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The South Western Baptist, A RELIGIOUS FAMILY NEWSPAPER PUBLISHED WEEKLY.

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Communications.

For the South Western Baptist, Error and Prejudice.

"A man's mind may, by gross errors and inveterate prejudices, be so alienated from the simplicity of the truth that the simplest and most obvious extraneous shall have a better chance of gaining his assent than truths almost self-evident."

These observations are made in his notes on John 8:45, "Because I tell you the truth, ye believe me not." So full of prejudice were the scribes and Pharisees, against Jesus and his teachings, as he detected and exposed their crimes and hypocrisy, that they could not believe when the simple truth fell from his lips: it was the source, more than the meaning of the information, that engendered disbelief. They considered that they were superior to the Jews, and were certain of their descent from Abraham, hence their want of docility in receiving his instructions. Swayed by these opinions, they were swelled with pride and arrogance and rendered unwilling to be taught. Though boasting of freedom and relation to a most pious and distinguished man, they did not discover how strongly sin bound them in its chains: how it had blinded their understanding, perverted their judgment and hardened their hearts. "We were never in bondage to any man"—a downright falsehood; for they were slaves in Egypt, captives in Babylon and now when they spake under the Roman power. But the allusion of the Savior was to their bondage in error, and prejudice so that they could not perceive their own guilt and hypocrisy.

A thousand years before the advent the Ten tribes under Jeroboam had revolted from the government of Solomon's son, the true heir of his father to the throne; 1 Kings 12.—They built a Temple on Mount Gerizim for their accommodation, in order to prevent the people from going back to worship in Jerusalem, the only place designated by Jehovah. Besides this, these mongrel professors set up idols in Dan and Bethel. To hide their defection—conceal that of which they were ashamed, from their posterity; they rejected all those portions of the Old Testament which records their conduct; hence the Samaritan copies contain the Pentateuch and a few other of the later Prophets. In this age the Samaritans are but a handful, while at the time of their revolt, their tribes were ten to two, which maintained their loyalty to the house of David and continued to worship according to divine directions. Their history is full of instruction and warning to all that abandon divine appointments through the influence of error and prejudice.

"Every plant," says Jesus, which my Father hath not planted shall be rooted up." Matt. 15:13. All that repudiate the truth and inspired instructions may expect to wander in the mazes of error and be reduced to a condition of shame and wretchedness. So every church or society not planted by the Savior, not composed of such materials as constituted those in primitive times, must anticipate eradication. The Samaritans might have pleaded their ancient origin from Abraham,—that they had a Temple, priests and worship; but all were unauthorized, all was the work of men that were destitute or had failed in loyalty towards God; they were controlled by "error and prejudice."

The Mormon delusion furnishes a lucid illustration of our caption.—That people profess to follow the Bible, yet they have "the Book of Mormon," which they esteem much more precious than the sacred oracles, as did the Jews their traditions, regarding them as vastly superior. The first part is a romance of the settlement of America by the Jews and the actual visit of the Savior among them while upon earth! This was written by a Presbyterian minister in feeble health, and was designed as a novel; his widow testifies that she had read most of its contents, but it was missing after her husband's death, and soon she found it, somewhat altered in "the Book of Mormon." Joe Smith swears that he made it out of some brass plates found deep in the earth to which he was guided from on high, and aided in interpreting it. A stiller story was never invented; yet it is believed by some 100,000 persons, of whom some of the preachers are graduates of respectable colleges. Can any man wonder at the lengths

to which people will run, under a delusion, when they see what Mormonism has done? There is no question that they would hate and persecute the Savior if now upon earth, as intensely and cruelly as did the Jews, if rebuked for their wickedness and amorous proclivities.

Is it not strange that in succeeding generations the descendants of the Samaritans had not ascertained the truth in regard to the revolt of their ancestors, came back, made up the breach and returned to the true worship in Jerusalem? They would believe nothing, read nothing only from their side; the Samaritan version of the affair, which is no doubt generally the case with those controlled by error and prejudice; they repudiate for themselves and children, any books which question the truthfulness of their creed or scripturalness of their church polity. As the Jews in their prejudice against the Savior departed the meaning of his expressions and impugned the purity of his motives, so do men in every age.—Now the Samaritans are wrested from their error and report in order to establish theories of which the sacred writers never dreamed.

