patriotism? But then the answer has come up—This is no ephemeral burst of emotion, but the outbursts of the deep and ardent love of liberty which characterized their ancestors in the days of '76.—The Southern women, Messrs. Editors, are daily working out matter for history, a brilliant and glorious history. Let the records of all time be searched and we shall find that although individual instances and perhaps particular classes may be found equal to any we furnish; yet never has there been seen, a patriotism so deep, so ardent, and pervading all classes so thoroughly as that which now burns in the bosoms of our Southern women. Men have I found here and there, one in a thousand, perhaps, who are a little timid or hesitating on the great questions of the day, but in the language of the sacred writer we may say emphatically, "A woman among all these have I not found." Whilst Northern women are prating about "WOMAN'S RIGHTS" and by many devices in dress are making themselves into very poor imitations of men, the Southern women, realizes that her unequal-

led and indispensable "RIGHT" is "TO BE A WOMAN" as her God and Creator has made her; and in the sacred relations of mother, wife, sister, nurse, friend and companion of man, to fill up the high and sacred relation.

From my very soul then, I say, for patriotic and self-denying bearing in this great struggle for constitutional liberty, GOD BLESS THE WOMEN OF THE CONFEDERATE STATES, and let all the people say, Amen!—Mobile Advt. of 22d ult.

Refuge from Strife.

I have all along been vastly too much disquieted by the misconception of those who did not comprehend me, and having suffered much, both from fatigue of refuting and explaining the same thing a hundred times over, and from the vexation felt in finding that in spite of every effort, there is a character assigned my views the very reverse of every principle by which I am actuated. But why should the opposition of men thus affect me? Does it not test my belief in the reality of an all-perfect Mind, that is now looking on when I suffer so painfully from the adverse understanding of the limited and subordinate minds by which I am surrounded? Would it not nobly accredit my faith in God, that in quiet communion with Him I found a resting place, when sorely urged by the strife of tongues? To Him may I, at all times, patiently commit my cause, and be still in the thought that he is my God. Let me consider Him, who endured not merely the controversy of adverse judgments, but of adverse wills, the contradiction of sinners, and let me not be weary nor faint in my mind. "If any man among you seemeth to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain."—Dr. Chalmers.

Thos. Bilney and Latimer.

When Thomas Bilney, with great trembling, ventured to read the New Testament, he shut himself in his own room and opened the forbidden book. The first words which met his eyes were these: "This is a faithful saying, and worthy of acceptance, that Christ Jesus came into the world to save sinners." He read the passage over and over again, and it was not many days before he found the peace which he had long sought.—Then his soul burned with a great desire to lead others to Christ. Who among his friends could he win from the power of Satan? Hugh Latimer was a zealous and well-meaning Romanist. He had been preaching against the Reformers and their doctrines. If such a young man, thought Thomas Bilney, could be gained over to the true gospel, how much good he might accomplish. He began to contrive how he could successfully approach him. The children of this world, in the attainment of their objects, are sometimes wiser than the children of light. Bilney's sagacity, however has not often been surpassed.

He went to Latimer's study and told him he wished to confess. Hugh Latimer was then a young Roman Catholic priest. "There, in the privacy of that solitary chamber, he poured upon his heart the burning story of his own conversion. He told him of the load which he had once felt upon his soul. He told him of the struggles which he had made to remove it. He told him how carefully he had observed the precepts of the Church, and how vain it had been to him.—And when he came to describe how he looked to Jesus and believed and trusted in him, relied upon him, and loved him, there was something in his voice which went to the very depths of Latimer's heart. The same Jesus who had said, "Lo, I am with you always," was helping him. But when he described the joy which he felt, and the witness which he had received that God had taken away his sins, the heart of Latimer burned with new sensations, and there in his confessional, the Holy Spirit imparted to him the same peace, the same joy, the same witness which Bilney had described. From that hour the course of his life was changed, and his talents, his piety, his eloquence were consecrated to the cause of the Reformation. He lived to be eighty years of age, a faithful witness of the truth of God. At one time Bishop of Worcester, at another time cast into prison for Christ's sake; in the year 1555 he was brought to the stake; when the flames rose up around him, he rubbed his hands in them and put them on his face.

"Be of good cheer, Master Ridley," he said, "and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

WOMAN'S CHARITY.—That was a beautiful idea of the wife of an Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to poor scholars, but when increased in worldly goods, began to think that he could not afford to give his services for nothing. "Oh! James, don't say the like of that," said the gentle-hearted woman, "don't; a poor scholar never interred the house that I didn't feel as if he brought fresh air from heaven with him. I never miss the bits I gave them; my heart warms to the soft and homely sound of their bare feet on the floor, and the door almost opens itself to receive them."

A Solemn Crisis.

