

H. E. TALIAFERRO, } EDITOR.

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

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For the South Western Baptist, New Testament Scenes.

BY J. M. W. COLUMBES, GEO.

NUMBER 2.

The birth of Christ foretold.—Luke 1:26-38. Galilee was a province of the land of Canaan lying North of Judea. Within this province there was a little city called Nazareth. It lay about six miles North-west of Mount Tabor, and was situated on the Western side of a narrow oblong basin or depressed valley. This valley was about a mile long by a quarter of a mile wide, and was surrounded with rocky hills. It was a place of no distinction, and was but little regarded by the people of Israel. But events were soon to transpire that would give it a world wide significance. There lived in that city a poor woman named Mary, who belonged to the tribe of Judah; and who, notwithstanding her poverty, could trace her parentage back through the long catalogue of Kings to David, and thence back to Abraham, the father of the faithful. At the time of which we write, Mary was engaged to be married to a man of the same tribe, named Joseph, who was a carpenter by trade, and a resident of the same city. This humble couple were waiting for the consummation of their nuptial engagement, when a celestial visitor made his appearance at Nazareth, and saluted Mary with these enrapturing words: "Hail, thou art highly favored, the Lord is with thee, blessed art thou among women." She beheld him with awe and with great perplexity of mind, wondering what could be the object of his coming, and what could be the meaning of his salutation. Gabriel, the mighty Angel of God, who, six months before, had foretold the birth of John, the honored harpinger of Christ, then proceeded to acquaint her with the wonderful tidings he came to publish. He showed her that since the world began no daughter of Adam had ever been so highly favored, and no angel of God had ever come down to the earth upon so noble a mission. He saw her fear was great, and he proceeded to assure her that his errand was one of mercy and not of judgment. Hear his soul cheering words of joy:

"Fear not Mary, for thou hast found favor with God." This was enough to fill any poor sinner's heart with joy. To have a direct manifestation of God's favor is enough to captivate the soul and to fill it with indescribable pleasure. But this heavenly declaration was only a prelude to the greater and more sublime part of the message which was to follow. "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus, (i. e., a Savior)." What could have astonished Mary more than to be informed that she was to be the mother of the long looked for Messiah! The thought had doubtless never entered her mind before, that such transcendent honor would be conferred upon her. The very thought was overwhelming, especially when the greatness and the future glory of that son, was portrayed before her mind in such vivid colors by an angel of God. Behold the character of that promised son: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Such a glorious promise, so full of meaning, and so extensive in its provisions, might well stagger the faith of the most confiding. Zacharias staggered at a far less promise than this. But Mary, though astonished beyond measure and trembling with fear, grasped it in all its fullness, and only inquired in what manner the promise was to be fulfilled. "She said unto the angel: How shall this be, seeing I know not a man?" Though betrothed to one whom she loved, she was but a virgin still, and it was reasonable that she should inquire in what manner it was to be accomplished. The angel said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth she has also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."

Mary was convinced, and she readily yielded her assent to the will of God. How expressive was her answer! "How worthy of imitation was her example! Her language was, 'Behold the handmaid of the Lord, be it unto me according to thy word.'" There was no doubt entertained—no sign required—no shrinking from duty, but a full and unhesitating acquiescence in the Divine will.

The angel had delivered his message, and then took his flight back to the presence of God, leaving Mary alone to ponder over the wonderful message he had delivered, and to become the honored mother of the Redeemer of men.

For the South Western Baptist, INTRENCHED CAMP, NEAR NORFOLK, Monday, Oct. 21st, 1861.

EDITOR BAPTIST: After an absence of seven weeks at the Hospital in Norfolk, I returned to camp on last Tuesday evening. My disease was nervous bilious fever, (I believe that is what the doctors called it,) not very severe, but slow and tedious. I regretted to be compelled to discontinue my communications to the "Baptist," although I could not flatter myself that they were looked for with much eagerness; but it was useless to complain against the dispensation of Providence. I feel that I have now nearly recovered, and hope to be able to perform all the duties of a soldier until the expiration of the twelve months for which we have enlisted. I did not go to the Government Hospital, but to the Hospital under the charge of the "Sisters of Charity," where the sick are cared for in a manner that reminds one very strongly of home. The Hospital is under the exclusive control of women, excepting the two physicians who visit there twice each day and prescribe for the patients. The medicines are compounded and administered by the "Sisters," who are well versed in the mysteries of the dispensary, and who understand the causes of ailment and the effects of the medicines as well as the majority of physicians. They are also the best of nurses, and the kind attention which a patient receives makes it almost a pleasure to be sick at their Hospital. The charges are one dollar per day, which includes medical attendance and everything else except washing. The Hospital has been crowded with sick soldiers for three or four months, those who are able preferring to pay the very moderate charge rather than endure the comparatively rough treatment which is received at all public hospitals.

The system of treatment there is different from any other I ever saw practiced elsewhere. Strong medicines are not administered until it is proven that milder drugs are of no avail; and then, except in particular cases, patients are allowed as much food as they desire all the time. The latter, particularly, appears to me to be the sensible idea, for when a patient's appetite is satiated during his confinement in bed, he does not get up with that voracious stomach, the appeasing of which so often causes a relapse. Of course judgment must be exercised as to the kind of food that is given them; but it may surprise your old foggy readers, and perhaps some others, to learn that I was allowed to eat figs and scuppernon grapes while suffering from a bilious stomach and a nervous fever. They were entirely harmless if the pulp of the grape was not eaten.

The fountain head of the organization of the "Sisters of Charity" is at Emmitsburg, in Maryland, from whence they go out to all parts of the country, having charge of Hospitals in the large sea port cities, and attending to the sick wherever their services are required. They are certainly entitled to the public gratitude for the service they have rendered in taking care of our sick soldiers at the different public Hospitals in Virginia and elsewhere. They are all Catholics, the organization having been originated by a Catholic Priest in Paris, and established in this country by a Catholic lady, soon after the revolutionary war. Their invariable dress is black, or dark blue, with a large white bonnet that sticks out all round, except immediately behind.

I have been thus particular in giving an account of the "Sisters" and their Hospital because I feel grateful for their kindness to me, and because, though an old organization, comparatively little is known of them. THURSDAY, 22d.—I was interrupted by my writing yesterday by the announcement that Gov. Letcher would visit our camp in a few hours for the purpose of reviewing the troops and the consequent order for the Regiment to form in line to give his Excellency a fitting reception. It was a raw, rainy day, and the men were compelled to stand in the drizzling rain for an hour awaiting the Governor's arrival. He came on horseback about eleven o'clock, attended by Col. Mahone, acting Brigadier General of the Brigade, and some other military dignitaries whom I did not know. The rain had ceased to fall for a time, and Lieut. Col. Battle, who is in command during the absence of Col. Lomax, marched the Regiment in review before the Governor, who took his position at one side of the parade ground. The ceremony being over, the distinguished visitors spent a short time at Col. Battle's tent and then departed.

