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For Terms, &c., see third page.

Postulata.

NUMBER 4.

(1.) "Of such is the kingdom of heaven—therefore, all children go to heaven." This is rather jumping to a conclusion than reaching it by argument and patient investigation. The passage does not affirm that those children brought to Christ belonged to the kingdom; but the meaning is, that such as *resembled* them in trustful affection, in humility, docility and absence of ambitious feelings, that is, persons with such qualities, were able to appreciate Christ's reign on earth. See Mark 10th, and Luke 18th. "Shall not receive the kingdom as a little child." &c. The comparison is between the grateful and trustful qualities of a child and those of an humble believer in Jesus. So Matt. 18:3, "become as little children." It is clear the disciple can not shrink to the dimensions of a child; hence the resemblance must lie in those naturally amiable attributes which we admire in a child, and those of the regenerated man: the true disciple must exhibit such a spirit of confidence and docility towards Christ as children do towards kind parents.—The children are proposed as emblems of the qualities that accompany the spiritual birth, i. e. so far as those can represent the feelings of a regenerated man. Rosenmuller and others say, "It is not said of these infants, viz: the infants brought to Christ, 'but of such as are like them'; for Christ expresses no opinion about their moral character, and this settles the question." If the Master had intended this, then the question would have a different phase; but as he does not compare the characteristics of two Christians, but of the docility and other properties of amiable children with the attributes of true discipleship; there is no proof that "all children go to heaven."

But look at the broad conclusion—"all children go to heaven." Do the teachings of the New Testament warrant such a *sequitur*? It is believed that for all dying in infancy, provision is made for their redemption; but for such as are capable of moral action and responsibility who violate God's laws, no such hope can be entertained.

(2.) "The washing of the hands is called the baptizing of the man." Luke 11:38 and Mark 7:34 are cited as proof by a distinguished theological writer and historian. Dr. Geo. Campbell says there must be a mistake in our version; for *wash* in the 3d verse is *nipto* in the Greek middle voice, and for that in the 4th it is *baptizo*, to bathe. This was the Jewish custom: when they came from the market or public gatherings where they might be defiled, they bathed. [See John 13:10, which Dr. C. renders,—"He who hath been bathing needeth only wash his feet." Those who had been invited to a feast, bathed themselves before they went: but as they walked, commonly in sandals, it was usual to have their feet washed, (*nipto*, some word as in Mark 7:3, to wash hands,) by the servants of the family before they laid themselves on the couches to eat." Dr. C. was too honest to allow this passage to be perverted by men noted for their postulate proclivities; so he corrects the mistake in our version. The Vulgate does not confound the two verbs evidently distinct in their meaning as does our New Testament. It reads, *Pharisei enim—nisi crebro laverint manus, non manducant et afor, nisi baptizentur non comedunt.*

If *baptizo* were employed in both 3d and 4th verses of Mark, there might be some foundation for the postulate; but when the original distinguishes clearly, we ought not to confound words so different in signification. No scholar, unless in nursery leading-string, or prejudice, would risk his reputation by such assertions. "But is not baptism applied to cups, beds, tables, and in Hebrews 9th, 'to divers washings'?" how then, can we distinguish? I answer, that *baptisma*, the word always used when the Christian ordinance is indicated, is not employed in Mark or Hebrews, but *baptizmas*, which is applied to Jewish ceremonial washings. This latter word is found only 3 times in the New Testament, and then in connexion with Hebrew rites; but *baptisma* for the New Testament institution as established by Jesus Christ. If scholars would examine their Greek and look more carefully into the meaning of the word, such postulate would not be enunciated.

Dr. C. renders, Mark 7:34, "For the Pharisees eat not until they have washed (*nipto*) their hands by pouring water on them; if they come from the market by dipping, *baptizo*." Bathing is an indispensable prerequisite to the first meal of the day among the Hittites; and washing hands and feet is equally so before evening meal.

Ward's Customs.

(3.) Can any persons be strictly said to be in the Lord, not admitted by baptism into his church? This is an interrogative postulate, and is argued from Rom. 16:1, Philemon and Eph. 6:1. But baptism alone never introduces any into the Lord or Church, nor reconciles to God. If so, all the baptized would be on their way to heaven; but thousands of such it is manifest, are foes to God and holiness, and on the road to ruin. We gather good evidence that Onesimus was a converted man, but no proof that he was a church member; but his relation to "the Lord" is expressed by the same particle as that to "the flesh."

"Obey your parents in the Lord." This is assumed as proof that the children are members of the Church. Persons may be "in the Lord" by faith, without baptism, as Abraham was 13 years prior to his circumcision. But the passage speaks of "parents in the Lord" not children. If children must obey because "in the Lord"; then it follows, that all others are released from the obligation to obedience. But God commands all children,—"Honor thy father," &c., is binding on all. The reasoning then is in conflict with the Bible.

"But these children are of so tender an age that the parents are exhorted to bring them up in nurture and admonition of the Lord." But not infants, else parental catechetical instruction would be of little avail; how could they understand "Honor thy father," &c.? At what age do parents cease to bring up or instruct their offspring? Do they not continue till minority ripens into majority? If all children addressed in the Epistles, were members in the churches as our author avers, then it is clear, that 1800 years instead of improving, have deteriorated our species. In A. D. 90, John writes to little children, because they have known the Father." Such letters are not read and understood by infants in the 19th century. How precious must have been other children to understand the exhortations: "Put on the whole armor of God,"—"Knowing your old man is crucified,"—"Quench the fiery darts of the adversary." These are sufficient to show how weak and ridiculous are the arguments to sustain the postulate. No passage of the New Testament proves infant membership.

S. A.

For the South Western Baptist.

Excerpts from my Note Book.

Atonement by suffering a great moral necessity.—MARK 14:35.

"God was intensely desirous, as well as Christ, of man's salvation; and the mode of achieving it . . . was the result of a great Moral Necessity, which Love was resolved to confront since it could not evade it." Greyson Letters, p. 236.

I. It has been maintained that some other way of salvation than that by the sufferings of Christ, might have been devised—nay, that another is the real plan. That Christ suffered as a mere example.

The fact of the impossibility of any substitute for a suffering Christ, is established beyond the possibility of rational question by the text—"If it be possible, let this cup pass from me;" the reasons of that impossibility are to be sought elsewhere; but as suggested by their connection with the fact, will also engage our attention presently. Can we conceive that God's own innocent spotless son could pray thrice, and that in agony, and be denied any thing that was possible?

II. Are not some of the reasons why Christ must suffer apparent?

1. Some tribute to law is demanded in the transactions of all moral government. In this case, therefore, the majesty of the law must be maintained, and this can be done only by the substitution of such a sufferer, in the place of the offender. Such, I suppose, is the intimation of Isaiah, 42:21. "The Lord is well pleased for his righteousness' sake, he will magnify the law and make it honorable." In to all government carried on by motives—moral government—penalty, suffering, must enter—penalty borne either by the principal or a substitute. Else, how could it be known that the governor really meant to maintain his authority?—that he really was in earnest when he threatened?

Besides punishment intuitively strikes us as righteous, when offenses have been committed. We deem that there is a natural and just, nay, a demanded connection between guilt and punishment. And connivance scandalizes our moral sense.

Hence, authority is to be maintained and righteousness will be accorded only where penalty, upon the violation of law—just, holy and good—is inflicted upon principal or substitute.—And the importance of these things and the like, may be increased by the fact that the effects of the atonement, most likely, extend to other orders of beings besides ourselves. Intimations of this may be couched in Eph. 3:10, Pet. 1:12.

2. Christ's sufferings in this behalf assure us of the unswerving character of God's justice; say to us, in tones of thunder, "Be sure your sin will find you out"—your crime be discovered—your shame exposed, and you, impotent, brought to condign punishment. For if the bolts of Almighty wrath transfixed the soul of the Son—if he spared not Him, when He took the sinner's place—how much less will he spare you? Justice is dearer to God than the exemption from humiliation and death of his only begotten.

These great truths, we presume, were "flashed" from the cross upon all worlds.

3. Such a gift upon the part of God, was the only adequate assurance of the greatness of his love toward us which God himself could supply. "God so loved the world."

III. It has been objected to this scheme, that it presents God, our Heavenly Father in an unamiable,

"savage," light—thus delivering his only begotten to death, and declining to extend mercy to sinners on any other grounds.

1. But that there was a fitness to the exigencies of the case, in this arrangement, we have already seen—a just tribute to law.

2. Let it be added, that the Son was a voluntary sufferer. He "loved us and gave himself for us." He said, "No man taketh my life from me; I lay it down of myself." And again, "Lo I come; in the volume of the book it is written of me; I delight to do thy will, O God."

Let us retort upon the objector: you say this scheme which assigns reason for atonement by suffering—by the death of Christ—is a bloody scheme. That you "cannot away with" it. But on your scheme, that Christ was a sufferer merely as an example of patience under tribulation, what adequate reason for his sufferings is assigned? Would not less pain, less ignominy, have sufficed for this purpose? And would not the example suggest something else quite as certainly as imitative patience and meekness? Must it not suggest the special liability of innocence and spotlessness to undergo intolerable chastisement under this mysterious providence of ours? Says Henry Rogers, "An example of what? Was it an example of this—that the more men obey and love God, the darker may be the divine wrath, and the greater the liability to suffer under the incomprehensible mysteries of the divine administration? So that if we were to become absolutely perfect as Christ was, that moment we might reach the climax of misery!"

E. B. T.

* NOTE.—I am much indebted to this discourse to the two letters of Henry Rogers on the Atonement, already referred to. Next to Butler, I think him the most valuable of modern writers. There is a frankness and fairness in his reasoning with antagonists not always found in the advocates of "sound doctrine." Of these latter we exclaim—

Non tali auxilio, nec deservior ultis.
Nor want we aid like this, nor champions.

[From the Religious Herald.]

News from our Missionaries.

We have been in receipt of letters from our brethren in China and Africa throughout the war, though not so regularly as formerly. Brethren in Baltimore, and brother Samson in Washington city, have arranged to send their letters to us, and receive our letters to them, by flag of truce.

Shanghai.—Our latest communications from Shanghai are to the 14th of October. Of that date we received the sad intelligence of the murder of brother Holmes, at Yantai, in Shantung province. Sister Holmes was at Shanghai when the letter was written. She will, we doubt not, receive the earnest sympathy of every Christian who hears of her melancholy bereavement.

