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For the South Western Baptist.
Idolatry.

Of all the sins committed by man, there probably is none more common than idolatry, and yet few persons appear to be conscious of the alarming extent to which it prevails. This probably, at first, may appear to be a strange view of the subject, since in the common language of speech the term idolatry is restricted to the worship of images, from the fact no doubt, that in ancient times the heathen nations were accustomed to set up images of their deities in the place dedicated to their worship. But divine revelation assures us, that excessive fondness for any created object whether animate or inanimate, material or immaterial, is idolatry. God as the Creator and supreme Ruler of the universe, claims the first place in the thoughts and affections of all intelligent creatures, throughout all extent of space, and duration of time; anything therefore that has a deeper hold on the affections than God, disputes his prerogative, insults his honor, by exalting the creature in the position of the Creator, and defrauds him of that, to which he is entitled by the right of creation and preservation. The children of Israel requested Aaron to make gods for them, to go before them, but the professor of religion whose thoughts are so engrossed by the things of the world, that he *grudgingly* consecrates a seventh of his time to the service of God, is as guilty of idolatry as the children of Israel were; for if the presence of such a one occupies a seat in the house of God, his thoughts in all probability are roaming through schemes by which he may increase his wealth, or take advantage of his neighbor, and plead the exigency of the times as an excuse. When Aaron proclaimed a feast to the Lord, the people assembled early before the altar, but their minds instead of being engaged in worshipping that God, who had delivered them from bondage, and who had brought them through the Red Sea, were directed to the golden calf which Aaron had made. In like manner some professors of religion, whilst they give their bodily presence to the house of God, devote their thoughts to mammon, although they may not have set up before their face a golden calf, yet their minds are so accustomed to dwell on the affairs of the world that they cannot understand and remember a half a dozen sentences in a whole sermon. The mind of man is so constituted, that to a greater or less degree it becomes assimilated to the object of its contemplation. Thus a man who permits his mind to dwell continually on harsh and disagreeable objects, gradually acquires a morose and soured temper. The same takes place in a moral view; the person who makes the accumulation of wealth the chief object of his devotion, becomes narrow-minded, contracted in his affections, lost to sympathy, selfish in all his relations and transactions; he grows deaf to the voice of wo, and blind to the wants of distress; he closes his hands to the demands of benevolence, he is gradually deprived of every characteristic, that is ennobling in his nature; he becomes degraded from the high position intended for him by his Creator, to a level with the brute creation, that is hurried along by the impulse of the moment to fulfill the desire of its nature. St. Paul says the love of money is the root of all evil, which appears to mean that there is no species of crime, that the love of money will not induce man to commit. To illustrate the truth of this, a long catalogue of the blackest crimes ever perpetrated by man, might be introduced, but it is deemed sufficient for the present purpose to advert to the fact, that the love of money stimulated Judas to betray his Lord and master; and if in cases where it gets the ascendancy, it drives men to perpetrate the

greatest crimes, it in other cases influences men in proportion to its power. As treason in human government is always visited with capital punishment, so idolatry among God's peculiar people is always visited with the severest judgments. We as a nation profess to be a Christian people. If we are what we profess to be, we may expect that God will punish us for our national sins, until we reform. The scourge of God is now applied to us, and it is the same kind with that used in punishing God's ancient people for idolatry. This ought to admonish us to forsake our idols and return to the true and living God, for we are an idolatrous people and many are our gods. The truth of this assertion will be apparent, when we reflect on the zealous devotion with which cotton has been cultivated as the means of procuring money. Every other branch of business was considered secondary to making cotton, because cotton afforded the ready means of acquiring wealth, and so much was said and written about it, that some deluded persons ascribed power to it which God claims to himself, for many believed that cotton would raise the blockade and even make peace. But in the 46th Psalm, we are told that it is God that makes wars to cease unto the ends of the earth. Another proof of our dollar worshipping disposition is found in the fact that Sabbath breaking is sanctioned by the government, in permitting the mails to be carried and opened on that day, and that this violation of God's commandment is justified by arguments drawn from the disadvantages that might result from abandoning this practice. If we expect God to bless us, we must observe God's law. If he does not hear our prayer, it is because we cherish some sin, for David says if I regard iniquity in my heart the Lord will not have me.

J. F. B.

Death and Immortality.

The following beautiful passage, on the equality which reigns in the realm of graves, is from a sermon by Donne, an English clergyman of the early part of the 17th century. He says:—no epitaph of that oak, to tell how high or how large that oak was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too; it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince thou couldst not look upon, will trouble their eyes, if the wind blow it thither; and when the whirl-wind hath blown the dust of the church-yard, who will undertake to sift those dust again, and to pronounce—this is the patrician, this is the noble flour, and this the yeomanry, this the plebeian bran?

Here is another fine passage, from an unknown writer, on death and the instinct of immortality:—

Death is the great antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its passage may lead to paradise; and, with Charles Lamb, we do not want to lie down in the muddy grave, even with princes for our bed-fellows. But the flat of nature is inexorable. There is no appeal or relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flower that blooms and withers in a day has not a fairer hold upon life than the mightiest monarch who ever shook the earth with his footsteps. Generations appear and vanish as the grass, and the countless multitude that throngs the world to-day will to-morrow disappear as the foot steps on the shore.

In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Cleonthe asked if they shall meet again, to which he replies:—"I have asked that dread full question of the hills that look eternal of the clear streams that flow forever—of the stars, among whose fields of azure my raised spirit hath walked in glory. All were dumb. But while I gaze upon that living face, I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again, Cleonthe."

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

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TUSKEGEE, ALA., THURSDAY, SEPT. 18, 1862.

50 NOS. IN A VOLUME.

[A few weeks since, we made a visit to the town of M—, and during our sojourn of a few days made "head-quarters" at the house of bro. M. the pastor of the church. Now, be it known that we have one infirmity.—We seldom stay at any place over a day without leaving something out of our wardrobe. On this occasion, it was our hap to leave an "old coat," one that had clung to us for many long years "through good and evil report," and as the sequel shows, had contracted a fondness for the "old bones"—(not so old, by the way!)—of which we little dreamed. Now, as intimated, we left the "old coat" behind, never expecting to "look upon its like again." But what was our surprise a week or two since, on returning home from another little jaunt, to find that same "old coat" containing the following pathetic "soliloquy," ensconced in its nicely adjusted folds. We shall take care that the venerable relic shall never more fall into the hands of other strangers:—S. H.]

Soliloquy of an old Coat.

And it has come to this, cast off, Forgotten, left by mine owner Among strangers—to be brushed. And rubbed and worn without remorse— To have my old wrinkles jostled Out of their easy folds—to be Fitted to another form—to have All my threads strained and cracked by limbs I never knew before, and hear No love to.—I had never thought Of such requital from one whom I have graced through many dusty Years.—I've been with him at all times, And places of his waking hours— Morning and noon and evening, Musing and talking, laboring, And at rest. The midnight lamp Hath shone upon my surface sleek— I sat upon his back in toil— I hung upon his shoulders when He was "sweating as it were," calling On sinners and they would not hear.— I've been a faithful servant. He But hated his wish and I obeyed— Just as he moved I moved with him, Swayed to and fro, went up, came down, Crouched low behind the pulpit Cushion, and at his will rose up To my full length—in every way Addressed my service to his wants.— I have been patient, though ill used— He's thrown the ashes off his pipe Upon me—spat upon me, pushed me To the wall. I murmured not. Forced to all sorts of weather, wet, Dry, hot, cold, no difference made— And this is my reward.

Enough— Farewell old master. This is man's Gratitude for fidelity. I am content. Farewell.

Words of good cheer. I'm to go home— And take my solemn station On the old bones I'm used to. Come, roll me up, and I'll return— Softly now, take care. The wrinkles Keep as they are.—The signs of age, They merit reverence—Softly, Now I rest.

Ha! Master, here I am Again—Your humble servant, To be worn till the last thread-bare Cord be snapt, and I retire to "The undiscovered country from Whose bourne no (worn-out clothes) return."