The Governor is a plain, farmer-looking man, of medium size, wears spectacles, and has a bald head and a small face. As he has never shown himself to be a very strong Southern man, I

did not feel that we were called upon to trouble ourselves to be polite to him, even if he is the Governor of Virginia.

We are now preparing to go into winter quarters. For several days detachments from each company have been at work preparing the ground for the new encampment. It is about three miles from here, and two from the coast. The object in moving there is because the water does not remain upon the ground after a rain, and wood is more plentiful. We will build cabins 14 by 16 feet, with chimneys to them.

The Light Infantry is now pretty well prepared for the winter, for which we are indebted, to a great extent, to our kind friends at home. Whatever the hardships we may have to undergo, their severities will be mitigated by the reflection that there are warm hearts at home whose every pulsation is filled with the love they bear us.

The weather continues bad—drizzle, drizzle, mud, water and wind—and there is no telling when it will stop. All that we can do is to indulge in grumbling, and such other amusements as come to hand.

Yours, &c., E F B.

God's Tillage Ground.

Kummacher is the most spiritual of German religious writers. At times, indeed, he spiritualizes to an undue excess, but more frequently he is instructive and Scriptural, as in the following:

A husbandman named Otho called one day on his neighbor Godfrey, and said, "I have for many years observed your life and actions; but one thing has already appeared to me most excellent, and at the same time, most extraordinary. Although your lot has been very variable, and many troubles have befallen you and your family, still your countenance appears bright and peaceful, and your conversation and actions are the same on your unfortunate as your happy days. Teach me how you are able for such things?" Godfrey answered, "That I will do in a few words. My own vocation and my daily labors are my instructors. Behold, I have learned to consider myself and my life as a tillage field."

At these words, Otho looked up as if he did not understand his friend, who went on: "Behold, my brother, when troubles come I think of the plough and harrow, which turn up the earth. I then search for the waste spot in my own heart, and for the weeds which flourish therein. These must be eradicated, or every exertion will be in vain to make the fruit flourish. Sometimes I look upon my troubles as a thunder storm, which at first appears dark and threatening, but which afterwards draws down rain and clears the air; and then, I think, when this is over, the sun will shine again. It is thus that I consider myself and my life a tillage field—Dare the field to say to the plough, 'What doest thou here?'"

"But," said Otho, "you tell me of the fruits instead of the root; tell me how you arrive at these thoughts and meditations?"

And Godfrey answered and said, "Can spiritual gifts come from any one but from Him, who sends rain and sunshine on our fields and causes the ground to produce food for us to eat?—Behold, we are God's tillage ground."

Times of Backsliding in the Church.

Voyagers across the Atlantic report that an iceberg may be felt "a long time" before it can be seen. It renders the air piercingly cold, while yet greatly beyond the range of vision.

Is it not so with seasons of declension in the church? Before these are seen, in desertions of the Lord's house, or desecrations of the Lord's day, in open apostacies to the world or lives of flagrant disorder,—may they not be felt, in the chill atmosphere of the sanctuary, in languid songs of praise, and formal prayers, and lifeless pulpit ministrations! As the cold air warns the mariner to look out for the coming iceberg and to steer his vessel clear of collision with it,—should not this frigid tone of worship admonish the lover of Zion to bestir himself; to give all diligence, lest the time of gross, disgraceful backsliding should come upon her unawares, and a disable, and wreck her? Oh, how much of harm, and shame, and loss, might be averted from the church, by the spiritual sensibility which would feel the coming declension before it is seen, and straightway fly from it!

THE TENDENCY OF SORROW.—Nearly all sorrow has in it the same tendency.—While it lasts it depresses action, crushes hope and destroys energy. But it renders the sensitiveness more acute, the sympathies more genial, and the whole character less selfish and more considerate. It is said that in nature, but for the occasional seasons of drought, the best lands would soon degenerate; but these seasons cause the lead to suck up from the currents beneath, with the moisture, also those mineral manures that restore and fertilize the soil above. It is thus with sickness and sorrow—once surmounted, they fertilize the character and develop

from the deep fountains of the human heart a joy and fruitfulness not otherwise attainable.

The Work You have to Do.

God calls a few men to do some great thing for Him, and they are well and fitly employed in the doing of it. But in most cases the ordinary commonplace duties of "getting a living,"—as we call it—are the works which God appoints for us to do; which he commands and expects to do well for Him. Never was there a more dreadful mistake than that which is so often committed, in supposing that there ought to be, or needs to be, a divorce between religion and common daily living. This is the blunder of the old monks. Well was it rebuked in the legend of him whom the Papists call St. Anthony.

He thought he served God best—in fact, that it was the only real way to do the work of life—by making himself a poor hermit in the desert. One day—the legend runs—as he sat by the side of his hole in the rocks, absorbed in meditation, a voice spoke to him out of the breeze that was blowing by, and said:

"Anthony! thou art not so holy a man as the poor cobbler that is in Alexandria!"

Amazed, Anthony took his staff and started on his journey, his long white beard blowing against his breast as he toiled toward the shore of the Mediterranean. After many days he came to Alexandria, and after a long search he found the cobbler's stall—a narrow place; a little dried-up, meagre man—yet with something bright in his eye, and something sweet even in the wither of his cheeks. Amazed to see so venerable a form as that of Anthony pause before his humble abode, the poor cobbler bowed, and began to tremble before him.

"Tell me," says Anthony, "how you live? How spend you your time?"

"Verily, sir," replied the little man, "I have no good works. I am a poor, humble, hard-working cobbler, with little time to think, and no ability to do any great thing. I just live from day to day as God helps me. I am up at the dawn. I pray for the city, my neighbors, my family, myself; I eat my scanty victual, and then sit me down to my hard labor all the day, and when the dusk shuts down, I eat, again, the bit I have earned, and thank God, and pray, and sleep. I keep me ever, by God's help, from all falsehood, and if I make any man a promise, I try to perform it honestly. And so I live, struggling along my narrow path by day, how dark soever it may sometimes be, never fearing that it will not bring me out at last, into the everlasting light."

Then turned away the long-bearded monk, and the voice in the breeze sighed—"Ah, me! that one life of man should be so humbly full, and another so proudly empty?"

This, then,—this is the work He has given to us to do. This work which is here, daily waiting on our hands and thrusting itself upon them. Not that which shines so bright over there, and seems to promise greater pleasantness, as if it would only be one-half work and the other half play. That is not our work! That is an *ignis fatuus*! It is nobody's work; least of all ours! Our work is real work, hard work, dull work, dusty work, perplexing work, unsatisfying work—we may hastily name it, yet after all it is God's work for us. He needs it done. He needs us to do it. We need to do it. And just so sure as we strike down the mattock and the spade deep into the hard soil, with sturdy, steady stroke, so sure will the sweet waters of refreshment spring up even out of those very depths of dryness to minister and reward and bless.

