

# SOUTH WESTERN BAPTIST.

S. HENDERSON } EDITORS.  
A. J. BATTLE }

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

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

**HENDERSON & BATTLE,**  
PROPRIETORS.

For Terms, &c., see third page.

For the South Western Baptist.  
Paragraphs by Tau.

When Bossuet was called upon for a great intellectual effort, he "re-illuminated his lamp at the torch of Homer." When intellectual and spiritual barrenness oppresses the preacher, we know of no resource like the re-illumination of his lamp at the torch of the Bible.

Dr. Leonard Woods, told the twentieth class he had carried exegetically over the same portions of Scripture, that when he began, he apprehended their fertility, like that of other writings, might be exhausted; but that, on every review, he had discovered fresh matter.

We fail in the pulpit, principally, because the heart is not burdened with any definite, specific message. We have nothing special to say, "and we say it."

Unity, point and facility of utterance depend very much on the same thing. That which we are full of, easily and forcibly comes forth. A definite, important object proposed, is, for the most part, skillfully attempted.

The Bible contains all the motives we should address to sinners. The armory too, is inexhaustible.

The intellectual and the moral feelings are sustained by communion with great minds and with God.

The utmost intellectual vigor is sustained only by daily exertion "to the point of weariness."

For the South Western Baptist.

DEAR BRETHREN: The public mind here is too much absorbed with the war, to leave much room for any thing else. Otherwise the people are not insusceptible. Congregations and prayer meetings are diminished only by the absence of those wont to attend them, or by the grief of the bereaved. Our afflicted, strangely to me, disappear, for a time, from the house of God.

We have lost the former by battle the latter by disease contracted in the army, our excellent brethren, Hon. Thos. H. Bacon, and Dr. Jas. W. Ashford. The loss is great, as these were among the most efficient of our church members, and in the early prime of manhood, intellectual and cultivated. Another of this class, a beloved physician, is in command of a company at Richmond. He was graciously spared in the late conflicts. If many prayers may prevail, he will still be spared. Several companies, in whole or part from the country, were badly cut up, and many are in mourning, but our brethren all, as yet, survive, save two.

The churches and communities in the surrounding county are in a condition similar to our own.

Time and the grace of God are healing our church distresses. We shall not be unprofitable by the hand of our God upon us.

It is to be feared the pressure of war, want, and bereavement, will crush some; that the bow too long bent will never rebound. Yet all seem resigned and determined. May the hand that smites us heal!

LA GRANGE.

**A WHOLE FAMILY IN HEAVEN.**—A whole family in heaven! Who can picture or describe the everlasting joy? No one is absent; nor father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith and love, and peace, and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united admiration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory, which shall be everlasting. There is hereafter to be no separation in that family. No one is to lie down on a bed of pain. No one is to wander into temptation. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that in His infinite mercy every family may be thus united!

## Sunday Mail.

REPORT OF THE COMMITTEE ON POST OFFICES AND POST ROADS.

The Committee on Post, Offices and Post Roads, to whom sundry memorials were referred, against the transportation and opening of the mails on Sunday, report:

That the subject matter of the memorials was several times before the Congress of the United States, and several elaborate reports were made thereon. These reports, which were adverse to the prayer of the petitioners, your Committee have examined with care, especially that made by the Hon. Richard M. Johnson, on the 4th of March, 1830, which was regarded as an able exposition of the matter, and received very generally with favor, but which, when closely analyzed, will be found sophistical and unsatisfactory in its reasoning and conclusion, while much is contained in it to admire and applaud.

We heartily assent to the great fundamental truth, that no free Government should ever interfere in matters of religion, to control the religious faith and consciences of men.—Our excellent Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and every effort tending, however remotely, to obtain legislative interference in the establishment of religious creeds, should be indignantly rejected as a stab upon religion itself, the liberty of conscience and the freedom of thought.

It does not follow, however, from what we have said, that Congress should, by its legislation, ignore the existence and overruling Providence of the Supreme Being, or enact laws in contravention of His known will. No sane mind would for a moment conceive that the framers of our Constitution, in the very outset of our Government, in view of the trials and difficulties which awaited us, in view of the fact that in all probability we should soon be required

"To bathe our infant liberties  
In the baptism of our blood."

intended to give any sanction to the establishment of religion by law, or to interpose in behalf of any religious creed, when "invoking the favor and guidance of Almighty God," they ordained and established our fundamental law. No one would suppose that the opening of our sessions by solemn invocations offered up by pious ministers to Almighty God for wisdom to direct and strength to support us in the faithful discharge of our duties, was an unconstitutional interference in matters of religion. Neither has it been deemed unconstitutional to appoint chaplains in the army, that they may minister to the intellectual, moral, and religious culture of our troops; that they may come round the bed of the sick or wounded soldier, and by "pointing the way," wreath the haggard countenance of death with the smiles of joy as the hope of a happy immortality becomes the sunlight of the soul.

The memorialists do not propose that Congress should, by law, declare that any day, or any portion of time, has been set apart by the Almighty for religious exercises. Congress has no such power. Its sphere of legitimate legislation is quite limited, being bounded by the express grant of powers contained in the Constitution. They merely ask that Congress shall not by affirmative legislation do violence to religion and the moral sense of the community, by requiring the mail to be carried, opened or distributed and delivered on the Christian Sabbath. And is it unconstitutional for Congress to decline the violation of the Sabbath day? Such was the conclusion at which the Committee arrived in the celebrated report of Mr. Johnson.—Then it follows that it is unconstitutional or Congress to decline holding sessions on the Sabbath day. By parity of reasoning it should require all its agents in every department of the Government to continue their usual routine of duties and labors on the Sabbath. If it be necessary to have the mail carried and opened on Sabbath, as a matter of public convenience, it is equally necessary that

the Judicial Courts should be kept open on the Sabbath, the Constitution providing for a speedy trial.—Why are they not kept open. Out of respect for the Christian Sabbath. Why are the doors of this hall closed on the Sabbath? It is because of our reverence for religion, and from a decent respect for the Christian constituency who send us here, whose moral sense would be shocked by a desecration of the day, in devoting it to the usual purposes of legislation.

In the old Government, such petitions as those before us, were regarded as covert attempts to obtain the recognition, by law, of one religious dogma as a pretext for another and another still, until some sects should become established, and, panoplied with the power of the State, should triumph over its opposers and introduce all the horrors of "the holy inquisition." We were exhorted to remember "that Cataline, a professed patriot, was a traitor to Rome; Arnold, a professed Whig, a traitor to America, and Judas, a professed disciple, was a traitor to his Divine Master." While the Committee feel well assured that no such object animates the petitioners who seek this reform, the rhetorical flourish which we have quoted may serve to suggest that while the Confederate States Government in its fundamental law professes to "invoke the favor and guidance of Almighty God," it should not be guilty of treason by trampling His statutes under foot, and setting His authority at defiance.

Your Committee will not go into an examination as to the foundation of the obligation to observe the Sabbath as a day of rest, of worship, and for moral and religious improvement. Whether it be deducible from the nature of our Constitution as essential to our physical, as well as moral and spiritual development, or from the decalogue, as a positive institution, or from the practice and example of the Apostles and Christians from their day to the present, it is certain that the Christian people composing the States of this Confederacy, esteem it a day set apart by Divine appointment for rest from secular employment, and to be dedicated to worship and moral culture. It is equally certain that they concur in the opinion, that its desecration is a sin, and the sole question is, shall the Government continue unnecessarily to "desecrate it." Shall it, in the absence of some over-ruling necessity, deny, to a large number of its employees, the privileges of the sanctuary, and the means it affords for moral and religious improvement? Your Committee believe that this should not be done. The stoppage of the mail one day in seven, would not materially interfere with the revenues of the Post Office Department, while it would considerably lessen the cost of transportation. It will be remembered, that under the Constitution the Department must be self-sustaining by the 1st day of March, 1863, and this will contribute to produce that result. Besides, by curtailing the service on the main routes and thus lessening the expense, greater facilities can be afforded for sending the mails into the interior and poorer sections, where the revenue might not equal the expense.