"Shoot Lower."

So said the deacon to his pastor, when he was conversing with the "General's Widow," as described in a Tract with that title. He felt without doubt, that the poor woman was so high her end, that her heart as well as her head should be gained. Would it be amiss should I suggest the same course, and ask if it might not be better for ministers at the present time to shoot lower. If in some cases they have not shot over the heads of all, have they not aimed more at the head than the heart?—Are not their sermons of so general a character, that none feels that his gods are taken away, and none goes home with an arrow in his heart?—Is there no fear that some one will be hurt? If the heart is to be severed, they must shoot lower. They must aim accordingly. Besides, the impenitent often hide behind tall professors, and they never will be hit unless ministers shoot lower. There are multitudes of little foxes spoiling the vines, and none of this high shooting will reach them, and they will still continue their mischief. And I think those little foxes are doing more mischief at the present day than all the giants of David's time did or would do. They are so little they are overlooked, and their destruction is esteemed small business or Phariseism; while all seem to keep an eye on the Goliaths, as this is the most fashionable course, and no one is hurt. But aim the arrow courageously at those little enemies and there will be growling and snarling. But no matter. It always was, and always will be so. Shoot lower ye soldiers of the cross; those little ones must be destroyed, or the vineyard

become a wilderness. Are not the young slips already dropping. Fear not that the barrel of meat or cruse of oil may be overturned by the arrow. The great captain will see that his soldiers are fed. Are not your hearers nearing the precipice? And just ready to fall? And should you not aim at the heart? I know that you cannot send the arrow home. But if this is God's work, does He not require you to point it aright? Say not that a bow drawn at a venture, slow the king of Israel. If it was aimed over the heads of all, would it have done execution? No matter if the arrows are sharp. God gave the point. What though the sword of the spirit is sharp; fear not to lay it on. God gave it its edge. Roll it not in flowers of rhetoric, nor blunt the arrow by beautiful periods, nor carry it away by flights of imagination. Both were made for execution. Use them just as God designed. Try it. Do try it. "Shoot Lower."—Ch. Mirror.

Universal Providence of God.

Dr. Williams, in one of his published discourses, expresses this thought finely: "The experienced disciples see the most trivial incidents entering into the counsels of God's all-grasping government. Is Kish to have his son made king of Israel? The strapping of the beasts because they found the fence low or saw the herbage beyond it greener—the roving fancy of a brute herd—brings the youth to the prophet who is to crown him. The women of Samaria needs, as is her daily want, to fill the urn at the well, and an unconscious errand is to meet, in that memorable day, salvation incarnate in that Messiah, whom the world has for centuries been expecting. Zaccheus climbs the tree from curiosity, the blind man sat by the wayside to intercept the passing traveler's gift, the lame man is borne to the Gate Beautiful of the Temple to win by the spectacle of his distress the daily pittance of alms; and for all these the Gospel is waiting thus, to meet and bless them eternally. Nothing is petty in God's government. So, too, how strange is the chemistry of heaven, that, from evil, extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie, and the Midianites' covetousness—are all to prepare for the feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of the nation of Israel from the house of bondage. Look at Pharaoh's obduracy and unblinking falsehood, as miracle after miracle wrests a fresh and larger promise from him in favor of the chosen tribes, to be afresh forfeited and falsified. How daring his defiance of Jehovah, but Jehovah sees the end from the beginning, and all this impotence, so tantalizing and exasperating to the Hebrews, is but the foreground of the picture, in whose dim distance are seen. Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath and Saul, and Deog, Absalom and Shimei, all mad against David's life; but all tributary to his best interests. See, in later times, the school of Gamaliel, and the massacre of Stephen, the letters of the High Priest—all fitting Saul of Tarsus to be a relentless persecutor, a ravaging wolf of the tribe of Benjamin, as successful as he is savage in his quest of the lambs of Christ's sheepfold. No—man and Satan so meant it. But God otherwise disposed what man fended proposed. His Rabbinic learning is to write the Epistle to the Hebrews. His zeal in persecution is to seal the genuineness of his conversion, and to guard his humility."

The Lord Jesus is a jealous God; he is jealous of thy love, thy confidence, and thy company; therefore love him, trust him, abide with him; be suspicious of all that would lead thee from him.

Detached Thoughts

BY REV. WILLIAMS, PLUMER, D. D.

As good men sometimes have very great faults, so wicked men, in the midst of their crimes, often show a strange regard to some of their obligations. In a duel, J. A. Haldane raised his pistol, saying, "Father, into thy hands I command my spirit."

Loose doctrinal views sooner or later weaken men's regard for the commandments. Macknight, with his lax views of Paul's writings, persuaded Dr. Adam, while they were traveling in England, that as they were now out of the bounds of Presbytery, and under no obligations to countenance prelatical worship, it would be very absurd to allow their journeying plans to be deranged by the intervention of the Sabbath.

In power nothing equals remorse. Herod, though a Sadducee, and disbelieving the truth respecting angels, and spirits, and the resurrection, yet found himself firmly believing that John the Baptist, whom he had beheaded six months previously, was risen from the dead.

"Lives there a man so firm, who, while his heart Feels all the bitter horror of his crimes, Can reason down its agonizing throbs, And after proper purpose of amendment, Can firmly force his jarring thoughts to peace?"

When God chooses to work, he is at no loss for means. One of the brightest lights of modern times was aroused from the sleep of death by the excitement of the French Revolution. A few years ago I knew a man brought into deep distress about his salvation by the profaneness of the men around him. Their conversation was the mirror in which he saw his own heart.

The longer I live the more am I ready to adopt the language of a great man—"When I set out in life I regarded the inaccuracies of conversation among people of character, as proofs of a lying disposition; but when I make due allowance for inattention, forgetfulness and misapprehension, I ascribe much that is incorrect to human infirmity rather than human wickedness."

I greatly like that saying of the Rev. Charles Simeon, in a letter to a friend:—"If I can have my God to go before me in the pillar and the cloud, I long exceedingly to visit you once more; but if I cannot see my way clear, I am better where I am." Running before Providence is very perilous.

Let us no more think pleasantly of our own works, sufferings and engagements: but only of what Christ has done, suffered and promised. In him we are complete.

Are we not in danger of disparaging the external evidences of Christianity in our endeavors to give prominence to the internal evidences? Jesus Christ often appealed to his miracles; so did the early Christians.

Love of ease is one of the last sins we get rid of.

"In this life," said one, "I shall never get beyond the prayer of the publican—'God be merciful to me, a sinner.'" Suppose one should get beyond that prayer, how absurd would all Christian religion be.

"He hath ill repented, whose sins are repeated." If so, how many professions of religion are vain.

Every wicked man lays down rules for others, which applied to himself would prove him vile, ungrateful, and worthy of death. "Out of thine own mouth will I judge thee, thou wicked servant."

If ignorance were the sole cause of error and wickedness, then in Christian countries all men would soon be sound in the faith, and be righteous in all their ways. Plato confessed there was no more efficacious way of instructing youth than by odes and songs; but said that those of a right kind must be the work of God, or of a divine man. The songs of Zion are the very thing.

There never was a truly happy self-seeker. There never was a philanthropist who did not augment his enjoyment by his self-sacrifice.

That affliction which brings us to the mercy-seat, cannot long be deemed undesirable.

That joy which makes us slight prayer, will in the end fill us with sadness.

Many a man has rejoiced more in a dungeon than his persecutor in a palace.

No man living would be pleased to see a correct account of his whole life published to the world; and yet "a well-written life of himself would be to each man the most interesting book he ever read."

The pleasures of self-gratification are coarse, feeble, and short lived; those of self-denial are refined, powerful and enduring.

The most exalted worth is stripped of its glory whenever it glories in itself.

Though vanity is not commonly esteemed malignant, yet it has none of the benevolence of true humility.

There is as much difference between genuine patience and sullen endurance as there is between a smile of love and the malicious gnashing of the teeth.

If Christians believed that the work of the Spirit was as necessary to bring sinners to Christ, as the work and sufferings of Christ were to bring in righteousness, would there not be more earnest prayer?