The South is now on trial before the civilized world. The North has bent its bow and whetted its sword, and declares the South shall no longer exist as a nation of freemen; shall no longer call their land and homes and property their own. The South musters her brave sons to resistance. Preparations are about complete.—The clash of arms, the shock of armies will soon be heard. It is a solemn hour. If we rout the dark hearted foe now and put him to overwhelming defeat all along our borders, he cannot rally; his fate is sealed irrevocably. Before he can rally again, we will be a recognized nation and will have our ports open, cotton gone, arms coming in, credit and money plenty, and we will be twice as formidable as we ever have been. But victory must first come. Oh! let it come. By every dear interest of this great land—by every brave heart—by every strong arm, let it come. The public cannot be too much penetrated with the momentousness of the hour. The coming struggle should know no retreat, no repulses, no wavering in ranks, nothing but a victor's palm or a soldier's grave. We adjure our soldiery to lofty courage, to deeds of daring which reek not of defeat, and we call upon our countrymen at home to be ready to take the places of the fallen.

A Short War.

It were well for us to abandon at once the hope of a short war. This hope has already been a harmless delusion. If we had comprehended the nature and magnitude of the work we are engaged in, at the beginning of the struggle, we would have accomplished a great deal more. Our enemy is actuated by the fiercest hate and by an insatiable greed of gain. His resources are vast, his resolve to do the impossible work of reducing us to bondage is fixed, and he will not cease to wage this bloody war till defeat, disgrace and bankruptcy oblige him to sue for peace. Let us count upon a long war, many bloody battles, and many huge evils. If the time of trial be shortened, so much the better. But if the struggle be prolonged through many of the coming years, God hath so ordained, and it shall redound to our good and honor. With every manifold quality, in the full strength of its power, with every virtue resplendent, with a name whose glory eclipses that of the oldest and most powerful nation of the day, we shall be prepared to enter upon a career of prosperity and greatness such as the world has never seen.—*Charleston Courier.*

UNCONSCIOUS INFLUENCE.—We recently read a memoir of a devoted servant of God, who sprung from an obscure family, but of whom it is said that he was early impressed with his father's strict observance of the Sabbath. He also had a distinct recollection, when but a few years old, of the great care and unceasing kindness which he paid to his mother during her illness—his morning assiduity and his evening attentions, when returned from his labors in the field, and (though possessing but slender means) of his manly concern to provide her the very best medical advice within his reach; not, perhaps, thinking that the boy at his fireside was drinking in the lesson, which, when a man, husband, and a father, should be exemplified in a similar course of conduct in the several relations of life. How well if the little chambers in the memories of all children were hung with such bright household pictures, and that parents on all hands were concerned to supply them!

A HAPPY DEATH.—Mr. Robert Bruce, the morning before he died, being at breakfast, having, as he used, eaten an egg, he said to his daughter, "I think I am yet hungry; you may bring me another egg." But having mused a while, he said, "Hold, daughter, hold, my Master calls me!" With these words his sight failed him: on which he called for the Bible, and said, "turn to the 8th chapter of the Romans, and set my finger on the words, 'I am persuaded that neither death nor life, etc., shall be able to separate me from the love of God, which is in Jesus Christ my Lord.'" When this was done, he said, "Now is my finger upon them!" Being told that it was, he added, "Now, God be with you, my dear children: I have breakfasted with you, and shall sup with my Lord Jesus Christ this night."—And then expired.

A GOOD PRESENT FOR YOUR MINISTER.—One of the best things which you can give your minister is to give him your attention in the house of God. It will warm his heart, brighten his hopes, quicken his efforts, give fervency to his prayers, and bring a blessing to yourself.

EXAMPLE.—One watch set right will do to try many by; but on the other hand, one that goes wrong may be the means of misleading a whole neighborhood. The same may be said of the example we individually set to those around us.

LITTLE SINS.—"No sin against God can be little; because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins."

Our Dangers and Duties.

Our enemies have been engaged at least eight or nine months in fitting out naval armaments to operate upon the Southern coasts and rivers; and that with such an array as they have been creating and collecting all this time, they should succeed at many of our weaker points, is no more than was to be expected. Their successes within the last week or two on the Tennessee river and on the North Carolina coast, although greatly to be deplored, should by no means discourage our people. If they should even succeed in taking some of our more important sea-port cities, such as Savannah and Mobile, it should only serve to arouse our people to a more determined resistance. We can retreat into the country and hold them at bay. During the revolutionary war, the British held, at one time, every important city in the colonies, and a large portion of the country. Boston, New York, Philadelphia, Charleston and Savannah, were all occupied by their troops at the same time. But did this discourage our forefathers? So far from it, it only served to intensify their purposes. Let our recent disasters, then, only infuse into our people a patriotic enthusiasm, equal to the emergency. *Our enemies never can conquer a united South.* We can hold them in check, until they conquer themselves by the very magnitude of their undertaking without fighting many battles. Necessity will force them to come to land—then we can meet them upon something like equal terms. This may protract the war to a period that may very thoroughly test our powers of endurance. We should, therefore, begin to count upon the cost at once, and resolve in our heart of hearts, that God helping us, we will fight this contest through to a glorious issue. We entered the struggle, first to preserve our honor and liberty, and secondly, so much of our worldly interests as might survive the ordeal. No Southern man, who has patriotism enough in his heart to deserve the boon of freedom, can endure the idea of ever living under the same government with the worst enemies he has on earth—enemies who not only seek to murder and plunder us, but who are attempting to excite servile insurrection in our very midst!—With such heartless enemies, no terms short of perpetual separation in the extreme meaning of the words, can be entertained by our people. The man who harbors in his soul any other sentiment than this, ought to emigrate to Lincolnland at once.