Church Fellowship.

The Scotch poet, Allan Ramsay, in his celebrated pastoral drama, the "Gentle Shepherd," finds a beautiful illustration of marriage in two aged elms growing side by side. He supposes them to have been, "some years since," as bridegroom and bride. Each year they have pressed nearer and nearer to each other, until their spreading branches have mingled; and, as he sings, in old Scottish phrase,

"Tis shields the other frae the eastlin blast, That in return defends it frae the west."

Had they stood apart and alone, each must have borne the violence of every wind, and bowed unsheltered before every storm.

This delightful image is as illustrative of the benefit of church fellowship, as it is of the advantage of married life. For church membership brings kindred minds into relations of mutual sympathy and protection. It tends to develop the richest sympathies of regenerated human nature; to create the purest friendships; to secure mutual benefits. The wisdom of one instructs the folly of the other; the strong faith of another becomes an encouragement to his doubting companion; the long experience of the aged is fruitful of suggestions to guide the unwary convert through the intricate labyrinths of Satan; and the sturdy vigor of the

young acts favorably on the growing feebleness of the fathers. The firmness of the resolute restrains the halting and unstable; and the courage of the bold stimulates the timid. Thus, each derives benefit from all, and all are helped by each.—Zion's Herald.

The Crazy Deacon.

Many years ago, a deacon in one of our New England churches became subject to a mild form of insanity. Being inoffensive, he was permitted to go at large and attend public worship, where he usually behaved with entire decorum. According to the custom of those days he occupied the "Deacon's Seat," in front of the pulpit. One Sabbath the minister preached a sermon on the subject of maintaining peace with all men. He first dwelt upon the duty, and then suggested various means of keeping the peace. The deacon was observed to be much interested from the first, but during the discussions of the second head, he turned towards the pulpit as far as the inconvenience of his seat would permit, and fixed his eye on the preacher. At length, he rose to his feet, and with his back to the congregation, gazed earnestly into the speaker's face with an excitement of manner, plainly significant of something special on his mind. Perceiving that his pastor had concluded his second head, and was about passing on to another division of the discourse, he became quite uneasy, and finally spoke out—"Permit me to suggest," said he, "that there is one other important means of keeping the peace which you have not mentioned." "Ah, deacon," said the pastor, "and what is that?" "A substantial fine rail fence," was the emphatic reply.

I have often thought of the crazy deacon's expedient for keeping the peace, and must say, that taking mankind as they are, it is one that cannot be dispensed with. When I have seen two neighbors after trying to have all things common, falling out with each other, and quarrelling with bitter animosity, I have said to myself, "The deacon's fine rail fence would have prevented all this."

When I have seen two friends alienated in consequence of trusting everything to each other's honor in their business relations, and neglecting all written contracts and formal settlements, I have thought of the deacon's fence.

When I have seen Christians of different denominations trying to force themselves into a union of worship and labor, for which they had not the requisite preparation of heart, and fomenting new quarrels by the attempt, I have sighed to think how much more real union would have resulted from the "fine rail fence."

It were better, indeed, if no such barrier were needed. But since human nature, even when sanctified, is so imperfect, it is folly to attempt a constrained and unnatural union of parties, whose diverse sympathies and interests will only cause irritation by coming in contact. The dividing wall may, it is true, mark our infirmity; but we should gain nothing by its absence.—Though an evil, it prevents far greater evils; and may be regarded as incidental to the best good of society.

Communion.

We have no more right to invite unbaptized persons to occasional communion than to become regular members without baptism. It is said "the church to which they belong is responsible for the regularity of its membership." This is true, but we pronounce them regular members if we ask them to communion; for certainly we don't invite any but regular members. We might as well withhold the cup from our occasional communicants and give them a half ordinance, as to encourage them to neglect one ordinance and observe another.

If unbaptized members of other churches can commune with us, then those without may have priviledges which those within are denied. We once knew a case where a person, who was unwilling to be baptized, asked to be received to "regular membership," and was refused. She joined the Methodist Church without baptism, and came back to enjoy communion in our Church, and was told that baptized Methodists in good standing only were invited to commune with us.—Presbyter.

THE SWEARER REBUCKED.—A few days ago a young naval officer, who was passing in the cars from Newark to New York, constantly introduced the most profane oaths into his conversation. His shocking profanity greatly annoyed a young lady who sat near him. At last, turning to him, she said, "Sir, can you converse in Hebrew?" "Yes," was his reply, in a slightly sneering tone. "Then," replied she, "if you wish to swear any more, you would greatly oblige me, and probably the rest of the passengers, if you would do it in Hebrew." The young officer's color went and came. He looked at the young lady, then at his boots, then at the ceiling of the cars, but he did not swear any more, either in Hebrew or English.

A Wonderful Man.

"O, RISE SOME OTHER SUCH!" The following extract is from the five "Discourses on Saint Paul" by that man of devoted piety, and unrivaled eloquence, the late Adolphe Monod, of France:

"We are astonished at the amount accomplished by a man—a single man. The wonderful activity of our apostle imparts to him a kind of omnipotence in all the Roman empire, over the vast extent of which the name of Paul projects everywhere its immense shadow. What are we, the preachers or missionaries of to-day, before such a man?—for he is a man, a mere man; we are obliged, indeed, to make an effort, in order not to forget this. Would not his history seem incredible to us, were it narrated anywhere except in the sacred Scriptures? Would not the chronicler seem to be speaking of one of those fabled giants, to whose adventures fact has hardly contributed its humble quota, or its modest starting point?—Where have vanished those grand figures of the first century? Is the race forever extinct, the mould broken, the tradition lost, as in the case of those animals that have disappeared from our globe; whose transit over the earth is revealed to us only by dry fragments of their bones? But, no; such as Paul appears to our effeminate generation, such must a Moses or a Samuel have appeared to the worse than effeminate generation in which Saul of Tarsus saw the light; and well-nigh such to-day still appears to us a Luther or a Calvin. Prophets, apostles, reformers, separated by so many centuries,—all those great men of God,—were found at the very moment when God had need of them; and they would reappear to-day, if the faith of their hearts should be renewed in some one of their descendants, according to that admirable saying of Luther: 'If I had Abraham's faith, I should be Abraham.'"

FROM HOUSE TO HOUSE.—The Apostle says, "I taught publicly, and from house to house." We have none too much church religion in our day, and too little house or home religion; none too much teaching publicly, and too little "from house to house." The pastor is to take not only a general, but a particular oversight reaching to every member of the flock. Baxter says, "If a physician should only read a public lecture on physic, his patients would not be much the better of them; nor would a lawyer secure your estate by reading a lecture on law"—and so intimates, that neither would a pastor accomplish the work of oversight of the flock, who only calls after them publicly once a week. He is to "go preach" not merely to set himself in the pulpit once a week, and preach to those who come. The Savior's language still being, "I was sick and ye visited me, and in prison, and ye came unto me."