If men forget God, it will be but just in God to forget them. If they are deaf to his calls, he will be deaf to their cries.

Many argue thus; "Our Maker will not damn us." But they forget what God has spoken of the wicked—"He that made them will not have mercy on them, and he that formed them will show them no favor." Isa. xxvii, 11.

All pious ministers deplore their want of fervor in setting forth the love of Christ.

Heaven is holiness perfected, sin conquered, the tempter vanquished, sorrow ended, and Christ seen.—N. Y. Obs.

CLOSE UP!—In Dr. Armstrong's sermon on the fearful pestilence at Norfolk, preached in that city, is an impressive thought, which we all would do well to act upon, in view of the oft repeated breaches made in our churches; many have fallen during the last year—are we, which remain, ready "to close up?"

"I recollect once to have read an account of the battle of Waterloo, written by one who was a soldier in the British army on that occasion.—A large portion of the British infantry were formed into hollow squares, and the fortunes of the day turned upon the preservation of those squares in their integrity. From time to time, one and another of them would be broken for a moment, by the French artillery, or some furious cavalry charges; and then the order would be heard, 'Close up,' and at once living men stepped forward to take the place of the fallen. And but for this, said he, we had lost the day. Christian brethren, we have in this incident, a representation, at once, of our condition as a church, and of our duty. In our encounter with the pestilence, our ranks have been broken; many of those whose place was in the fore-front of the battle, have fallen; and now the order comes, 'Close up!'—the living must take the place of the dead—their places in the sanctuary, in the prayer meeting, in the Sabbath School, in the closet, in the family, in the world, if Christ's cause is to win the day. O for God's Spirit to teach us, and enable us, each one, to meet fully and fairly the responsibilities of the day!"

THE BEST IS LEFT.—"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me! What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, all promises of the gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep, and eat and drink, and digest; I read and meditate; I walk in my neighbor's pleasant field, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

The S. W. Baptist.

TUSKEGEE, ALA.

Thursday, Sept. 18, 1862.

AGENT.

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

Alabama Central Female College.

We are gratified to learn that the Trustees have resolved to keep open this noble Institution. Founded four years since, it had just entered upon a career of prosperity almost unprecedented, when the revolution burst upon the land, prostrating, for the time, every peaceful interest. And although, during the last year, the number of pupils on its rolls was quite as large as ever, we were well assured, that, but for the times, it would have been doubled. We are glad, therefore, at the prospect of its continuance. We know whereof we affirm, when we say that this Institution is unsurpassed in some most important advantages. The buildings are magnificent; the internal arrangements are almost perfect; the public halls are spacious and beautiful; and the location is one of the healthiest and most desirable in the State. The Board of Trustees, too, is composed of men, who have their prosperity near at heart and who will leave nothing undone to make it what it should be. May the "Alabama Central" ever receive a patronage commensurate with its merits. See the advertisement.

B. H. KIESER.—It will be a source of gratification to the numerous friends of this gentleman to know that he has been paroled by the Federal authorities, and has returned to his family in Tuskegee. It will be remembered that both he and his son A. SIDNEY KIESER, were wounded and taken prisoners at the battle of "Seven Pines." His son died at Fortress Monroe, and according to his request, was buried in Norfolk. His funeral was attended by some four or five thousand persons, with every possible demonstration of respect.

Mr. K. expects to return to his company so soon as he is exchanged. Considering what he has undergone, he looks remarkably well.

Mr. B. B. Davis' Account with the 1st Baptist Church, Montgomery, Ala., will be published next week.

Gov. Z. B. Vance.

On the 8th inst. Z. B. Vance delivered his Inaugural Address at Raleigh, N. C. as Governor of the State. A more patriotic Southern document we have never read. When he beat his opponent, Johnson, the Northern papers claimed it as a "Union triumph," because Mr. Vance was once a co-operationist. When they see his Address they will pray (if they ever pray) to be delivered from such a "Union Victory." We give below the eloquent closing paragraph:

"Fellow-citizens, the future depends on ourselves. The skies are radiant with the signs of promise, if we do but hold faithful to the great work we have undertaken. Our victorious Generals are everywhere driving our enemies before them, and the vast armies which invaded us at the beginning of the year, have melted away like frost before the steady valor of our troops, until six hundred thousand men are called for to replace them. Let them come, too, and fear them not,—with shot, shell and bayonet, a free people will welcome them to the bloody graves of their predecessors. The womb of the future, I am confident, holds for us a bright and glorious destiny. The boundaries of our young Republic, as we hope to see them established, embrace the fairest and noblest portions of the temperate zone. Innumerable miles of great inland navigable waters; a mighty sweep of sea coast indented with magnificent bays and harbors; the unrivalled production of the leading commercial staple of the earth as a basis of public credit; a soil adapted to the successful cultivation of almost every article necessary to the comfort and convenience of man, embraced in an area of 950,000 square miles; abounding with materials for a great navy, commercial and warlike; inexhaustible mines of iron, copper, coal, and all the valuable metals; unbounded facilities of building up great manufacturing on the streams of our mountains; a brave, intelligent and virtuous population numbering eight millions, with near four million slaves, a source of wealth incalculable; these constituted the unmistakable elements of a great nation. Beholding them, to what splendid visions do they not give rise, when peace, blessed peace and independence, shall have been won! Oh, my countrymen, let us resolve this day that they shall be won; that North Carolina, at least, shall not fail in the performance of her part; that the streams of precious blood with which our glorious sons have consecrated their names to immortality, shall not be a vain and unaccepted sacrifice, but through the valor and determination of those who survive, they shall be rendered efficacious to the salvation of the nation; and with hearts strong for the mighty task, and purposes united we will give of our substance—give our blood; we will toil and struggle, we will suffer and endure, through all the dreary watches of night, until the day star of independence, flashing through the darkness in the east, shall fill the whole earth with his beams.

Teaching our Colored People to Read.

Last spring, the Cherokee Baptist Convention, of Georgia, passed resolutions to the effect that the Baptists of Georgia should memorialize the Legislature of that State to repeal the law upon her statute book interdicting the teaching of the colored population to read. The *Christian Index* of the 2nd inst., in an article containing an account of the proceedings of the Central Association of that State, reports a similar resolution as having passed that body. We make the following extract from the article:

"On Monday afternoon the following resolution was offered:

Resolved, That we concur in the action of the Cherokee Baptist Convention, memorializing the Legislature for the repeal of the Statute of 1829, so far as it forbids owners from teaching their negroes to read the word of God.

The resolution was sustained by brother Crawford in a short speech, in which he feelingly declared that the only statute comparable to it in iniquity, was that of Parliament in the time of the abominable Henry VIII, forbidding the yeomanry of England to read the Word of God. He wished this portion of our statute repealed, because the causes which gave rise to it no longer existed, and because, besides wrong in itself, it was really a dead letter—was not enforced and could not be enforced. If it were enforced, many of the first women of that country would be flogged and imprisoned.

Brother J. B. Walker advised caution, if not hesitation &c., but we could not bear his words. Dr. Crawford then replied: That he did not agree with brother W. that we had better wait until we knew we had slaves. He thought that we did have slaves and would continue to have them in spite of the abolitionists; that we had got rid of the abolitionists and their incendiary documents; and that we meant to maintain ourselves so. And he went on in eloquent terms to declare that, perhaps, the Almighty had brought our troubles upon us on account, partly, of this very restriction upon his Word and that, therefore, it was our duty to repeal it. It was a disgrace to our civilization, to our country, and to the age in which we live. It was that which drew down upon us the special odium of foreign nations, and for which we had no excuse. There was a time, when, if he had been in the Legislature, he might, on account of circumstances, have voted for this law; but were he now a member of the Legislature, and the hordes of Lincoln were thundering at the very doors of the Capitol, he would vote for its repeal. In itself the law is a grievous wrong, and should be repealed; and now is the proper time for repeal, and we are the proper persons to set in motion the project for its repeal. Let us do so because it will be doing right—because it will be unfettering the word of God. Away with motives of policy or expediency! Let us consult duty! Let us set ourselves right in the eyes of mankind and ourselves in the sight of God.—Brother C. spoke at some length, and after he had finished brother Walker acknowledged that all his objections to the resolution had vanished, being demolished by the arguments of Dr. Crawford.