We have come, now, to the darkest hour of this revolution—an hour that calls for the wisest counsels in the cabinet and in the camp, and the most lofty and self-sacrificing courage. Let the faint-hearted retire to their inner chambers, and shiver over the images dire which their fears can conjure up. Let the cautious fault-finders slander and malign the characters and actions of the men who are doing all that has been, is, and to be done, for the salvation of our beloved South. Let the extortioner gloat over his ill-gotten gains, and thank his mammon-god that he can wrench so rich a harvest from the tears, and sweat, and blood of his suffering country. But, O, let the true-hearted, the bone and sinew of our land—those who make a country great and respectable—those who have the mettle of men—men who deserve to be free, and who are willing and ready to sacrifice property, life, every thing but honor for the glorious cause—let such, we say, throw their fears to the winds, and trusting in a righteous God,

"Strike for their altars and their fires," until heaven shall crown their efforts with success. What though our enemies number their hundreds of thousands—what though, like the boastful King of Babylon, they may insultingly ask, "Hath any of the gods of the nations delivered at all his land out of the hand of the King of Assyria?"—what though they may threaten to burn our cities, and lay waste our fair fields—nay, what if they should in many places execute their fiendish threats—it all only shows the deep malignity of their hearts, and grooves still deeper the lines of separation between us. They are only by saying what has been in their hearts for years, and vindicating the absolute necessity of our separation from them. The man who could think of living again under the same government with a people who have precipitated upon our unoffending soil six hundred thousand hierlings to desolate our country, has sunk below all honor or shame. As Junius would say, he would "disarm the dignity of contempt."

We must again reiterate what we said last week: The spirit of volunteering must be revived. Whose pulsations were not quickened with honest indignation as he read the account of the late raid upon the soil of Alabama by these Northern hordes? Who did not feel that such an outrage was a trumpet call to every man in the State to hold himself ready at a moment's warning to fly to the post of danger, and repel the invader? Every county in the State should move at once to organize its militia, and collect every available weapon, every pound of powder and lead, to meet any possible emergency. We are gratified to know that many of the counties are moving in this matter; but what is the duty of many is the duty of all. No time is to be lost. The whole State should be one military encampment. The roll of the drum should be heard from the

mountains to the seaboard, calling every man to the sacred duty of defending everything he holds dear from a ruthless foe. Our patriotic women, who have worked as no other women have ever worked before, will cheer us on in a cause so doubly dear to them. They have no smiles for cowards and drones. If there is one form of humanity on earth that a noble-hearted woman detests with unutterable scorn, it is the man who can, but will not go, to measure arms with a foe that seeks our ruin.

And then, does any Christian doubt, that the calls of God are less imperative than those of country? What is at stake? The very heritage that God has given you. If you are worthy of your honored parents, it is your duty to defend them. If you deserve the love of kind sweet sisters, go and protect them from the insensate and lusts of brutalized enemies. If you have a wife and sweet babes, learn your duty from their helplessness. If you have a country blessed of God above all others in soil, climate, productions, and free institutions, dare to defend it in the darkest hour of its history. Think of an insolent foe, strutting over your inheritance, and proudly dictating to you the terms on which you may be allowed to live! Think of the degradation of receiving from your direct foes the pitiful privilege of enduring a life of shame. Think of all this, and then say, in the fear of God, whether an honorable death upon the battle field is not a thousand times preferable to so ignominious a fate. S. H.

The War.

We regret to be compelled to record a series of recent disasters. Fort Henry on the Tennessee river surrendered to the enemy on the 6th inst. It was attacked by the enemy's gunboats from the river, and being a hastily thrown up mud fort, it could not sustain the attack. The Confederates retreated in good order to Fort Donelson on the Cumberland river, twelve miles from Fort Henry. The Federal force was 15,000, the Confederates 3,000. But few men were killed and wounded on our side. The Confederates were compelled to leave their heavy army stores and munitions. The Federals then ascended the Tennessee River as far as Florence and Tusculum in North Alabama. They took possession of two Rail Road bridges which cross the Tennessee river, cutting off communication between Columbus Ky., and Bowling Green. They carried away all the Government provisions at Florence that were not burned by the Confederates. They have not burned the bridges across the Tennessee river yet. Several officers and privates, in all, 54 were taken prisoners at the surrender of Fort Henry. The Confederate loss was 5 killed and 10 wounded. The Federal loss 100.

On Saturday, 8th inst., the Federals captured Roanoke Island, after a hard battle. The Island is situated on the coast of North Carolina, between Pamlico and Albermarle Sounds, and guards the entrance to the latter, and also to Currituck Sound. The Island was garrisoned by about 2200 Confederates, and was attacked by 15,000 Federals, with a large number of gunboats and other war vessels. The attack was made on Friday evening, and the battle continued till Saturday evening when the Confederates, overwhelmed by numbers, surrendered the place. The Federals then attacked Elizabeth City, on the Sound, with their gunboats; the citizens of the place set fire to their own dwellings rather than see them fall into the hands of the enemy, and the town was destroyed. The Yankees have, also, taken Edenton and Hertford, and will take all the towns on the Albermarle Sound, as they cannot be defended from their shipping.