The Subjection of the Body.

The Christian is justified and filled with all good, and made a true son of God, by faith alone. Yet while he remains upon earth, in this mortal state, he must keep his body in subjection, and perform those duties which result from an intercourse with his fellow creatures.

Here then, it is, in the Christian scheme, that works are to be placed; here it is that sloth and indolence are forbidden; and here the covert is bound to take care that by fasts, watching and labor, and other suitable means his body be so exercised and subdued to the Spirit, that it may obey and conform to the inward and new man, and not rebel and obstruct the operation of faith, as it is naturally inclined to do, if not restrained. For the inward man, being created after the image of God, by faith, rejoices through Christ, in whom he possesses so great a treasure, and hence his only employment and delight are to serve God freely in love.—Luther.

SOVEREIGNTY OF GRACE.—The Rev. Dr. Lawson in a discourse on the sovereignty of grace in the conversion of sinners, made the following declaration: "For my part I am firmly persuaded that all my hope must rest upon the riches and sovereignty of the mercy of God in Christ Jesus. I am persuaded that millions already in hell were far less criminal when they left the world than I have been. I am sensible that I can never make myself a fitter subject of mercy than I am at this moment; and that therefore I must follow to the pit those miserable wretches that are groaning under the wrath of God, unless I am plucked as a brand out of the burning. A doctrine so necessary to my hope and peace as the sovereignty of divine mercy I hope never to renounce."

THE PASSION FOR WEALTH.—Dr. South often spoke the truth with the scorching tongue. In one of his sermons to the worshippers of wealth are visited with this terrible but just sentence: "They believe in no god but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse. The descendants of that family are still living."

Where do they get Them?

The rebels are gathering large armies. In Virginia, in Missouri, in Tennessee, in Kentucky, their hosts number tens of thousands. In every encounter with federal troops they have brought vastly superior forces into the field and those forces have been, with few exceptions very tolerably armed and equipped.

How are these vast masses aggregated? By what machinery are they moved about? Where does the money come from? Our expenses run up to \$1,200,000 per day; what be theirs with their almost countless legions of troops?

We are unable to make arms as fast as our troops want them. How comes it that the rebels are able to equip their troops so much more promptly? It is true that Floyd robbed our arsenals and Cobb plundered our treasury, and the agents of the Republic everywhere were maturing the great conspiracy.—It is true that for the four years past the Government has been worked principally with a view to its own subversion. Still arsenals are finite, and treasury chests have bottoms—and the days when men wrought miracles are past.

We have not given the Southerners credit for organizing ability. Hitherto they have been dependent upon us for most of their products of skill and genius. They have produced next to nothing except the fruits of the soil.—And yet they confound us with the promptness and energy of their movements! They have no powder mills to speak of; where do they get that?—They have no foundries worth mentioning, and Norfolk is not on the banks of the Mississippi; where do they get their ordnance?

The answer is obvious. While the Government was maintaining a nominal blockade, ship loads of arms and munitions from Europe were landing at Southern ports. Where the money came from—how much friendly assistance they received from Foreign Consuls—what assurances of moral if not material support they obtained from at least one Great Power—are among things as yet hidden. Let us confess that the enemy have displayed extraordinary tact and energy.—Albany (N. Y.) Evening Journal.

HOW TO DIE HAPPY.—Glorious words these, to which I heard a dying woman respond not long ago, with a sudden burst of praise: "Is He not a precious Savior, so great, and good, and willing to save all us poor sinners?" She was lying on a hard bed in the dreary infirmary ward of a workhouse; and the power of faith and love to create a happiness independent of circumstances, came out with almost startling force in answer to the inquiry, "You know Him, then, and love Him?" "Yes, I do know Him and love him!" His presence makes a Heaven of this room. If you heaped up my bed with gold and silver," she added, "if you could give me the queen's carriage and horses, and her palace and her garden, all her beautiful flowers, and health and strength to enjoy it all, I would not take them, if they would hinder me from going home to my Savior. They talk of the pains of dying; what will they be to me? They will but hurry me to Heaven and to Jesus!"—Author of English Hearts, &c.

THE CONDITION OF HUNGARY.—The London Times describes the position of Hungarian affairs. The rupture between Austria and Hungary is complete. No overt insurrection is anticipated, but coercion on one side and passive resistance on the other, will be carried as far as they can go. The Hungarians will not recognize the acts of the Imperial Government, nor will they pay any taxes into the Imperial exchequer. They do not threaten any immediate rebellion, but they imitate in plain language that, on the first favorable opportunity, they will appeal to arms.

GOD EVER GOOD.—Omnipotence may build a thousand worlds, and fill them with bounties; Omnipotence may powder mountains into dust, and burn the sea, and consume the sky, but Omnipotence cannot do an unloving thing toward a believer. O! rest quiete, Christian, a hard thing, an unloving thing from God toward one of his own people is quite impossible. He is as kind to you when he casts you into prison as when he takes you into a palace; he is as good when he sends famine into your house as when he fills your barns with plenty. The only question is, Art thou his child? If so, be bath rebuked thee in affliction, and there is love in his chastisements.

SPIRITUAL DARKNESS.—Because you are in darkness, that, of itself, is no proof that you are not a Christian. If a ship be loaded with jewels, that ship may as truly be sailing towards its port, and the jewels as truly be in it at midnight as when the noonday sun is flashing brightness upon it. And so you may be enriched with the treasures of grace, while in the darkness of desertion.

The S. W. Baptist.

TUSKEGEE, A. LA.: Thursday, Nov. 7, 1861.

Spiritual Mindedness.

In the present state of anxiety, extending as it does to every class of community, it becomes a question of deep and painful solicitude how the Christian may prepare and keep in healthful vigor his spiritual mindedness.

How then is he, while discharging his duty to his country, to witness a good confession before all men for his Savior? How may he show that while he is in the world, he is not to be of the world? How may he increase yet more and more in knowledge and true holiness, amid the political convulsions which agitate our country?

In the first place, we need more faith in Jesus Christ. On a certain occasion, our blessed Lord inculcated upon his disciples a painful and difficult duty—the forgiveness of personal injuries on the repentance of the party.

When a tradesman becomes so involved as that he must make an assignment of his assets for the benefit of his creditors, the law grants him the privilege to prefer some creditors to others. This law we suppose is based upon the idea that there are some debts contracted under circumstances which make them more binding than others.

Methodists and Baptists separated from the North long before the Southern States took any action in the premises. The Episcopal and Presbyterian denominations have recently dissolved their connection with their Northern brethren.