Without taking issue with the policy or principle embraced in the resolution, we beg to offer a few words in regard to the grounds on which Dr. Crawford bases his objections to the law sought to be repealed. And before doing this, we wish to premise that no man is before us in earnest desires to promote the moral, intellectual, and physical development of the African race by all the means compatible with the security and happiness of the two races. We have always regarded it as an axiom, that no condition of an intelligent creature can be imagined in which it can be right to deny him those sources of knowledge essential to his spiritual and eternal well-being. And we look upon our severance from the abolition government, and the establishment of our independence as a nation, as a disembarassment of the institution of slavery of the very encumbrances which have for many years retarded all safe methods to the attainment of this end. When our independence is acknowledged, we shall be free to develop and perfect the institution in all respects consistent with its security and stability.

Our first objection to the remarks of Dr. Crawford is, that he is two sweeping and uncharitable in his denunciations of the law of which he complains. He is reported as having "feelingly declared that the only statute comparable to it in iniquity, was that of Parliament in the time of the abominable Henry VIII, forbidding the yeomanry of England to read the Word of God." (The italics are ours.) We hope bro. Crawford will calmly review this sentiment, and take the Georgia Legislature of 1829 out of the category of the "Parliament in the time of the abominable Henry VIII." For unless they were sinners above all the sinners that dwell on the American continent at that time, they could scarcely be supposed capable of such "iniquity." Besides, it was no part of the intention of that honorable body, we suppose, to deprive the slave population of the means of spiritual instruction. The intention of the British Parliament, "in the time of the abominable Henry VIII," was to prevent the "yeomanry of England" from either reading or hearing read, the word of God. To say that a law which was intended to protect the citizens of Georgia, or those of any other State, from the assassin's knife and the incendiary's torch, is so monstrous an "iniquity," is what bro. Crawford does not believe, and what he ought not to have so "feelingly declared." Such sweeping declarations may do no little harm.—"The Egyptians will hear of this,"—our enemies will say that they could scarcely have said more. We know Dr. C. too well to suppose he would be accessory to the putting of his country wrong upon the record. And besides, he declares on the same occasion, that had "he been in the Legislature, he might, on account of circumstances, have voted for this law." Would he then have been willing to do "iniquity" that good might come? He affirms that "in itself the law is a grievous wrong." Can any "circumstances," then justify its enactment? The next objection we offer to the remarks of Dr. C. is, that he seems to regard an ability to read the Word of God as being the great means of promoting the spiritual enlightenment of the African race. He speaks of the law as being a "restriction upon the Word of God," and its repeal as "unfettering the Word of God." Now, there would be force in this, if the responsibility of their religious instruction devolved upon the negroes themselves. But Dr. C. himself will not affirm this. Besides, God has ordained the ear as the medium through which religious knowledge is to be communicated to the head and heart. Hence, it was a custom ordained of God among the Jews, to have his Word read in the temple and synagogues throughout Judea to the people. It was divided into convenient sections, so that the "scribes" could read the entire collection of sacred writings in a given time. Hence, also, our Lord, when he commissioned his Apostles to "go in to all the world," it was not to teach the people how to read, but to "preach the gospel to every creature." As a general thing, there were perhaps a few people, who could read among the great body of the people then, as there now are among our servants—perhaps fewer. And yet our Lord never alluded to "restrictions" upon, and "unfettering the Word of God." And we repeat it emphatically, that in the divine account, the ear is the organ by which the Word of God ordinarily reaches the understanding and heart, whether among the learned or the unlearned. For thus the record reads: "When they heard this (Peter's sermon at Pentecost) they were pricked in their hearts, and said," &c. "Many of the Corinthians hearing, believed and were baptized." "So then faith comes by hearing, (not by reading,) and hearing by the word of God."—Our Lord never taught any one to read. He never sent his disciples out to teach others to read. He sent them forth to preach the gospel.

The command to preach, implies the obligation to hear, to believe, and to obey—nothing more, nothing less.—When, therefore, we undertake to discuss a question in the light in which it is presented in the holy Scriptures, let us "speak as the oracles of God" speak.

Again: As to simple success in preaching the gospel, let it be enquired whether, where equal privileges are enjoyed, the work of grace is not more steady—whether there are not really more conversions relatively—among the unreading, (the slaves,) than the reading part of our population? Unquestionably so. This certainly does not prove that the word of God is "fettered" among them.

But we forbear, only suggesting to our good brethren in Georgia, first, that if they only wish the law, obnoxious as they suppose it to be to all these charges, repealed, it might be well for them to set about it in a better spirit. Men are not likely to be convinced of their errors by being classed with the supple tools of "the abominable Henry VIII." And secondly, that they adjourn the subject until after this revolution—a revolution that threatens the very existence of the institution they seek to improve. We have as much confidence in our final success as any Baptist in Georgia, but we think the agitation of such delicate questions had better be left to a time, when the public mind will be in a condition to reason calmly and decide wisely.

Since we commenced the foregoing, we have received the Index of the 9th inst., in which the editor uses still stronger language than Dr. C. Speaking of this law, he says:

Georgia and South Carolina must remove this foul blot from their escutcheons, or be forever entitled to the execrations of mankind and to the frantic curses of ruined millions in endless torment.

We are really at a loss to know what so suddenly opened the eyes of the editor to the enormity of a "foul blot" upon the "escutcheon" of Georgia and South Carolina, which has been there for many years—a "blot" sufficient to "entitle them to the execrations of mankind, and to the frantic curses of ruined millions in endless torment." Has our brother measured his words? One would suppose that the Pope of Rome had been sitting for his picture in the sanctum of our brother, instead of the Georgia Legislature of 1829. *Ne quid nimir, brother!*—Better say nothing than too much.

Our Female Schools.

It is to be hoped that our brethren will not be prevented by the hardness of the times from affording to their daughters the advantages of a good education. At a certain period in the life of a school-girl time is an important element, and a few years, or even months, of neglect will exert a most deleterious influence upon her character. We see by the advertisements, that the Central Alabama, the Judson, and the East Ala. Female Colleges are to be opened in October. The Judson is now entering upon its Twenty Fifth year and is enjoying the advantage of receiving as pupils, the daughters of former pupils. It has well sustained a hard-earned reputation as an Institution of the first class. During the past Session One Hundred and Seventy pupils were enrolled on its register, and though war was raging and the financial affairs of the country were seriously deranged, its halls were regularly opened and its exercises carried on to the end of the Session without interruption.—Arrangements have been made to have all the departments placed in the charge of competent instructors, and we have every reason to believe that the advantages afforded during the next Session will be fully equal, if not superior to any hitherto afforded. We have not learned under what auspices the Central Alabama Female College is to be conducted, but we believe that the Trustees have not neglected its best interests. The halls of the East Ala. College will be opened under the supervision of one who is well-known in our State, and favorably as an educator of youth. The young ladies of our State will have no good reason for remaining out of school, and we sincerely hope that parents will consult the best interests of their children and afford them the advantages, so liberally placed within their reach. A FRIEND OF EDUCATION.

Union Meeting.

The union meeting of the 4th District of the Tuskegee Association was held with Concord church, Russell Co. The meeting commenced on Friday before the 5th Sabbath in August last.—Introductory sermon by Alternate Rev. Leland Allen.

The churches were well represented, and all the ministers of the District present. Also, Rev. Hugh Carmichael, of Ga., and Rev. F. Calaway, of the Liberty Association, Ala. The business of the meeting was harmoniously transacted. The next Union meeting is to be held with the church at Opelika, and the Association was requested to hold its next annual session with Liberty church, Chambers Co.

The body passed a resolution requesting the delegates to the next Union Meeting, to give an account of the religious state of the churches represented by them.