The Confederate troops at Roanoke made a noble defense. This small force fought 15,000 of the enemy a whole day, aided by their fleet of gunboats. Our loss in killed and wounded cannot now be definitely given. The whole Confederate force, killed and wounded, except fifty or sixty who made their escape, are prisoners of war—they being on an island had no vessels in which to make their escape. The reported Confederate loss is three or four hundred killed and wounded, and that of the Federals one thousand or fifteen hundred. Definite information concerning this sad affair will be given when it is received.

Since the abandonment of Fort Henry the Tennessee River has risen in its majesty and it is now under water. The enemy is fortifying the other, the Kentucky side of the river. These reverses are unpleasant, but should dishearten no one. An apathy had seized the South, and these disasters will wake up her military ardor. It is now evident to all, that the enemy has commenced vigorously to prosecute the war, let every man in the Confederacy worthy of the cognomen man enter the field immediately in the defense.

To offset these disasters, we have repulsed the enemy at Fort Donelson, on the Cumberland river, after two days' fighting, on land and water. Our loss is 19 killed and 15 wounded. The loss of the enemy in killed is stated to be between 400 and 500. Their gunboats were materially damaged.

The steamer Victoria ran the blockade at New Orleans on the 14th, having 200 shells fired at her. She brings fifteen thousand stand of arms, a quantity of ammunition and coffee.

STILL LATER.

RICHMOND, Feb. 16.—Intelligence has been received in official quarters that the battle at Fort Donelson continued on Saturday for nine hours, and that 500 Confederates were killed and wounded.

We took 300 prisoners, 6 guns, and killed and wounded 1500 of the enemy. A dispatch dated Fort Donelson 4 o'clock Sunday morning, says the enemy have been reinforced with 3,000 men, and a renewal of the great battle was expected on Sunday. The final result of the battle is yet uncertain.

We go to press on Tuesday morning and this is the news up to Monday night. These reports are imperfect, correct ones shall appear in future numbers.

To Arms.

Alabamians! read the stirring address of Governor SHORTER and rally to the standard of your country. The enemy is now on Alabama soil, which should arouse every true-hearted man in the State. Wait not one for another, let each one see who can first enlist. Apathy must no longer exist on the South. The enemy is bringing all his vast resources to subjugate us, and he must be met if every man capable of bearing arms is called out. His late successes will embolden him. He must be met promptly at every point, and turned back with disgrace. The only way to stop this war is for every man to turn out and drive the enemy from our borders. He is fast going into bankruptcy, and what he does he must, and will, do quickly. The main struggle of this war will be within a few months. Let the patriotism of every Alabamian and every Southern man be stirred with him, and let men enlist by thousands to meet the foe. And let the women aid in rousing up the fires of patriotism, until there is a sufficient force to repel the Goths from Southern soil!

The Good Cause in Tennessee.

The Rev. I. B. Kimbrough, of Madisonville, Tenn., closes a business letter to our office, under date of Feb. 23, with the following summary of his labors during the past year: "I must tell you what I have been doing. In 1861, I preached 140 sermons and delivered 60 exhortations—witnessed 100 professions, and Baptized 23. So you see I have not been idle. I must not close without giving you an account of our meeting that commenced at Madisonville on Friday before the third Saturday in October, 1861, which resulted in the conversion of some thirty happy converts. I had the pleasure of burying nine in baptism. My two eldest daughters and brother Eliza's where among them. To God be all the glory!"

This letter from a beloved kinsman is truly refreshing to us, as the old Madisonville Baptist Church was the one into whose fellowship we were baptized nearly thirty years ago. We heartily sympathize in the joys of our brethren there in these manifest tokens of the divine favor. Bro. Kimbrough is the esteemed pastor of that church. We hope to hear often from him. S. H.

A brother from Nashville, in a letter containing a good remittance of the needful, and a most encouraging list of new subscribers, suggests to us to give as much religious news from all the Confederate States as possible. How can we get it? We publish every thing of the kind that we can command. Our denominational papers have nearly all gone down. We get but three Baptist papers from the whole territory. Will not our brethren write more religious intelligence? We should be happy to publish it. S. H.

Christian Index.

Right glad are we that this time honored organ of Georgia Baptists has again appeared in our sanctum. After a suspension of some two or three months, it comes forward again to do battle for the blessed cause. We greatly regretted the necessity of its suspensions, and felt like whispering in the ear of bro. BOYKIN, a little advice which we assure him we have taken ourselves—"Work for nothing and find yourself," as the adage goes, until the indignation be overpast. We trust the Baptists of Georgia will rally to its support and never allow it again to furl its banner. S. H.

The reader will find a very interesting letter from Camp Memminger, Mobile, on the outside. It suggests to Christians the importance of renewed effort to supply our armies with the word of God, and with religious reading. Read they would if they had the Bible, books, tracts and religious newspapers. If they have nothing good on the Sabbath to read, they will not be idle, they will engage in wickedness. Could not some of our brethren who have the means forward the funds to us to enable us to send copies of the South Western Baptist to many? We are unable to send them gratuitously. But first of all, give them the Word of Life, through the minister, and the colporteur.