The Old School Presbyterians having dissolved their connection through Presbyteries and Synods resolved to hold their first General Assembly in Augusta, Ga., on the 4th day of Nov. All their Churches in the Confederate States are to be re-organized.

We are just in receipt of the Minutes of the Coosa River Association. Sickness in the family of the clerk, J. J. Bullington, prevented them from being prepared and forwarded sooner.

cheer and comfort him? "O, if this could be so," he is ready to say, "how soon would my heart be relieved of all its burdens! One benignant smile would calm all my fears, and send a thrill of delighted sensibility through my soul, body and spirit! One assuring word would arouse to activity every dormant energy of this hard ungrateful heart! One sweet promise would throw new life into every channel of Christian duty!" Well, just what the actual approving presence of Christ would do in these respects, the Holy Spirit was sent to accomplish.

We feel that we have but touched upon this weighty topic, but we must bring these reflections to a close.—Brethren, may it not after all be the wisest dictate of patriotism as well as Christianity, for us to pray for more spirituality in our own hearts—in our churches—in the ministry of the word;—for an outpouring of the Holy Spirit upon our land? May it not be the shortest road to an honorable peace, to refer our national perplexities to Him who overturns and builds up nations as either may subvert the interests of his kingdom? The wise man has said, that "righteousness exalteth a nation, and that sin is a reproach to any people." And by righteousness he means godliness—religion—"pure and undefiled." And as the exaltation of our nation is an object dear to our hearts, as well as the object of all our civil and military movements, let us labor to manifest that righteousness on which it is founded.

A Thought for the Thoughtful.

When a tradesman becomes so involved as that he must make an assignment of his assets for the benefit of his creditors, the law grants him the privilege to prefer some creditors to others. This law we suppose is based upon the idea that there are some debts contracted under circumstances which make them more binding than others.

Ecclesiastical.

Methodists and Baptists separated from the North long before the Southern States took any action in the premises. The Episcopal and Presbyterian denominations have recently dissolved their connection with their Northern brethren.

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The New Testament.

The Bible Board of the Southern Baptist Convention, has just issued an edition of twenty thousand New Testaments, with a special view of supplying the army. They will be prepared to supply one hundred thousand copies in a few weeks.

These facts speak to the Christian heart of Southern Baptists, nay, of all denominations, with an eloquence which no language can increase. God has given us the victory upon almost every battle field; and now, in answer to the prayers of His Southern Zion, He is pouring out His Spirit upon our soldiers, and many of them are enlisting under his banner, thus combining in beautiful symmetry the virtues of patriotism and Christianity.

Our series of articles on the Boards of the S. B. Convention were written immediately on our return from Virginia, after an absence of some six weeks, during which time we were out of the circle of information in reference to their operations.

Desolations of War.

"Up on" in the Columbus Sun gives a gloomy picture of the desolations of the two armies on the Potomac. He says: The entire country from Manassas to the Potomac has been stripped of its foliage, and there is not even straw to be had, except in the most limited quantities, to scatter in the tents.

Down on the Blockade.

The Cincinnati Enquirer has but a poor opinion of Lincoln's blockade.—He sums up his argument thus: Any idea of bringing the rebels to terms by cutting off their supplies might as well be given up.

How it Stands.

Since Abraham "put down his foot" to subjugate the South he has been defeated in every battle of importance, and ten thousand of his men have been taken prisoners, while they have not taken quite two thousand of our men. At this rate how long will it take him to "crush out the great rebellion?"

Day of Fasting and Prayer.

RICHMOND, VA., Oct. 31.—President Davis has issued a proclamation, appointing the 15th of November as a day of fasting, humiliation and prayer.

Foreign Recognition.

There are indications which justify a reasonable hope that the English and French governments will recognize the Confederate States at no distant day.—The tone of the English press is becoming more and more decided upon this question every week.

Correction.

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For the South Western Baptist.

For the South Western Baptist. FOSTER, A. LA., Oct. 25th, 1861. BRO. TALLAFERRI: I send you some extracts of a letter written by Joe A. Maharry, of Company H. 3rd. Georgia Regiment, to his brother at this place.

DEAR BROTHER: I have the pleasure of saying to you that I have been in one fight, which took place last Friday and Saturday on Chicamacomico Island, 20 miles South-east of here.

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from noon until night. She would pitch her bombs right in our ranks, but every time she would shoot we would lay flat down on the sand to avoid them. They did the best shooting I ever saw. I had sand thrown in my face several times by them. Two of our men, only, got hurt, and they very slightly by pieces of bombs. As for throwing sand in our faces, or the pieces passing within a foot of our heads, got to be such a common thing that we scarcely noticed it.

In our pursuit we caught some of the Yankees who had run themselves nearly to death, and I expect some died from it. Some told us they had rather be captured or killed than run another step. They say they call us the "Bloody Third," and view us with the greatest terror.

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Secular Intelligence.

Any information upon this subject will be gladly received. And if you will send me the other edition, if it exists, I will pay all expenses and will ever be under obligations to him.

Yours truly, A. VAN HORN.

Report of the Battle of Manassas.

Gen. Beauregard's report of the Battle of July 21st, has at last been made; but cannot as yet be obtained for publication. We got the following notice of it in the Manassas correspondence of the Richmond Dispatch of Saturday:

I have been favored with a brief synopsis of portions of General Beauregard's report of the battle of Manassas, which has been forwarded to the War Department, and which will doubtless be published in a short time.

Gen. Beauregard opens with a statement of his position antecedent to the battle, and of the plan proposed to him by the Government of a junction of the armies of Sherman and Potomac, with a view to the relief of Maryland and the capture of the city of Washington, which plan was rejected by the President.

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The Battle of Leesburg.

The recent victory of Gen. Evans over the Federal forces... The Federal loss is estimated at 1,200 killed, wounded or captured.

As we stated yesterday, there is no truth in the rumor that Gen. Evans has fallen back from Leesburg...

GENERAL RESULTS.—Col. Featherstone, of the 17th Mississippi regiment, makes the following statement of the results of the battle of Leesburg:

Taken by us, 729 prisoners, 4 pieces of artillery, 1,600 stands of arms, and a quantity of clothing.

Our forces consisted of the 8th Virginia and the 17th and 18th Mississippi volunteers. Aggregate strength engaged, 2,500 men.

Our loss is about 150 killed and wounded. The enemy's loss, in prisoners, killed, wounded, and drowned, not less 2,000.—Richmond Dispatch.

A SKIRMISH IN BARREN COUNTY.—A BOLD DEED.—We have information which we know to be reliable, of a skirmish which took place recently in the county of Barren, in this State.

Cyrus Hutchison, a well known citizen of Barren, having become obnoxious to the Federal forces at Greenburg, on account of his political opinions, it was determined to arrest him.