The only real ground of objection which was urged to the proposed change, when this question was mooted in 1829 and 1830, was, that if the mails were stopped on Sunday, there might be sudden rises in the price of our great staples, and speculators would enrich themselves by sending couriers or express in advance of the mail, and taking advantage of the rise. This, however, is remedied by the modern invention of the telegraph, and the erection of numerous railroads and introduction of express companies; so that none of the evils then anticipated would be experienced now. The star-bird system on which contracts are now let out, has, in a great measure, dispensed with coaches as a means of carrying the mails; and your Committee believe that very little inconvenience would result from ceasing to transmit them on Sunday.

It may, however, be said, we are in the midst of a great revolution, and

while it lasts, it is important the mail service should not be curtailed. Your Committee believe that the public interest will not suffer by it. The accounts of interesting events, battles, &c., are either sent by telegraph, or private persons, or express. They rarely go at the sides, if one-seventh of the employees engaged in the mail service were transferred to the army, it would constitute no inconsiderable addition; and, if the rolling stock required for the mail, on Sunday, should be allowed to remain unemployed one-seventh of the time, some compensation might result, should the war be protracted, in its fitness to aid the Government in necessary transportation for a much longer period than it otherwise would. The fact, therefore, that we are engaged in a war, furnishes an additional reason why we should postpone the mail service on the Sabbath. Superadded to all this, the fact that our Government in the commencement of its career, in the midst of the most bloody struggle for the maintenance of our rights, had paused to pay a tribute to virtue and religion, would present a spectacle of the morally sublime, that would stand forth as a beacon light to the Christian nations of the earth; would show that as a nation, "we honor not God with our lips, when our hearts are far from Him;" would furnish proof of the sincerity of our profession of reliance upon the favor and guidance of Him who "holds the destinies of all nations in His hands," and who "honors them that honor Him."

Whatever, therefore, may be the action of the House as to its concurrence in the views of the Committee, they feel that in thus plainly and frankly laying them before the representatives of the people, they have discharged their duty to themselves, their country and their God. Their adoption or rejection is with the Congress. The opposite of these views have hitherto obtained ascendancy in the old Government, and whether as a sequence or not, is a question which we may not decide; the finger of the Almighty has inscribed upon its walls, "MENE, TEKEL, UPHARSIN." May the Confederate States profit by the example, and while eschewing all bigotry, whether political or religious, and all attempts to violate the rights of science, early learn, that the only sure basis of national prosperity and happiness are the great principles of justice, morality and religion as taught in the revealed will of God, and that the Great Law-giver will not suffer these principles to be violated with impunity. The fears expressed in reports upon this subject heretofore submitted to the old Congress, that should the Government repeal a law requiring a large number of its citizens to violate the Christian Sabbath, it would be the beginning of a series of acts which would end in the union of Church and State, and entail upon the people all the persecution and horrors of the Spanish inquisition, are utterly groundless and unworthy of patriots and Christian statesmen. The several States not only decline to pass laws requiring the violation of the Sabbath, but many, if not all of them, have penal enactments against its violation, and these have been enforced for many years. Why have not religious persecution, the "holy inquisition," and the "Auto de fe," found a place in some of them? The common law, which is said to be "the perfection of reason," has always deferred to the Christian Sabbath, and sternly declares all contracts made on Sunday absolutely void. Why has not persecution followed its behest? No! Such enormities and cruelties result "to nations that forget God." They spring up when phrenzied fanaticism has supplanted vital piety, and when "bigotry has murdered religion to frighten fools with her ghost." It is to forestall and prevent such results that your Committee would urge upon Congress, thus early in the eventful history of our Republic, to blot out the laws of the old Government, requiring the Sabbath to be violated. The example thus furnished of respect to piety and religion, would permeate society and stimulate individuals to

more orderly and virtuous lives. It is impossible to estimate the beneficent effects of such a moral reform upon the masses of our population. One of the wisest and best of men was wont to say—

"A Sabbath well spent brings a week of content, And a health for the toils of the morrow; While a Sabbath profaned, what e'er may be Is a certain fore-runner of sorrow."

However this may be, its needless profanation by the Government in the transmission and delivery and opening of the mails interferes with the worship of God, withdraws many from religious contemplation, deprives others of moral and religious culture, and furnishes an example of impiety which tends to demoralize our people. The right minded will readily distinguish between the usual mail service which may be stopped one day in seven without material detriment to any one, and those works of necessity and charity which may and ought to be done under the Divine license, "It is lawful to do good on the Sabbath day."

In conclusion the Committee recommend the following Bill for the adoption of the Congress:

[HOUSE OF REPRESENTATIVES, NO. 29.]

By Mr. Chilton, from Committee on Post Offices and Post Roads.—April 9, 1862. Read first and second time, a bill and report ordered to be printed and calendared.

## A BILL.

To be entitled An Act to repeal so much of the existing law as requires the mails to be carried, opened, or delivered on Sunday.

SECTION 1. *The Congress of the Confederate States of America do enact,* That from and after the first day of June next, so much of the existing law as requires the mails of the Confederate States, or any of them, to be transported, opened, distributed, or delivered on the first day of the week, commonly called Sunday, be and the same are hereby repealed.

## The Broken Buckle.

You have read in your own history of that hero, who when an overwhelming force was in full pursuit, and all his followers were urging him to a more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him, the flaw was mended, and like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field, a dismounted and inglorious prisoner; the timely delay sent him in safety back to his hustling comrades.

There is in delay life of the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless awaking bounces into the business of the day, however good his talents and great his diligence, is only galloping upon a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbor is wiser who sets all in order before the march begins.—Hamilton.

**THE MISSIONARY'S SALARY.**—While a missionary was laboring among the Cherokees in Georgia, a skeptic, wishing to find occasion of accusation against the missionaries visited the station, and began to catechize his wife as to their employments amongst the Indians. After receiving answers, which impressed him with the idea that their labors arduous and self-denying, he said, "Well, I suppose your husband gets a very high salary for such a service?" "O! yes," she replied. "How much does he get, madam?" "Five hundred dollars," "O! yes more than that!" "One thousand dollars?" "O! more than that!" "One thousand five hundred dollars?" "O! much more than that!" "Yes, one hundred fold in this present time, and in the world to come life everlasting!" "Poh! it was money I meant," said he. "As to that, sir," she replied, "the property here is owned by the mission, and we have the promise of such a living as you see while we are able to render such service as I have spoken of."

## The Soul Neglected for Money.

The pursuit and use of money are wrong when they involve neglect of the soul; and, in this form, they occasion much sin.

The soul, that offspring and image of the Almighty Maker—the soul, that heir of immortality—the soul, that purchase of a Savior's agony and blood—the soul, that subject of the Holy Spirit's gracious influences—the soul that destined inhabitant of heaven, with the glory that fades not, or of hell, with everlasting torments;—how dare men so far trifle with the soul, as to prefer anything else before care for its salvation? And yet there are those who have suffered the wrath of God to abide on the soul, because they would first adjust the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Money, as the solution of these questions, has taken precedence in their feelings and their efforts.

Under this influence, they have turned a deaf ear to the truth which proclaims the soul's danger. Under this influence, they have shaken off the convictions which have caused them to feel the burden of the soul's guilt. Under this influence, they have stifled the fears which would have driven, and the hopes which would have drawn them, to make provision, though Christ, for the soul's pardon, the soul's eternal safety. The Bible unread; to ascertain the way of life; the closet unvisited, to pour secret prayers into the ears of Heaven; the warnings of Providence unheeded, in their summons, "Prepare to meet thy God;" all these combine to testify how resolutely men have set their faces to lay up treasures on earth first—how obstinately they have hardened their hearts not to save the soul until this is done.