Hogs.

A KILLINGSWORTH handed us a statement of the weight of five hogs, each one twelve months old. They weighed 1141 pounds. The lightest weighed 200 pounds, the heaviest 260. Let no one conclude that good hogs cannot be raised in South Alabama. So much for the blockade. Let every farmer strive to out do farmer Killingsworth.

We know nothing of the charges against elder J. D. WILLIAMS to which the action of the Baptist Church in Wetumpka refers. It is sad to learn that an aged minister who has spent all his energies in the ministry should be harassed in old age by the adversary. Bro. WILLIAMS' life is proof against all such assaults, for it would take proof clear as noonday to lower him in public estimation as a Christian and a gentleman.

For the South Western Baptist. Paragraphs, by Tau.

International steam intercourse, electromagnetic telegraphs, and the rapid succession of recent events, work happily on mind. No body has time to read long prosy newspaper articles.—Long prosy sermons, (we never expected to be delivered from them, we thought "sermonizers" incorrigible—so our fathers thought,)—but thanks to a Providence rapidly developing his plans, we shall presently be delivered from even this trial to humanity. Those who have nothing to say, but merely a discourse to make, will not long retain their hearers. We shall only have the heads—the pith—the ideas from our good pastors.

Speaking of abridgments, the saying of that wag? that a dictionary would be a very interesting book, if it did not change the subject quite so often, in our opinion was a good sound, substantial remark. We like such reading ourselves. A discriminating biography of almost any family, daguerotyping their characteristic qualities in a paragraph each, would be interesting reading to us. So we sometimes sit down and read the history of a whole family of words, as they are briefly characterized in group, in our portly Webster or Worcester unabridged. We could wish the history of ages and kingdoms had been written on somewhat such a scale, say at least by a Cæsar or a Tacitus.

We trust we shall soon be done with introductions, amplifications, formalities; and that when our friends have any thing to say or write, they will just say it or write, and be done. That our State papers, a la Davis, will neither tax printers nor readers. That our people will become "plain, blunt men," using words to convey and not to conceal their ideas.

We scarcely ever heard a political speech in our lives until the past twelve months, a part of which was not humbug, admitted, bare faced, undenied humbug. We have felt ourselves insulted, nearly as often as we turned out to the hustings these last twenty years. We now expect to hear patriots talk truth, sincerity and manliness.

We shall have a better order of Christian men. These times will "try men's souls" in more ways than one. The chaff will be blown away by the whirlwind. More partisans will find their occupation gone. Christian men—gentlemen—will be produced.

For the South Western Baptist. MILLTOWN, ALA., Feb. 9, 1862.

The Baptist Church of Christ at Milltown met on Sunday the 9th for the purpose of ordaining the Rev. David S. Moon to the ministry. Brethren Gideon Leverett and D. H. McCoy being present announced themselves ready as a Presbytery. Whereupon Bro. Wm. Griggs was chosen by the Church on its part. The answers being satisfactory the Presbytery proceeded to the examination of bro. Moon, which being entirely satisfactory to all parties, they proceeded to the laying on the hands, with prayer by bro. Leverett, when the Bible was presented by bro. McCoy, who also gave him the charge when he was regularly set apart to the ministry as an ordained minister of the gospel of Christ.

Ordination sermon was preached by bro. Leverett to a large and attentive congregation. G. F. HILL, Jr., Ch. Clerk.

For the South Western Baptist. Wetumpka Baptist Church.

WETUMPKA, Feb. 7, 1862.

Bro. Editor: You will find below the proceedings of our church conference in the case of charges against Bro. J. D. Williams; and as they have been spoken of amongst many of the churches of our denomination, the Church here thought best to have the disposition of the case published in the South Western Baptist. Yours truly,

W. G. McWILLIAMS, Ch. Clerk.

BAPTIST CHURCH WETUMPKA, ALA., IN CONFERENCE, Jan. 9, 1862.

The case of bro. J. D. Williams was called up. Brethren Pylait and Terrell, two of the committee in his case, being present, was called on to report. The committee say they have no report to make as they find no ground of charge against bro. Williams. The committee asked to be discharged, which was done. It was moved by bro. McWilliams that the communication of D. C. Neal against bro. J. D. Williams, as read in the Church, be handed back to the deacons of this Church to be returned to Neal and that bro. J. D. Williams' character stand in the Church as though said document had never been read in the Church.

The Confederate Cabinet and Congress have worn out the patience of croakers and newspaper generals.—Croakers have croaked loudly, and newspaper military programmes and Generals have bored them endlessly, but no more attention is paid to them than if they were Kaffirs croaking, programming and commanding from Kaffirland. Well done ye slient men! Let them rave. It is good for their health. If you were to gratify the present stock a more hungry set would soon come.

Among the many attractions belonging to the Southern Literary Messenger, Richmond, Va., there is none more apparent than the publication of the many spirited War Poems now gushing from the full Southern heart, making it a rich repository of patriotic and manly poetry. The Messenger is striving hard for existence these war times, and we sincerely hope the Southern public will sustain it. It is a large monthly magazine, price \$3 invariably in advance. Address Macfarlane & Ferguson, Richmond, Va.