The rest of the missionaries were well; but, owing to the disturbed condition of the country, not much progress was being made. They were, however, hopeful, and appeal to us, notwithstanding our troubles here, to sustain them in their work.

Canton.—From Canton we have letters to Nov. 7th. May 9th sister Gaillard wrote: "Our little band of native believers has been steadily increasing in numbers and knowledge. We now have over eighty native members, and there are still more wishing for baptism, both here and in the country." Nov. 7th, brother Gaillard writes: "Our work is going on slowly, but, seemingly, not so well as last year. I baptized one last month—one is to be baptized to-morrow. We suspended one man for keeping his shop open on Sunday." The precise number baptized since sister Gaillard's letter we cannot state, but several more have been reported.

In his Annual Report, dated November, brother Graves says of the work at Shin Hing, (an interior station opened by him.) "Through God's blessing our efforts have not been altogether in vain. * * * Seven men have been baptized in Shin Hing; * * * there are two or three others who give us some hope." A large number of tracts and Scriptures have been distributed, and the seeds of truth and personal influence widely disseminated through the numerous patients for whom he has prescribed. He has devoted every Monday to vaccinating, (except in June,) and every tenth day to other patients. "The statistics are as follows: Vaccinated 415; patients prescribed for 2,650. More than half of these patients suffered with various diseases of the eye. Many of these have been permanently relieved, others have had their sufferings mitigated, while others are incurable. Several varieties of ophthalmic operations have been performed. The operation for entropion has been performed 62 times. * * * I regard the healing of the sick as a most valuable auxiliary to direct missionary labors, especially in founding a new station."

Yoruba.—Latest dates.—Lagos, Sept. 9th.—Abeokuta, Aug. 5th.—Ajuaya, June 10.—All our Missionaries were in good health, and are encouraged in their work. At Abeokuta there had been quite an interest among the scholars of Bro. Phillips' school, and to some extent in the community. Several had been baptized. Brother Reid, at Ajuaya, is out of from communication with the other missionaries. He reports, improved health, and increasing interest. Had baptized one.

These brethren appeal affectionately to us to do all we can to sustain them; in view of their dependence

upon us, notwithstanding the difficulties here.

An Appeal.—Will not the brethren and sisters who read this send us a contribution for the missionaries, and endeavor to induce others to do so? Our receipts are small. We have not a single agent in the field collecting funds. Send by mail.—Send all you can. If you cannot send a large contribution send a small one. But send something. Don't permit these dear missionaries to want.—Now, in our time of trial, is the time to show our willingness to sacrifice for the cause of Christ.

A. M. POINDEXTER,
Cor. Sec'y.

Teach it to your Children.

Do not fail to inculcate the faith which you accept in your own home. If you really desire your children to become rational, intelligent and happy believers, or if you would prepare them for the duties and responsibilities of life, then carefully instruct them in the principles, while you join the precepts of the religion of Christ. You cannot safely let them alone. You must fill the barrel with wheat, and let the enemy find no room for tares. The minds of the young can not remain unoccupied and empty. Neglect to teach truth—pure, inspiring, life-giving truth—and others will teach what you must regard as pernicious error. Be cautious.—The infidel will whisper his doubts concerning the providence and even the existence of God. The man who denies the miracles of the New Testament and rejects the authority of Christ, will implant his opinions in their young and unsuspecting hearts, and ere long, going a little beyond their teachers, it may be they will plunge into open and utter unbelief. Some individual, who accounts death a final and perpetual sleep, will, by and by, persuade them that they are in no way exalted above the brutes, and that when they lie down in death soul and body will inherit the same grave. To all these influences and dangers, as well as the temptations to vice and crime, our children are constantly exposed, and it is our bounden duty to be regular and constant in our efforts to nurture them in the doctrines and spirit of that Gospel which God has given for the guidance and redemption of man.

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We must remark the painful evidence of the loss of the sense of our dependence on God as the war has progressed. It did not commence so. The city of Charleston is said to have been, on the eve of the battle of Fort Sumter, like one vast altar, from which ascended the incense of prayer. The whole nation, from Virginia to Texas, commemorated our early and brilliant victory at Manassas by sanctifying in the ten thousand sanctuaries of the land. But there has lately been a marked relaxation of this sense of dependence on the God of Battles. It has been impiously said that the battle of Belmont was won by the energetic oaths of our officers. There has been a wretched pliancy that has preached in favor of immoral indulgences in our army, that has given eclat to profanity of officers in battle, and that has winked at drunkenness in the camps by questioning the military virtues of water drinkers. We have a great work before us. It may not be assisted by the mere cant and whines of religious pretension; but it certainly will be assisted by that hearty and reverent sense of dependence on Divine Providence, and that carnal and practical habit of religious supplication which strengthened our fathers in the times of their trial, and has every where left their evidences of reward on the pages of history.—Richmond Examiner.

Prayer to the God of Battles.

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NORTHERN METHODIST PRESS AND SLAVERY.—Nearly every one of the Northern Methodist papers that reaches us has come out, openly and avowedly, for the emancipation of the slaves by the General Government, and earnestly and strenuously do they insist upon its being done. Although they are not political papers—of course they are not—yet they are most urgent in their recommendations of this step as the means of putting a stop to the war; and weekly urged to take this step at once. Already, as they think, it has been delayed too long, and now every day delay injures the prospects of the settlement of the question and the preservation of the Union. A few months ago, these same papers declared emancipation to be no part of the object of the war, and no such design was entertained by any. Now it's all the other way.—St. Louis Christian Advocate.

FORM AND SPIRIT.—Sometimes, if there be not earnest heed, this precious faith will be lost for a season amidst the very things that should confirm it—by formal statements and argumentative defenses of the Christian doctrines, or amid the mechanical assiduousness of the Christian work. Then for relief let it be your endeavor always to reach the heart of the doctrine; always to inhale the spirit of the duty, and so to keep around you the charm of His nearness, who is the way, the truth, and the life.—Raleigh.

"To be with Christ."

To be with Christ is a mysterious expression, the full value of which we cannot, with our present facilities, presume to calculate. Little or nothing is revealed to us of the actual locality, or precise character of that world, to us invisible, where the Son of God exhibits the immediate presence of his grace and glory, as the Redeemer of men. We know not what we shall be, nor yet of what specific nature our enjoyments will be, there. But of this we may rest assured, that to be with Christ will comprise the perfection of blessedness, more than we can now imagine or even desire. He is gone to prepare a place for his followers, that where He is, they may be also. He has promised that He will come again and receive us to himself, yea, that we shall be like him, capable, which now we are not, of seeing Him as he is in his spiritual glory. Christ is the great Mediator through whom all blessing is derived from God to man; and, therefore, to be with him is to be in the very centre of mercy.

But though this general assurance is enough to satisfy our faith: and though we cannot, by any stretch of our present facilities, actually comprehend our future hopes, still we are in a manner enabled, by means of the illustrations that occur in Scripture, to contrast this world with the next, and thus to satisfy ourselves, that it is indeed far better to depart from the one, in order to inherit the other.

Take, for instance, the trials and troubles, the sins and miseries, of this life; and how forcibly do they, in the contrast, recommend that life, in which there is neither sin nor misery, not a single evil desire to distrust the soul from within, not the slightest trouble to harass it from without; no consciousness of guilt, no more struggling against corruption, no temptations to lead astray, or persecutions to annoy; no reviling of enemies, or separation of friends; neither hunger nor thirst, poverty nor want, disease nor pain; not even a single toil to intercept the energies of the soul, nor a single tear to sully its enjoyments! Oh! how great even this negative blessedness of being with Christ, this exemption from all the evils of soul and body, under which we groan in our earthly tabernacle!

But earth, you will say, has its advantages, as well as its evils. From the latter, it may be a happiness to escape; but it must be painful to part from the former: and here, perhaps, with many, is the main ground of their aversion to death, that it will take them away from numerous enjoyments and blessings. Be it so; but has not Christ, in his invisible world, greater blessing and enjoyments to attract us, than any which earth can bestow? Earth, for example, has its pleasures; such, at least, as they are,—imperfect at the best, transient at the longest; but what saith the Scripture? *In the presence of God there is fulness of joy; and at his right hand, where our Savior sitteth, are pleasures for ever more.* Earth has its honors and its glory; but they are frail and fading. Real glory and honor, unsullied and everlasting, are to be sought from God in the world to come. On earth there is wealth; though few comparatively obtain, and fewer still enjoy it: the true riches are above; and the treasures, on which we may fix our hearts without fear of disappointment, are in heaven. Once more, earth has its dear ties of friendship and of kindred; and what is heaven, but one vast family, knit together in perfect love? All are friends there; no dissimulation, no insincerity, no selfishness, but fervent, disinterested affection, will reign throughout.

In one word, whatever of evil we now experience in this world, will in heaven be unknown: whatever of good we enjoy, will in heaven be infinitely exceeded. Is it not, then, far better, at least for those who are piously prepared, to depart in God's good time, and be with Christ? Oh! let us strive to be so prepared; let our affections now ascend where our true treasure is to be found; let Christ the centre of our hopes, be now the object of our faith, our love, and our obedience; that when our hour comes to depart from this world, we may go to be with our Redeemer, and go joyfully, as to a far better state than we can possibly expect here. Such, in the prospect of death, were the feelings of St. Paul; such, though in a less exalted degree, have been those of many an humble Christian; let us strive and pray, that the same feelings and the same blessed hopes, may also be our own.

Nor let us be apprehensive that, in overcoming the fear of death, or in acquiring a desire for immortality, we shall unfit ourselves for the elastic performance of the duties, or for the wise enjoyment of the happiness of time. The prospect of being happy hereafter cannot but increase our happiness now; and the desire of reward with Christ must give a new impulse, yea, furnish the only true motive, to the discharge of those duties, and the diligent use of the talents, for which He will hereafter call us to account. The more lively our convictions, that our labor will not be in vain, the more are we likely to abound in the work of the Lord. Add to this, though far better to depart, it may be more *needful*, as the apostle speaks, to abide longer in the flesh;—more needful for those with whom

we are connected, and more needful, also for ourselves, that, by a longer probation, we may become more meet for heaven, more purified from earthly dross, and fit to inherit, at the hands of our gracious Lord, a brighter crown.—*Extracts from a Sermon, by the Venerable Thomas Parry, M. A., Archdeacon of Antigua.*

Why I am a Baptist.

1. Because Jesus Christ the Divine and Almighty Savior, who was rich, yet for my sake became poor, was a Baptist. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii: 13-17.

