

# SOUTH WESTERN BAPTIST.

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

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**The South Western Baptist,**  
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**HENDERSON & BATTLE,**  
PROPRIETORS.

Address of Hon. T. A. R. Nelson.  
TO THE PEOPLE OF EAST TENNESSEE.

In all the speeches which I made to you in the spring and summer of 1861, as well as in a printed address to the people of the State, on or about the 30th of May, 1861, I declared, in substance, that if I had believed it was the object of the North to subjugate the South and to emancipate our slaves, in violation of the Constitution, I would have gone as far as the farthest in advocating resistance to the utmost extent.

My attention has just been called to a proclamation by the President of the United States on the 22d Sept., 1862, in which he declares that "on the first day of January in the year of our Lord one thousand eight hundred and sixty three, all persons held as slaves within any State, or any designated part of a State, the people whereof shall then be in rebellion against the United States shall be thenceforward and forever free, and the executive government of the United States, including the military and naval authority, will recognize and maintain the freedom of such persons and will do no act or acts to repress such persons or any of them, in any efforts they may make for their actual freedom."

I need scarcely remind you that one of the evils which I dreaded and predicted as the results of the efforts which were made to dissolve the Union was that, in the progress of war, they might open the way for servile insurrection, and the overthrow of the institution of slavery. My opinions as to the unconstitutionality and impolicy of secession remain unchanged, but in my last speech in Congress, and on various other public occasions, I have vindicated and maintained, and still maintain, the right of revolution.—On no occasion, however, did I ever assert the doctrine that a violation of the Constitution by one party would authorize or justify similar, or other violations by the opposing party. The paramount causes which have controlled and influenced my conduct and opinions were love for the Union and an unshaken confidence that we had the best constitution and government in the world.—But, of all the acts of despotism of which the civil war in which we are engaged has been the prolific source, there is not one which, in the slightest degree, equals the atrocity and barbarism of Mr. Lincoln's proclamation. At one blow it deprives all the citizens of the slave States, without distinction, of the right to hold slaves, a right guaranteed by the very Constitution he pretends to uphold. It is true he makes an intimation that he will recommend to Congress to provide just compensation to Union masters in the slave States, but what right has he, or the government of the United States, to deprive them of this property without their consent? And what assurance have they that this vague and general intimation will be applied to them, or that an abolition Congress, reeking with the blood of the South, and jubilant in the possession of usurped power, will adopt his recommendation?

We are in the midst of a sea of difficulties. Many acts have been done in the South to which we were bitterly opposed as a people, and which we who have adhered to the Union in spite of perils and dangers, could not justify or palliate. But the Union men of East Tennessee are not now and never were Abolitionists. The Union men of East Tennessee are not now and never have been committed to the doctrine of incendiarism and murder to which Mr. Lincoln's proclamation leads.—What, then, is the path of duty in the trying circumstances which surround us? Is it to belie all our past professions and sustain Mr. Lincoln's administration, right or wrong?

Is it to justify a man, whom we had no agency in elevating to power, not only in abandoning the Constitution of the United States, but in repudiating the Chicago platform, his inaugural address and messages to Congress in which the absolute right to slavery in the States where it exists was distinctly and unequivocally conceded? Or is it, in view of his many violations of the Constitution, and this crowning act of usurpation, to join that side which at present affords the only earthly hope of successful resistance?

I am aware, my countrymen, that you will find difficulties in bringing your minds to the same conclusion at which my own has arrived. Many wanton and unauthorized acts of cruelty and oppression have been perpetrated among you, which, instead of changing your opinion, have only been calculated to aggravate and intensify a heroic principle of endurance. Many of these acts have been committed in remote places, without the knowledge or approbation of the authorities at Richmond or of those who have held the supreme command in East Tennessee, and under such circumstances, that you have felt it dangerous to complain. Gradually and slowly these outrages have at last become known, and in the very recent proclamation issued by Major-General Jones, you have the assurance that your complaints will be heard, and the most energetic measures adopted to remedy the evils to which you have been subjected.