Oh, if you could look upon the many who have been lost, because the postponed repentance until the things of this life had been sought and secured; if your eye might penetrate the darkness which shrouds their prison-house, to behold the wron that dieth not and the fire that shall never be quenched; if you might gaze on the unoccupied thrones in heaven, on which they might have sat down, and the silent harps there which their fingers might have attuned to the praise of Immanuel, but for this their folly;—then would you realize how dangerous and how mad a thing it must be to take into the bosom the love of money to the neglect of the soul!

Boys are admonished, by a sensible writer, to beware of the following description of company, if they would avoid becoming like those with whom they associate:

1. Those who ridicule their parents, or disobey their commands.
2. Those who profane the Sabbath, or scoff at religion.
3. Those who use profane or filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those who are of quarrelsome temper, and who are apt to get into difficulties with others.
6. Those who are addicted to lying and stealing.

**THE SUBLIMITY OF WISDOM.**—The sublime of wisdom (says Jeremy Taylor) is to do those things living, which are to be desired when dying. For the death of righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree. Our senses entire, our limbs unbroken, without horrid tortures; after provision made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relative closing our eyes and binding our feet, leaving a good name behind us.

**TURN IT INTO GOOD.**—Whenever evil befalls us we ought to ask ourselves, after the first sufferings, how we can turn it into good. So shall we take occasion from one bitter root, to raise, perhaps, many sweet flowers. Death is only death as viewed from the earthly side; as viewed from the heavenly side, it is birth.



The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Aug. 7, 1862.

AGENT. B. B. DAVIS, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

Sunday Mails.

We are indebted to the Hon. W. P. Chilton, of the Confederate Congress, for a copy of the report which he made to that body, in behalf of the special committee to whom was referred sundry petitions and memorials on the subject of Sunday Mails, and which we lay before our readers on the first page of this issue. The report, we understand, received the sanction of all the members of the committee with one exception, and we only hope, when it is reached by the Congress, it will receive a similar endorsement from that body. It is able, lucid, and we hesitate not to say, unanswerable. The distinguished author of the report is a fair representative of the Christianity of the South; and for producing so triumphant a vindication of the Divine law regarding the sanctity of the Lord's day, deserves the hearty thanks of every sincere Christian in the Confederate States. It finds its way to the public for the first time through the columns of our paper.

We have heard but two objections to this movement from any thing like respectable quarters. One, is, that if Congress legislates upon one command of the decalogue, they have the same right to legislate upon all the balance. The other is, that there is a difference of opinion among our people as to what day should be observed—the Jews observing Saturday, the Christians observing Sunday—and that any discrimination by law between these two days would have the appearance of interfering with the religious convictions of the people. It is a sufficient answer to the first objection to say that the present law in regard to the carrying of the mails, is a direct violation of the Divine command, "Remember the Sabbath day to keep it holy." If Congress had passed laws violative of all the commandments of the decalogue, then it would be right and proper for the Christianity of the nation to memorialize that body to repeal them. The memorials which have been addressed to Congress asking them to so shape the legislation of the nation as to recognize the Sabbath as an institution of God in the mail service, is asking them to do no more than they have done in the other departments of the government. If it be wrong for Congress to hold its sessions on Sunday, for Confederate Courts to be held on Sunday, &c., it is no less wrong to require the mails to be carried and delivered on Sunday. And it is simply asked that the Congress shall require no more of the agents of the government engaged in carrying and distributing the mails, than it requires of its legislative, judicial and most of its executive departments. If the observance of the day is binding upon one department of the government, it is binding upon all. If it is not binding upon one, it is not binding upon any.

In regard to the other objection, to wit: That the law which it is proposed to pass, discriminates between the Jewish and Christian Sabbaths, and thus interferes with the rights of conscience: it might be sufficient to answer, that this has been done in the laws which govern every other department of our civil government, and yet no objection has yet been made to such laws. Do not the laws which interdict Congress from sitting on Sabbath, which forbid the holding of Courts on Sabbath, &c., make the very discrimination complained of? If the objection holds with respect to the law it is proposed to pass, it holds equally with respect to existing laws. And moreover, we are legislating, not for the land of Judea as it was two thousand years ago; but we are called upon to legislate for the Confederate States, a nation that regards the Christian religion as of divine origin, in the midst of the nineteenth century. We have great respect for the religious scruples of all men; but we have still greater respect for the law of God. The Jew is left free to observe his Sabbath—we only say that he shall not be required, and that our people shall not be required, to violate an ordinance of God. A law that contravenes a divine law, is a national sin—the law that requires government officials to violate the Sabbath is a national sin, a crime, which will be punished sooner or later. Let the evil be abated at once, and we may hope to secure His favor who has said, "righteousness exalteth a nation; but sin is a reproach to any people."

Our friend W. P. CHILTON, Jun., advertises for good Shot Guns, for Col. Jno. T. Morgan's Regiment of Partisan Rangers. Will not the citizens of Marion county respond generously to his call? Here is a good opportunity to do a service to the country without any real sacrifice; for arms will be purchased at a fair valuation. Come, fellow citizens, to the help of your country in the hour of trial.

The Duty of the Hour.

The war is not ended, nor can we, probably, discern the beginning of the end. But the darkest hour of our history is past;

"The morning light is breaking," and it must now be clear to every mind, at least in the South, that subjugation is not to be our destiny, that our independence is only a question of time. The Confederacy is now proved to be one of the powers of the earth, whether foreign governments recognize it or not. A nation wielding such military strength and resources as have been developed in the South within the past four months is not easily subdued; established upon principles of justice and liberty, and protected by the Omnipotent arm, it is absolutely unconquerable.

That Providence has signally favored our land, the most skeptical must admit. See, how the countless hosts of the Northern Xerxes have melted away under disease and the bolts of battle. See, how the vaunted anaconda, which was to have crushed out the life of our nation, by a single contraction of its gigantic folds, has received its own mortal blow, and now lies severed, bleeding, powerless and doomed. The anaconda idea was a most imposing and formidable one—in theory, the reptile looked frightful and monstrous, as around our coast, like the fallen Lucifer.

"He lay floating many a rood," or stretched his bristling snake form along the Northern border of our territory. But such a spectacle could inspire terror, only where were wanting that confidence and courage which animated the Southern heart. But really, the anaconda was a conception of folly—it was powerful only in appearance, it attenuated and weakened the strength of the enemy, while it gave us time to concentrate our power. "God gave them over to the delusion, that by this disposition of their forces the 'rebels' 'cribbed, cabined and confined,' would soon yield to their overwhelming numbers. They were permitted to rush blindly on in their infatuation, until the hour of retribution arrived. Now, they are beginning to reap the reward of their wicked and brutal warfare—the recoil has started upon its backward spring, and inevitable swift destruction will overtake them.

But the favor of a merciful Providence has not only been seen in the defeat and confusion of our enemy's schemes, but in the inestimable blessing of an abundant harvest. At times, the prospect in this regard, has not appeared flattering. And in some localities, the long drought has, perhaps, almost destroyed the growing corn. But in many places in the very nick of time, the refreshing rains came from heaven, and the wilting corn, awakened as from slumber, shook out its green leaves and the bursting ears gave token of plenty in the land. God has not forsaken us, and our people and armies will be fed.

Another sign of a beneficent Providence over our cause, is seen in the rapid and unparalleled mutation in public opinion, by which, we command at this time the sympathy and encouragement of the civilized world; while our enemy has managed to provoke the censure of the nations and to shut himself out from the friendship of mankind. Thus it appears that in every essential respect, we have reason to rejoice in the evident favor, with which our infant republic has been regarded by the God of nations.

And now since confidence in God and our cause seems to be so reasonable, what is the duty suggested by the present aspect of affairs? Clearly, our first grand duty is to acknowledge, with humble and fervent gratitude, "the good hand of God" in our affairs, and to consecrate ourselves to his service.

Let there be a national consecration. Services not only of thanksgiving, but dedication of our Confederacy to Him whose right hand and holy arm hath gotten us the victory, should be observed throughout the land in obedience to executive proclamation. The national Congress should speedily erase from the national conscience the stain of a public and formal violation of a plain command of the moral law, by abolishing all mail service on the holy Sabbath.