2. Because the adorable Redeemer commanded this ordinance to be observed in his Church to the end of time. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii: 19, 20.

3. Because the Apostles, who received their instructions from the lips of Jesus, and well understood his meaning, always preached the Gospel first, and then baptized them that believed. Read the Acts of the Apostles for numerous instances.

4. Because the first Christians always yielded the most unhesitating and cheerful compliance with the directions of the Apostles, who, when they "commanded them to be baptized," obeyed without the least reluctance, considering it a privilege.

5. Because there is no such thing as the Baptism, much less the Sprinkling of Infants mentioned, or even hinted at, in all the New Testament.

Therefore I am a Baptist.

Spiritual Consecration.

The essential glory of Christianity, as witnessed on earth, consists in the consecration of God's people to his service. Where this consecration exists there is no difficulty of maintaining all the enterprises of the Christian church. Let the disciple ardently love his Lord and Master and it will be his delight to serve Him. Self-examination will not be neglected. Secret prayer will be fondly maintained. Family prayer will be a duty delightfully performed. Public prayer will be a spiritual feast. The preaching of the Gospel will be spiritual manna to the redeemed soul. God's word will yield unfailing support, enliven with continually brightening hopes, and enlarge the Christian's increasing triumphant faith. Heroes and Statesmen consecrate themselves to an earthly potentate. Private citizens devote themselves to a beloved leader. We have a glorious Captain of Salvation, let us with the opening new year consecrate ourselves afresh to his glorious cause. Jesus only, Jesus in life, Jesus in heaven, Jesus in eternity, Jesus our leader in all earthly concerns; Jesus our deliverer from death and hell; Jesus to crown us with immortal glory.—*Louisiana Baptist.*

THE POWER OF PRAYER.—The world (says Jeremy Taylor) is established and kept from dissolution by the prayers of saints; and the prayers of saints shall hasten the day of judgment; and we cannot easily find two effects greater. But there are many other great ones; for the prayers of holy men appease God's wrath, drive away temptations, and resist and overcome the devil: holy prayer procures the ministry and service of angels—it rescinds the decrees of God—it arrests the sun in its course, and stays the wheels of the chariot of the moon—it rules over all God's creatures, and opens and shuts the storehouse of the rain—it unlocks the cabinet of the tomb, and quenches the violence of fire—it stops the mouth of lions, and reconciles our sufferance and weak faculties with the violence of torment and sharpness of persecution—it pleases God and supplies all our needs. But prayer that do thus much for us, can do nothing at all without holiness. For God heareth not sinners, but if any man be a worshipper of God and do his will, him he heareth.

COMPENSATION.—"The compensations of charity are made apparent to the understanding after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss and unpayable, but the sure years reveal the deep reminder force that underlies all facts. The death of a dear friend, wife, brother, lover, which seems nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates a revolutions in our way of life, terminates an epoch of infancy or youth which was waiting to be closed, breaks up a wonted occupation, or a household, or a style of living, and allows

the formation of new influences that prove of the first importance during the next year."—*Emerson.*

Not Deep Enough for Praying.

We have heard a good story of two raftsmen. The event occurred during the late big blow on the Mississippi, at which time so many steamboats lost their sky-rigging. A raft was just emerging from Lake Pepin as the squall came. In an instant the raft was pitching and writhing as if suddenly dropped into Charybdis, while the waves broke over with tremendous uproar, and expecting instant destruction, the raftsmen dropped on his knees and commenced praying with a will equal to the emergency. Happening to open his eyes an instant, he observed his companion, not engaged in prayer, but pushing a pole in the water at the side of the raft.

"What's that yer doin', Mike?" said he; get down on yer knees, now, for there isn't a minit between us and Purgatory!"

"Be aisy, Pat," said the other, as he coolly continued to punch the water with his pole; "be aisy, now, what's the use of praying when a feller can tech bottom with a pole?"

Mike is a pretty good specimen of a large class of Christians, who prefer to omit prayer as long as they can "tech bottom."

Our Position.

The Tennessee Baptist says that the Junior Editor of this paper, "if not a Landmark Baptist—as straight-out, consistent Baptists are sometimes called—is so near one that he cannot give a good reason for not being one altogether." Now, we claim to be a Baptist, "straight-out and consistent," but we have not embraced Landmarkism. We are conscious of no inclining in that direction. Reasons, which commend themselves to our judgment as scriptural and insurmountable, forbid it. Of course, we cannot expect the Baptist to pronounce these reasons good. But, then—can it prove them bad? "That is the question." When peace revisits our afflicted land and the Herald recovers its wonted proportions, we shall be willing to put that issue on trial.—Meanwhile, let all who love our Zion, labor, with a generous oblivion of minor differences and old dissensions, for her safe delivery out of the perilous times which have overtaken us.—*Religious Herald.*

BAPTISTS IN HOLLAND.—Dr. S. Muller, of Amsterdam, states that there are now 123 Baptist churches, amounting to 41,552 individuals. In former days the number exceeded far 100,000. In Amsterdam, the church contains about 2,500 members. The late Burgomaster was one of the members, likewise the late President of the Bank of Netherlands, and the present President of the Netherlands Trade Society. Three of the Professors of the University of Leyden, and one at Utrecht, are also members of our denomination. The Baptists have a college in Amsterdam, with thirty or forty students and two professors. It is not easy to give a full idea of the constitution of our churches. They do not form a church in the strict sense of the word; they are quite independent of each other, and not subject to any church authority or synod. But all are united by very loose ties in one body, by an institution called, "The General Baptist Society for Promoting the Ministry."

YOUR FIRST THOUGHTS.—When you first awake in the morning lift your heart to God. Then when you arise from your bed, kneel down and lift your heart to Him, before the world intrudes. Then when the members of the family come together, let united supplication ascend from the family altar. Thus acknowledging God and offering him the first fruits of the day, according to the teachings of His holy Word, you shall be blessed of Him.

Let God have your first thoughts, and it will be easier to give him all your thoughts, and to live and move in him.

Worldly minded must they live, and cold and formal must be their prayers, who engage in any worldly business before looking to God.—Withholding the offerings of the first fruits, how can they be blessed?

Let us learn never to despair.—What ever mystery may encompass our path—whatever contingencies may seem to mock our prayers and disappoint our hopes, until our hearts tremble with gloomy thoughts and fears,—still let us trust and wait.—He leads us through deep waters; but their baptism is that of the Holy Spirit. His waves and billows may go over us, but they bear our souls nearer to their heavenly rest.—The outward he makes subservient to the inward the body to the soul, time to eternity. Whatever, then, may be the source of your fear or despondency, say with David, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance and my God."—*Home Scenes.—Stork.*

There never was a smooth, easy path to heaven yet, and while man is a sinner there never will be; and therefore leave off expecting it.

THE CHRISTIAN'S CROSS is like the wings of a bird, which she must carry indeed, yet they support her in her flight to heaven.

"Fatherland's in Danger!"

At a late public meeting held in our town to devise measures to secure a prompt response to the proclamation of our Governor, calling for twelve more regiments of soldiers for the war, one of the speakers, President Price, made a most happy allusion to the period in the French revolution, in which the national cry,—"Fatherland's in danger,"—thrilled every heart of that gallant Empire. Menaced by almost every great power in Europe—Spain in the South, Austria and Prussia in the East and England in the West—who were pouring their legions upon her borders to crush the rising spirit of freedom—she inscribed upon her banners the note of alarm—"Fatherland's in danger!" and a response came up from every city, town, nook and corner of the land, which speedily drove back the invader from her soil. A universal enrollment of every man in the nation capable of military service was the speedy result—each one pressing to the post of danger, and demanding the honor of defending "fatherland."

Fellow-countrymen! "FATHERLAND'S IN DANGER!" Our homes are invaded by foes whose tender mercies are cruelities. The soil of our own State has been polluted by his tread. Let the desolations which have followed in the wake of these vandals wherever they have obtained a footing upon Southern soil, tell you what you may expect if they are not met at the threshold and driven back at every point. We are called upon to meet the most formidable army of modern days. More than half a million of well equipped troops are pouring into our country by land and sea, and rivers, to wrench from us every thing which freemen prize. They have devoted our property to confiscation—our purest and best men to the gibbet—and our very liberty to destruction. If they succeed, the whole landed interest of the South reverts to the Federal Government, our servants are emancipated, and we—our wives, our children, our aged fathers and mothers—are turned out homeless and houseless, to endure that life of shame which the blind est despotism can inflict. We do not envy that man's destiny who survives such a catastrophe. We speak the words of truth and soberness when we say, that rather than behold such a sight, we should prefer a hundred deaths upon as many battle fields. For let it be borne in mind, that if we do not make a successful stand, we shall have to pay the enormous debt which has, and will have accumulated, to effect our own subjugation. This cannot be less than two thousand millions of dollars! It would bankrupt every nation in Europe.

How is all this to be averted? Why, the question is easy of solution. Our Governor has called for twelve regiments. Instead of responding to this requisition, let there be double or triple the number offered. Let our brave volunteers already in the field, see that for every one that falls upon the field, any number stands ready to fill his place in the ranks. Let our enemies see, that our present force in the field can be duplicated in sixty days, and still leave enough behind, not only to supply the sinews of war, but to repeat even that number should the exigency demand it. Let all nations see, that the patriotic enthusiasm which sprang this revolution, possesses the stern courage to fight it through to a triumphant issue. Such a response as we have indicated, while it would inspire our soldiers already in the service, would strike terror into the ranks of our enemies. We must convince them that we meant all that we said when we withdrew from a government which no longer respected our rights, and accepted the gage of war as the alternative.