How is it that there are so many sects, all claiming to be guided by the Bible? The true answer is, that unrenewed men, having crept into the early churches could not bear the pure, humbling doctrines of the Savior; these were excluded or broke off and set up societies and worship for themselves as did the Ten tribes. Some good men are in them, but "gross error and inveterate prejudice" control the majority or most influential, who have been so long schooled in the traditions of men, that "the silliest paradoxes" exert more power over their minds than the inspired volume.

Were the Jews and Samaritans dissatisfied with the simplicity of the truth, as announced by the Messiah, because it was easy to be understood by the common people, who heard him gladly? So in every age, men have risen up and questioned the truths of the New Testament because they are simple and easily comprehended. Inveterate prejudice so blinds and burdens us, that we mistake error for truth, and dislike the faithful monitor that would undeceive us, as did the Jews Jesus Christ.—This jaundice of prejudice colors every object and subject which we handle or examine. It gives a bias to our interpretations of Scripture and makes that theory alone right, which our fathers adopted and instilled into our youthful minds. Be it ever so absurd or paradoxical—ever so far from the meaning, which an unprejudiced judgment would approve and adopt at first view; yet because error hath blinded our vision and corrupted our hearts, we adhere to our earliest opinions, though in order to retain them, we must outrage plain exposition and trample true criticism in the dust.

How can a human being, unless vitiated, as by Jesuitical finesse and obtunded by trickery, be so alienated from the simplicity of New Testament teachings, as to believe there are seven sacraments for the Christian Church, Baptism, Confirmation, Eucharist, Penance, extreme unction, orders and matrimony, instead of two, as delivered by the Savior and practiced by the Apostles? Believing more than is enjoined is just as erroneous, as to reject all truths; credence in unwritten traditions furnishes as much evidence of prejudice and infidelity as to ignore every proposition except what will worship or fancy may suggest. This is substantially adding to the book of life, the punishment of which is so severely threatened. Has not the multiplication of these unauthorized ceremonies frittered down religion to a routine of unmeaning observances—reduced the worship of God to heartless genuflections, and rendered professing Christians a stench in the nostrils of men? In proportion as we introduce unbidden rites, we rob Christianity of its power to bless and save our race and squeeze out its very life-blood. If we are prone to "wild extravagance in our opinions," let us keep in view that the Bible, without the uncommanded comments of learned men, is God's standard for right and wrong; the test by which every creed, life and heart is to be judged. This is the world's only hope. S. A.

Sincerity is the very queen of virtues; she holds the throne, and will be sure to keep it. Yes, the very sight of it in the soul makes a man cheerful and thankful. Noah-like, the master of all tempers and

Letter from Captain J. W. Rush.

CAMP CHASE, 4 miles from Co.) Columbus, Ohio, April 15, '62.

MY DEAR BRO: My expectations have been at last realized, and I, with nearly all my company, are prisoners. We were surrendered at Island 10 on the 8th, and removed at once to this place. Our accommodations are quite comfortable, and except a cold, my health is very good. Capt. Stanton's company was surrendered also, as indeed was the entire command, about 3500 men.

You must not take this misfortune too much to heart, for we are very kindly treated by the enemy, and well provided for. The commissioned officers are all separated from the men, which is very afflictive to us all, for we all desired to remain with our companies.

I want you to ask our friends, and the friends of Capt. Stanton and his men to send us aid in money and clothing. All of our clothing was lost. I had not a blanket or change of shirt, drawers or socks. Money on Southern Banks is not current at all, and our condition is not so agreeable in these respects. Let the friends select some shrewd, sensible messenger and faithful as messenger to bring us what they can spare. By applying to the proper authorities on both sides he can pass to us without any difficulty. The men were sent to Springfield and Chicago. They will be well treated. But most of them were worn down with fatigue and watching. We were bombarded 3 weeks, and had no rest day nor night. One page is all I am allowed to write.

Affectionately, your bro., J. W. RUSH.

[The following is an extract from a private letter written to the Rev. Geo. L. Lee, by his son J. M. Lee, who participated in the battle of Shiloh.]

CORINTH, Miss., April 10, 1862. MY DEAR PA: A great battle has just been fought at Shiloh, near this place. Our boys were nearly all in the fight, and fought bravely. Thank God, with all my heart, not one of our company were killed. But one wounded, to-wit: Mr. Snow; slightly wounded in the arm by a shell. Our loss is great; supposed to be between three and five thousand, including killed and wounded; hope not so many. The enemy's loss is very great, including killed, wounded and prisoners, perhaps fully 20,000 men.