Let there be private and personal consecration. We have sinned as individuals, let us, as individuals, repent us of the evil we have done. We have each in person and in our families experienced the benefits of the Divine mercies, and there is not only a propriety, but a need of personal consecration. Especially let reformation begin at the house of God. Oh, that His people would now awake to their responsibility, remember their vows and rededicate themselves to his service!

Let prayer and effort now be made for the effusion of the Holy Spirit and the revival of his work of grace. Brethren, let us now "bring all the tithes into the store-house," and prove him and see if he will not pour us out a blessing. What more favorable time for a revival than the present? What inducements or incentives could be more powerful than those which appeal to us?

Christians, bestir yourselves to the great work, and fail not to "come up to the help of the Lord, to the help of the Lord, against the mighty."

Our Fallen Heroes.

The obsequies of our lamented townsmen, CAPTAIN MAYES and ADJUTANT JOHNSTON of the Third Ala. Regiment, who fell on the field of the "Seven Pines" in the terrific battle of June 1st, were observed on Monday the 28th of July. The bodies had arrived on the previous day, in the care of Messrs. R. A. and J. F. Johnston, who, after much effort, had succeeded in recovering and fully identifying them. These gallant officers were killed, while bravely leading their men in a charge against the enemy. The Federals were driven back some distance from their camps, and were every where giving way before the impetuous rush of the irresistible Third, when an order from the General of division to fall back, arrested our troops in their career of victory, and in the rapidity of their retreat, they could not recover the bodies of the dead. Upon the retiring of our lines, the enemy followed closely and reaped their original position, covering the ground of the late charge, and consequently getting possession of the killed and wounded. All efforts instituted by the officers of the Regiment to reclaim the bodies were unavailing, so long as the Federals occupied the spot, as they permitted not even a flag of truce to enter their lines.

The recent battles near Richmond cleared the whole ground of the former engagements, and after considerable search, the graves of the gallant Col. LOMAX and the heroic JOHNSTON and MAYES were recovered, and their identity placed beyond question. It is a consolation—though a sad one—to their relatives and friends to be enabled to deposit all that is mortal of those so inestimably dear, in the quiet cemetery at home near the ashes of their kindred, and where sorrow may weep over their graves and the hand of affection adorn them with offerings of flowers.

An immense concourse of our citizens testified their sorrow and respect for the deceased, by their attendance upon the funeral rites. The vast procession, composed of a portion of the Tuskegee Light Infantry, attending the hearse, which bore the remains of their late commander, the Masonic fraternity, and a train of vehicles extending near half a mile, moved from the residence of Mrs. Mayes to that of Mrs. Johnston, where it was joined by the hearse bearing the body of Adj. Johnston, and by numerous cortège. Upon reaching the cemetery, suitable religious services and appropriate military ceremonies were performed, at one and the other grave. The religious rites were conducted by Rev. Mr. Andrews of the Methodist Church in behalf of Captain Mayes, and by Rev. Mr. Nell of the Presbyterian Church in behalf of Adj. Johnston. It was an occasion of melancholy impressiveness—one of marked interest in the course of this eventful war—one ever to be remembered in the annals of Tuskegee: for none could have fallen, whose memory would have been more deeply cherished than that of these two noble patriots. May a merciful Providence soften and sanctify these severe afflictions to the hearts of the sorely bereaved.

A Glorious Meeting Just Closed.

BURNT CORK, July 25, 1862.

Messrs. Editors: I suppose that you, as well as many of the readers of your valuable paper, are glad to hear of the results of protracted meetings; and especially when God meets with his people in the person of the Holy Spirit, and revives the work of grace in their hearts, and also in the conviction and conversion of sinners.

I closed a meeting yesterday, with the Pleasant Hill Church, Monroe Co., Ala., of six days duration, a description of which it would be vain to attempt to give;—it is, perhaps, the greatest outpouring of the Spirit of God that has ever been witnessed in that region of country. The Church was revived, sinners were awakened, mourners were comforted, and eternity perhaps will only unfold the great good to the people resulting from the meeting. There were added to the church 25; 23 by experience and baptism and two by letter. I had no minister to assist me in the meeting. I preached twice a day, talked and exhorted nearly all the time; and finally had to close the meeting with increasing interest, for the want of a voice and strength to talk longer. The last two days of the meeting, every person I could see, appeared to be serious and deeply interested. I never have witnessed such a time. The good Lord was with us from the commencement of the meeting until it closed. It is to be hoped that the influence of the meeting will not suddenly pass away, but that many others ere long will enroll in the cause of our blessed Savior. Those that witnessed the baptismal scene were made to rejoice; no confusion or inconvenience on the part of any.

Imagine a curve in a clear and beautiful creek with a high sloping bluff on one side, and a shady valley on the other, where hundreds might see, and not be in each other's way, then see the young converts as they walk in obedience to the commands of their Lord and Master; see them as they are buried beneath the yielding wave, an emblem of the Savior, when he lay in the grave, and as they rise with countenances glowing with the love of God, and you have a faint picture of the scene, which was my pleasure to behold.

Five of those I baptized were previously prominent members of the Methodist Church. An old Methodist lady, I understood, said, "Their Church was now broken up," said, "they were ruined."

Just twelve months before, to a day, it was my pleasure to baptize a number of converts in the same stream and place. I was then unaided by their Pastor, as was in this instance, on account of affliction. We can truly say, "God has done great things for us, whereof we are glad."

Yours in Christian bonds,

GEO. L. LEE.

For the South Western Baptist.

The accompanying letter is from a pious young man who has served in Gen. (Stonewall) Jackson's army for twelve months. Having received a wound at the battle of Kernstown, he has for some weeks been laboring with great success among his fellow-soldiers, in the hospitals, as "Jesus Christ's man."

Yours, &c., A. E. DICKINSON, Supt. Colportage among Soldiers. LINCOLNBURG, June 19.

The last fortnight, during which I have been visiting among the sick and wounded in this place and Liberty has been spent as agreeable, and, I trust, as profitably, as any time of my life. It is indeed a grateful task to labor for the spiritual and physical good of our brave soldiers who are suffering in the defence of our country to soothe their pillows—fan their fevered brows, and while thus promoting their bodily comfort, to speak with them of Him who alone can give peace to the soul.

The thoughts of the sick are naturally turned to religion, under any circumstances, but a soldier in a hospital, away from home, surrounded by many sick, and seeing men dying daily around him, is peculiarly susceptible of good impressions. At least such I have found to be the case I have never had a proffered tract refused, or an inquiry or remark on the subject of religion ungraciously received. On the contrary, great interest was universally manifested in the theme of which I spoke and in many instances was I invited to "come again."

Especially by professors of religion was I welcomed. They did not stop to ask me whether I was an Episcopalian, Presbyterian, Methodist, Baptist, but they hailed me as one who loved the same Savior as themselves, and therefore, a friend and brother. More than one of these have taken from beneath their pillows copies of God's word, given them by our colporters, and spoken of them as their "best friend and only true counsellor."

In view of all that I have seen, it seems to me that with the thousands of pale and emaciated forms in the hospitals, with the tens of thousands of sin-sick souls in our camps, a vast responsibility is resting upon the Christianity of our State and country.

If a Surgeon could be filled with remorse to see his patient die for want of attention from himself, how should every Christian, who has not done all he could, feel at each announcement of a soldier's death! And with what pangs of remorse must he behold each mound in the soldier's grave-yard!

For the South Western Baptist.

LAUDERDALE SPRINGS, July 29th.

DEAR BRO. HENDERSON: During this month I have been laboring in the Hospital at Lauderdale Springs, Miss. I found this to be a very destitute, but interesting field; some two thousand sick soldiers, here and no minister.

Since I have been here I have preached nineteen or twenty sermons, distributed about ten thousand pages of tracts, and given away many Testaments and Bibles. I trust that the Lord has greatly blessed my feeble efforts at this place. Many came up for pages, ten or fifteen for soldiers professed faith in Christ. I had the pleasure of baptizing one soldier last Wednesday, and I hope to baptize several others in a few days.