Mr. Hutchison hearing of their kind intentions towards him, and that a troop of 60 cavalry had been dispatched to execute the arrest, prepared himself in the best manner he could to give them a suitable welcome.

The party left in charge of the horses, seized with fright, fled in the panic and left thirty horses behind, all branded U. S. These the victorious Kentuckians then rode in and get them.—Columbus (Ky.) News, 26th.

THE UNIVERSITY OF ALABAMA.—The Scholastic exercises of this Institution, began on Monday. The number of new Cadets reaches one hundred. This is the largest accession that has been made at one time.

THE Passenger Trains on this Road will leave Tuskegee, as follows: DAY TRAIN leaves Tuskegee 9:15, arrives at 11:30.

NOTICE.—I hereby give notice on the 21st day of October, 1861, Administration on the Estate of S. B. BROOKS, deceased.

LETTERS of Administration having been granted to the undersigned by the Judge of Probate of Macon County, on the 31st of August, 1861, upon the estate of Mrs. MCKAY, deceased.

LETTERS of Administration on the estate of L. Marx Wolff, was granted to the undersigned on the 24th day of September 1861, by the Hon. Lewis Alexander, Judge of Probate, for Macon County.

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Obituaries.

At a called meeting of Chunnagee Lodge, No. 121, Free and Accepted Masons, Oct. 24th, 1861, the following preamble and resolutions were adopted:

WHEREAS, our much beloved brother R. I. G. Bozeman was most cruelly murdered on the morning of 22nd inst. by his own runaway slaves, and hurriedly from our mid-t, in the morning of his days, and in the midst of his usefulness, an ornament to society and a pattern of every virtue. Therefore be it.

Resolved, That we, as a body of free and accepted masons, have been most ruthlessly robbed of one of our brightest jewels, a noble exemplar of the highest virtues, a brother in all things true and worthy.

Resolved, That the Church of which he was a member has lost a pillar of beauty and strength, that society has lost one who bound all to him in ties of true and devoted friendship. That the profession has lost a noble and kind hearted member.

Resolved, That we present to the family of our deceased brother our sincere condolence, trusting that the God in whom he believed will comfort them, as He alone can comfort.

Resolved, That we wear the usual badge of mourning thirty days.

Resolved, That a copy of these resolutions be presented to the bereaved family, and other copies be sent to the Daily Sun and South Western Baptist for publication.

J. R. HERRING, W. M. O. B. STANLEY, Sec'y pro tem.

DIED, at his residence in the county of Bibb on the 24th day of June 1861, DANIEL WATSON, Esq. aged about eighty years.

The deceased was born in Argyle, Scotland, and emigrated to the United States about the year 1802, and settled first in Marlboro District South Carolina, but afterwards removed to the county of Richmond in the State of North Carolina, where he resided many years.

He was a member of the Baptist Church of North Carolina, and was baptized into the fellowship of the Baptist Church at Rehoboth in that county by the Rev. Mr. Lloyd.

The subject of this notice was afflicted for twenty years with a disease, the most painful, which he bore with great patience and fortitude.

For a year before his death he often spoke of the state of his health, and his approaching death, the last time he spoke he said he would, "I will get home to rest after awhile."

He was a constant Bible reader and had clear views of the atonement, and the plan of salvation. He was taken suddenly ill on Sabbath morning the 2nd day of June 1861, medical aid was called, but he died before the arrival of his friends.

He was a man of great piety, and his death was a great loss to the church and the world. He is now at rest in the arms of his Father.

His funeral was held on the 24th day of June 1861, at 10 o'clock A. M. at the Baptist Church in Rehoboth, North Carolina.

His remains were interred in the cemetery of the Baptist Church in Rehoboth, North Carolina.

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HOWARD COLLEGE.

Faculty for the Year 1861-2. REV. H. TALBIRD, D.D., President, and Professor of Moral Science.

A. B. GOODHUE, A. M., Professor of Mathematics and Nat. Philosophy. D. G. SHERMAN, A. M., Professor of Ancient Languages and Literature.

REV. T. W. TOBEY, A. M., Professor of Intellectual Philosophy. Professor of Chemistry and Natural History.

THEOLOGICAL DEPARTMENT. REV. H. TALBIRD, D.D., Prof. of Pastoral Theology & Ecclesial History. REV. T. W. TOBEY, A. M., Brown Professor of Systematic Theology.

THE NEXT SESSION. The next session will open on Tuesday the first day of October, 1861.

In order to meet the exigencies of the times young men and ladies will be admitted to pursue a course of study, or to pursue preparatory to a regular course, provided the applicant has sufficient maturity and attainments to do so with profit to himself.

Daily instruction in Military Tactics, by Drill and Lectures will also be furnished. The present elevated standard in the regular Classical and Scientific Courses will be maintained.

EXPENSES. Tuition, per term, of 45 months, in advance \$25.00. Incidental \$2.00. Room and Servant \$9.00.

Board, per month, \$12.00 to 14.00. Washing \$1.50. L. W. GARROU, President Board Trustees. J. B. LOVEACE, Secretary.

HOWARD COLLEGE.

DEAR SIR—Your attention is respectfully invited to the following resolution passed by the Board of Trustees of Howard College at their annual meeting, viz:

Resolved, That the Treasurer of Howard College be authorized to receive the Coupon Bonds of the Confederate States in payment of the Endowment Fund of the College, and to be instructed by circular and advertisement, to notify the Debtors to the College of this resolution of the Board.

In accordance with my instruction, in the above resolution, I address you this Circular, in the hope that you may find it convenient at an early date to liquidate your indebtedness to the College, by direct remittance, and advertisement, to notify the Debtors to the College of this resolution of the Board.

Respectfully yours, D. R. HUBB, Treas. H. Col. Marion, Ala., Sept. 26, 1861.

SOUTHERN TRADE ONLY!

Just received from New Orleans and Mobile, A VERY LARGE ASSORTMENT OF Prints, Flannels, Worsteds Goods, Coats' Thread, Domestic Goods, and a VERY LARGE ASSORTMENT OF SHEETLAND WOOL.

FANCY GOODS, At very low prices. MRS. E. WOLFF'S, Oct. 24, 1861.

CLOTHING AT COST!! Clothing of every description, such as Over Coats, Dress Coats, Vests, Sattin and Gasimere Pants, Hats, Gloves, Neck Ties, Gents Half Hose, Under Shirts, Drawers, Boots, Shoes, Hard Ware, and Croceries, and numerous other articles, at.

MRS. E. WOLFF'S, Oct. 24, 1861. (Up stairs in Hor's Brick Building.)

SPRING MILLINERY GOODS, FOR 1861, FROM NEW ORLEANS, BONNETS, FLOWERS, RIBBONS, LACES, &c.