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

ARTICLE III. And the earth was without form and void.—MOSES. When the comparatively recent scenes of Geology was astonishing the world by its discoveries, it was hoped by some and feared by others that they were in irreconcilable conflict with the Mosaic account of creation. But the vain hopes of the skeptic and infidel as well as the idle fears of the Christian, would never have arisen had they read attentively those two words of the inspired historian, "And the earth was without form and void;" more literally, *confusion and desolation.* Notwithstanding it is here positively asserted that the earth was originally in a chaotic state; yet there are those who persistently contend that according to the Bible the world was created as it now exists, that in six times twenty-four hours from the beginning of creation, the earth was adorned in all its present beauty and perfection. Is such the teaching of Moses? Let us read again, and more attentively, his brief but explicit account of the work of creation:

"In the beginning,"—that is, at the first commencement, or very outset of creation, when this work was first entered upon,—"*God created the heavens and the earth;* that is, he produced, brought into existence the materials or elements which now compose "the heavens and the earth." For that the earth and heavens were not at first created as they now are, that their present was not their original condition, is evident, from what immediately follows: "And the earth was without form and void." How long the world remained in that formless and desolate condition, or the changes which it passed through during that period, the Bible does not tell us; for such information does not come within the scope of objects of a divine revelation. The inspired historian says nothing of how long "the darkness was upon the face of the deep." Ages upon ages might have passed away while dark night brooded over universal chaos. And during that unmeasured darkness, our earth might have passed through innumerable changes. Moses says nothing to the contrary. Who, then, with these positive, unmistakable declarations of Scripture before him will dare say that the Bible teaches that the work of creation was completed in six times twenty-four hours from "the beginning?"

Happily for mankind the time has passed when the Christian trembled lest the discoveries of Geology should overthrow the teachings of Genesis.—There is no longer any apprehension that the history of creation as recorded in the buried volumes of the world's strata can ever contradict the history given by Moses in the opening chapter of Revelation. For now that the one has been rightly read and the other properly interpreted, so far from contradicting each other, they are found wonderfully similar. Geology tells us as does Moses, of a time when "the earth was without form and void." It tells us, too, of a time when "darkness was upon the face of the deep"—when this earth, fashioned into the perfection of beauty and clothed in garments of light and loveliness, was a shapeless mass of wildest confusion, a mighty "deep" of chaotic elements, covered with thick watery vapors and enveloped in dark night. Geology also points to a time when the waters were divided and when the black night which long brooded over chaos was dissipated and the first morning dawned upon an agitated world. Thus we find that the records of Genesis are but confirmed by the recently discovered records which were long ago written upon the earth's strata. That mighty volume of God which he was writing through the vast cycles of which geology teaches us and which for ages lay without an interpreter deep buried in the bowels of the earth, has been dug up. As huge leaves have been turned and read, and there to the confusion of the infidel and the joy of the Christian, and to the astonishment of the world, is found written in another language and an older book, what the inspired servant of God has given us in the very first page of Revelation.

Nor have the advocates of Christianity, as skepticism and infidelity would urge, adopted a false system of interpretation in order to satisfy the demands of geology. True, there has been progress in the science of interpretation as in all science. Revelation, like all the works of God, is perfect. But man's knowledge of it is necessarily progressive. Every science has had its developments; and so with Biblical interpretation. And if the Bible could all be understood at once it would be at once rejected as a revelation from God. All the works of the infinite are to the finite known only progressively. We of to-day have a deeper insight into the teachings of the Bible than any preceding generation, as we have a more correct knowledge of astronomy and of all science. And future generations will know more of the Bible than we do. Its treasures have been accumulating for centuries, and will continue to accumulate. God's revealed will to man is a deep and inexhaustible mine in which ardent explorers have been delving for ages, and each successive generation brings out new niches, discovers new veins of wealth. Each explorer finds rich and precious gems of peculiar beauty and untold value. And each new science and every discovery in science, or in the whole boundless realm of thought and investigation is well coming with joy by him who would bring forth out of the heavenly "treasures things new and old."

The Christian has nothing to fear

from the spread of knowledge, from the progressive discoveries of science.—Those who clasp the Bible as the most precious treasure on earth and as their charter of immortal happiness in heaven, have often trembled when they beheld scientific explorers pushing their investigations into new fields of discovery. Astronomy, it was once thought would overturn the teachings of Revelation and destroy the Christian's hopes. And a Christian poet once sang, "O star-eyed science hast thou wandered there to bring us home the message of despair?"

No—science, true science, whether it wander amid nebulous stars or dig down into the bowels of the earth, where "is turned up as it were fire," brings us home no message of despair; but comes with all her new found treasures, all her untold wealth, and lays it meekly and humbly in the lap of religion. Like the cherubim above, science casts her crown at the Redeemer's feet, and in silent adoration joins in the heavenly chorus, "Thou art worthy O Lord, to receive glory and honor and power, for thou hast created all things and for thy pleasure they are and were created."

For the South Western Baptist.