I am delighted with my work; the soldiers everywhere are glad to see me, and treat me with respect. They are anxious to receive tracts, and they read them with great interest. A great many of these poor sick men send for me to pray with them, and several have embraced religion on a sick bed, and died peacefully happy.

Brethren and sisters of the South, if I could speak to you all, I would exhort you not to forget the soldiers. Don't neglect to pray for them. Hundreds of them are dying and going to eternity—many without any preparation. The spiritual wants of these men are entirely too much neglected. We need more faithful, working ministers in the army. In every Hospital there should be at least one faithful, pious minister, whose duty it should be to pray, talk, and preach to these poor dying men. "The harvest is great and the laborers are few; O, that the Lord of the harvest would send forth more laborers into his vineyard!"

Yours &c., L. B. KURTZ.

New Publications for Soldiers.

A few weeks since we received from Rev. J. Wilson, D. D., Knoxville, Tenn., \$70, to aid in reprinting "The Great Question Answered," by Andrew Fuller. Dr. Wilson, (who, by the way is a returned missionary and a Presbyterian,) writes, "In circulating a few of the American Tract Society's publications among the hospitals here, several of the pious soldiers read with a great deal of profit and interest the tract entitled 'The Great Question Answered.' The soldiers applied to me to see if we could not have this tract reprinted in the South, so as to give it a very extensive circulation in the army, as they think that no soldier could read it without being pleased and profited by it." Believing the suggestion a good one, we are now printing 25,000 copies of this excellent tract, at a cost of \$700. It may be that others would desire to aid in bringing it out, and will send a contribution for this special purpose.

We have just published a dozen excellent volumes and tracts, among which are, "The Soldier's Pocket Bible," 32 pages; "The Bible or Atheism—to the young Soldiers of the South," by J. Randolph Tucker, Esq., Attorney General of Va., 31 pages; "Gospel Showers," by Rev. J. C. Hiden, Chaplain, C. S., 4 pages; "Shiloh," by Rev. J. L. Burrows, D. D.; "What can I do?" by Rev. T. V. Moore, D. D.; "Living Oracle," by L. W. Seeley, D. D.; "The Sinner and the Savior," and a letter "To the Christians in the Army."

We have not aimed to publish on a great variety of subjects, but rather to publish large editions of each tract, thus greatly reducing the expense. We have published forty-five different tracts of which not less than seven million of pages have been printed. Rev. W. J. W. Crowder, of Raleigh, N. C., does all of our printing. He has great influence with the paper mills, and buys paper at the old price, and as he makes no charge for his own labor, the tracts are published at the cost of fifteen pages for a cent. This about one-half as much as the tracts of other Societies cost, and is as cheap as the American Tract Society, with its half-million dollars' endowment, has ever sold its tracts. A. E. DICKINSON.

Secular Intelligence.

RICHMOND, July 31.—Northern date to the 26th has been received.

Charles A. Gordon and others, cheering for Jeff Davis in Boston on the 3d of July, when rumors of a defeat of the Union Army reached that city, have been discharged.

The New York Post says that the most devoted friends of McClellan pronounce him a failure, and even the wisdom of Lincoln is questioned.

Nine members of the second branch of the Baltimore City Council have resigned. Gen. Wool officially approves of their resignation.

A correspondent of the New York Herald says four divisions of the Confederate Army have concentrated at Gordonsville, constituting an army of 90,000 men.

MONTE, July 1.—A special dispatch to the Advertiser dated Jackson, 31st, says passengers report that Gen. Viliptine had advanced and occupied Lagrange, Tenn., but subsequently retreated back to Abbeville. The Federals were advancing on Holly Springs, and were expected to occupy that place to day.

Gen. Ruggles addressed a stringent remonstrance to Butler relative to two Partisan Rangers who, it was said Butler threatened to hang. Butler replied that one had been paroled and the other would be.

Prisoners and Army Stores Taken.

MONTE, July 31.—A special dispatch to the Advertiser dated Tupelo, 30th, says three Federal captains and two lieutenants captured at Courthad, arrived to night.

Gen. Armstrong's official report states that on the 25th he attacked the enemy at Courthad, on the Memphis & Charleston Railroad and took 133 prisoners, including eight commissioned officers. The non-commissioned officers and men were paroled. Enemy's loss three killed and seven wounded; ours less. He captured twelve wagons, with horses attached, together with equipments a large number of arms, the camp and garrison equipment of four companies, and plenty of supplies, including 500 bushels of corn in sacks.

The depot, telegraph lines, bridge, and trestle work were destroyed.

Armstrong defeated the enemy at Town Creek on the same day, taking fourteen prisoners.

Rosenbaum's division is at Tusculum.

LINCOLNBURG, July 30.—A special dispatch to the Republican, dated Narrows of New River 28th, via Dublin, 29th, states that the gallant Major Bailey, commanding four companies of cavalry in all about 150 men, was sent to the rear of the enemy by Col. McCausland, and stormed Summerville, the county seat of Nicholas, Friday morning, at daylight, and killed and captured the entire garrison, including the Lieutenant commanding, named Starr, three other commissioned officers, and sixty two non-commissioned officers and privates, killing a large number. A few of the prisoners were paroled. Not being able to bring away the large quantities of commissary, quartermaster and ordnance stores found in the place, Maj. Bailey burnt them. He, however, brought to this place a large number of Enfield rifles, horses and mules. The prisoners arrived this morning at Salt Sulphur Springs. The notorious renegade and spy, Dr. Wm. Backer is among the prisoners. The telegraph office was destroyed, and the government operator captured. This affair is regarded as the most brilliant of the war in this section. Its success spread the wildest consternation and dismay throughout the Yankee army in this neighborhood.

On the 13th instant great excitement occupied in the city, both among Southern and Yankees, by the funeral of an Alabama named Kiser. As the funeral passed along the streets, and it became known that a deceased was a Southern soldier, crowds of ladies hastily throwing on their bonnets, joined the cortege. Before it reached the cemetery the procession had so increased in number that it was, perhaps, the largest ever seen in Norfolk. The number of ladies alone numbered of five hundred. The Yankees were alarmed and amazed by this impromptu demonstration, and orders have been issued by a commandant of the post forbidding, in future the public burial of Confederate soldiers.

We clip the following from a Norfolk correspondent of the Petersburg Express, relative to another of our brave soldiers, Mr. A. KISER, son of Mr. B. H. Kiser, who was publishing a paper called the *Confederate States* in Tuskegee, Ala., at the time the war commenced. They suspended their paper, as took up arms in defence of their country, at the battle of "Seven Pines" they fell side by side, were both wounded and fell in the hands of the enemy; the son receiving mortal wound, from which he soon died after earthly scenes; and at his own request, he was brought over to Norfolk and interred:

A touching incident occurred on Sunday as I will record. A Confederate prisoner named A. S. Kiser, of the 3d Alabama Regiment, died at Fortress Monroe, and ere his breath he has requested that his remains might be conveyed to Norfolk for sepulture. His request was granted; and on the day above mentioned his many form was brought up in a very plain coffin, and carried to Old St. Paul's, which filled to its utmost capacity to welcome a sacred dust. For him were the choicest flowers wreathed by fair one's hands to decorate a bier; and hundreds, many thousands followed him to his last home. When the melancholy words were pronounced, "Ashes to ashes, dust to dust," the sod that lumbered in a grave was accompanied by a Secession flag in a large magnolia flower—tossed there by lady. Soon the friendly spade hid them from sight, and they now repose with him whole his life in battling for the cause of which first in the conflict. There was not an eye that refused its tribute of a tear. Although it was an important burial, it was the most impressive one ever witnessed. Could not have been given the whole of Norfolk would have assembled to pay respect to the honored dead. The respect shown this poor soldier, surprised our Yankee occupiers, that they never permit another body to be brought for burial.

To the Conductors of the Public Press and to the People of Alabama.