It is most gratifying to see that our recent disasters are only serving to arouse our people to a ten fold energy of resistance. Every Confederate State is moving with alacrity in the glorious cause. True greatness never appears so impressive as in the spirit with which it meets and grapples with defeats. The most pusillanimous people on earth can raise the shout of victory over a fallen foe—indeed, the more pusillanimous, the more vociferous.—But real greatness is seen in that quiet, persistent, determined courage which will wrench victory from defeat and hope from despair. And we must be pardoned for saying, that the cheerful responses which we doubt not will come from every Southern State to this call for volunteers in this the darkest hour of the revolution, is a far more favorable augury of final success than all the exultant shouts with which the victory of Manassas was celebrated. That burst of patriotic enthusiasm which broke the shackles of Northern despotism in the spring of 1861, will crystallize into the lofty resolve of 1862, which will achieve the end. That law which determines the ebbs and flows of the ocean, is not more fixed, than that which impells a nation of patriots to meet and roll back the tide of invasion which perils every thing dear to their hearts. For the time being, numbers and superior equipments, by land and by sea, may subject large sections of our country to be overrun by this sweep of vandalism; but it will only provoke to ten fold fury the resilient tide. A storm is gathering in these Confederate States such as our enemies little dream of. Our whole people are awake to their duties and dangers. To use the malignant image

ry of our enemies themselves, the "anconda's coil" well nigh reaches around our entire Confederacy, and the wily serpent is now seeking to divide the body to crush it the more easily. Shall he succeed? No! no! a thousand times no! is the response from a million of courageous hearts. Every man covets the honor which the poet awards to the true patriot—

"In that dread hour my country's guard I stood,
From the State vitals tore the coiled serpent,
Flung him forth with writhing up to public scorn,
Then flung him forth to ruin."

Without awaiting orders from our chief Executive, a self-enrollment of the entire militia of the State should be at once effected, and placed at the disposition of the proper authorities to be used at any point where danger threatens. This would enable our people to collect every gun, every particle of powder and lead, every implement of war, that could be advantageously used on such an emergency. No time is to be lost. To hesitate now, may prove our ruin—It is infinitely easier to keep our enemies out of our territory, than to expell them when once they have obtained a footing amongst us. And then, having done all this—having girded ourselves for the contest as our dangers demand—let prayer without ceasing be made to the Lord of battles, that He would go forth with our hosts to the contest—and then shall the strong man be as "two, and the maker of it as a spark; and they shall both burn together, and none shall quench them." S. H.

What the South may Expect.

It is well for a people in danger to listen to and face the gloomiest aspects of it. Listen to us, who can not be accused of being a sensationist, while we announce in your hearing a gloomy picture, in case the South is subjugated. Mr. Stevens recently in the Lincoln Congress gave it as his opinion that it will cost the United States Government thirteen hundred and fifty millions of dollars to meet all its expenses to July 1863. This calculation was based upon the data that their expenses were but two millions per day, while it is evident it is three millions per day, which would swell the amount to two thousand millions. This immense debt is to be paid by somebody; if paid at all it must be paid by the South, for the Northern Government will never be able to pay it. The Lincoln Government has announced in a bill before its Congress that the South must be subjugated, and shall pay the debt, by confiscating our property, and by taxation. Does the South wish to take stock in this crushing debt? If so, she has but to submit to subjugation. Let her but fold her arms together a little longer and she will be as powerless as Samson when bound by the cords of the Philistines, and his eyes put out.

Countrymen, wake up! NOW is the time to secure your political redemption. Lose not a moment. A week's delay may be your political ruin and degradation. You now have a chance to save all, will you let that precious moment pass? A few months will decide this contest. The enemy is now making his great struggle. Arise! repel him now and we are free. Allow him to sweep over our section now and we are a ruined people. The Nashville *Christian Advocate* has graphically set forth the state of things that would follow subjugation, nor is it too highly wrought. Hear him:

"A new leaf would be turned over in the history of despotism. Never did haughty Turk lord it over prostrate Jew, as the Yankees would lord it over us. Insatiable tax gatherers would swarm; insolent officials would parade our streets; Northern censors would supervise our 'provincial' press, and see that all its utterances were 'loyal,' imported schoolmasters and school-masters, with Northern books, would have charge of education; our own rights or their children or grandchildren, and men of easy, pliant virtue, would fill our judgeships; creatures like them would be our governors and magistrates, and make up the semblance of a legislative body, provided even that were allowed us; New England and Ohio soldiers would be placed in our garrisons and forts to suppress the first motions of 'rebellion,' every article worn would be the badge of our servility, and every article produced would be taxed to subsistence point, for the aggrandizement of Northern masters.—The Yankees have ever overreached us by sharpness, but when their crooked feet are upon our necks, we shall have the insolence of conquerors added to it. They will in effect say: 'Our little finger shall be thicker than our fathers' loins. They did lade you with a heavy yoke, but we will add to your yoke.' They chastised you with whips, but we will chastise you with scorpions.' The South once in their power, they would not free the slaves, but proceed to enslave their masters."

Fellow citizens, are you so white-livered and craven-hearted as to submit to the above? In which the half has not been told. For our own part we never intend to see that day, nor do we intend to commit suicide. Age shall be no excuse with us. The enemy must be met. O my countrymen! open your eyes to your danger, and enter the army now! now! now!!!

Prayer and Fasting.

President DAVIS, by proclamation, has appointed Friday 28th as a day of fasting, humiliation and prayer. As the Provisional Government had ceased, and the Permanent Government was inaugurated on the 22nd, it was thought proper that a day of fasting and prayer to the Sovereign Disposer should be spent. While this information will reach most of our readers too late for them to observe it, unless they have obtained the information from other sources, yet we record it as an evidence of the recognition of God in all things by our newly formed Government.

The War.

It is our painful duty to record more disasters. After several days fighting at Port Donelson the Confederate forces were successful up to Saturday night, the 15th. The Confederate forces, 13,000 strong, had fought 50,000, and had repulsed them with great loss up to that time, but on Saturday night the enemy was reinforced by 30,000 men, and the fort was surrounded and resistance was impossible, and Northern accounts say our entire force surrendered. We have been cut off from Rail Road communication by the washing away of bridges, and the telegraphic wires have been down so that no definite news could reach us, meanwhile the most extravagant rumors have prevailed, among the many that the Federalists had pursued their advantages and had captured Nashville. It was also reported that A. S. Johnston, Buckner, Floyd and Pillow were all taken prisoners at Fort Donelson. While most of these reports have been flatly contradicted, yet we are in the dark as to their truthfulness up to the time of writing. To add to the perplexity, it is said the telegraphic wires on the Nashville line are so coated over with ice, or from some other cause, so that they will not work.

We find the following in the *Columbian Daily Sun* of the 22nd:

BATTLE IN MISSOURI!—FEDERALISTS DEFEATED!—RICHMOND, Feb. 21.—Official intelligence received here, state that Gen. Price fought a battle near the Arkansas line, recently, killing 700 of the enemy and losing 100 Confederates.

One thing is certain: we have met with severe reverses. But they have had their advantages. They have produced in the whole South, and will continue to produce, the most determined resistance. We now see that we have greatly underrated the strength of our enemy, and have not made due preparation to meet him. They will wake up the whole Confederacy, and call forth all its strength, then success will be certain. Our confidence in final success has not, in the least, abated.

Tuesday morning we go to press, and we can give our readers nothing definite, as the Rail Roads have not commenced running regularly. We hope next week to be able to give the reader reliable news. We are satisfied that our disasters have been greatly exaggerated. The enemy admits great loss on his part.

"I am ready when the time comes."

This is the language of many when they are appealed to to volunteer for the war. And pray, when will the "time come?" When the enemy is at your doors? Then it will be too late. Why not meet the enemy on the borders? Is not that the place? Why wait till he comes and ties your hands? Why do you stay at home while others are in the field? Are they not as good as you? Have they not home interests as well as you? Are they brave men and you cowards? Examine yourselves and see if selfishness or cowardice or some unworthy motive is not at the bottom of all your excuses. If you have any mettle in you let it be seen now. "The time has come," and you know it, and your plea is worthless.—Would that the women and children would hoot you into the army!

"I am unfit for military service."

So say many when their country calls them to its defense. It is believed by many that there are more infirm men than common at this time. Are you too infirm to make money? Not you! Every body knows you will go through rain, and a hail-storm to make money. If you are truly unable to endure camp service, suppose you hunt up some very poor man and send him as your substitute, and support his family in his absence, or at least, give him good wages? What will your money and property be worth to you if your section is subjugated? Send a representative into the army, then your infirmities will be excused, not till then, unless you give your money freely to sustain your country.

"I am over forty-five."

Well, what if you are? It may be you are as stout as many men in the army who are twenty-five or thirty.—If God has blessed you with health and vigor of body the stringent demands of your country will not excuse you. Old and steady men are needed in the service. Enter it, or hire a substitute.—Many poor men are ready if you will assist them.

Make Corn.

It is with diffidence we give advice to farmers. But with the prospects before us we would say, make no more cotton than will preserve seed. If you make it there is no prospect of selling it. Besides, it may turn out that the cotton States may have to furnish the bread and the meat for the Confederate Armies for this year. If bread and meat are not raised in abundance our armies will have to be disbanded, and subjugation will follow. Farmers, under Providence, can prevent such a sad result. What good will cotton do you, if we are subjugated. Make corn and raise meat, you will get a good price for it, and prevent such a catastrophe.

A FORTUNATE PASTOR.—A minister of the Louisiana Conference writes to the "Christian Advocate": "My health has been very poor, recently, but now I am restored. We are stationed [here] includes his wife, as every preacher ought] here the second year. I have a pleasant place, but they can't pay much this year. Indeed, we have no money at all; but I fear no starvation. My people are clever and rich; they will feed us."

Angel's Visits.

For the South Western Baptist.

"He sent and signified it by his angel."—Rev. 1:1. "Are they not all ministering spirits?"—Heb. 1:14.

Who that has felt a mother's tender care shielding from danger, soothing sorrow, and pointing to the path of peace, who does not regard that mother as almost an angel? And when the weary invalid, tossing on the couch of pain, is greeted by the beaming countenance of a friend when the soft pressure of the hand, the warm gush of feeling, the sympathetic tear distills like heavenly balm on the sad heart and aching brow, who does not feel such ministrations as little less than angelic? The wounded spirit, pining under crushing grief or consuming sorrow, seeks every means to penetrate the gloom, its vision soars into the regions of possibility, and nothing but the "light of hope" sustains it, in the soul's crisis when despair is ready to close around it, the good shepherd sometimes commissions an angel in the person of an endeared friend, to dispel the withering sorrow, the sympathetic glance darts a ray of sunshine where all was dark, the kindly tones are music to the weary ear. In our happier moments angels of love and mercy are constantly hovering over and around us, not only ethereal, invisible angels, but beautiful, tangible ones.

"God's spirit smiles in flowers,
And in soft summer showers,
He sends his love,
Each dew drop speaks His praise,
And bubbling fount displays,
In all their lucid rays,
Light from above.

The tiny vines that creep,
Along the ravine steep,
Obeys His nod;
The golden orb of day,
And ocean's crested spray,
To Him due homage pay,
Creation's God."