We drove the enemy before us at the point of the bayonet to their boats, killing and capturing many as we went; also, taking guns, ammunition and many things of much value from them in their flight. All of our regiments suffered. We have just received large reinforcements, and are ready for another fight. Our soldiers are in fine spirits, and confident of success.

Dear Pa, I almost wish you were here: it is a great and awful sight to see so many dead men. The Yankees lie in piles, and the country for miles is literally strewn with the dead. True, some of our noble-hearted boys that sold their lives so dearly, are lying along by the side of the Yankee vandals, just as they fell.—O, how I hate to see it; to see such noble men slain by the rabble of the world. God forbid, if it be right, when we conquer a peace, that another Yankee ever be allowed to tread the soil of the glorious South again.

Dear Pa, continue to pray for our company, for our regiment and for the general success of our arms.—Please tell all of your churches to pray often for our success. I do believe that it was in answer to prayer that our lives were spared, while thousands and thousands of balls were flying over and around us during the battle. God does and will hear prayer. My trust is in God.

I must not forget to say that our Capt. T. H. Malden, performed his part well; so did all of our officers, so far as I may be allowed to judge. Our motto is victory or death. My love to all, &c.

Your affectionate son, Serg't J. M. LEE.

To Geo. L. Lee.

TALK WITH THY GOD.—The present is no time for hasty visits to one's closet, (says the Petersburg Evangelical Tract Society in their little pocket almanac), when war is upon our fair country. Consider Abraham's effort by talking with God to cool His righteous indignation. The same God lives to-day. On certain conditions our arms will prevail. On certain conditions peace and tranquillity will be restored. On certain conditions liberty and the right will hold sway. Talk with thy God.

From the Christian Index. To the "Lord's Host" Throughout the Confederacy.

BY REV. J. H. STOCKTON.

God, in His wisdom, has brought upon us the dread calamities of a gigantic war. No other spot upon the whole earth has ever been favored with the goodness of God, as the people who compose the Southern States, whether on account of Gospel privileges, or the rich temporal blessings heaped upon us. For a half century have we moved on in uninterrupted enjoyment of all the mercies bestowed from a kind Heavenly Father's bounty; and, instead of the return due from us, as His chosen people, of gratitude, of honor and praise, what do we behold?—Alas, that it is so true! We have become, with but few exceptions, mammoth-men-name-worshippers.—Instead of being of one mind, and of one heart, in all of God's ways and will, we are divided into a thousand different names, and almost as many different ways. So, here is Christ, or there is Christ, sounds from almost every village and hamlet, in different tones of voice. Thousands are following, what they vainly suppose to be modern Pauls, Apolloses, and Cephases, and who wonders, that in all this confusion, there should be a want of that spirit which should be in the mind of every lover of Jesus? Many, many false teachers have arisen, who bring their powers to bear, in order to decoy the elect.—And, for many years, have they, with guile, been endeavoring to corrupt us from the simplicity which is in Christ. Add to this, the "Mammon-worship" influence, which has stolen a march upon His people, the pomp, the pride, and the worldly display made, in the forms of attendance upon the service of God, and we have a black catalogue (without enumerating many more) of idolatry, of contentions and base ingratitude, enough, God knows, to merit the punishment of the worst of nations. What more could He have done for a people than He has done for us? "As for His judgments, we have not (heretofore) known them." And now, shall we, who profess to be looking for the King of Kings, and Lord of Lords, to appear the second time, remain heedless of the most imperative duty we owe to God? Shall we continue on in this distracted, confused and disgraceful position; scattered, divided, and torn asunder in doctrine, in practice—in preaching, in teaching—in prayer and praise? Look at it, ye who profess to love and obey your blessed Savior. For, surely, if there ever was a time when those who are on the Lord's side should examine themselves in all that pertains to God's work and will among His people upon earth, that time is now. It won't be long before each of us, Ministers and all, of every rank, of every name, will have to face the awful, the naked truth, in relation to these all-important matters, and that too, before an awful Judge. In view then, of such an awful state of things, does it not behoove every one who trusts in the Lord of hosts, who loves the Savior, (no matter of what name or rank,) to arouse themselves to the importance of the position they occupy? Ought we not seriously to ponder the injunction contained in the Savior's prayer?—that His people should all be of one heart and one mind—in doctrine, in practice, and in all that enjoined as duty to our Divine Master. God will hear His people when they cry unto Him, but we must bear it in mind, that we must practically come before His footstool, in mind, as well as in spirit. In vain may we cry unto Him, unitedly, in one thing, when we are denying Him in hundreds of ways—sometimes even in the form of petition.