Let not, then, a sense of private and present wrongs, blind you against the enormities already perpetrated, and still more seriously contemplated by Mr. Lincoln's administration. If a majority of the Republican party have been sincere in their professions of a determination to respect the right of slavery in the States, and if the light of freedom is not utterly extinguished in the North, may we not hope that a spirit of resistance will be aroused in that section, which, combined with the efforts of the South, will hurl Mr. Lincoln from power, and even yet restore peace and harmony to our distracted and divided country? But, if through fear, or any other cause, Mr. Lincoln's infamous proclamation is sustained, then we have no Union to hope for, no peace to expect, save such, as with the blessing of providence, we may conquer. The armies which have been sent near you to tantalize you with hope, have been withdrawn, and, with cool audacity, Mr. Lincoln virtually tells you that you have no rights. No alternative remains but to choose the destiny which an arrogant and unprincipled administration forces upon us.

It is almost unnecessary to declare to you that I adhered to the Union amidst good report and evil report, suffering and danger, while it was in my power to support it, and that when my efforts were paralyzed and my voice silenced by causes beyond my control, I have cherished the hope that all might yet be well; but "the last link is broken" that bound me to a government for which my ancestors fought, and, whatever may be the course of others, I shall feel it my duty to encourage the most persevering and determined resistance against the tyrants and usurpers of the Federal administration who have blasted our hopes and are cruelly seeking to destroy the last vestige of freedom among us. If you would save yourselves from a species of carnage unexampled in the history of North America, but unequivocally invited in Mr. Lincoln's proclamation, let every man who is able to fight buckle on his armor, and, without awaiting the slow and tedious process of conscription, at once volunteer to aid in the struggle against him. The race is not always to the swift nor the battle to the strong and it cannot, in the nature of things, be possible that a just God will prosper the efforts of a man or a government which has hypocritically pretended to wage war in behalf of the Constitution, but now throws off the mask and sets it utterly at defiance. No despot in Europe would dare to exercise the powers which Mr. Lincoln, in less than two brief years, has boldly usurped. He has suspended the writ

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

TUSKEGEE, ALA., THURSDAY, OCT. 23, 1862.

of habeas corpus in regard to all persons who have been or may be imprisoned by military authority, and thus destroyed a right essential to the liberty of the citizens, a right which the mailed barons of England wrested by force from King John, and inserted in the great charter of British freedom; a right which it caused centuries of contest to engraft upon the British constitution; a right for which our fathers, sternly struggled, and which is incorporated in every American constitution. He has called armies into the field, without authority, according to his own acknowledgment, and has become a military Dictator. He now claims the prerogative to abolish slavery without consent; and, if he can thus take our negroes, why may he not take our lands and every thing else we possess, and reduce us to a state of vassalage to which no parallel can be found save in the history of the Middle Ages. THOS. A. R. NELSON.  
Knoxville, 3d October, 1862.

(From the Southern Presbyterian.)  
**A Word to Fathers.**

A word to you, FATHER. The Lord has blessed you with children. Are you endeavoring, as a parent, to discharge your duty faithfully, as you shall have to answer in the day of judgment, to train your children up in the way in which they should go? Are you leading them in the "straight and narrow way" which leadeth unto life eternal? Do you let your "light" shine before them, that they may see your good works? Do you teach them to "remember the Sabbath day to keep holy," and are you found with them around your family altar daily, teaching them to offer up their sacrifices unto God? When the Sabbath comes, are you found in the house of God, trying to train them up in the way of the Lord? Or are you indifferent as to what becomes of these dear children; whether they ever hear a prayer offered, or attend church, or Sabbath-school, or in what manner they spend the Sabbath?—Do your sons stroll through the woods and fields in idleness, or are they found at the corners of the streets upon the Sabbath where "idle men" congregate to rehearse the doings of the past week, where the name of God is irreverently spoken in violation of the commandment, "Thou shalt not take the name of the Lord thy God in vain?"

Reader, are you a father? remember as you sow so shall you reap.  
TEACHER.