What exquisite thoughts are these? written by a hard working stone-cutter; "God's spirit in flowers," they are the "alphabet of angels," how they cluster around our path; how they attract us by their fragrance; what beautiful lines of love are written on them by those celestial messengers! On the violet and lilly of the valley are inscribed the sweetest lessons of delicacy and their diffusive fragrance typifies the pervading nature of a "meek and quiet spirit," as expressively as any thing that was ever traced by angelic fingers. Even now as I write, the violet's sweet perfume is around me, distilling with penetrating odor from my window. Flowers teach us that we are mortal, for they fade and die; but their ever-springing glory plants the beams of hope in the shadows of the grave, and points to a renewed blooming of our immortal spirits in a purer state of existence. The dew-drop, the bubbling fountain, the tiny vines, are all God's vehicles of love to his creatures, made legible by angel pens. On the dew-drop we may read of drops of mercy for despairing souls, bright, transparent, glistening with celestial beauty. The bubbling fountain shadows forth the life giving fountain which was opened in Emanuel's side, and the healing stream of his love for sinners. On the tiny vines along the ravines are plainly traced the frailty and danger of mortals and their constant need of clinging to the rock that is higher and stronger than they. The golden orb of day with its dazzling glory, typifies, though it be but faintly, the overpowering radiance of its Maker's presence; its pervading, vivifying influence symbolizes the penetrating, transforming nature of his grace; while on ocean's crested spray is inscribed the illimitable extent of his love, where his weary creatures may bathe, and bathe again, forever. Mother, that little infant that nestles in your bosom, is an embryo angel, sent fresh from its Creator's hand to a place nearest your heart, to be trained for Heaven. Its sweet smiles, its dawning intelligence touch an electric chain which thrills through every nerve of your being, its signs, its slightest touch of pain, are watched with tender care, and all its movements treasured in your heart. I know it all; for I am a mother too. Oh! can you bear to think that this young immortal should become a murderer, a swearer, a Sabbath breaker, or a fallen and degraded female?—Then guard it with ceaseless vigilance, intercede with ceaseless energy, that your cherished darling may possess the paucity of its Creator's kindness, that he may smile on your efforts to lead it in the path of purity on earth, and clothe it with "angel plumage" in the bright heaven above. But the angels of sorrow, devastation and death have visited our beautiful country, the shadow of their wings has darkened our once shining horizon, but just beyond stands the angel of mercy, ready to scatter the gloomy cloud, and pour eternal sunshine over a land humbled by the scourge of revolution, to a proper estimate of its own weakness, and the power of its God, and ready to yield obedience to his high behests.

Oh! that the people of this favored country may be fully prepared to receive a visit from the angel of Peace, so that every sweeping wave of his pinions may shower rich blessings around them; blessings which shall influence their destiny, not only for this life, but for a happy immortality.

VIRGINIA.
Shannondale, Jasper Co., Miss.

General CRITTENDEN, since all the facts have appeared, stands innocent of all the charges that were brought against him. He is retained in his command, will some day give a good account of himself. It is gratifying that, up to date, no Confederate officer, of any note, has been successfully charged with treason or cowardice.

Colporteur among the Soldiers.

For the South Western Baptist.

By the direction of the Colporteur Board, at Darlington, the work of supplying the South Carolina soldiers with the New Testament and religious reading, was begun first by us in South Carolina.

A number of devoted Pastors of the State are laboring earnestly and efficiently as Colporters of the Board—some of them in Virginia and some of them on the South Carolina coast.

The cheering intelligence is reaching us constantly that the soldiers receive with gratitude the New Testament and Tracts given them. They welcome all religious instruction with, in many instances, the gushing tear and quivering lip.

The operations of the Board, to the 1st Friday, are 11,500 New Testaments and one million seven hundred thousand pages Tracts.

They not only accept the New Testament and Tracts given them, but they read them, in not a few instances, prayerfully and savingly.

Through the simple instrumentality of a little Tract, the truths of "God's word," presented to them by the Colporteur, the earnest prayer and the pious counsel of each, a number have turned to God, and are now rejoicing in Him.

Those who have visited the sick soldier, as we have in the various Hospitals in and about Charleston, know with what readiness and thankfulness, prayer and religious instructions are received; how gladly they receive the New Testament.

The ward, or room, contained five—all recovering except one, a most interesting young man, who seemed ill and quite wasted by disease. Under his head was the Bible. The question was asked him, "Do you love that book?" With his heart in his eyes, he answered "I do." "Do you love to read it?" "I do." "Do you believe it?" "I do." With peculiar emphasis he answered (taking the Bible from under his head and holding it up), "Yes!—I do." "Do you love Jesus, the author of it?" With the love of Jesus lighting up his face, he answered "Oh! yes, yes!" He could talk but little; he only wept.

Thousands of the patriotic sons of our own and other States, who are sacrificing all for our common country, have no Bible to point them to God and to "light up a dying bed." They are willing to read it—they ask for it.—Shall they be denied? One Chaplain writes: "I do not believe fifty men in the regiment have brought Testaments with them."

We circulate no Tract or Book which any Christian man would object to, whether he be Presbyterian, Methodist, Episcopal, Lutheran, or Baptist. We, therefore, appeal to all Christians throughout the city and country to aid us in this common work. We pledge ourselves to meet the spiritual wants of our soldiers to the full extent of the means placed at our command.

South Carolina regiments in Virginia share proportionally in all the operations of this Board—in Colporters, New Testaments and Tracts.

Many of the sons of North Carolina, Georgia, Tennessee, and other States, are upon the coast of South Carolina. Shall we not minister to their spiritual wants?

The Board desire to publish a number of "four page Tracts," adapted to the wants of the soldier, and hereby solicit such manuscripts. These manuscripts must be free from denominational bias.

Those who contribute to this work may specify, if this is desired, in what regiment or company such funds shall be expended. All contributions to this work will be acknowledged in the public prints.

Let it be remembered that \$130 will buy one thousand New Testaments, and thirteen cents will buy a single copy. Each copy will supply one soldier.

Will the Pastors throughout this State and other States having troops in South Carolina, read the above to their congregations, and send us the free-will offerings made to this work.

Address, Rev. W. D. Rice,
Gen. Sup't. S. C. Colportage,
Sumter, S. C.

The Religious Herald.

This venerable organ of the Virginia Baptists after several month's suspension has reappeared, fresh and vigorous as if it had suspended but for a week. We regret that it is yet but a half sheet. The editors hope, however, to resume full size in a short time.—Would that their delinquent subscribers would pay so that the paper could continue its important mission to the Churches.

The Herald and the Index both resumed about the same time. God grant that they may both be able to continue without the humiliation of another suspension!

A preacher of the Mississippi Conference, it appears, fares better than his brother of Louisiana.

A GOODLY HERITAGE.—In a private note, 14th Jan., after describing his welcome to the circuit by the good people, he comes to the parsonage:—"Painted, papered, porticoed, passaged, and then the pen pigged, the yard poultry, and store-room provisioned, and kind remembrances coming in almost daily." And he concludes: "It is pleasant to be a circuit preacher. Sorry for you, Mr. Editor; but we can't all be honored with good circuits."

From this account of things it does not appear that good Methodists in Mississippi or their ministers, are going to be starved by the blockade.

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

For the South Western Baptist.

BRO. TALIAFERRO: The following interesting facts have been forwarded to 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 conversions 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, it was left for a little tract to bring me back. O, sir, I feel to-day that I am a new man, and am determined to live for God, as well as 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" since they went forth to the field of strife.

We now have fifty pious colporters, going from camp to camp, supplying and distributing Testaments and religious tracts, engaging in conversation on personal religion, holding prayer meetings, and, in many other ways, doing good to the souls of our soldiers.

Yours, &c., A. E. DICKINSON,
Gen. Sup't. Army Colportage.

Uses of Adversity.

"Prosperity (says Lord Bacon,) is the blessing of the Old Testament, and Adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon." This is one of the subjects on which the views of many appear to be vague and indefinite. Hence in part, their unhappiness when suffering from privations, losses, or bereavements.

Why does God inflict on men the loss of property, health, friends? What ends are promoted by privation, suffering and sorrow? Are such afflictions indications of the Divine displeasure? In some cases we apprehend; not always. The mistaken friends of Job regarded his trials as proofs of his hypocrisy, and punishment for his sins. But they grievously erred, and did great injustice to a brother more righteous than they were. If it be inquired why in this case, such heart-rending calamities were inflicted in rapid succession upon a good man,—the answer may be inferred from the revelation of his character given to the accuser by God himself. His afflictions were a TRIAL to prove that character, and exhibit it before the world. This is one of the uses of adversity. It is a trial to make proof of character. As the value of gold and silver are proved by trying them by fire, so the virtues of men are made known by TRIAL—by some position in which their real characters are brought out to the view of the world.—*Christian Observer.*

NEW PUBLICATIONS FOR SOLDIERS.—Rev. A. E. Dickinson has placed upon our desk the following new tracts:—"Christ's Gracious Invitation," "My Spirit shall not always Strive," "The Life Preserver," "Christ in You," and "Coercion and Conciliation." Of course these tracts are richly worthy of an earnest and careful perusal. They contain some of the richest thoughts of pious men, connected with different religious denominations, and discuss the most momentous subjects which can possibly engage the attention of a human being. In these times of national distress, when so many hearts are filled with sorrow and fearful forebodings, it is peculiarly appropriate for the gracious truths of revelation to be urged upon all classes, and especially upon those who stand at the post of danger, defending all that is worth living or dying for. Every one at all acquainted with the spiritual condition of our army, knows that the only instrumentality that can reach thousands is this colporteur work. Very few, as a general thing, ever attend public preaching.—*Dispatch.*

Rev. W. T. Brantley, D. D.

BRO. L. A. DUNCAN, of N. O., in a private letter, under date of January 27th, says:

"Rev. W. T. Brantley, D. D., has accepted the call of the Coliseum Place Baptist Church, I learn, and is expected here soon. He preached with much acceptance while in our city; and will be welcomed back again."

"Rev. E. H. Hamlin has been preaching to the First Church since the first Lord's Day in this month. While we are much pleased with him, and feel that his visit has done us good, we fear he will return to Clinton ere long."—*La. Baptist.*

The last issue of our paper, doubtless, did not reach our subscribers in due time. The high waters washed away the Rail Road bridge was the cause of the failure. It was published and mailed as usual.