War and its Gains.

Extracts from a sermon by Richard Chenevix Trench, D. D., on the death of General Havelock. Preached in Westminster, Abbey, January 10th, 1858.

War has its gains as well as its losses. If it calls out in baser natures some of the worst and most devilish passions of the human heart, it kindles in others elevating and ennobling sentiments of duty and self-sacrifice, which otherwise they would not at all, or would have very feebly known. Lessons are learned in this stern school which would never have been learned in any other: but which no nation can afford to forego. For, indeed, what would a nation be, over which for century after century the great anguish and agony of war, with all its elevating emotions and purifying sorrows, had never passed; in which wives had never given their husbands, nor mothers their sons, nor sisters their brothers, to the battlefield, to labors, to wounds, and it might be to death; happy if they might receive these beloved ones safe and sound again; but not wholly unhappy if in duty's and in honor's path these had ended well, and paid even with their lives the debt which they owed to their native land. How mean, how sordid, how selfish would the whole spirit and temper of such a nation become, its heart unmanned, its moral nerves and sinews unstrung! Oh, no, the nation cannot do without the severe discipline of this terrible thing. For nations, as little as individuals, can do without tribulation on an enormous scale, and visiting not, as at other times, this household, and then that, but visiting hundreds and thousands of households, bringing to them all distress and anguish at the same instant? Fearful remedy as it must need be esteemed, war is a remedy against worst evils—sloth, selfishness, love of ease, contempt of honor, worship of material things—all which, but for it, would invade and occupy the heart of a people, and at last, eat out that heart altogether.

And as the reactive influence, which war exercises on a nation generally that undertakes it in a righteous cause, is exalting, ennobling, purifying, so still more marked is its influence often upon those who are directly engaged in it. Some, of course, are hardened and brutalized by their familiarity with suffering, by the necessity which they often lie under of themselves inflicting it, but many also there are who like "the happy warrior" of the poet:

Who, doomed to go in company with pain, And fear and bloodshed, miserable train, Turned their adversity to glorious gain; and who are only made more gentle and more tender thereby.

Examples of the four centuries—Acts xxvi: 3-42, Luke xxiii: 47, Matthew xxv: 54, Luke viii: 1-8. * * * Surely, with such examples before us, we shall scarcely affirm that the profession of a soldier is, and must be, unfavorable to spiritual life. On the contrary, I am persuaded there are very many callings and professions in which there is far more imminent danger that the very work which a man has to do may choke and strangle the life of God in his soul, while I think that the experience of every one of us will bear witness that among those whom we have known, educated to this profession of arms, we found some of the gentlest, the most humane, the most considerate, the most careful to avoid inflicting unnecessary pain upon others, that we have seen

well as all examples, behind. Let every believer in heart take the 3d chapter of Matthew, and the injunctions of the Savior, go to the Lord upon their knees, and implore Him for an answer to the great enquiry, have I ever been baptized? Have I followed my Savior; am I in the right path that looks for Him to appear the second time, without sin unto Salvation? And God has promised He will lead them into the ways He would have them to go.

Let us cast our idols, including our church organs—our etiquette and forms—all after our creeds, and whatever else we may find to be a hindrance to our uniting in one mind to worship the Lord.

Soldiers of Christ, the connections of the world—the present order of God's providences—the great pressure upon and against our spiritual march—all betoken the hastening of that glorious event, when our King shall have dominion over the world. Are we prepared "to hail Him in triumph descending the skies?" Are we prepared to meet Him? The Lord help us to answer the solemn inquiry.

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leged to know, not to say that among them are to be numbered many of the most earnest and zealous of the spread of Christ's kingdom, many who would most rejoice if that kingdom of peace might come, abolishing forever pride, and rapine, and lust, and cruelty, and covetousness, and ambition, and wrong; and thereby abolishing with these that dreadful business of theirs which is properly the pulling down and repressing with a strong hand these outcomings of human corruption, before they have turned this earth into a hell.