**A Regiment at a Little Girl's Grave.**

At London, Tennessee, a few days since, a little girl of fourteen, who had been very kind in waiting on the sick Confederate soldiers in the neighborhood, died of fever contracted in the camps. A letter says:

A letter was addressed to her mother, expressing the deep regret of the whole command at the death of her daughter, tendering their warmest sympathies in her sad bereavement, and asking permission for the infantry battalion to attend her funeral services, and burial in a body, as a mark of their respect for her character. Her mother kindly consented and at three o'clock that evening the funeral services were preformed.—The different companies were drawn up in a grove in front of the house, and, after a few touching words from the minister, the corpse was placed in the hearse and was moved off in the direction of the grave, the whole command following with reversed arms and solemn step. A more touching sight I have seldom witnessed. Tears were seen stealing down the manly cheeks of many a sunburned soldier; unaccustomed to weep. Her body having been deposited in its last resting place, they returned slowly and sadly to camp, having witnessed another illustration of the truth that

"All that's bright must fade;  
The brightest—still the fleetest."

**SERMONS IN BATTLE.**—A wounded soldier in one of the Richmond hospitals said, with regard to the battles around this city and their moral effects: "God preached to us as all the preachers on earth could not do."  
—*Rel Herald.*

**Growth in Grace.**

MEANS OF PROMOTING IT.

"O, ye rich, respect the poor. O, ye poor have charity for the rich."

Above all, O favored ones, who have the knowledge of the glad tidings of the redemption of the world by our Lord and Saviour Jesus Christ, bringing glory to God in the highest, and on earth peace and good will to men, the Lord forbid that you should shut up in your hearts the message of life and peace, instead of giving it, in its fullness, to every fellow-creature within your reach. If you have but once heard of it yourselves, you are bound to bid others welcome to drink of the river of the water of life. "Let him that heareth, say, come."

If you have long ago learned to love the Gospel of Jesus Christ, but the fervor of the first love has fled, speak to others of your half-forgotten Saviour, and you shall find that there is a life-giving power in the name of Jesus to restore vitality to your own chilled soul.

A traveler was traveling mountain heights alone, over almost untrodden snow. Warning had been given him that if slumber pressed his weary eye-lids, they would inevitably be sealed in death. For a time he went bravely along the dreary path. But with the deepening shade and freezing blast of night, there fell a weight upon his brain and eyes which seemed irresistible. In vain he tried to reason with himself; in vain he strained his utmost energy to shake off the fatal heaviness. At this crisis of his fate his foot struck against a heap that lay across his path. No stone could be colder or more lifeless.—He stooped to touch it, and found it a human body half buried beneath a fresh drift of snow. The next moment the exhausted traveler had taken a brother in his arms and was chafing his chest, his hands, his brow; breathing upon the stiff, cold lips the warm breath of his living soul; pressing the silent heart to the breathing pulses of his own generous bosom. The effort to save another had brought back to himself life, warmth and energy. He was a man again; instead of a weak creature succumbing to a despairing helplessness, dropping down in a dreamless sleep, to die.

He saved his brother, and was saved himself.

"Go thou," in the strength of the Lord and giver of life, "and do likewise."—*English hearts and English hands.*

**Extortion.**

Bishop Gregg, in his annual address to the Texas Diocesan Convention, says: "There are peculiar and fiery temptations which war brings with it. Not to speak of others, whether at home or in the camp, there is that of the love of money, for example, and in its most revolting form, as it involves, unconsciously it may be, the absolute sacrifice of every lofty feeling of patriotism and generous devotion to a suffering country. Thousands have yielded to it by taking advantage of the necessities of such a time, in raising to exorbitant rates the prices on articles of indispensable use and daily consumption, not because they cost the holder more than formerly, for they are often what he had on hand, but because they are scarce, and must be had at any price, and he has neither religion nor honor enough to spurn the base allurements of gain from his path. Among the noblest examples of unbending integrity and devoted patriotism which this period is to develop, will be those, in every department of business, who conduct themselves as true men and Christian patriots herein, and of whom it will prove emphatically true, 'that he ruleth his spirit is better than he that taketh a city.'"