"THE LORD OUR DEFENCE."—A veritable Elder in one of our churches says in a recent note—"I had two sons in the field of Fishing Creek, two nephews—sons of Bro. R. P. R.—also another nephew, (he is a subscriber,) were all in the fight, and not hurt. My son John had a bullet pass through the skirt of his coat. They were in Col. Cummings' Regiment."

It may be known, another day, that many sons have been saved from death, on the battle-field, in answer to the prayers of their pious parents. Why should it be thought incredible, that God who gave his Son to die for the ungodly, should hear and answer the prayers of his servants? There is, we fear, a great deal of practical unbelief in the Church in regard to the efficacy of prayer.—*Christian Observer.*

FOREIGN MISSIONS.—From an interesting private letter from Bro. J. B. Taylor, we take the following, our space permitting no more this week:

"One of our Missionaries at Canton informs us the little band of native-believers has been steadily increasing in numbers and knowledge. We now number eighty members, and still more are wishing for baptism. Another Missionary who is laboring several miles in the interior from Canton, writes that the work is still spreading in that vicinity, many being serious, and some having been recently baptized. Bro. Yates writes also encouragingly from Shanghai. In Yornba all is hopeful." (Bro. Holmes' death is confirmed by a letter from his wife.)

Secular Intelligence.

General Order No. 3.

OFFICE OF ADJ'T AND INSP'T. GEN. A. M. J. MONTGOMERY, Feb. 13th, 1862.

I. The Adjutant General of each Battalion of Militia throughout the State will, on notice of this order by publication or otherwise, immediately ascertain if any company in his Battalion is without any officer, commissioned or non-commissioned, and in case of such deficiency, will at once appoint a suitable person to supply the same.

II. Upon receiving notice of this order, a company must of each company throughout the State, will immediately be ordered, by any commissioned officer, or the Orderly Sergeant of the company, on ten days notice by advertisement at three public places within the bounds of his company.

III. Every person subject to military duty belonging within the bounds of any company—including all exempts will, before the day appointed for such muster, report himself to the commanding officer of the company, within whose bounds he resides, for enrollment as a member of the company, or as a non-commissioned officer of the company.

IV. At such company muster, every non-commissioned officer and private must, if possible to procure the same, appear with a musket, rifle or shot-gun, and also a pistol or Bowie or long knife.

V. The captain or commanding officer will, at such company muster, take a complete muster roll of the company, showing each member present, and absent, and also a complete inventory of the arms, which must be entered on the enrollment, with description and condition of the same.

VI. A copy of such muster roll, certified by the captain or commanding officer, will be returned with the least possible delay to the colonel or commanding officer of the regiment.

VII. The colonels of regiments will attend to the enforcement of the above clause, (No. VII.) and on receipt of the muster roll, will immediately return a copy, or consolidated returns of the same, to this office.

IX. Persons employed in the manufacture of arms, munitions of war, or materials of clothing for the use of Alabama volunteers; also persons in the employment of the Government of the Confederate States; and persons in the employ of those who have contracts with the Government of the Confederate States, and are engaged in the performance of duty under such contracts, are exempt from enrolling their names in the beat in which they reside.

X. All defaulters failing to enroll themselves as required by this order, or to appear at such company muster, will be brought before a Court-Martial.

XI. The necessity for the speedy execution of this order, which will be appreciated by every officer, has induced the Governor to dispense with the extension of it through the chiefs of Divisions, Brigades &c. Every commanding officer of Regiments, Battalions or Companies will execute the same when receiving information of the same, or of any officer, without reference to his rank, will, it is hoped, exert his influence, and authority if necessary, to secure a speedy and thorough compliance with its terms.

By order of JNO. GILL SHORTER,
Governor and Commander-in-Chief.
H. P. WATSON, Adj't and Insp't Gen. A. M.

DANGEROUS ENEMY.—The Petersburg Express says Col. Edward Johnson had eighteen barrels of the "liquid fire," poured into the streets of Monterey, last week. It has become so plentiful on the road between Stanton and Monterey that the stage drivers very frequently become dizzy, and in consequence, danger the lives of the stage passengers.—*Sun.*

RE-ENLISTING FOR THE WAR.—The *Williamston* (N. C.) Journal is pleased to find that nearly the whole force on General Holmes' line of the Lower Potomac and Rappahannock is now or soon will be in for the war. With a very few exceptions, all the twelve months regiments have turned themselves over for the full term, and the balance, no doubt, will.—*This is cheering.*

WARRIORS ENTERPRISE.—Napoleon remarked at St. Helena: "Generals are rarely found eager to give battle; they are content to establish themselves, consider their combinations, but then commences their indecision; nothing is so difficult, and at the same time so important, as to know when to decide."

Wellington said: "The fault of most commanders, however brave is backworkiness in taking the last step to bring on a battle, especially where the stakes are large; arising from deep moral anxieties, and, after all, the uncertainty of the issue."

Washington in a letter to Congress in 1780, expressly speaks of "our security depending on want of enterprise in the enemy," and says that "we have been indebted for our safety during a greater part of the war to their inactivity."

FREE NEGROES IN OHIO.—The Cincinnati Enquirer states that the following petition has been circulated in Ohio, and that in Jefferson township, Franklin county, the county in which Columbus is situated, the petition received the signatures of two hundred and forty-one out of two hundred and fifty-four voters:

To the General Assembly of the State of Ohio: We, the undersigned, voters of Franklin county, Ohio, in view of the intimation made by the President of the United States, in his message, that by an act of Congress, and by laws of some of the States, to be hereafter enacted, many of the negroes held as slaves may be set at liberty, and fearing that they may wander into Ohio, to the great damage of the white inhabitants of this State, and especially to those who have to depend upon their labor to support themselves and families. We, therefore, respectfully ask your honorable body to enact a law stringent in its provisions as to totally prohibit any negroes from immigrating into, settling or holding property in Ohio.

Poetry.

For the South Western Baptist.

Good Morning.

"O I am so happy," a little girl said,
As she sprang, like a lark, from her low
bed-bed;
This morning, bright morning—good morning,
papa;
O give me one kiss for good morning, mama!
Only just look at my pretty cassey.
Chirping as sweet, good morning to many;
The sun is popping straight into my eyes—
Good morning to you, Mr. Sun, for you rise
Early to wake my birdie and me,
And make us as happy as happy can be."

"Happy you may be, my dear little girl,"
Said the mother, adjusting a clustering curl—
"Happy you can be—but think of the One
Who wakened, this morning, both you and the
sun."

The little girl turned her light eyes with a nod,
Na, may I then say, good morning to God?
"Yes little darling, only you say to God."
Kneeling as you kneel every morning to pray."
Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies:

And two little hands that were folded together,
Softly she laid on the lap of her mother—
"Good morning, dear Father in heaven," she
said—
I thank Thee for watching my snug little bed,
For taking good care of me all the dark night,
And waking me up with the beautiful light;
O keep me from naughtiness all the long day,
Dear Father, who taught little children to
pray."

An angel looked down from heaven and smiled,
But she saw not the angel, that beautiful child.

For the Young.

The Chameleon.

There he is, He is a strange-looking
animal! I found him behind an old
log, as I was on a journey in America.
I picked him up, and brought him
home in a piece of new paper. . .
When I next looked at him, he was a
bright green; and now, as I write, he
is a reddish brown. Sometimes he
changes his color in a minute or two,
and sometimes the change is very
slow—so slow, that you would hardly
notice it while it is going on. He
changes just as he pleases; and it is
not easy to say exactly what makes
him change further than that God
has given him the ability to do so.—
Some people have a notion that he
changes to the color of what he walks
on, or of what he sees; but our little
friend has shown half a dozen colors
while he has been in a globe of glass
on my table.

There are a great many ways in
which boys and girls change color. I
do not mean that they turn brown,
green, or yellow, like this chameleon,
although I have sometimes seen boys
turn very red in the face when they
are angry, and white when they have
told a lie. These changes of color
are bad; but they are not what I
want to speak of now. The changes
I mean are those which are made from
a want of fixed principle to stand up
to what is right.

One boy goes regularly to Sunday-
school, but forgets all about his re-
ligion on week days, when he goes
to school where the other boys don't
like religion. He changes his color.

Another, who knows his hymn-book
nearly through, and can say a great
many verses in the Bible, meets with
rude boys, who ask him to go to the
fair. It is not the kind of company
he has been taught to enjoy; but he
yields to them—off he goes to the
fair. He changes his color.

Another, who knows what is written
in the third commandment, falls in
with some wicked boys who use bad
words. It seems wrong to him to use
their language; still he is afraid they
will not think well of him if he does
not. He changes his color.

A little girl, who is always in her
place in the class on Sunday; is asked
on Monday by her mother, to do
something which she don't want to do.
She pouts, frets, and "looks
black" at her mother. She changes her
color.

Listen! Don't be ashamed of your
colors. Whatever is right, do it;
whatever is wrong, avoid it. And
that you may speak and act rightly,
do not forget to pray that God may
help you by his grace.—*Children's Com-
panion.*

They Gave their Own Selves to the Lord.

I shall close this discourse with a
little parable to illustrate the last
thought, and show you what they got
who give their hearts to Jesus. It
was a summer morn, dawning bright-
ly after a dewy night. The sun rose
joyously and shone over the fields.—
And nestling on a leaf, as yet shadowed
from the light, lay a little dew-drop
of dew, child of the night. Then
spoke the sun, and said, "Open thy
heart, thou little dew-drop, and let
my beams enter, and shine within thy
bosom." "And what, O great sun,"
said the tiny thing, "wilt thou give
me, or do for me, if I open my bosom
to receive thee?" "I will light the up,"
said the sun, "with my rays, till thou
shalt sparkle a jewel or a star; and,
at length, I will draw thee softly away
up to the heaven I dwell in." So
the little dew-drop gave consent, and
the sun shone into its bosom; when,
lo, it became like a gem, and the
pussers-by, wondered to behold its
diamond beauty. But as they looked
the light waned, the glittering drop
lessened, till it disappeared; yet they
mourned it not, for they knew that it
had gone away up, on unseen wings,
into the warm skies. Even so open
your hearts, young friends, to Jesus,
and he will come into them; and al-
though he finds them very unlike the
dew-drop for its purity, he will make
them like it, shining in his light; and
if by the hand of death he should
gently draw you away out of our
sight, we will not grieve for your
knowing that you have gone away to
a brighter world, where he himself is,
to shine there "as the stars forever
and ever."—*Children's Church at Home.*

AN ANECDOTE FOR CHILDREN.—
Frequently our judicial tribunals have
to take the testimony of small children
as witnesses in cases. The Court
then tries to elicit from the juvenile
witness its knowledge of the nature
of an oath. Then is displayed the teach-
ings and precepts inculcated by a

mother. If she has properly dis-
charged her duty, it gives a shining proof
in the answer of her child. How
important then, that the mother should
faithfully discharge the trust com-
mitted to her care. We commend the
following incident to parents and
children:

Many years ago, a case was tried
before Judge Holt of the Middle
Circuit, in Augusta, in which a lovely
girl, some seven or eight years of age,
was an important witness. Judge
Holt discharged the duty assigned
him, with that fidelity that has ever
characterized his judicial career.—
"Martha," he interrogated the youth-
ful witness, "did you ever hear of
Jesus?" "Oh yes sir," she quickly
replied, "mother has often taught me
about him." After some question
concerning Heaven and Hell, to which
correct answers were given, he asked
her, "Martha, where is God? Looking
up in the placid face of the Judge,
with sparkling eyes, and a half inter-
rogating look, she said "God! why
God is everywhere!"