According to resolution, a half hour was spent, on Saturday, and Sabbath, in prayer to God, that he would graciously avert the evil that now threatens us as a Nation. The preaching during the session of the Union Meeting was appropriate and impressive, and such was the interest manifested by the congregation, at the close of the services on Sabbath evening, that it was agreed to continue preaching on Monday. The interest of the meeting continued to increase, and it was carried on until the following Sabbath. The church, and many brethren and sisters from the surrounding churches, were much revived. Twenty-four were received into the fellowship of the church, by experience and baptism, many of whom obtained hopes during the progress of the meeting. Bro. Carmichael remained with us until Thursday morning, Bro. F. Whitten until Friday evening, Bro. D. Elkins and Wm. Hugley, ordained ministers of Concord church, continued with me until the meeting closed. J. W. WILLIAMS.

Sept. 10th, 1862.

For the South Western Baptist.

Messrs. Editors: As it will no doubt be interesting to you and the readers of your paper, in these times of war and bloodshed, to hear that our Heavenly Father, still regards the supplication of Saints, and is making bare his arm in the salvation of sinners, I send you for publication the result of a meeting, with the Center Ridge Church, 8 miles N. W. of Clayton. The meeting commenced on Thursday night before the first Sabbath inst. (August). I was assisted by the labors of brother J. S. Paulin from Clayton, who preached

the Word with power and great effect, and assisted me during the meeting, which closed Monday night. On Sunday morning I led 12 willing converts down into the water and buried them with their Savior in baptism. In the midst of a very large assemblage of spectators, at the close of the meeting, 3 others came forward and were received by the Church, upon a relation of their Christian experience. It was truly a time of refreshing from the presence of the Lord; Christians were made to rejoice, mourners comforted and sinners were made to bow and plead for mercy. Our meeting closed with many anxious mourners at the feet. To God be all the praise. R. B. Brooks.

For the South Western Baptist.

Within a few weeks I have distributed eighty-five thousand pages of Tracts and one hundred Bibles and Testaments, and one hundred religious Books among the soldiers at Chattanooga and Knoxville, Tennessee. I visited the Hospitals at three places and gave the sick soldiers Tracts, and prayed for and preached to them. They seemed grateful for all I did for them. I spent more than two months this year visiting the Hospitals along the Ohio and Mobile Railroad. I distributed a large number of Tracts and Bibles and Religious books among the sick soldiers there. I could have given away ten thousand copies of God's word, if I had had them. I will be glad if any friends of the Soldiers will send me at Montgomery Bibles, Testaments, or Religious books to the care of Rev. B. B. Davis, for I cannot get any Bibles from publishing houses yet. All I distribute in the army are given by friends. Yours in Christ,

S. GREATH.

CHATTANOOGA, TENN., Aug. 20, 1862.

For the South Western Baptist.

LELAND No. 10, March 23, 1862.

Mrs. Susanah Albritton.

DEAR MOTHER: I have often known young men when they were going to the tented fields and in battle, that they had their likenesses drawn to send home to their parents, brothers, sisters, friends, or whosoever it may be; but I desire to draw mine upon this piece of paper and send it to you, that if I should never more return, the reading of this piece might be a source of happiness to you.

Dear Mother: I find in the reading of the blessed volume, that brother George gave me the night I started, many passages of scripture which I do try to fulfill; such as "watch and pray that ye enter not into temptation." Often times when my wicked associates are going on with their wickedness, I am trying to ask God to have mercy upon us, and whenever I lay down at night to return my thanks to my Heavenly Father for the blessings that he has bestowed upon us in past life, my mind runs back to you, and I always ask God to hear your prayers, for I as much believe that you are praying for me and the cause I am engaged in, as I believe the sun rose this morning, if you are alive and I hope you are.

Dear Mother: Our country is engaged in the great struggle for liberty and rights, and she needs brave men to defend her, and if it should be possible that your last son had to leave his family and go to battle, weep not, but rather rejoice that you have them to go. Dear mother, when I read certain passages of scripture and then see what a condition our country is about to be in, I fear that our people are not praying in faith, for I read in the Bible, that all things whatsoever ye shall ask in prayer, believing, ye shall receive. I cannot believe that the South ever will be overrun and out done, for we have never contended for anything but our rights, and I believe that the Almighty will be on such a people's side, although it may cost many of our lives. I believe we will come out victorious. This war has been brought on by pride, avarice and many other things wicked in the sight of God.—Though the North certainly was the greatest cause of its beginning; and now look at what it is going to cost to stop it. But be not troubled; wait only upon God and let your expectation be from him. So I must close for the present; let my brothers and sisters read this, and may they pray for me and for our country that we may all meet together again in a free country, and if we should never meet any more in this, may we meet in Heaven.

Dear mother, render yourself happy; visit your children, visit your churches, for you are able and I thank God for it; do not become troubled about anything, but enjoy yourself if you can. I write this letter to console you, if we should never meet again. Your affectionate son until death, HENRY F. M. ALBRITTON.

MOBILE, Sept. 10.

A special dispatch to the *Advertiser and Register* from Jackson, the 9th, says the Yankee gunboat has gone below Baton Rouge. Reliable information from parties who have escaped from New Orleans say the yellow fever prevails among the Yankee troops in that city.

Secular Intelligence.

RICHMOND, Sept. 12.

In the senate to-day a resolution concerning the execution of Confederate soldiers by Gen. Bragg without a trial was finally discussed. The substitute was finally adopted, requesting the President to inform the Senate whether any soldiers in the army of the Confederate States have been shot by order of any general officers without trial, according to the rules and regulations for the government of the land forces, and if so, that he will lay before the Senate all the information he has upon the subject and whether any steps have been taken by the Executive in the matter.

In the House bills have passed to create the rank of Lieutenant-General in the Confederate army; to increase the signal corps; to provide for the payment of certain claims against the Confederate States in Missouri; and to increase the pay of non-commissioned officers and privates in the army. The vote on the last bill stood, yeas 76, nays 6.

The conscript bill was further discussed.

The Baltimore correspondent of the New York Herald says the excitement in Baltimore has increased in intensity, and there is every indication of a popular outbreak.

Gen. Pope has been assigned to the Department of the Northwest, headquarters, St. Paul, Minnesota. Before leaving he preferred charges of cowardice against Gen. Sigel, and for disobedience of orders against Gen. Fitz John Porter.

In New York gold was 118 7/8. Cotton 38 cents for middling uplands.

MOBILE, Sept. 13.

A special dispatch to the *Evening News* from Knoxville, dated the 12, states that Lieut. Col. Harts cavalry, belonging to Col. J. Smith's Georgia Legion, have just returned from the Cumberland Mountains. They encountered Col. Cliff's brigade of renegade Pennsylvanians near Jonestown, when a desperate fight ensued. Fifty of the enemy were killed, and twenty prisoners and thirty horses, without loss to the Confederates.

Col. Cliff is a prisoner.

RICHMOND, Sept. 12.—Northern papers of the 9th have been received. A dispatch from Harrisburg, dated the 8th, announces the arrival of Gen. Porter, to confer with the Governor as to the best means of checking the advance of the enemy. The rebels are said to be entering Pennsylvania in forces near Hanover.

JACKSON, Sept. 11.—4000 Confederate prisoners arrived at Vicksburg yesterday, principally those captured at Fort Donelson. They complain of barbarous treatment by the Yankees. Official information has been received that Gen. Pratt, with a force of Texans and Louisians, attacked the enemy at Bayou Lacombe, killing 40, and capturing 144 prisoners with a battery of field pieces. Our loss was only one.

CHATTANOOGA, Sept. 10.

Forrest re-occupied Murfreesboro, Tenn., last Sunday. He arrived there just in time to save the Court house which had just been fired by the rebel guard of the Yankees from destruction. Not a Yankee was in sight when he arrived.

Gen. Bragg has crossed the Cumberland river, and will probably be heard from soon.

We make the following extract from a private letter, dated.