**EXCELLENCE.**—Excellence is never granted to man but as the reward of labor. It argues, indeed, no small strength of mind to preserve in habits of industry without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.—*Sir Joshua Reynolds.*

**Mrs. Henry Grinnell.**

KINSTON, Sept. 11, 1862.

Truth is said to be sometimes stranger than fiction. I found on a recent visit to Richmond a beautiful verification of this remark, illustrated in the person and fortunes of the accomplished daughter of Sir John Musgrave, of England. A few years ago, Sir John Musgrave and his beautiful daughter visited the city of New York, bringing with the prestige of a good name, and wearing the livery of exceeding gracefulness and refinement of manners—they were courted, fêted and caressed by the merchant princes of the great commercial metropolis. The daughter won the heart of the gallant son of Henry Grinnell, the generous and noble-hearted merchant of New York, who hath been, and ever has been, and is now, the unflinching and dauntless friend of the South, and who has defied the Lincoln Government in the expression of a bold and manly opinion in our behalf, and in the manifestation for the most substantial aid and comfort to our cause. Sir John and his daughter returned to England, and soon thereafter his daughter accompanied Florence Nightingale to the Crimea, and was the constant companion day and night of that angel of mercy, in ministrations to the dying and wounded soldiers in the Crimean war.—On her return to England, young Grinnell met her in London, and they were married, where they settled, enjoying all the luxuries and elegancies of life, which the princely wealth of their fathers could so well afford them. Col.—, of Virginia, had often met Miss Musgrave in New York, and whilst passing down the street in Richmond, suddenly and unexpectedly met her, wearing that bland and joyous smile and expression of recognition which imparts such a beautiful benevolence to her countenance. "Mercy!" exclaimed Col.—; "I would as soon have expected to see and angel from Heaven! Pray Miss Musgrave, how came you here?" Her story was soon told, with most unaffected simplicity. "After leaving New York," said she, "I returned to England and went with Florence Nightingale to the Crimea. On my return home, I married Mr. Grinnell and on the breaking out of the war in America, my husband avowed his determination to link his fortunes with the South, and I accompanied him. He soon raised a company—fitted them out at an expense to himself of fifteen thousand dollars—preferred that some one of more experience than himself should be Captain, taking for himself a Lieutenantcy, and he has gone to fight for the South, and I am here in one of the hospitals of Richmond, carrying the best I can for the wounded and dying soldiers of the Confederacy." And she passed on—if not an angel from Heaven, certainly an angel of earth—the Florence Nightingale of America!

**FORGET ME NOT.**—"Grandmother," said little Gretchen, "why do you call this beautiful flower, blue as the sky, growing by this brook, 'a Forget-me-not?'"

"My child," said the grandmother, "I accompanied once your father, who was going on a journey, to this brook. He told me when I saw this little flower I must think of him; and so we have always called it the Forget-me-not."

Said happy little Gretchen, "I have neither parents nor sisters, nor friends from whom I am parted. I don't know whom I can think of when I see the Forget-me-not."

"I will tell you," said the grandmother, "some one of whom this flower may remind you. Him who made it. Every flower in the meadow says, 'Remember God! every flower in the garden and the field says to us, of its Creator, 'Forget-me-not!'"

Much perplexed this morning about my want of love and my cold contractedness of soul. And I went on to think, "What am I to do?" But I was making a saviour of my loves and faiths, and my imaginations about Christ, and trying to find them perfect. And this was what kept me in straits and darkness. I turned away from them. The Lord be praised, I was brought away from them to Christ, and saw that His perfection was unchangeably the same; I was delivered.

**Godless Politicians.**

BY BISHOP PIERCE.