Judge, bar, and all, felt that her
testimony could be relied on. They
had felt on account of her extreme
youthfulness, her testimony could not
be taken, but after her correct answer,
their fears were dispelled, and there
was no hesitancy in receiving her
testimony.—*Macon Telegraph.*

Miscellaneous.

The Bible for the Death-bed.

Having been called to visit an
interesting lady, who was a stranger to
me, I found her lying upon her
death-bed, fully aware of her situa-
tion, and greatly concerned about her
state before God. With the artless-
ness of a little child, and with a look
of earnestness such as I think I shall
never forget, she said, "Mr. —, I am
going to die, and I want you to tell
me how." After conversing with her
as well as I could, and praying with
her, I took the Bible, and read a few
passages which I deemed suitable to
her case. Having read a part of the
27th Psalm, "One thing have I desired
of the Lord," &c., she said, "where is
that? let me see that," and grasping
the Book with her trembling hand,
she slowly and carefully read the
passage as though she felt that every
letter was life. The same thing was
repeated upon reading the verses of
the 8th chapter of Romans, and the
leaves were carefully turned down to
mark the places.

She did not doubt my word, but
she first wanted to see it for herself,
with her own eyes in the simple, beau-
tiful words of God!

THE BIBLE FOR AGED PEOPLE.—In speaking of aged Christians, Mr. Jay has the following beautiful parable:

"What is preferable for them is
something easy and short, and very
Scriptural. It is observable how much
more aged believers delight in God's
word than in reading any other works.
It is their 'necessary food,' and their
'dainty meat,' when their appetite for
other things fails. It is their solace
when the evil days come in which
they have no pleasure. It is their
support and their reliance in weakness
and weariness; and they use it not
for amusement, but for relief. Thus
we have seen a man walking forth
gaily in the morning, carrying his
staff under his arm, or twirling it in
his hand; but worn with the toils
and fatigues of the day, we have seen
him returning home in the evening
leaning upon it, and pressing it at
every weary step."

Bohemia.

A PLEASANT land—not fenced with
drap stucco, like Typpuria, or Bel-
gravia; not guarded by a huge stand-
ing army of footmen; not echoing
with noble chariots, nor replete with
polite chintz drawing-room and neat
tea-tables; a land over which hangs
an endless fog, occasioned by much
tobacco; a land of chambers, billiard-
rooms, supper-rooms, oysters; a land
where soda-water flows freely in the
morning; a land of lotus-eating, (with
lots of cayenne pepper,) of pulls on
the river, of delicious reading of
novels, magazine, and saunterings in
many studios; a land where men call
each other by their Christian names
—where most are poor, where almost
all are young, and where, if a few
oldsters do enter, it is because they
have preserved more tenderly and
carefully than other folks their youth-
ful spirits and the delighted capacity
to be idle. I have lost my way to
Bohemia now, but it is certain that
Prague is the most picturesque city in
the world.—*Thackeray.*

PITT'S DEATH BED.—Pitt died at
his house, Putney Heath, near the
spot where Canning and Castlereach
fought their duel, and in a very
neglected state, none of his family or
friends being with him at the time.
One who was sincerely attached to
him, hearing of his illness, rode from
London to see him. Arriving at his
house, he rang the bell at the entrance
gate, but no one came. Dismounting,
he made his way to the hall door, and
repeatedly rang the bell, which no one
answered. He then entered the house,
wandered from room to room, till at
last he discovered Pitt on a bed—
dead, entirely neglected. It is
supposed that such was his poverty
he had not been able to pay the wages
of his servants, and that they had
absconded, taking with them what
they could.—*Once a Week.*

INTERESTING TO PLANTERS.—A spec-
imen of the wooden shoes exten-
sively worn by the peasants in Swit-
zerland and Germany, has been left
at our office for the inspection of
planters. These shoes are as light as
the ordinary brogans, and we are in-
formed by those who have tried them,
are fully as comfortable. The sam-
ple at our office is made of the willow
wood, but the birch, the tuplar, and
the poplar, which grow in our forests,
are equally as well adapted to this
purpose. These shoes cost in Ger-
many from twelve and a half to twenty-
five cents per pair. At this time
they would be valuable substitutes
for the brogan, and we have no doubt
can be turned out in any quantity by

SOUTH WESTERN BAPTIST.

our mechanics. For any further in-
formation concerning the manufacture
of this shoe, we would refer parties
to Captain Lord, of the German
Fusiliers.—*Charleston Mercury.*

STIRRING APPEAL.—General John-
ston has made a heart-stirring appeal
to twelve months' men to re-enlist.
After reminding them of their brilli-
ant achievement in the past, and of
the menaces of Lincoln's hosts, he
calls upon them to stand by their
brave comrades who have volunteered
for the war—to revolutionize at once
—and thus show to the world that
the patriots engaged in this struggle
for independence will not swerve from
the bloodiest path they may be called
to tread. The enemies of your coun-
try, as well as her friends, are watch-
ing your action with deep, intense,
tremulous interest.

Coffee Making

THERE is philosophy in making
good coffee which every housekeeper
ought to know.
Parch slowly, stirring constantly,
not less than two pounds of raw coffee
at a time. Be careful not to let it
get too hot, as a high degree of heat
drives off the essential oil, in which
resides the aromatic and stimulating
properties of the coffee, which gives
it all its value. Keep your parched
coffee in an airtight and dark vessel.
Grind only as it is needed for im-
mediate use.

Put your ground coffee in a tin
coffeepot of the size your family need,
so that it can be filled with cold
water. Put it on or near the fire half
an hour before it is to go to the table;
but do not let it boil till just at the
moment it is to be served. The boiling
heat will drive off the aroma in a few
minutes; but it should stand at a mod-
erate heat some time before boiling
to extract the delicacies of the berry.
The hunter makes excellent coffee in
his tin cup, because he puts it in cold
water, in his bright tin cup, and drinks
it as soon as it boils.

The above recipe requires less coffee
than any other.—*Louisiana Baptist.*

REMEMBER IT.—The more a man ac-
complishes the more he may. An ac-
tive tool never grows rusty. You
always find those men who are the
most forward to do good, or to im-
prove the times and manner, always
busy. Who starts our railroads, our
machine shops and factories? Men of
industry and enterprise. As long as
they live they keep at work, doing
something to benefit themselves and
others. It is just so with a man who
is benevolent—the more he gives the
more he feels like giving. We go in
for activity, in body, in everything.
Let the gold not grow dim, nor the
thoughts become stale.

PERSEVERANCE.—A pious old negro,
who lived in a region where the people
were in the habit of getting religion
every time a new minister came around
and then losing it again before the
next quarterly meeting, was once
asked how he accounted for these
facts in accordance with his belief in
the doctrine of the final salvation of
all true believers. He replied,
"When people get religion themselves,
they are mighty apt to lose it as quick
as they get it; but when religion gets
them, it takes hold and holds on, and
never lets 'em go until it takes 'em
clean up to heaven."

LADIES' MEN.—Providence some-
times makes use of very humble agents
to accomplish important ends. It is
thus with the ladies man. Destitute
of the qualities to command considera-
tion among men, he flies to the society
of ladies, as to his appropriate sphere,
where, by his small talk and his
manifold little attentions, he con-
tributes largely to their amusement,
and is a more general favorite among
them than abler men commonly de-
serve to be!

A means of imparting a more gen-
eral tone to the feelings of the day, and
of effecting a gradual elevation of char-
acter, is to read every morning before
going to business, a passage, no matter
how brief, in some striking poem or
selected work of prose.

Let the miser have his gold, and
the politician his emblems of renown,
but let our portion be the boom of
friendship, secured within some dear,
faithful heart, in which virtue, peace
and love reign perpetually supreme.

The following question is being
considered in an out West debating
society: "Which has ruined the most
men, giving credit or getting trusted?"
At last accounts the disputants were
about nip and tuck.

We become familiar with the out-
sides of men, as with the out-sides of
houses, and think we know them,
while we are ignorant of all that is
passing within them.

If there is a time when we need
more than others, Divine blessing, it
is when we are least thoughtful of our
dependence upon it, and least disposed
to ask for it.

CONSTITUTION

Confederate States of America.

We, the people of the Confederate States,
each state acting in its sovereign and indepen-
dent character, in order to form a permanent fed-
eral government, establish justice, insure domes-
tic tranquility and secure the blessings of lib-
erty to ourselves and posterity, invoking the
favor and guidance of Almighty God—do ordain
and establish this constitution for the Confed-
erate States of America.

ARTICLE I.

SECTION 1.

All legislative powers herein delegated shall
be vested in a Congress of the Confederate States
which shall consist of a Senate and House of
Representatives.

SECTION 2.

1. The House of Representatives shall be
composed of members chosen every second year
by the people of the several states; and the
electors in each state shall be citizens of the
Confederate States, and have the qualifications
required for electors of the most numerous branch
of the State Legislature; but no person of
foreign birth, not a citizen of the Confederate
States, shall be allowed to vote for any officer,
civil or political, State or Federal.

2. No person shall be Representative, who
shall not have attained the age of twenty-five
years, and be a citizen of the Confederate States,
and who shall not, when elected be an inhabitant
of that state in which he shall be chosen.