CHATTANOOGA, Sept. 7.—The Yankees have evacuated all the towns in Middle Tennessee from McMinnville to Nashville. They ran like scared sheep, thinking Bragg would devour them every minute, they have all gone to Nashville; that is the latest telegraphic news, and I have heard it from a private gentleman, who came from McMinnville last night which can be relied upon. Nothing more at present. M. G.

CHATTANOOGA, Sept. 10.

A congratulatory order from Gen. Bragg to his army on the recent successes of the Confederate arms, has just reached here. It is dated Sparta, Tenn., Sept. 8th: Comrades, our campaign opens auspiciously. The enemy is in full retreat, with consternation and demoralization devastating his ranks. To secure the fruits of this condition we must press on vigorously and successfully. Abandonment, your State is redeemed. Tennessee, your Capital and State are almost restored without firing a gun and you return conquerors. Kentuckians the first great blow has been struck for your freedom. Soldiers from other States share the happiness of our more fortunate brethren and will press on with them for the redemption of their homes and women. (Signed) BRAXTON BRAGG.

The News from Richmond.

(Correspondence from the Charleston Mercury.)

RICHMOND, Monday, Sept. 8.

Stirling News.—Leesburg Romance.—Conduct of the New Levies.—Smuggler's Story.—Maryland Line.—British Officer Doubtful.—Incomprehensible Courage, &c.

Our army in Maryland—30,000, 40,000, 80,000, strong according to various estimates. This is the news of the morning. This much is certain: President Davis and Ex. Governor Lowe left the city yesterday morning, it is said for the purpose of inaugurating the latter as Provisional Governor, of calling a Convention, bringing the State into the Confederacy and readjusting its political prisoners. It is to be hoped President Davis will not prove a Marplot a second time, as he said to have done after Manassas, 1861. As to Jackson's being at the Relay House and ordnance stores being sent hence to Fredericktown, there are doubts. But I am told that not a pound of provision has been sent from here to our army during the past week—this on good authority.

A gentleman from Leesburg, who says he saw our army crossing the Potomac, describes the enthusiasm of the people of that village as beyond bounds. The young ladies, who had cut their hair close to the scalp to make themselves hideous in the eyes of Yankee officers, were quite carried away with joy. They ran into the streets, while a cavalry fight was drawing to a close, climbed up the stirrups of our officers and kissed them. Alas! for the poor privates. But the story is too romantic.

It is said the new levies were put in front at Manassas, broke in confusion and carried the rest with them. Then these same new levies went to Alexandria in a body, tore down houses, broke their guns to pieces, and destroyed their ammunition—for what? To bring the war to a close. This is a story brought by one of Stuart's aids, a returned prisoner.

No hint of recognition in the foreign press, and American stocks advancing. Gold in New York only 3 per cent. higher. The war is not over yet by any means. HENRY.

Hon. Mr. Sanders Escaped.—The Purport of Dispatch.

Few men are better known at the North than Mr. Sanders, and yet, by the simplest of disguise he escaped recognition. Some years ago he was much concerned in Lake Superior mining; and he passed through Cornish brogue, carrying his tools in his hand. At Niagara, however, he was stopped, no one being allowed to cross the river without a pass. In conversation with the sentry, he expressed in the broadest dialect an utter inability in the possibility of any such small scale a carriage traversing in safety such a frail structure. The sentry, equally unable, is affirming the contrary doctrine, finally proposed a practical trial, and with much feigned trepidation Mr. Sanders consented to walk a little way across; having once started, he did not consider it necessary to return but made for the Clifton House, where he had to make himself known before the proprietor of that aristocratic hotel could be induced to receive a guest of his appearance.

The Family Circle.

Aunt Lina's Sunshine.

"And what is your name, my little one?" said I, as the children of the friend whom I had just come to visit, passed before me.

"I see Aunt Lina's Sunshine," was the pleasant answer. I looked down into her soft blue eyes, and there darkling depths seemed to be the home of so much quiet, earnest feeling, that I could not doubt but she was indeed a beam of sunshine upon the paths of those around her; but I was anxious to know the child's thoughts on the subject.

"That is a queer name," I said; why do they call you so?"

Shaking back her long ringlets and looking up to me with those earnest speaking eyes, she said, "Aunt Lina is papa's sister; she is blind and can't see anything—not the pretty flowers, nor the soft white clouds, nor the little birds. She hears the birds sing though, but she can't see their pretty colors. She feels the warm sunshine too, but she can't see how beautiful it makes the meadows look after the rain. But sometimes when she is sad and lonely she calls me to her, and I sit on my little stool by her side and say the pretty verses to her that I learn in Sabbath school; and I have learned some hymns, too, and I repeat those to her, and then she calls me her sunshine. Don't you think it's very nice to be Aunt Lina's Sunshine?"

"Yes, indeed I do. You are a real little missionary."

"No, I ain't a missionary, I know who the missionaries are; they are the people who go a great way off to the poor heathens that don't know any thing about Jesus, and tell them all about him. What made you say I was a missionary?"

"Because missionaries do good, and you do good to Aunt Lina, don't you?"

"I don't tell her about Jesus, because she knows all about him and she tells me pretty stories about him;" and the child stopped and thought a moment, and then looked up and added, "No I ain't a missionary; I see only Aunt Lina's Sunshine."

I kissed her broad white brow, but said no more to her. I did not wish to destroy that beautiful simplicity of mind by praising her goodness. But although I was silent, I didn't stop thinking; no, my thoughts were very busy with all the little girls and boys of my acquaintance.

I wondered how many of them were "sunbeams" in their homes. How many made themselves the light of sad hearts by their cheerful endeavors to make others happy. All have not an "Aunt Lina," blind to all beautiful things, and whose heart may be gladdened by the love of a little child, but many have a sick friend or acquaintance to whom kind attentions would come like sunlight, making an otherwise dreary home bright and cheerful; and all have friends who are sometimes "sad and lonely," and to whom a word of love, or a smile, or a glance of sympathy would be more precious than the sunshine. A great poet has said, "A child in a house is well-spring of joy," but I would rather compare good little children to the joyous sunbeams that come down from heaven, and dance in at the windows, and play on the floor, and make every thing look sunny and bright.

The next morning I rose very early I thought, but there were others up earlier than I. For when I went out upon the piazza I saw, sitting under an old willow tree near the house, "Aunt Lina" and her dear little Annie, the sunbeam. It was not wrong to listen to the guileless words that passed between them; so I stood there, just within hearing of all that passed.

"It is a beautiful morning, Aunt Lina," said little Annie; "it makes me think of that pretty hymn:

"There is a land of pure delight,
Where saints immortal reign."

Don't you know that says, 'There everlasting Spring abides, and never-fading flowers'; now I think if it would just keep Spring here all the time, and the flowers wouldn't wither and die, it would be almost as pretty as that land of pure delight; don't you, Aunt Lina?"

"This world is very beautiful, dear Annie, but then we must never forget that the one beyond the swelling flood is far brighter and more beautiful. Can you tell me what makes it more beautiful, darling?"

"Why, the Saviour will be there, and we can see him; and then, Aunt Lina, don't you know the hymn says:

"Eternal day excludes the night,
And pleasures banish pain."

"Now I think that means that we

shall be quite happy there, and if we are, you won't be blind any more, will you? For I'm sure I should never be quite happy in heaven if you were blind and couldn't see the dear Saviour nor the golden throne, nor the 'never-fading flowers.'"

The tears streamed down from those sightless eyes, as Aunt Lina clasped the little one to her heart, and said, "No, darling, I shall not be blind there."

"And I'll stand right before you, Aunt Lina, when the Saviour opens your eyes, and be the first sunbeam that you see, shan't I, Auntie?" And the child laughed at the pretty thought, and twined her arms around her Aunt's neck, and drew her fingers through the pale brown tresses of the poor blind girl.

I did not stay to hear any more. It seemed to me that little Annie was, indeed, a beam of Heaven's own light, let down into this sin-darkened world; and I thought if all the little children would be kind and good as little Annie, the sunshine of our hearts would never be quenched in sorrow.—*Exchange.*

[From the Christian Observer.]