TRIMMINGS of various styles and qualities will be kept on hand. J. H. CADDENHEAD, ATTORNEY AT LAW, Loachapka, Macon County, Ala.

BR. W. R. CUNNINGHAM, HAVING determined to resume the practice of Physic in Tuskegee, tenders his professional services to the citizens thereof.

DR. J. G. GRIGGS, HAVING permanently located in Tuskegee, offers his services to the public in the different branches of the medical profession.

HARGROVE, EZELL & Co. (Successors to HARGROVE & SMITH), No. 104 Commerce St., MONTGOMERY, ALA., KEEP CONSTANTLY ON HAND A large and well selected Stock

CHOICE FAMILY GROCERIES Which they will sell at the LOWEST MARKET PRICE FOR CASH. PORT HARBOR, W. S. EZELL, & JOHN H. COCHRAN, April 28th, 1861.

THE PRODUCE LOAN.

CONFEDERATE STATES OF AMERICA, Treasury Department, Richmond, August 22, 1861.

The Congress of the Confederate States has authorized the Secretary of the Treasury to issue Bonds to an extent not exceeding one hundred millions of dollars, for the purpose of funding the Treasury Notes and for making exchange for the proceeds of the sale of raw produce and manufactures, and the purchase of specie and of military stores.

Under the authority of a previous Act the Secretary appointed Commissioners, resident in different sections of the several States, to solicit from agriculturists, manufacturers and others, subscriptions of the proceeds of the sale of their crops and other branches of industry, to be paid for in Bonds of the Confederate States.

To the patriotic and zealous efforts of these Commissioners, no less than to the lofty patriotism of the people, the Government is indebted for an aggregate subscription which reaches about twenty millions of dollars. The liberality of every class of the community has been evinced. The Cotton, the Rice, the Tobacco and the Sugar planters have vied with each other, and in the first named staple alone the subscription of the States reaches from one-third to one-half of the entire crop.

It is not proposed, as has been frequently explained, to purchase the raw produce and manufactures of the planters and others in making sale of their produce. This is not necessary. It is only asked that each individual shall furnish in advance the proportion of the same which he will deliver to the Government, and which he is authorized to pay over the proceeds and receive in exchange Bonds of the Confederate States, and not to be issued of less denomination than one hundred dollars except where the subscription is for a less amount.

The time of sale referred to in the caption of the Bonds are set out, it is intended to indicate the usual date at which the crop is brought to market, and will, of course, be subject to those considerations of mutual interest which would govern a sale where the property would be sold.

Special agents have been appointed, or will be appointed, in every County and District of the South. They will be furnished with subscription lists, and requested to solicit the subject before their fellow-citizens in every proper manner, by personal appeals, public addresses or through the instrumentality of the press. The results of their labors will be communicated to the Secretary of the Treasury, and it is requested that agents will endorse upon the lists the name of the Postoffice, County and State to which they belong.

The portions of the several Acts of Congress which relate to the subject of the loan are hereunto annexed. G. C. MEMINGER, Secretary of the Treasury.

AN ACT TO AUTHORIZE A LOAN, AND ISSUE OF TREASURY NOTES, AND FOR THE PURPOSE OF FURNISHING THE SAME, AND FOR FORGING CERTIFICATES OF STOCKS AND BONDS.

SECTION 1. The Congress of the Confederate States of America do enact, That the Secretary of the Treasury may, in the name of the President of the Confederate States, issue fifty millions of dollars in bonds, payable at the expiration of twenty years from their date, and bearing a rate of interest not exceeding six per cent per annum until they become payable, and the said bonds to be paid semi-annually.

The said bonds, after public advertisement in three newspapers within the Confederate States for six weeks, to be selected by the Secretary of the Treasury, to report at its next ensuing session to the Congress of the Confederate States a precise statement of his transactions under this law. Nor shall the said bonds be issued in fractional parts of one hundred dollars, or be exchanged by the said Secretary of the Treasury for the notes of any bank, corporation or individual, but only in the manner herein prescribed: Provided, That nothing herein contained shall be so construed as to prevent the Secretary of the Treasury from receiving foreign bills of exchange in payment of these bonds. (Act May, 1861.)

A BILL TO BE ENTITLED AN ACT TO AUTHORIZE THE ISSUE OF TREASURY NOTES, AND TO PROVIDE A WAR TAX FOR THEIR REDEMPTION.

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THE PRODUCE LOAN.

CONFEDERATE STATES OF AMERICA, Treasury Department, Richmond, August 22, 1861.

The Congress of the Confederate States has authorized the Secretary of the Treasury to issue Bonds to an extent not exceeding one hundred millions of dollars, for the purpose of funding the Treasury Notes and for making exchange for the proceeds of the sale of raw produce and manufactures, and the purchase of specie and of military stores.

Under the authority of a previous Act the Secretary appointed Commissioners, resident in different sections of the several States, to solicit from agriculturists, manufacturers and others, subscriptions of the proceeds of the sale of their crops and other branches of industry, to be paid for in Bonds of the Confederate States.

To the patriotic and zealous efforts of these Commissioners, no less than to the lofty patriotism of the people, the Government is indebted for an aggregate subscription which reaches about twenty millions of dollars. The liberality of every class of the community has been evinced. The Cotton, the Rice, the Tobacco and the Sugar planters have vied with each other, and in the first named staple alone the subscription of the States reaches from one-third to one-half of the entire crop.

It is not proposed, as has been frequently explained, to purchase the raw produce and manufactures of the planters and others in making sale of their produce. This is not necessary. It is only asked that each individual shall furnish in advance the proportion of the same which he will deliver to the Government, and which he is authorized to pay over the proceeds and receive in exchange Bonds of the Confederate States, and not to be issued of less denomination than one hundred dollars except where the subscription is for a less amount.

The time of sale referred to in the caption of the Bonds are set out, it is intended to indicate the usual date at which the crop is brought to market, and will, of course, be subject to those considerations of mutual interest which would govern a sale where the property would be sold.

Special agents have been appointed, or will be appointed, in every County and District of the South. They will be furnished with subscription lists, and requested to solicit the subject before their fellow-citizens in every proper manner, by personal appeals, public addresses or through the instrumentality of the press. The results of their labors will be communicated to the Secretary of the Treasury, and it is requested that agents will endorse upon the lists the name of the Postoffice, County and State to which they belong.

The portions of the several Acts of Congress which relate to the subject of the loan are hereunto annexed. G. C. MEMINGER, Secretary of the Treasury.

AN ACT TO AUTHORIZE A LOAN, AND ISSUE OF TREASURY NOTES, AND FOR THE PURPOSE OF FURNISHING THE SAME, AND FOR FORGING CERTIFICATES OF STOCKS AND BONDS.

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DR. LITTLE'S VERMIFUGE.