3. Representatives and Direct Taxes shall be
apportioned among the several states, which
may be included within this Confederacy, ac-
cording to their respective numbers, which shall
be determined, by adding to the whole number

of free persons, including those bound to service
for a term of years, and excluding Indians not
taxed, three-fifths of all slaves. The actual
enumeration shall be made within three years
after the first meeting of Congress, and there-
after every tenth year, in such manner as they
shall, by law, direct. The number of Representa-
tives shall not exceed one for every fifty thou-
sand, but each state shall have at least one
Representative; and until such enumeration
shall be made, the state of South Carolina shall
be entitled to choose six, the state of Georgia
ten—the state of Alabama nine—the state of
Florida two—the state of Mississippi seven—the
state of Louisiana six, and the state of Texas six.

4. When vacancies happen in the representa-
tion from any state, the Executive authority
thereof shall issue writs of election to fill such
vacancies.

5. The House of Representatives shall choose
their speaker and other officers; and shall have
the sole power of impeachment; except that
any judicial or other federal officer, resident and
acting solely within the limits of any state, may
be impeached by a vote of two-thirds of both
branches of the Legislature thereof.

SECTION 3.

1. The Senate of the Confederate States
shall be composed of two Senators from each
state, chosen for six years by the legislature
thereof, at the regular session next immediately
preceding the commencement of the term of
service; and each Senator shall have one vote.

2. Immediately after they shall be assembled,
in consequence of the first election, they shall
be divided into three classes. The seats of the Senators
of the first class shall be vacated at the expiration
of the second year; of the second class at the ex-
piration of the fourth year; and of the third class
at the expiration of the sixth year; so that one-
third may be chosen every second year; and if
vacancies happen by resignation, or otherwise,
during the recess of the legislature of any state,
the executive thereof may make temporary ap-
pointments until the next meeting of the Legisla-
ture, which shall then fill such vacancies.

3. No person shall be a Senator who shall
not have attained the age of thirty years, and
be a citizen of the Confederate States; and who
shall when elected, be an inhabitant of the
state for which he shall be chosen.

4. The Vice President of the Confederate
States shall be President of the Senate, but
shall have no vote, unless they be equally divid-
ed.

5. The Senate shall choose their other officers;
and also a President pro tempore in the absence
of the Vice President, or when he shall exercise
the office of President of the Confederate States.

6. The Senate shall have the sole power to
try all impeachments. When sitting for that
purpose, they shall be on oath or affirmation. When
the President of the Confederate States is tried,
the Chief Justice shall preside; and no person
shall be convicted without the concurrence
of two-thirds of the members present.

7. Judgment in cases of impeachment shall
not extend further than to removal from office,
and disqualification to hold any office of honor,
trust or profit, under the Confederate States;
but the party convicted shall, nevertheless,
be liable and subject to indictment, trial,
judgment and punishment according to law.

SECTION 4.

1. The times, places and manner of holding
elections for Senators and Representatives shall
be prescribed in each state by the legislature
thereof, subject to the provisions of the constitu-
tion of the Confederate States; but the Congress
may, by law, make or alter such regulations, except
as to the times and places of choosing Senators.

2. The Congress shall assemble at least once
in every year; and such meeting shall be on the
first Monday in December, unless they shall, by
law, appoint a different day.

SECTION 5.

1. Each House shall be the judge of the elec-
tions, returns and qualifications of its own mem-
bers, and a majority of each shall constitute a
quorum to do business, but a smaller number
may adjourn from day to day, and may be au-
thorized to compel the attendance of absent
members, in such manner and under such pen-
alties as each House may provide.

2. Each House may determine the rules of
its proceedings, punish its members for disorder-
ly behavior, and, with the concurrence of two-
thirds of the whole number, expel a member.

3. Each House shall keep a journal of its
proceedings, and from time to time publish
the same, excepting such parts as may in their
judgment require secrecy; and the yeas and nays
of the members of either House, on any question,
shall, at the desire of one-fifth of those present,
be entered on the journal.

4. Neither House, during the session of Con-
gress, shall, without the consent of the other,
adjourn for more than three days, nor to any
other place than that in which the two Houses
shall be sitting.

SECTION 6.

1. The Senators and Representatives shall
receive a compensation for their services, to be
ascertained by law, and paid out of the treasury
of the Confederate States. They shall, in all
cases, except treason, felony, and breach of the
peace, be privileged from arrest during their at-
tendance at the session of their respective
Houses, and in going to and returning from
the same; and for any speech or debate in either
House, they shall not be questioned in any other
place.

2. No Senator or Representative shall, dur-
ing the time for which he was elected, be ap-
pointed to any civil office under the authority
of the Confederate States, which shall have
been created, or the emoluments whereof shall
have been increased during such time; and no
person holding any office under the Confederate
States shall be a member of either House during
its continuance in office. But Congress may,
by law, grant to the principal officer in each of
the Executive Departments a seat upon the
floor of either House, with the privilege of dis-
cussing any measures appertaining to his depart-
ment.

SECTION 7.

1. All bills for raising revenue shall origi-
nate in the House of Representatives; but the
Senate may propose or concur with amendmen-
ts to any bill so passed by the House.

2. Every bill which shall have passed both
Houses, shall, before it becomes a law, be pre-
sented to the President of the Confederate
States; if he approve, he shall sign it; but if
not, he shall return it with his objections to
that House in which it shall have originated,
who shall enter the objections at large on their
journal, and reconsider it. If after such re-
consideration, two-thirds of that House
shall agree to pass the bill, it shall be sent, to-
gether with the objections, to the other House,
by which it shall likewise be reconsidered,
and if approved by two-thirds of that House,
it shall become a law. But in all such cases, the
votes of both Houses shall be taken by yeas
and nays, and the names of the persons voting
for and against the bill shall be entered on the
journal of each House respectively. If any bill
shall not be returned by the President within
ten days (Sundays excepted) after it shall have
been presented to him, the same shall be a law,
in like manner as if he had signed it, unless the
House by which it originated shall have pre-
sented it in such manner that it shall not be a
law. The President may approve any appropriation
and disapprove any other appropriation in the
same bill. In such case he shall, in signing the
bill, designate the appropriations disapproved;
and shall return a copy of such appropriations
to the House in which the bill originated, and
shall have originated, and the same proceedings
shall then be had as in case of other bills dis-
approved by the President.

3. Every order, resolution or vote, to which
the concurrence of both Houses may be neces-
sary (except on a question of adjournment) shall
be presented to the President of the Confederate
States; and he may sign it, or he may return it
with his objections to that House in which it
shall have originated, who shall enter the ob-
jections at large on their journal, and recon-
sider it. If after such reconsideration, two-thirds
of that House shall agree to pass the bill, it
shall be sent, together with the objections, to
the other House, by which it shall likewise be
reconsidered, and if approved by two-thirds of
that House, it shall become a law. But in all
such cases, the votes of both Houses shall be
taken by yeas and nays, and the names of the
persons voting for and against the bill shall be
entered on the journal of each House respec-
tively.

16. No person shall be held to answer for a
capital or otherwise infamous crime, unless on
a presentment or indictment of a grand jury, ex-
cept in cases arising in the land or naval forces,
or in the militia, when in actual service, in time
of war or public danger, or in the militia, when
subject for the same offence to be twice put
in jeopardy of life or limb; nor be compelled,
in any criminal case, to be a witness against
himself; nor be deprived of life, liberty, or prop-
erty, without due process of law; nor shall pri-
vate property be taken for public use, with-
out just compensation.

17. In all criminal prosecutions the accused
shall enjoy the right to a speedy and public
trial, by an impartial jury of the State and dis-
trict wherein the crime shall have been com-
mitted, which district shall have been previously
ascertained by law, and to be informed of the
nature and cause of the accusation; to be con-
fronted with the witnesses against him; to have
compulsory process for obtaining witnesses in
his favor; and to have the assistance of counsel
for his defence.

18. In suits at common law, where the value
in controversy shall exceed twenty dollars, the
right of trial by jury shall be preserved; and
no fact tried by a jury shall be otherwise re-
examined in any court of the Confederacy, than
according to the rules of the common law.

19. Excessive bail shall not be required, nor
excessive fines imposed, nor cruel and unusual
punishment inflicted.

20. Every law or resolution having the force
of law, shall relate to but one subject, and that
shall be expressed in the title.

SECTION 10.

1. No State shall enter into any treaty, al-
liance, or confederation; grant letters of marque
and reprisal; coin money, or make anything but
gold and silver coin, or tender in payment of
debts; pass any bill of attainder, or ex post facto
law; or law impairing the obligation of contracts;
or grant any title of nobility.

2. No State shall, without the consent of the
Congress, lay any imposts or duties on imports
or exports, except what may be absolutely neces-
sary for executing its inspection laws; and the

Indian tribes; but neither this, nor any other
clause contained in the constitution, shall ever
be construed to delegate the power to Congress
to appropriate money for any internal improve-
ment, not intended to facilitate commerce; except
for the purpose of furnishing lights, beacons,
and buoys, and other aids to navigation upon
the coasts, and the improvement of harbors and
the removing of obstructions in river naviga-
tion, in all which cases, such duties shall be laid
on the navigation facilitated thereby, as may
be necessary to pay the costs and expenses
thereof.

4. To establish uniform laws of naturaliza-
tion, and uniform laws on the subject of bank-
ruptcies, throughout the Confederate States,
but no law of Congress shall discharge any
debt contracted before the passage of the same;
5. To coin money, regulate the value thereof,
and of foreign coin, and fix the standard of
weights and measures;

6. To provide for the punishment of counter-
feiting the securities and current coin of the
Confederate States;

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

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

9. To constitute tribunals inferior to the
Supreme Court;

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

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

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

13. To provide and maintain a navy;

14. To make rules for the government and
regulation of the militia; and to provide for
their equipment, discipline and instruction;

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

16. To provide for organizing, arming, and
disciplining the militia, and for governing such
part of them as may be employed in the service
of the Confederate States, reserving to the
States, respectively, the appointment of the offi-
cers, and the authority of training the militia
according to the discipline prescribed by Con-
gress;

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

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

SECTION 9.

1. The importation of negroes of the African
race, from any foreign country, other than the
slave holding States or Territories of the United
States of America, is hereby prohibited; and
Congress is required to pass such laws as shall
effectually prevent the same.

2. Congress shall also have power to prohibit
the introduction of slaves from any State not a
member of, or Territory not belonging to, this
Confederacy.

3. The privilege of the writ of habeas corpus
shall not be suspended, unless when in cases of
rebellion or invasion the public safety may re-
quire it.