The Church must cease to shrink before the chant of those godless demagogues who, when the good seek to array public opinion against vice, and to bring law into harmony with the Bible, preach liberty of conscience, all the more vociferously because they have long since ceased to have any conscience or rule of life save selfish indulgence. Her testimony against evil must be clear, intrepid, meek but firm, patient but unwearied. The insane cry of popery and priest craft must no longer smother the thunders of the pulpit; and the theory of a Christianity which converts people without a change of heart or life—liberal enough to let men do as they please for the sake of their name and their money—which grants indulgences for sin rather than be thought uncharitable, relaxes by an apocryphal canon the stringent, inexorable rules of purity and self-denial, must be met, routed, exiled; and the sacramental host must know, that if they would drink of the river whose streams make glad the city of God, then must they fulfil the commission of His lips. The impregnation of government, law art, commerce, civilization, with her own pure, gentle, peaceable, loving sentiments, is the predicted triumph of Christianity; and we approximate the glory of that millennial age, when we honor the divine word by believing its promises, fearing its threatenings, adopting its counsels, practicing its morals; when we magnify the Lord and exalt His name; when we recognize His providence, beseech His aid, deprecate His wrath, by confession, petition, and reformation. I am glad that our young Republic acknowledges God in her Constitution, and calls on Him to witness the rectitude of her aims and objects. I am glad that our President, in several official acts, "seeing that we have no might against the great multitude coming upon us," has sought to turn the eyes of the people to the Lord their God; and that, in his late inaugural, he concludes with an earnest appeal to God, and a thrilling declaration of his own abiding trust in the justice and mercy of the Lord Almighty. I am glad that the people have responded again and again to the call to fast and pray with unwonted earnestness and universality.—Amid much that is discouraging to the pious, in view of abounding iniquity, these national acts, interpreted by Scriptural examples inspire hope that God will vouchsafe to the intercessions of the faithful few our deliverance and liberty. O, my countrymen, let us reverence the Lord of Sabaoth, and let us remember that our country is to be preserved and perpetuated, not by science, wealth, patriotism, population, armies or navies, but by ever word that proceedeth out of the mouth of the Lord. "Hear me, Aaa and all Judah and Benjamin: the Lord is with you while ye be with Him, and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

**Anticipating Evils.**

Enjoy the present, whatsoever it may be, and not solicitous for the future: for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it will be ill to-morrow—when your belly is full of to-day's dinner, to fear that you shall want next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day come. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly, for this day is only ours—we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys to-day the blessing of the day, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient, but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be an intolerable as it is unreasonable.—*Jeremy Taylor.*

\$2 per Annum, Invariably in Advance.

50 NOS. IN A VOLUME.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, Oct. 23, 1863.

## AGENT.

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

## Alabama Association.

The last session of this body was held with the Greenville Church, Butler Co., beginning on Friday the 10th and closing on Sunday the 13th inst. Elder David Lee was re-elected Moderator, Elder J. E. Bell Clerk, and brother W. B. Harrison Treasurer. Nearly all the churches were represented. Several reported revivals. Upwards of a hundred and fifty additions by baptisms were reported. The business was transacted in great harmony, and a deep interest was manifested in every benevolent enterprise. The subject of Sabbath Schools occupied a large share of attention. A Sabbath School society was organized for the purpose of establishing such schools at every practical point in the Association. The brethren evidently have a mind to work in this matter. May God sanctify their efforts.

Missions to the army, Colportage, and Indian missions also occupied a large share of attention. The body resolved to raise their mission fund already on hand to an amount sufficient to employ one missionary to the army, during the month of November, to be appointed by the Domestic Mission Board.

The Bible Society of the Association also raised about one hundred and fifty dollars, which they turned over to the Domestic Board to purchase Testaments and Tracts for the use of its missionaries to the army.

Our pleasures were mingled with sadness, as many of the dear brethren were mourning the death of beloved ones who had fallen in battle. Half an hour of each day was spent in solemn prayer to God for our beloved country. Never have we witnessed more earnest wrestling with God than was manifested on that occasion. It cannot be doubted that the Christian heart of the Confederacy is now engaged as it never has been before.

The body was most hospitably entertained by the brethren and citizens of Greenville—a community by the way, which for intelligence and morality is unsurpassed by any in the State. The Baptist Church here has recently enjoyed a gracious revival. Elder J. E. Bell, clerk of the Association, is its esteemed pastor.