* * * One more example set before us of work, modesty, simply, nobly, grandly done; of a man fit for high place who had embraced contentedly a low, who would have been well satisfied, as everything declares, to have lived and died unknown to fame, simply doing his duty and looking for no earthly reward; one more example of heroic daring, of the deeds which are wrought by faith, so that in these times also those that put their trust in the living God out of weakness are made strong, wax valiant in faith, turn to flight the armies of the aliens. Henceforward there is another star shining bright and unsullied in the firmament of England's fame, and beckoning onward all that gaze on it in the path of truth, and virtue and honor.

A BRIEF BUT COMMON HISTORY.—I saw him first at a social party. He took but a single glass of wine, and that at the request of a young lady with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by his social indulgence. He thought there was no danger.

I saw him again with those of his own age, meeting at night, to spend a short time in convivial pleasure.—He said it was only innocent amusement.

I met him next, late in the evening, in the street, unable to reach home. I took him thither. He looked ashamed when we next met.

I saw him next reeling in the street. A confused stare was on his countenance, and words of blasphemy were on his tongue. Shame was gone!

I saw him yet once more. He was pale, cold, motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down, and seemed to shake with uncommon anguish.

His father's gray hairs were going to the grave in sorrow. His mother wept to think that she had ever given birth to such a child.

LETTLER FAULTS.—If some religious people keep their faults to the last, it is because they have all their life imagined that religion was not intended to interfere with "little things"; that is, with small points of manner and character. We get from our religious principles what we use them for and no more. If the power of a renewed will is not brought to bear directly upon our little faults, they will increase even while the religious character deepens and improves.—There is no fault so small that it will disappear of itself. I often wonder that believers should be content to carry with them to the grave the lesser evils of a fallen nature. If we shall one day be restored to the perfect likeness of our glorified Redeemer, shall we put a limit which God has not put to the degree in which, even in this world, the wonderful change shall be wrought upon us?

FAILURE NOT DEFEAT.—If ever failure seemed to rest on a noble life, it was when the Son of man deserted by his friends, heard the cry which proclaimed that the Pharisees had drawn the net around their Divine victim. Yet from that very hour of defeat and death, there went forth the world's life; from that very moment of apparent failure, there proceeded forth into the ages the spirit of the conquering Cross. Spryly if the Cross says any thing, it says that apparent defeat is often real victory, and that there is a heaven for those who have nobly and truly failed on earth.—Robertson.

If you seek to make men rich, study not to increase his stores, but to diminish his desires.—Seneca.

We see frequent articles in the papers advising the cultivation of tomatoes in large quantities for the camps. It is believed that to issue them to the army, that number, as a part of the ration, would prevent many cases of fever, dysentery, and dysuria.

"The Lord God is a Sun."

Some children think the word of God is meant only for grown people. They suppose a child need not try to read it, for if he did he would be unable to spell the words nor tell what they mean. Now, little folks, just look at the verse that stands at the head of this article. There is not a long word in it. It is to be found in the book of Psalms. It came from the pen of one of the best men of olden times, and he wrote it just as God told him. Many more like it may be found in the Bible.

Even a child may learn a great deal by thought. So let us think awhile, and see if we cannot find out something of what our text means.

What does the sun do? It makes things grow; it casts light and joy on all things; it gives warmth and comfort; it gives beauty and life.—Of the sun come all earth's pleasant things. Should the sun set to rise no more, a dreary waste would our world soon become.

"The Lord God is a sun." "From Him cometh every good and perfect gift." He made the sun, and it is he only will that the sun perform, for it is those who have God's love in their hearts who best can tell how God is a sun. I will tell you now by the story of a flower-root.

In the beginning of winter, I put a root deep in the ground. Through all the long-cold days it lay there.—Those who did not know might have thought it was dead.

But spring came. The rays of the warm sun struck through the earth to the root. Then came up the green shoots. The sun smiled on them, and caused the gentle flowers with their lovely colors to come forth. Just so roots or seeds are planted by friends in the heart of some dear child. The sun of God's love comes, in course of time, and warms them till they bud and grow, and bloom.—Man, O these blossoms of early love from a young heart are lovelier far than the fairest of earth's flowers.—Pray, my young friends, that God may be a sun to your hearts.