Bro. Editor: Elder J. H. Breaker, Missionary of the Board, communicates the pleasing intelligence of an extensive revival in his church at Brooksville, Fla. Already 95 hopeful converts have been added to the Union Baptist Church in that place. How refreshing such news, specially in these times of general confusion! The Lord be praised.—He has not forsaken his people. Let us pray for a general outpouring of the Spirit, then will the war cease and men will love each other. The friends of Missions should be encouraged.

Yours truly, M. T. SUMNER, Cor. Sec.

The Blessed Home.

To be home is the wish of the seaman on the stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm tree waves its graceful plumes and birds of jeweled lustre flash and flicker among gorgeous flowers, the exile sits, staring on the vacancy. Far away home lies on his heart; and borne on the wings of fancy over intervening seas and lands, he has wept away home, and hears the lark singing above his father's field, and sees his fair haired brother with light foot and childhood's glee, chasing the butterfly by his native stream.—And in his best hours, home, his own native home, with his Father, above that starry sky, will be the wish of every Christian man. He looks around him—he finds the world full of suffering; he is distressed with its sorrows and vexed with its sins. He looks within him—he finds much in his own corruptions to grieve for. In the language of a heart repelled, grieved, vexed, he often turns his eyes upward, saying, "I would not live always. No, not for all the gold of the world's mines—not for all the pearls of the seas—not for all the pleasures of her flashing, frothy cup—not for all the crowns of her kingdom—would I live always." Like a bird about to migrate to sunny lands where no winter sheds his snows, or strips the groves, or buds the dancing streams, he will often in spirit be pluming his wings for the hour of his flight to glory.

BUNYAN'S DYING SAYINGS.—"Sin turns all God's grace into wantonness: it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love."

Secular Intelligence.

PROCLAMATION By the Governor of Alabama.

EXECUTIVE DEPARTMENT, MONTGOMERY, ALABAMA, February 12, 1862.

The President of the Confederate States has called upon the Executive of the State of Alabama to furnish additional regiments to serve for three years or during the war. A similar call has been made upon the other States in proportion to their white population. This requisition is made necessary by the mighty power which the Lincoln despotism is now putting forth for our subjugation. The troops will be accepted by the companies to be afterwards organized into regiments.—The company and field officers will be elected by the men, and the rule of promotion in the Confederate army will then apply. Convenient camps will be established, where the troops will rendezvous. Transportation will be furnished from the place of organization of the companies. After their arrival in camp and they are mustered into service, they will be clothed, subsisted, equipped and armed by the Confederate States. Each private and non-commissioned officer will be entitled to a bounty of fifty dollars.

A company organization must contain 1 Captain, 1 First Lieutenant, 2 Second Lieutenants, 3 Sergeants, 4 Corporals, 2 Musicians, and not less than 64 nor more than 100 privates. Ten companies will form a regiment. When the muster roll of a company has been completed by enlistment, and the company has been organized by the election of its officers, and is tendered to this department for three years or for the war, it will be accepted and ordered into camp. Tenders of companies must be made unconditionally, and for three years or the war. Such troops and non-commissioned officers are now demanded, and if not promptly furnished by volunteer enlistments, other means must be used to meet the requisition. Alabama has never yet failed to respond to any call made upon her for the defense of our glorious cause, and she will not, now that her own soil has been invaded, for a moment hesitate. The contest in which we are engaged has assumed a magnitude and ferocity which makes this demand imperative. The recent bold adventures of the enemy demonstrate that his organizations, armaments and valor have been undervalued; and his success will stimulate him to attempt achievements of greater daring and importance. Besides the vast columns which press our frontier lines, he is gathering his armed flotillas to harass our coasts, destroy our property, and desolate our homes. Upon the swollen tide of the Tennessee river he has driven his gunboats even within the borders of Alabama whose soil has hitherto been spared the pollution of his foot-prints. His immense fleets are gathering upon her coasts, and thousands of hired soldiery are preparing for an attack upon her only seaport city. Alabamians! you have been slumbering while the enemy have been preparing for your destruction! Arouse and rally to the defense of your country. Let not a day of our honor be lost. Besides the brave men who have already rallied in your State to recruit their broken ranks and swell their columns. The great battles for your deliverance are yet to be fought. The inalienable right of self-government, inherited from your fathers, and all you hold dear on earth, are involved in the mighty issue. Let the call to arms ring over the State, and let the wings of the wind bear back the response and swell the ranks of our brave men "we come!" With a brave and determined reliance on the Omnipotent are let them rush to the field of danger and the triumph which awaits them.

In testimony whereof, I have hereunto set my hand, and caused the Great Seal of the State to be affixed, at the City of Montgomery, this 12th day of February, A. D. 1862, and of the Independence of the Confederate States of America the first year. J. N. GILL SHORTER, By the Governor.