The undersigned, trustees of the Alabama Insane Hospital, take this method of announcing to the public, and especially to those interested in the welfare of the insane throughout the State, that the hospital at Tusculum has been entirely completed, and is now open to the reception of patients; and as an act of mercy to this large and increasing class of sufferers, and in justice to the beneficent founders of the institution, they earnestly appeal to a public press of Alabama to give the matter prominent and deserving notice in their respective journals.

It is a magnificent charity. In its organization and appointments generally it is worthy of our State and country; and when it is considered that hundreds of our insane are a this moment dragging out a miserable existence in prisons, barns and poor-houses, without medical treatment, necessary comforts, or the ordinary treatments the urgency of this appeal cannot fail to be appreciated.

Already fifty-two patients have been received of whom were cured and returned to their families; and the undersigned cheerfully testify to the promising condition of many others, and to the kind treatment of all who remain in the house. They are entirely content that no means are spared the happiness and comfort of all who are committed to the care of their medical Superintendent.

To secure the benefits of the institution to all parties, the State has wisely ordered that they who are unable to bear their own expense in the hospital shall be supported there by the county in which they reside, for a price not exceeding their actual cost—the cost charges in which case, on account of the high price of provisions and all other necessities of life, have been estimated at three dollars week. The terms upon which private patients or those who are able to bear their own expenses, are received, range from five dollars upwards, and can be arranged with the Superintendent of the hospital. In either case, a price will be reduced as soon as circumstances will admit. Those who are interested in behalf of friends or neighbors, and who may not be acquainted with the proceedings necessary to their admission into the hospital, are referred to the Probate Judge of their respective counties, in whose hands printed copies of the laws and by-laws have been placed, by which they address either of the undersigned trustees, Dr. Bryce, the Superintendent, at Tusculum.

REUBEN SEARCY, President.

Tusculum, Ala.

JAMES GUILD, Tusculum, Ala.

PORTER KING, Marion, Ala.

A. G. MABRY, Selma.

B. MANLY, Montgomery.

R. T. NOTT, Boligee.

M. L. STANSELL, Carrollton.

ALABAMA INSANE HOSPITAL, Tusculum, Ala., July 11, 1862.

Col. Morgan's Appeal to Kentuckians.

The following eloquent appeal was made to the people of his native State, by Col. Morgan upon the occasion of his late appearance among them.

PROCLAMATION.

GLASGOW, July 1, 1862.—Kentuckians, I am once more among you. Confiding in your patriotism and strong attachment to our Southern cause, I have at the head of my gallant band raised once more our Confederate flag, long trampled upon by the Northern tyrant but never yet disgraced. Let every true patriot respond to my appeal. Rise and arm yourselves. Fight against the despoilers! Fight for your families' ills, homes! for those you love best! for your conscience! and for the free exercise of your political rights, never again to be placed jeopardy by the Hessian invaders. Let the stirring scenes of the late Richmond fight constantly be before you. Our brave army there and every where is victorious. McClellan and his foreign hordes are grovelling in the dust. Our independence is an achieved



fact. We have bought it with privation and suffering, and sealed the contracts with the seal of blood. Be not timorous, but rise, one and all, for the good cause, to clear our Kentucky soil of the detested invaders.

Kentuckians! follow countrymen! you know you can rely upon me.

**JOHN MORGAN,**  
Acting Brigadier-General, C.S.A.

Incidents of the battle of Murfreesboro—  
Captain Haney.

As Col. Forrest's command were marching through Cannon county, on their way to Murfreesboro, the citizens crowded the thoroughfares cheering our gallant men with every demonstration of joy. The ladies everywhere were particularly enthusiastic. Some of the citizens of Cannon had been arrested and were confined in prison at Murfreesboro. The ladies besought our men with tears in their eyes to rescue their husbands and fathers from the hands of the tyrant. One little girl ran up to that old patriot and soldier, Capt. Haney, of the 1st Georgia Cavalry, and wringing her hands implored him to bring her father back to her again. The old man turned to her with his whole soul beaming in his face, and exclaimed while the many tears started to his eyes—"I will my daughter, I will!" The result proved the truth of his words. The Captain was the first to enter the Court House where the prisoners were confined—and that child's heart has been made glad by the safe return of the father to the household roof.

As our little army went dashing into Murfreesboro, the echoes by the rattling of their horses' hoofs "over the stony streets," the whole population was aroused from their slumbers, and rushed to their windows, balconies and verandas, with every demonstration of delight. Ladies could be seen kneeling in postures of thankfulness to heaven for the day of their deliverance. As the morning advanced and as the fight thickened, the same fair ones were in the streets, in spite of the whistling of balls, and the rain of lead, administering to the wants of our soldiers, filling their canteens with water, and their haversacks with an abundance of provisions. Unbeknownst to the enemy's guns, they thought only of the conduct of their gallant champions—One lady received a ball through her dress whilst another had her parasol shot from her hand, the ball passing within two inches of her jeweled fingers. Such heroism has never been known in the annals of war; and will illuminate to the remotest generation the history of our glorious land.

A company of Federals were in possession of the Court House, and were shooting our soldiers in all directions from the windows above. Col. Morrison, (1st Georgia) dismounted three of his companies, and ordered them to charge the building, which they did in gallant style, rushing through the public square to the doors of the edifice under a most galling fire of musketry. Conscious that the loss of life to our men would be terrible by attempting to pass up the stairway, the building was immediately set on fire, when the Yankees above, bawled out lustily for quarter. The fire was extinguished, the whole company surrendered, and our imprisoned fellow-citizens were happily released. Old Capt. Haney was the first man to enter the Court House to receive in his arms the liberated captives.

Late in the day Col. Morrison was surprised to see the old hero rushing towards him frantic with joy; and exclaiming, "Colonel, I'll be— if I haven't taken General Crittend and all his staff!" "You don't say so, Captain?" answered the Colonel. "If I haven't there's no one else here!" exclaimed the old man, and passed on to new deeds of heroism and glory.

Capt. Haney is near sixty years of age, and commands a company from Floyd and Polk counties in Georgia. His men love him as a father. He is a great favorite with his entire regiment, and wherever he goes with his genial and benignant face, and his paternal fondness for the boys, he is greeted with enthusiasm, and blessed with the heart of serings of those to whom he is so dear. —*Knoxville Register.*

## Obituaries.

**Rev. Joseph Chipman and G. C. Macon.**  
At the July term of Pleasant Grove Church in Tallapoosa county, Ala., the following report on obituaries was read and adopted:

WHEREAS, it has pleased our just and merciful God to remove from this Church, by death, two dear brethren in Christ and faithful ministers of the New Testament, namely, brother Joseph Chipman, who died at Bro. Matthew Turner's, the 6th of May, 1861, in the 89th year of his age, having been a devoted Christian minister for more than fifty years; and brother George C. Macon, who died at the house of Bro. Wm. R. Stone, April 21st, 1862, in the 22d year of his age, having just entered upon the responsible duties of the ministerial office, and had spent a few years at Howard College, receiving such training as would more suitably fit him for this high calling in life.

Resolved, Therefore, that we have cheerfully submitted to these dispensations from that holy God who does all things right, specially so, as we have the most satisfactory testimonials that these departed brethren "rest from their labors and their works do follow them." The absence of their daily, pious example is a severe loss to us, but we will hold their lives and death in sacred remembrance, believing that our loss has been to them an eternal gain.

Resolved, That in the extended and useful life and triumphant death of Elder Chipman, receiving such training as would more suitably fit him for this high calling in life.

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sent to the "South Western Baptist" and "Banner and Baptist" for publication.