If you are not tired, I will tell a story of a bird. This, too, may show you the power of the sun, and help to show what the text means.

A friend was walking out one cool day. She saw a bird that seemed to be dead. It lay in the shade, close to the wall of the house. She picked it up, and placed it where the full light of the sun could fall on it. She watched it and soon saw its foot move, then its eyelids, and it was not long before it was on its wing high up in the air. The next day we heard it sing a blue bird's song.

So does the power of God warm a dead soul to life, and songs of praise must break forth from the lips of a new made child of God.—Child's Magazine.

NO "TILL" IN ETERNITY.—"Oh, mother, I do not know how to think of eternity, for there is no 'till' in eternity—till next year—till to-morrow—till New Year's." Yes, there are measures for time; we know none to measure eternity. It is enough for us to know that heaven and hell are there. One of those will be our final home. How can we reach the one; how escape the other? Jesus says, "Except ye repent, ye shall all likewise perish." "I am the way, the truth and the life: no man cometh unto the Father, but by me." If you reach heaven, there will be no fear of a "till" to disquiet your perfect peace; if you are among the lost, there will be no hope of "till" to end your sorrow. Do not delay to choose the better part till it be forever too late.

"Mother," said a dying child who loved Jesus, "shall you cry much when Jesus takes me?" "I am afraid I shall," replied the mother, tears filling her eyes. "Oh, please don't," entreated the child, with a distressed look, "please don't; for you know whatever may happen to Jesus and John in this naughty world, your little Ellie will be safe. Sin and Satan can't snatch her from Jesus' arms; never, never. Won't that comfort you, mother? You never need worry about me."

"I thank God," says a commentator on the Scriptures, "for the spiritual profit I have derived from the revision of every book. I do not now doubt but ever before, that my book has its own particular place and office in 'all Scriptures' given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

our other... prayer for peace... the throne of the Prince of Peace...

Answer in Prayer.

At the close of a prayer meeting in country village, the clergyman observed that a little girl about twelve years of age remained upon her knees...

Secular Intelligence.

Northern Account of the Battle of Shiloh.

THE CLOSE OF SUNDAY'S FIGHT.

We have reached the last act in the tragedy of Sunday. It is half past four o'clock. Our front line of division has been lost since half past 10. Our reserve line is now gone too.

Law. Wallace's division might turn the tide for us—it is made of fighting men—but where is it? Why has it not been thundering on the right for three hours past?

We have lost nearly all of our camp and camp equipments. We have lost nearly half of our field artillery. We have lost a Division General, and two or three regiments of soldiers as prisoners.

Meanwhile there is a lull in the firing. For the first time since sunrise you fall to catch the angry rattle of musketry or heavy boom of the field guns.

On the bluff above the river is a sight that may well make our cheeks tingle with shame for some of our soldiers. There are not less than 3,000 stragglers lying the banks. Ask them why they don't go to their places in the line!

The Western Soldiers and the Abolitionists. From a letter in the Cincinnati Enquirer, from a soldier in one of the Ohio regiments...

Such unanimity among the troops I never knew on any subject before. They just say that they did not take up arms to carry out the behests of the demagogues of Abolitionism...

On Monday, the Federalists reinforced by a division of 7,000 men, who the day before had been stationed at Crump's landing...

The Yankees tax don't appear to meet with much favor, even in Delaware. The Federal forces were lately withdrawn from the Eastern Shore of Maryland to go into Delaware in order to put down a war tax rebellion...

With this prospect staring us in the face what should the South do and suffer to avert subjugation. The Yankees at Port Royal are getting tired of supporting the negroes stolen by them from Carolinians.

The Yankees at Port Royal are getting tired of supporting the negroes stolen by them from Carolinians. A reporter of the New York Herald complains that the "peaky cretens" do nothing but eat till they make themselves sick...

PARTEIAN RANGERS.—We publish below the recent act of Congress, authorizing the raising and bringing into service of partisan rangers. AN ACT TO ORGANIZE BANDS OF PARTEIAN RANGERS.

Sec. 1. The Congress of the Confederate States of America do enact, That the President be, and he is hereby, authorized to commission such as he may deem proper, with authority to form bands of Partisan Rangers...