"I Will Tell My Mother."

As I was walking through one of the hospitals in Richmond, soon after the late battles near that place, I noticed a beautiful young lady standing by a wounded soldier feeding him with a spoon. I stopped near them, and when he had eaten enough, the young man turned his pale face to the lady, with tears in his eyes, and said, "This is very kind in you, I don't know how I shall ever be able to repay you for your kindness."—She replied, "I am only doing my duty, sir, and you have already paid me by defending my home and my friends;" and then she wiped the tears from his cheeks and turned away to weep. The young man then said, "I will tell my mother of your kindness, and she will ask the Lord to bless you."

The scene was a simple one—but oh it was beautiful and affecting. The heart of the weather-worn soldier is carried back to his early home by her kind attention. He thinks of his pious mother—the object of tenderest love; he thinks of her faithful teachings; he thinks of her as mighty in prayer as she wrestles with the Lord in his behalf—and he promises that she shall ask the Lord to bless his benefactor. What a lesson is conveyed of the grateful appreciation with which these favors are received, and what a faithful tribute to the mother's influence! I saw a great many ladies in the hospitals—some fanning the patients, some feeding them, and all speaking to them words of gentleness and comfort. The ladies of Richmond deserve great credit for their kind treatment to the sick and wounded soldiers, and their conduct is highly appreciated by the friends of the brave soldiers throughout the Southern Confederacy.—*Viator.*

The Great Difficulty.

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life—this is one of the difficult parts of a Christian's trials in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings, and enter, with an appearance of propriety and decorum, into the officers of religious worship, amidst the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting room, the manufactory, the market-place, the field, the farm, to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life—this is the great difficulty of your Christian calling. No man not lost to all moral influence can help feeling his worldly passions calmed, and a degree of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; and the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion table. Passing from the one to the other has often seemed as if the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to murky mist and freezing cold. And it appears as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out, if you take it abroad, unsheltered from the wind.—*Rev. Mr. Gaird.*

The Question of All Hearts.

Where must a man go for pardon? Where is forgiveness of sin to be found? Listen, reader, and by God's help I will tell you. There is a way both sure and plain, and into that way I desire to guide every inquirer's feet. That way is simply to trust in the Lord Jesus Christ, the Son of God, as your Savior. It is to cast your soul with all its sins unreservedly on Christ—to cease completely from any dependence on your own works and doings, either in whole or in part, and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness, no other merit but Christ's merit, as your ground of hope. Take this course, and you are a pardoned soul. "To Christ," said Peter, "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "Through this man," says Paul at Antioch, "is preached unto you the forgiveness of sins; and by him all that believe are justified from all things." "In him," writes Paul to the Colossians, "we have redemption through his blood even the forgiveness of sins." The Lord Jesus Christ, in great love and compassion, has made a full and complete satisfaction for sin, by his own death upon the cross. There he offered himself as a sacrifice for us, and allowed the wrath of God, which we deserved, to fall on his own head. For our sins he gave himself, suffered, and died—the just for the unjust, the innocent for the guilty, that he might deliver us from the curse of a broken law, and provide a complete pardon for all who are willing to receive it. And by so doing, as Isaiah says, "he has borne our sins;" as John the Baptist says, "he has taken our sin;" as Paul says, "he has purged our sins, and put away sin;" and as Daniel says, "he has made an end of sin, and finished transgression." And now the Lord Jesus is seated and appointed by God the Father to be a Prince and a Savior, to give remission of sin to all who have it. The keys of death and hell are put in his hand. The government of the gate of heaven is laid on his shoulder. He himself is the door, and by him all that enter in shall be saved. Christ in one word, has purchased a full forgiveness, if you and I were willing to receive it. He has done all, paid all, suffered all, that was needful to reconcile us to God. He has provided a garment of righteousness to clothe us. He has opened a fountain of living waters to cleanse us. He has removed every barrier between us and God the Father, taken every obstacle out of the way, and made a road by which the vilest may return. All things are now ready, and the sinner has only to repent of sin, believe, and be saved, to eat and be satisfied, to ask and receive, to wash and be cleansed.

A BEAUTIFUL SENTIMENT.—Shortly before his departure for India, the lamented Heber preached a sermon, which contained this beautiful sentiment:

"Life bears us on like the stream of a mighty river. Our boat glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing us, we are excited at some short lived disappointment.—The stream bears us on, and our joys and griefs are alike left behind us.—We may be shipwrecked, we cannot be delayed; whether rough or smooth the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness, save the Infinite and Eternal."

THE NAKED EDGE.—I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons; prettiness is well enough when prettiness is in its place. I like to see a pretty child, pretty flower, but in a sermon, prettiness out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my

advocate should amuse the jury with his tropes and figures, burying his arguments beneath a profusion of the flowers of rhetoric, I would say to him "Tut, man you care more for your vanity than for my honoring. Put yourself in my place speak in view of the gallows, and you will tell your story plainly and earnestly."—I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use the naked edge on the enemy.—*Robert Hall.*

General Washington's Orders.

How we succeeded at the Revolution, the following extracts from General Washington's orderly book will show:

"Col. Washington has observed that the men of his regiment are very profane and reprobate. He takes this opportunity to inform them of his great displeasure at such practices, and assures them that if they do not leave them off they shall be severely punished. The officers are desired, if they hear any man swear or make use of an oath or execration, to order the offender twenty-five lashes immediately, without a Court-martial.—For the second offence he will be more severely punished."

Again, from the orderly book, August 3, 1776:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly. Added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

The following were his instructions to Brigadier-Generals, May 26, 1777: "Let vice and immorality of every kind be discouraged as much as possible in your Brigade; and as a chaplain is allowed to each regiment, see that the men regularly attend Divine worship. Gambling of every kind is expressly forbidden, as being the foundation of evil, and the cause of many a brave and gallant officer's ruin."

NORTHERN BAPTIST MISSIONS.—The whole number of missions connected with the Missionary Union is 10. In the Asiatic missions there are 15 stations and full 376 out-stations, in the French and German missions 995 stations and out-stations. The number of missionaries is 40 males and 39 females; native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 141; total, 541. The number of churches is 375; baptisms during the year, including the Tongoo mission for two years, 3,566; whole number of members not far from 31,000, showing an increase over last of about 3,000 members.

"OLD STONEWALL'S WIT."—A Richmond correspondent of the Memphis Appeal tells the following good story on "Old Stonewall":

Apropos of General Stonewall, I must be permitted to tell you a little story of him that is quite characteristic. Two or three days ago he was talking with an old acquaintance in this city, a friend of times before war, who thought he would attempt to find out something of Jackson's plans. "General," said he, "pardon me if I ask an improper question, but I should be greatly obliged to you if you would tell me where you are going next." A rocky smile broke over the stubble of the Stonewall countenance. "Can you keep a secret?" asked he. "Oh yes," replied his friend. "Are you quite sure of it?" renewed Jackson. "I think so." "Then, so can I." The interview terminated in kindly adieu.

Said Patrick Henry, to his children, as he lay on his death-bed, "If I could will to give you the Christian religion, how gladly I would do so; for this with and without any earthly possession, you would be infinitely rich: without it, though with all else that the heart can wish you would be miserably poor."

BE HAPPY.—A little child, seven years old, one day said to her mother,

"Mother I have learned to be happy, and I shall always be happy."

"My dear," said the mother, "how can this be done?"

She said, "It is by not caring anything about myself, but trying to make every-body else happy."

DE. LITTLE'S VERMIFUGE.

In LARGE Bottles and Vials.

Nothing else is required to relieve children of Worms and head-aches, and to clear the blood and best Vermifuge ever offered to the public. Its frequent use in families will save much trouble and expense, as well as the lives of many children—for slight ailment of every kind generally require it.

A CARD.

DR. J. E. GORMAN having extensively used LITTLE'S VERMIFUGE, takes pleasure in saying it is the most valuable remedy to cure children of WORMS he ever knew. A dollar bottle is quite sufficient for 25 cases.