**J. J. D. RAYMOND,**  
D. B. ELLIOT,  
W. H. SIMS,  
SHADE DICKERSON.

In this sad hour when a heart will arise throughout our loved and stricken land, many, oh how many of the bright, the promising, noble, just, and true sons of the South have poured out their life blood in the holy cause of Liberty. And when this war cloud shall have passed and our stricken country shall assume a place among the nations of the earth, vivid will be the pictures hung on memories of the many loved and lost ones. Among the host of the good and brave, none are more deserving a place than Hiram H. son of Octavia L. and William Bailey, deceased, of Tuskegee, Ala. Just verging into manhood, a tempting future spread before his mental vision, at the first call of his country he left home, with its comforts, hearts that loved him, and rushed to its rescue. No exciting speeches, no roll of drum, or note of life, was needed to call into exercise his slumbering patriotism, but calmly counting the cost, he perilled all in the defense of the land he loved. He was just 18 years of age, and of delicate constitution; yet, at the first call for volunteers by Gov. Moore in 1861, he enlisted and assisted in taking the Navy Yard and Forts at Pensacola; immediately after war was declared, he again enlisted, leaving the peaceful avocations of home, under the command of the brave and lamented Lomax; he was among the first to stand face to face with the invaders upon the soil of Virginia. When the words of the North menaced our Capitol, his Regiment was ordered there in its defense. The tattered condition of his garments after the battle of Seven Pines showed how close around his manly form had been the leaden hail. In a letter to his mother, written after the battle, he said, "God has wonderfully preserved me; his noblest love is a theme of thanksgiving; he said, 'Baptist too confident, the struggle is not yet over. I am willing, if it is required of me, to lay my life down as the price of liberty, and if I shall be spared, God shall have the homage of my whole heart.'" In the battle before Richmond on Thursday, July the 1st, he fell with his leg shattered by a once ball, but his patriotic spirit fell not with him, resting on his elbow, his face radiant with animation, he looked after his advancing comrades, waving his hand and shouting, "Go on boys, charge them, charge them!" in this position he eagerly watched the battle in front of him until he was struck down by a minnie ball passing through his head. In death his countenance beamed with animation. Thus passed from earth the Christian and the soldier. His life attests the Christian, and his death the soldier. His little pocket Bible, taken by a friend from his pocket after he was killed and borne a sad memento to his stricken mother, has pencilled around many passages, found which he drew comfort and strength in his Christian warfare. Deep and wide will be the void at home; for his docile, affectionate nature, had wound him close around the heart of his widowed mother, and seemed the purest love of his sisters and only brother. In sympathetic sadness the writer would say, dry your tears, he died as the brave and good would die, true to his country, faithful to his God. R.

Died, of Pneumonia, at the Hospital in Richmond Va., on the 7th of June, 1862, ALVIN A. LANCASTER, of Chambers Co., Ala. In communion with many of the noble and patriotic youths of our land, Alvin volunteered in the service of his country last June; and had not been in the war quite a year when the hand of death was laid heavily upon him when a fond mother or affectionate sister or brother, could not watch over and comfort him in his last hours, yet he was not entirely alone, one of his fellow-soldiers was with him, to perform as best he could, these sad duties.

Alvin was a member of the Cusseta Gray's Co., A., 14th Reg. Ala. Volunteers. No braver or truer spirit ever took his flight from this world of trouble and sorrow. He leaves a mother, sister, brother, and many relatives and friends, who deeply mourn their loss, yet they sorrow not as those who have no hope, but they expect to meet their much beloved Alvin, again when death and parting are no more.

"Bereaved mother! mourning for the loss Of a departed child—a flower soon plucked, (But not too soon for glory) which distilled Celestial fragrance on thy path below; Weep not, but let thy loved one rest; I am the parent of a ransomed saint."

"Heaven retaineth now our treasure, Earth the lovely casket keeps; And the sun beams born to linger When our darling Alvin sleeps."

A FRIEND.

The subject of this notice, JUDSON BICKERSTAFF, the son of A. R. and S. C. Bickerstaff, was born in Chambers Co., Ala., 1842, and at the time when troops were called out for the support of our young Confederacy, he was at Maryville College, Tennessee. He left school in April, and remonstrating with his fond parents and sisters, saying, that he was ready and willing to die for his country, and freedom. He overcame their objections, and joined the Loachapoka Rifles, then under command of Captain Kennedy, and with the noble enthusiasm and determination which thrills the heart of the brave man, and which never dreams of failure, he maintained the honorable principles which marked every event of his past life.

In the bold and furious onslaught of Seven Pines, he was wounded in both arms, one was amputated, and he was, naturally, and cheerfully endured, and after suffering many weary days he was pronounced almost able to return home, but alas! whilst loving hearts were looking forward with fond anticipation at the restoration of their beloved one, he was taken seriously ill and ended this life on the 7th of July, 1862, at the Clifton House in Richmond, being 19 years of age. He expressed a hope in Jesus and spoke freely of death, which he met with calmness and resignation.

He exhibited an intelligence and vivacity beyond his years, struggling hopefully and courageously, he was fast approaching that mount of excellence which is the destination of every gifted and determined youth, but he has gone to that great future where immortal honors may be won, yes his life march is ended, severed and tried no longer by contention and strife, he is at rest beside the "river of life" in green pastures of peace.

"Fast by the throne of God there flows, A stream that health eternal flows; Life's storms all weathered, tossed no more, Moored is his bark on that blest shore."

To the bereaved family we tender sympathies for the loss of their dearest treasure; there is but one peaceful abode where there is no wars; there is but one place where there is no night of death, sorrow, and care; "There is but one fold that moans no lost or straying lamb; there is but one home where broken households can be reunited, and through a beloved brother and son has gone to that silent land, yet we have the blessed assurance, if faithful, all shall meet above never to be separated by sin or death."

A FRIEND.

THOMAS M. BRANCH, of Mobile, died of Typhoid fever on the 22nd of July, in the 23d year of his age. He was among the first of the noble sons of Alabama to volunteer in defense of the South. He was wounded in the battle of Chickasaw, returned home, and died a few days after his arrival. He was a brave soldier, an obedient son, an amiable young man, and was beloved by all who knew him. We deeply sympathize with the fond parents in the loss of their only living child, much have they sacrificed for their country, for which the

son gave his life so freely. Rest to his noble and patriotic soul, and peace to his ashes!

**FRANCIS PAYNE**, son of John and Francis Payne of Butler Co., Ala., was born January 18th, 1844, and died of Typhoid fever at the Hospital in Enterprise, Mississippi, June 20th, 1862, aged 18 years 1 month and 2 days. Ellis was one of nature noble boys. He volunteered under age purely for love of country. He was offered an office in his company, but he preferred a private's place. He bore the hardships of a soldier cheerfully. He fought bravely with his brother through the battle of Shiloh; on the march from Corinth to Tupelo, he gave out and was left, and it was five days before he could reach his company again. He was then sent to the Hospital where he died. Thus have gone John and Ellis Payne—two brothers and noble youths in the very spring time of life. They were devoted brothers at home—together in the army—and together on the march from Corinth till forced to separate, which they did in pain and sorrow. They never met any more in life, but they were together in death. They now slumber side by side in their graves, and we trust are now resting together in the bright mansions of glory.

A FRIEND.

Died, in the Randall Hospital, Columbus Miss., J. M. Cogburn, of the 17th Ala. Regiment, Company (I). He was born in Georgia, 1838; professed religion in his 17th year, and died in the triumphs of the Faith of Jesus.

He requested me, some days before his death, to prepare this obituary, when he was gone, that his friends might know, that he had maintained his Christian integrity, and all the trials, and temptations, of a soldier's life; and that he had found religion able to afford comfort while dying, far away from home and friends.

I never witnessed a stronger trust, or a more signal triumph over death. He leaves a wife and three children to the care of God and his country. May they find that God, a "very present help in time of trouble."

P. P. NRELY,  
Pastor of Methodist Ch., Columbus, Miss.

DEAR BROTHERS AND SISTERS: Your committee at our last conference, to write an obituary of our late comrade, BROTHER JAMES E. LETT, have leave to report as follows:

Died at his residence in Monroe Co., Ala., April 22nd, 1862, DEACON JAMES E. LETT, in the 42nd year of his age. "The memory of the just is blessed."