Approved April 21, 1862. The Fight at South Mills. (Correspondent of the Norfolk Daily News.) SOUTH MILLS, April 23, 1862.

had five pieces of artillery, three rifled 12 pounders and two 12 pound howitzers. We disabled two of the pieces so that they were left on the field. Our losses in killed, wounded and missing, amounted to 1,000 men...

Our position was naturally strong, and we worked like beavers for three hours in strengthening it. Our rousing of the ditches along the line for three hundred yards in front of our camp...

One Who was There. Battle of Shiloh. We extract the following concluding paragraphs from an "occasional correspondent" of the Columbus Sun. It appears that the extent of our victory was not even anticipated by ourselves.

The result of Sunday's battle was a most glorious and triumphant victory for our flag. Three thousand five hundred prisoners were captured, among them General Prentiss of the Federal army; also an immense quantity of cannon, rifles, tents, clothing, &c.

On Monday, the Federalists reinforced by a division of 7,000 men, who the day before had been stationed at Crump's landing, fiercely attacked our fronted columns, but they were repulsed. Through the whole of Sunday, the Federalists were constantly receiving reinforcements from the Federal army...

Western papers of date to the 19th instant have been received at this point. They state that the prisoners captured at Island 10 have been sent to Wisconsin, except Gen. Mackall and other officers, who have been sent to Fort Warren.

Business Department. Receipt List. Paid to Volume No. Amount. Wilson Archer 14 25 2 00

SMITH & POU, ATTORNEYS AT LAW, TUSKEGEE, ALA. Practice in Chancery and Adjoining Counties. Office upstairs in Bishop's building.

DR. W. H. CADDENHEAD, ATTORNEY AT LAW, LOCHAPPEL, MORGAN COUNTY, ALA. Practice in Chancery and Adjoining Counties. Office upstairs in Bishop's building.

Table with 2 columns: Name and Amount. Includes Rev. W. T. Brantly, Rev. J. W. Clarke, Rev. J. H. Barringer, etc.

ESTRAY NOTICE. TAKEN UP BY B. W. BARNETT and posted before Thos. PULLIN, an acting Justice of the Peace in and for said county, a Brown Bay Horse...

NOTICE TO LUMBER BUYERS. On and after this date all Lumber sold at the Tuskegee Steam Mill will be C. A. S. E. in delivery.

ALABAMA CENTRAL FEMALE COLLEGE. TUSCALOOSA, ALA. THE FOURTH SESSION of this Institution will begin on the first Monday in October 1862.

THE TWENTY-FOURTH ANNUAL SESSION is now in progress. For Catalogue or unpublished particulars apply to NOAH K. DAVIS, MARION, ALA.

MEDICAL COLLEGE OF GEORGIA, AT AUGUSTA. THE Twentieth Session of this Institution will open on Monday, the 4th November next.

Business Cards. JOHN D. CUNNINGHAM, Attorney at Law and Solicitor in Chancery. WILL practice in the Courts of Marion, Russell, Cherokee and Talbot Counties.

WILL practice in the Courts of Montgomery and the adjoining counties in the Supreme Court of the State and the Confederate States District Court for the Middle District of Alabama.

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THE TUSKEGEE FLOUR MILLS. THE MILL is situated near the Public Store; formerly owned by J. E. DUNN & Co. It has changed hands and is now owned by J. E. DUNN & Co. and is now fully prepared to convert Corn into MEAL or CRACKS at the shortest notice.

Change of Schedule. Office Tuskegee Rail Road, October 24, 1861. THE Passenger Trains on this Road will leave Tuskegee, as follows:

DISOLUTION. FRED LAW, partner in the firm of LAW & STEVENSON, has retired from the firm and the business of the firm is now conducted by LAW & STEVENSON.

LAW CARDS. The office of the undersigned is located at the old office, and at the residence of the undersigned.

CHANGE IN TERMS. FRED LAW and John H. STEVENSON, Proprietors of the Tuskegee Rail Road, have decided to change the terms of the Rail Road.

NEW BOOKS. THE HISTORY OF THE UNITED STATES OF AMERICA, by H. W. HENSLOW. THE HISTORY OF THE UNITED STATES OF AMERICA, by H. W. HENSLOW.

THE SOUTHERN BAPTIST. THE SOUTHERN BAPTIST. THE SOUTHERN BAPTIST. THE SOUTHERN BAPTIST.