TALBOTTON, Ga., Feb. 3, 1860.

LITTLE'S ANODYNE COUGH DROPS.

A certain cure for Coughs, Bronchitis, Whooping Cough, &c., &c., amongst Children.

This is a pleasant and safe to take, producing immediate relief, and in case of ten cases a prompt cure. It cures the most controlling influence over Coughs and Irritation of the Lungs of any remedy known, when stopping the great violent in a few hours, or at most in a day or two. Many cases thought to be difficult, consumptive, have been promptly cured by using a few bottles. An anodyne expectorant, without irritating the bowels, it stands paramount to all cough mixtures.

LITTLE'S FRENCH MIXTURE.

This is prepared from a French Recipe (in the form of No. 1 and 2; the first for the acute, and No. 2 for the chronic stage), and from the unexampled success it is likely to cure every other remedy for the cure of diseases of the Kidneys and Bladder, Gonorrhea, Hemorrhoids, and Leucorrhoea or Fluor Albus adjectus. This extensive compound combines properties totally different in taste and character from any thing to be found in the United States Pharmacopoeia, and is a potent of safety and efficiency is not rivaled in America.

LITTLE'S RINGWORM & TETTER OINTMENT.

FORITIS, No. 2.

Hundreds of cases of Chronic Tetter, Scald Head, and diseases of the skin generally, have been cured by this remedy; and since the introduction of the No. 2 preparation (being stronger) scarcely a case has been found that it will not effectually eradicate in a short time. For the cure of Cancerous Sores and Ulcers it is applied in the form of ointment, and is almost infallible.

In more than two hundred places in Georgia, and in the Southern States, where it is in use, there are reports of cases who are countenancing its remedies, by pointing out their own or something else, by using the same or something else, for no patient is wanted or secured amid the absurd pretensions of the day, let all be cautioned to look well for the signature of the Proprietor, thus—

and also his name blown into the glass of each bottle.

All orders and letters to be addressed to

LITTLE & BRO.,

Wholesale Druggists, Macon, Ga.

Sold by Dr. J. S. THOMAS and C. FOWLER, Tuskegee, HUGHES and WILLIAMS, La GRANT, BLOUNT & HALL, Montgomery; PIERCE and CARTER, J. A. WHITEHEAD & Co., Columbus, Ga.; and Merchants and Druggists generally. May 10, 1860. 2-ly

NOTICE.

LETTERS of Administration upon the estate of ANTHONY TATUM, deceased, having been granted to me by the Probate Judge of Macon county, all persons having claims against said estate, must present them within the time required by law, or they will be barred.

MENEFEE TATUM, Admr.

July 24, 1862.

NOTICE.

LETTERS of Administration was this day granted to the undersigned by the Judge of the Probate Court of Russell county, (14th July 1862), on the estate of WILLIAM W. HARRIS, late of said county deceased. All persons having claims against said estate will present them within the time prescribed by law or they will be barred.

O. R. O'NEAL, Admr.

July 24, 1862.

NOTICE.

LETTERS of Administration on the estate of EMERSON NOLES, deceased, having been granted to the undersigned on the 14th day of July, 1862, by the Honorable George H. Waddell, Judge of the Probate Court for Russell county, notice is hereby given, that all persons having claims against said estate will be required to present them within the time allowed by law or they will be barred.

HOWELL HODGES, Admr.

July 24, 1862.

NOTICE TO CREDITORS.

LETTERS of Administration upon the estate of ROBERT WOOD, having been granted to the undersigned on the 14th day of June 1862, by the Probate Court of Macon county, all persons having claims against said estate are notified to present them within the time prescribed by law.

JOSEPH H. WOOD, Administrator.

August 7, 1862.

NOTICE.

LETTERS of Administration with the will annexed, having been granted to the undersigned on the 16th day of July 1862, by the Judge of the Probate Court of Russell county, on the estate of SYDNEY G. HOPKINS, late of said county deceased. All persons having claims against said estate will present them within the time prescribed by law or they will be barred.

MARY E. HOPKINS, Administratrix.

July 24, 1862.

NOTICE TO CREDITORS.

LETTERS of Administration upon the estate of WILLIAM GOODSON, were granted to the undersigned by the Probate Court of Macon county, on the 12th day of August, 1862. All persons having claims against said estate are notified to present them within the time allowed by law, or that the same will be barred.

A. H. ROWELL, Executor.

Aug. 12, 1862.

Notice to Creditors.

LETTERS of Administration on the estate of THOMAS E. THOMAS, were granted to the undersigned by the Honorable Probate Court of Macon county, on the 14th day of August, 1862. All persons having claims against said estate are hereby notified to present them within the time prescribed by law or they will be barred.

MARIA L. THOMAS, Administratrix.

August 14, 1862.

Notice to Creditors.

THE undersigned was appointed Administrator of the estate of CHARLES B. LLOYD, deceased, by the Probate Court for Russell county, Ala., on the 25th day of July 1862. All persons having claims against said estate are notified to present them within the time prescribed by law or they will be barred.

C. C. McDERMOTT, Administrator.

Aug. 14, 1862.

NOTICE.

THE undersigned was appointed Administrator of the estate of DANIEL STARKIE, on the 11th day of August 1862, by the Judge of Probate of Russell county. All persons having claims against said estate will present them within the time prescribed by law or they will be barred.

JOHN W. GRIGGS, Administrator.

August 14, 1862.

Notice to Creditors.

LETTERS of Administration having been granted to the undersigned by the Probate Court of Macon county, Ala., on the 14th day of August 1862, upon the estate of CHARLES HUGELY, late of said county deceased. All persons having claims against said estate are hereby notified to present them within the time prescribed by law or they will be barred.

MARGARET HUGELY, Adm'x.

W. B. HUGELY, Administrator.

August 14, 1862.

FOR THE PUBLIC.

THIS will notify all concerned, that while I am absent in the Army, that my brother, T. J. RUSSELL, is my legally authorized Agent to transact all business as though I were present. Those having business with me are referred to him.

JAMES M. RUSSELL.

July 23, 1862.

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 & Ecclesiastical 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 next session to pursue an irregular Course of Study, or a Course 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 4½ months, in advance

Incidental Expenses

Room and Servant

Coal

Board, per month

Washing

I. W. GARROTT, President Board Trustees.

J. B. LOVEJOICE, Secretary.

Marion, Aug. 29, 1861.

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 Principal of all Subscriptions or Debts due to the Endowment Fund of the College, and that he be instructed, by circular letter 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 Howard College. Any communication addressed to me at this place will receive attention.

Respectfully yours,

D. R. LIDE, Treas. H. Col.

Marion, Ala., Sept. 26, 1861.

SCHOOL NOTICE.

ON Monday 6th January 1862,

James T. Pate will re-open a School for Boys, in Tuskegee. Only a limited number of pupils can be received, as there will be no Assistant. The Scholastic Year will be divided into three Sessions of Thirteen weeks.

Tuition will be at the following rates per Session:

First or Lowest Class

Mental Arithmetic, Primary Geography with Spelling, Reading and Writing

Geography, Grammar, (English) Written Arithmetic, Elementary Algebra, Latin commencing with Latin Classics, Algebra, Geometry, History, with any of the above studies

Higher Mathematics, Physics, Natural Science, Greek or French

Parents and Guardians will confer a favor by making application for admission into the School previous to the commencement of the Session.

Tuskegee, Ala., Dec. 26, 1861.

Enfauts Female Institute.

REV. GEORGE Y. BROWNE,

A. M., for 12 years President of Georgia Female College, having removed to Enfantia, Ala., will open a private Seminary for Young Ladies under the above name.

Near twenty years of experience in the School room, and the good measure of success that has attended his efforts, enable him to offer to the public whatever of advantage such experience may give.

The Spring Term commences on the first Monday in January and ends on the first Thursday in July.

The Course of Study is so extensive that graduates of colleges may here pursue additional studies with advantage. The expenses are not made fully different from those customary in other schools of high order.

Further information may be obtained by addressing

GEORGE Y. BROWNE,

Principal,