P. H. BRYANT, Secretary of State.

The following letter from Col. Wood, of the 16th Alabama Regiment, which we copy from the Nashville Union & American, is of exceeding interest. The world never saw braver men or better fighting material than Alabama has given to the South in this war: CAMP AT GAINESBORO, TEXAS, January 30, 1862. EDS. UNION & AMERICAN: I see it stated in some of the papers that "a portion of my regiment"—16th Alabama—were on the road to Knoxville, retreating from Mill Springs. The report is untrue. None of my men left the Regiment upon the retreat. They were, perhaps, two wagon loads of sick men who had been sent home on furlough nearly a week before the fight, on their way to Knoxville, but no others, of which I am informed. My regiment came off in perfect order, bringing all our arms, accoutrements, and baggage. From the time we entered the battle field Sunday morning, and the two hours the enemy's bullets were raining around us, to the present moment, there has not been an hour we have not been ready to renew the fight. Our brave troops, who were ordered to their positions, the 16th Alabama, was promptly in position, numbering twice as many as I carried into the field in the morning, every sick man that could stand on his feet being there willing to die for his country. Very respectfully, &c., W. B. WOOD, Col. 16th Alabama Reg't.

RE-ENLISTMENT OF GEORGIANS.—The Millidgeville Federal Union understands from several different regiments of Georgia volunteers, that will almost unanimously re-enlist for the war. Among them is mentioned the 4th Georgia regiment, in Virginia, commanded by Col. Doles.—Sun. A Special dispatch to the N. O. Delta, from Richmond, says President Davis has sent a special message to congress in secret session, commencing an advance of \$150,000 to connect the railroad from Selma, Alabama, with the railroad at Meridian, Mississippi. A bill to this effect has been introduced, and will pass.—The object of the connection is to secure additional facilities for military transportation. NOW AND THEN.—Last week but 200 bales of cotton were received in this city, against 90,950 last year. The total receipts since September 1st, amount to 3,423; for the same time last year it was 1,164,539. The exports last week were 200 bales against 36,951 last year. We have exported thus far this season, 2,326 bales, while last season, during the same period, we had exported 893,650 bales including 533,650 to Great Britain, and 165,490 to France.—N. O. Picayune. It is reported that our Yankee invaders at Port Royal are going rapidly forward with the establishment of their colony, which they call New Scotch. We see it stated that they already have a steady stream of work. We should not be surprised to hear that they have a clock factory in operation in the course of a few weeks, and that they have set the contrabands to raising "garden stuff" for the supply of the New York and Boston markets.—Sun, News. ARRIVAL AND DEPARTURE OF PRISONERS.—The Yankee prisoners who have been confined in New Orleans for several months, past, went through this city yesterday morning, on their way to Salisbury, North Carolina, from whence they expect to be exchanged. The prisoners were 492 in number, and were guarded by a company of Louisianians.—Mont. Advertiser, 12th. THE WAR POLICY OF THE GOVERNMENT.—The Mobile Register says: Circumstances and the spirit of the time seem to indicate that the period is at hand when the Confederate Government will lay aside the merely defensive policy which it has consistently pursued, unmoved and undeterred by the protests and appeals of the impatient vultures of the country. We understand Gov. Brown has called for 12,000 more men for the Confederate service. If not responded to, it will be followed by a draft. Let the people rally.—Macon Messenger.

ROANOKE ISLAND.—The importance of this point, now in possession of the Federals, may be seen by the following, from the Richmond Dispatch. Roanoke Island commands a rear approach to Norfolk. It also commands the valley of the Roanoke River, probably the richest of all the valley country in North Carolina, and is, beyond doubt, the most important strategic point on that coast. If it be the enemy's object to harass and despoil the country, his success would be assured. The possession of the island would give him easy access to several rich counties by navigable streams, and would place at his disposal the towns of Elizabeth City, Edenton, Hertford, Plymouth, Williamson, Windsor and Murfreesboro. The island is about forty miles North of Hatteras, and is about six miles long, and from two to three miles wide. Being entirely accessible by water, and offering such temptations, it appears quite probable that it is to this point that the efforts of the Burnside fleet will be directed. A dispatch to the Charleston papers of Saturday conveys the following important information: The Position and Importance of Forts Henry and Donelson.—Forts Henry and Donelson have hitherto been regarded as the gateways to Middle and Western Tennessee. For the last four or five months Fort Henry has been under command of Colonel Heiman. It is situated on the Tennessee river, at a point about fourteen miles from Paducah, and twenty miles below the long bridge across the Tennessee, of the Memphis & Ohio Railroad. It is an open fort (not in batteries) but had several very heavy guns. The post was garrisoned principally by Tennessee troops, but included, also, two fine companies from Tusculum, Alabama. Fort Donelson is on the Cumberland river, and thirteen miles distant from Fort Henry.—It is commanded by Col. McGavock. This fort is the chief obstacle which the enemy would have to encounter in making a flank movement against Nashville. The town of Alamosa, in Arizona, on the Rio Grande, has been captured by Col. Baylor, a Confederate officer. It had a Yankee garrison of 300 mounted men, in command of Capt. Moore and Lieut. Lord. The plan for attacking it had been arranged by Col. Baylor, but when he reached it it was evacuated by the enemy, who had burned his tents, supplies, &c. It is supposed that information of the movement had been communicated to the garrison. SUSPECTED TREASON OF JOHN ROSS.—The Leavenworth Conservative says: "Opthoboloh believes that John Ross betrayed them. The Union men were there attacked when on the camping ground selected by Ross; the time it was determined not to take his advice and they were not attacked. The rebels burned all the wagons and grain of our men, and shot the cattle before their eyes. Seminoles, Cherokees, Creeks and Chickasaws were engaged in the fight on the Union side. The settlers