The deceased was born in the State of Virginia, Mecklenburg Co., April the 4th 1821. His father and mother being not only highly respectable and moral citizens, but consistent Christians, training their children in the way they should go; were blessed in seeing their dear and only son a hopeful convert, while yet the dye of youth was upon him. He was baptized by Elder J. H. Schreible in 1840, when he became a member of the Limestone Church. On the 13th of February 1845, he was married to Miss Elizabeth Boykin Hunter, with whom he lived happily to the close of his life. In process of time the Limestone Church dissolved, and Bro. Lett in connection with the other eastern members thereof, joined the Bethany Church, of which he subsequently became a Deacon, which office he adorned until his death. Bro. Lett was a faithful and true friend. With a kind and affectionate manner he suited a most fraternal spirit, and a firm judicious faithfulness, which proved an excellent foil, not breaking the head, but softening the heart of those it sought to benefit. All who came within the sphere of his influence felt that there was thrown around them a friendly guardianship. He was an affectionate and devoted husband, a kind and considerate parent, and a just, forgiving and provident master. As a neighbor he was judicious, generous and benevolent. The poor and needy will long remember his acts of liberality. His devotion to his country, in her hour of peril, was pure and ardent. With a liberal hand he laid down upon the altar of his country his ample means, and taxed his body's strength beyond its ability. It is, however, as a Church member, that the grace of God is so greatly magnified in his life and character. At the early age of nineteen he experienced in his heart the renewing grace of God, and from that period his character gradually developed in beautiful proportion the fruits of that grace—love, joy, peace, long suffering, gentleness, goodness, faith, meekness—lowliness, with natural powers of mind, strongly marked with firmness and sound judgment. It is believed that no person of his acquaintance can fix his mind on any gem of this precious constellation and say he was deficient here; while at the same time, it would be difficult to decide which one sparkled most brilliantly. The uniform development of all these fruits of the spirit, led to a degree of faithfulness in the service of God rarely excelled. Blessed with an ample fortune, the financial affairs of the Church found in him a liberal, though unostentatious, patron, often supplying from his own means the needs of the Church, and in the most private manner. His house was always the hospitable home for the heralds of the cross, and many a poor minister has been aided by his generosity. The various benevolent objects of the day shared also in his benefactions.

The decease of Bro. Lett was very sudden and unexpected. He had no parting company to give, no dying testimony to bear. His life had been "an epistle known and read of all men." He had been for more than twenty years a practical consistent Christian. Our dear departed brother leaves a large circle of friends, the Church, many relatives, and his dear companion, and seven fatherless children to mourn an irreparable loss, which is however, his eternal gain. W. C. MOSKOW, Chm.

Ordered to be spread upon the Church book and sent to the "South Western Baptist" for publication.

JOSEPH J. KNIGHT, son of John and Brunetta Knight, died of Typhoid Fever in the Hospital in Richmond Va., June 11th, 1862, aged 19 years, 6 months, and 6 days. He was born in Jasper Co., Georgia, December 5th 1842, and in early life removed with his parents to Chambers Co., Ala., which home he left in August last as a recruit for the "Loachapoka Rifles," Sixth Ala. Regiment. He endured the toilsome marches from Manassas to York Town and thence to Richmond, only to fall a victim to disease and suffering, a noble sacrifice on his country's altar.

Uncle Joe joined the Baptist Church at the age of sixteen, and in him were combined those rare virtues which should adorn the character of the brother, son, Christian and soldier, for a soldier he was to his God as well as to his country. "None knew him but to love him, none named but to praise." He was conscious of his approaching dissolution—spoke of death with composure and in whispering accents sent a last farewell to loved ones at home, and calms as an infant his redeemed spirit took its flight. Dear Uncle Joe thy oft repeated motto, when remonstrated with, on account of physical inability to become a soldier, "was give me liberty, or give me death." Alas! we are still contending, but thou art basking in the sunshine of perpetual happiness.

"Thou art gone to the grave but we will not deplore thee."

Though darkness, silence encompass the tomb, Thy savior has opened its portals before thee; And remove all terrors and dispersed all gloom.

A NIECE.

Southern Christian Advocate please copy.

Mrs. FRANCES THOMAS, the wife of Michael Thomas Esq., died after a few days illness, at his residence near Hamilton, Harris Co., Geo., July 6th 1862, in the fifty fourth year of her age. She was born in Kershaw District, South Carolina, and moved to Lowndes County, Ala., about 1835, where she was baptized into the Shuway Baptist Church, by Elder Jesse Lee. She had been a member of the church for sixteen years; however, she often expressed herself, as having enjoyed more of the sweets of religion, the last two years of her life—being going with a revival when she witnessed the converting of two of her children with the Church; and, indeed, the change was so great that she expressed herself as not having been a Christian previous to that time. She was aware of her physical condition, and in her last hours, with great composure, expressed herself as being reconciled to the will of God; (which is the secret of a triumphant death.) In these days of trial and sore conflict; while all things earthly are threatened with ruin; God has called her home where "the wicked cease from troubling, and the weary are at rest."

Where "fragrant flowers immortal bloom, And joyous songs are given; Where rays divine dispense the gloom; Beyond the dark and narrow tomb."

She is dead! and in her death the bereaved husband has lost an affectionate wife, three mourning children a tender mother, the servants a kind mistress, the community a worthy neighbor, the Church a praying member; and the world a lost minister of Christ a hospitable friend. But our loss is her gain? Then weep not for

"This star for star declines, Till all are passed away; As morning high and higher shines, To pure and perfect day; Nor sink those stars in empty night, But hide themselves in heaven's own light."

I. J. JOHNSON.

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Killed, on the battle field near Richmond on Monday the 30th of June 1862 Sergeant John B. TRAMILL, son of Elias Tramill, aged a little over 24 years.

The subject of this notice was born and raised in Perry Co., Ala. From his childhood he was noted for his truthfulness. He was beloved by his parents in his boyhood for his affectionate regard for their wishes and obedience to their precepts; and in his early years for the tender concern he ever manifested for their comfort and happiness. In the year 1854 he made a profession of religion and joined the Baptist Church at Fellowship, Brush Creek.

At the call of his country in the summer of 61' he enlisted in the war under Dr. Talbird, as his captain and in company with the 11th Ala. Regiment, reached the seat of war in Virginia a short time before the battle of Manassas. What he was at home, under pious influences and many religious privileges, as an exemplary and devout Christian, a correct and upright gentleman, he was, in camp life amidst all its temptations up to the day of death. In one of his letters written to his father while in the army, in speaking of his efforts to live "near his duty," he expresses himself to be fully conscious of the weakness and sinfulness of human nature, and therefore, looked to a higher source for help than the corruptible life which seems to have been the future of his heart. Writing home shortly after the battle of "Seven Pines," in which he was a combatant, he said he would embrace the opportunity, as it might be the last he would ever have of writing to them again; realizing the great probability, though he had escaped amidst a thousand dangers in the battle just fought, and in which many a brave soldier had fallen, it might be his lot to fall in the next. He said, "If I never have the privilege of writing to you all again, I give not for me. If I get killed I think and I hope I will meet a smiling mother and grand-mother in heaven, both of whom having died several years ago—meet you all in that happy place where there is no more sickness, and where there is no more war but all is peace."

His confidence in God was so strong and firm, writing home at another time, he expresses himself to be prepared with a calm and joyful heart to lay himself upon the sword and protection of God which all other help might be at a distance or unwavering. When he fell he was in the steps of the Battery which he was charging. He fell with the New Testament in his breast pocket, which was the rule of his life and the comfort of his heart. He was in every battle in which his regiment had the honor to engage, and those who witnessed his courage on the field of strife and conflict, bear testimony that no man stood braver than did John Tramill. Honor to his name, peace to his ashes and profound sympathy and consolation to the bereaved relatives.

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J. S. F.

Acknowledgments.

BY GEO. M. THOMAS, TREASURER BIBLE SOCIETY, OF THE CONFEDERATE STATES, AUGUSTA, GA., April 1862.

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A number of good SHOT GUNS, for Col. Jno. T. Morgan's Regiment of Partisan Rangers. We ask for no contributions. The arms will be purchased at a fair valuation. Will not the patriotic citizens of the country aid in obtaining them?