IN LARGE BOTTLES AND VIALS. Nothing else is required to relieve children of worms, and families being one of the cheapest and best Vermifuges ever used, it is the most valuable and useful medicine in the family. It is a safe and healthy medicine, and is the only one that will not injure the system. It is the only one that will not injure the system. It is the only one that will not injure the system.

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Poetry

Shunshine After Rain.
Cometh shining after rain,
After morning dew has dried,
After heavy bitter grief
Dawneth surely sweet relief.

the most despicable tyranny that has
ever cursed our earth. One result is,
that the American people are to day,
among the enlightened nations of the
earth, objects of just contempt and
derision as well as compassion.

ing ect., 200 just pay expenses, 100
return a slight profit, and only 100
show a substantial gain. Of these
1000 books, 650 are forgotten by the
end of the year, 150 at the end of three
years; only 50 survive seven years,
publicity. Of the 50,000 publications
put forth in the seventeenth century,
hardly more than 50 have a great
reputation and are reprinted. Of the
80,000 works published in the eight-
teenth century, posterity has hardly
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LIBRARIES.
In order to give the schools a great many books for a
very little money, we have arranged special libraries.

Business Cards.
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STRENGTHENING CORDIAL AND BLOOD
PURIFIER

DR. J. H. McLEAN'S
STRENGTHENING CORDIAL AND BLOOD
PURIFIER
The Greatest Remedy in the World.

He, whom this world does not face,
Hath refused me his grace,
And his mighty hand unbowed,
Chains of hell about me wound.

One thing AND ANOTHER.—A good
deacon, well known to the writer, com-
ing in hastily to dinner one day, sat
down and commenced eating, without
asking the usual blessing. His little
son, sitting with folded hands by his
side, noticing the omission, said to
him, "Father, you have not made that
noise you always make." And was that
the notice the dear child had of the
blessing three carved, each day? Yes,
this was all. It was to him "that
noise," and nothing more. For the
father, good man though he was, had
perhaps unconsciously, fallen into the
habit of asking the blessing in such a
low and indistinct tone of voice, that
none of those at the table could distin-
guish a word.

Domestic Economy,
What is the Best Food for Poul-
try.
See the chickens roid the gate.
For their morning portion wait;
Fill the basket from the store,
Let us open wide the door;

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Miscellaneous.
Morals in Politics.
Is there any such thing in reality?
Have men recognized its existence?
Does the Bible? The Bible does; but
civilians, men and governments gener-
ally have ignored the fact, or what
is worse, have repudiated it, when
known to exist. Alas for them! The
glory of God in the happiness of men
has not been the grand moving cause
in promoting individuals to our various
legislative, judicial, and executive
departments, civil and military; hence
we the American people, have at last,
struck the rock on which we have
split, No well informed, conscientious,
God-loving and God-fearing Christian
civilian dare question the truth of the
following, namely: That infidelity,
licentiousness, ingodliness and a
general want of the spirit of christianity,
on the part of politicians,
rulers and people, have brought our
present ills upon us. Instead of recog-
nizing our allegiance to God, and the
Christian religion, and being
actuated and guided by an abiding
sense of such recognition, we have
apparently most scrupulously banished
all such notions in our civil and
political relations. Instead of requir-
ing of our candidates proposing to
serve in our legislative, judicial and
executive departments, that they fear,
love and honor God, that they practice
equity and justice and sound
morals in all their relations and inter-
course with the world, it is a notori-
ous and scandalous fact that will ever
blotch the pages of our history, that we,
professedly a Christian nation,
appear studiously to have promoted the
wickedly profane, the drunken,
the lewd, and licentious an abandoned
every way. The biggest liars, the
most foul-mouthed, spewing black-
guards who scorn religion and the
religionist, and turn them into vice
ridiculous, but when restrained by a
selfish policy, to feign to respect it
and him; who studiously avoid profes-
sing Christ publicly, lest they
should freely circulate the decenter,
and sent around the liquor keg and
barn to turn men drunkards and fools
that they may thus buy their votes;
who sedulously so frame the laws
they make so as to encourage litigation
that they may grow fat upon the
spoils, regardless of equity; who
labor that they and their party may
become and remain dominant with a
view to the emoluments of office;
these are the monsters whom for the
sake of party politics we have encour-
aged, and that in the very act of vio-
lating the laws they had made, and
their oath to be true to those laws.
Truth is, that so generally has this
state of things obtained, and so cor-
rupt have been our office-seekers and
public men, that a strictly conscientious
one, could not enter the service of
these, and be other than a hypocrite,
and a false witness.

Western Virginia.
The campaign in Western Virginia
has been a very severe one on all
engaged in it; not so much on account
of what our soldiers have had to per-
form or to dare, as what they have
had to endure. The theatre of opera-
tions has been mainly in a country
of mountains and of clouds, of rugged
forests and wretched roads, where
supplies could not be obtained, and to
which it was difficult to transport them.
Let the soldiers who have had
to endure these hardships be remem-
bered with an especial favor.

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A Striking Confirmation of Scrip-
ture.
One of the most interesting of the
monuments of ancient Rome, is the
triumphal arch erected to commemo-
rate the conquest of Jerusalem by
Titus, who, after the destruction of
the temple, made a triumphant march
to Rome, bringing with him a long
train of captive Jew and the spoils,
among which were the sacred vessels
of the temple. This procession is
represented in the beautiful arch, which
furnishes an illustration of the Bible
no where else to be found, these being
the only representations that exist of
the sacred vessels, the table of the
shewbread, the golden candlestick
with its seven branches, and the silver
trumpets used by the priests to pro-
claim the year of jubilee. The Roman
Senate and people little
thought, when erecting this monument
to a defiled emperor, that they were
erecting a monument to the true God
in the verification of prophecy and
divine history. Not one of the Jews
of Rome—of whom there are about
six thousand—will, even to this day
pass under the arch of Titus, although
it spans one of the thoroughfares of
the city; they shun it as a memorial
of a subjugation of their nation, which
has never yet been retrieved, and
regard it with aversion.—Exchange.

A Child in Heaven.
A clergyman lost a child. A bro-
ther minister attended the funeral,
and at the close of his remarks, the
father of the deceased child arose,
and spoke as follows to his people
who were present:—
"When I have sought to minister
to you consolation in the time of
your affliction, weeping with you over
your dying children, you have often
said to me that I knew nothing of the
anguish and could not sympathize
with you in your loss. I feel it now,
if I never did before." Then he di-
rected them to the source of his com-
fort and support, and invited all to
the fountain of living waters. His
house stood on a hillside, overlooking
a beautiful river, on the other side of
which were luxurious fields. Alluding
to all seasons of the year, nearly a half
mile perpendicularly down from the
summit, and presents a grand and
beautiful sight to a large extent of
country, north and south. Mount
San Bernardino is 8500 feet high;
Mount Diablo, 3760 feet; and Castle
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