## The Convention.

A brother writes us to urge the brethren to attend the approaching meeting of the Convention at Selma. We have mislaid the letter, or we would publish an extract from it. We wish we could say something that could induce a general attendance. If ever there was a time for the friends of Jesus to meet in council, and divide liberal things, this is the time. We are coining history for the church as well as for our beloved Confederacy. Shall we, like the tribe of Issachar, show that we "have understanding of the times to know what Israel ought to do?" The Lord is mustering his host for a far more important battle than has ever yet, or ever will be fought. Let them rally at his call, prepared to push forward his glorious kingdom, with unabated zeal. It was one of the sublime predictions of Prince Messiah, that "in the midst of the tribulations of these days," when "nation should rise up against nation, and kingdom against kingdom," when there should be "distress of nations, and perplexity. . . . Men's hearts failing them for fear, and for looking for those things which are coming upon the earth" when "the powers of heaven should be shaken," "then shall ye see the Son of man coming in a cloud with power and great glory." Have we the faith and quick sagacity to see, and the holy zeal to labor for, the "coming of the Son of man?" Come, brethren, let us concentrate the faith and energies of Zion for the greatest work on which we have ever entered. Shall we not have such a meeting as shall gladden the hearts of all believers, and infuse fresh courage into the whole "sacramental host of God's elect?" They carry the artillery that is to decide every contest. Far above "the Stars and Bars" let their banner float, and success is inevitable.

## Montgomery Daily Mail.

We are glad to welcome this sterling sheet again to our sanctum. It is one of the most spicy, able papers of the kind issued in any of our cities. We commend it to the liberal patronage of our friends.

The Churches of the Tuskegee Association, whose address is Selma, Alabama, will find their Minutes in the care of Dr. D. W. Floyd.

## "Foot Washing."

A correspondent inquires, "Will you be kind enough to give me your views as to whether Foot Washing is to be regarded as a command or as an ordinance?"

We have given our views repeatedly on this subject, but out of respect to the querist we will repeat some of them. Not with the hope, however, of making many, if any, converts.

1. It is not an ordinance. Baptists and Protestants admit in their theological vocabulary but two ordinances, Baptism and the Lord's supper. These will be found affirmed in every Baptist Confession of Faith. Nor with the Scriptures and the lights before them have they ever dared to add another, not even "Foot Washing," the favorite of many.

2. It is a command, and has been so regarded by all serious minded persons. But when to be performed, how, under what circumstances, and by whom, are questions wholly unsettled, nor will they ever be settled by man in his present state.

There is no evidence in the N. T. that Foot Washing was ever performed by a Church in its collective capacity. Nor did the Savior and his Apostles attend to it as a Church, but as individual members of the Church. The only other passage where the subject is mentioned (1 Tim. 5:10) a widow is spoken of having performed it in her individual capacity as an act of hospitality to the "saints." If women are not authorized to administer the ordinances of Baptism and the Lord's Supper, why should they be in this? Or if in this, why should they not in the others? If there is no evidence that it was performed by a Church, why attend to it in that capacity? Why not wash feet, if necessary, as individual Christians? If brethren are scrupulous to attend to the matter, why not do so "according to the pattern showed them in the Mount?"

To our mind the Commission, and the "Acts" under that Commission, settle the question. The crucified and risen Savior said to the Apostles, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all thing whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Matt. 28:19, 20.

Let it be distinctly remembered that the Foot Washing took place before our Lord was crucified, and, of course, before the Commission was given. If, then, Foot Washing was one of the "all things" in the Commission to be taught and practiced, the apostles surely taught and practiced it. If they did not they were recreant to their Master. No one will accuse them of this. Then where did they teach and practice it? Where is the record?—We have in the Acts of the Apostles an account of their travels, preaching, baptisms, commissions &c., but not one word about Foot Washing. Is it not plain that it was not one of the "all things" to be taught and observed, and was not embraced in the Commission? Nor is it enjoined any where in the epistolary writings of the apostles, except in the isolated case of the widow, referred to above.

There is but one other way to get out of this difficulty. It is this: if it was one of the "all things" to be taught and observed, and the apostles obeyed the injunction of the Master, Luke the writer of the Acts of the Apostles, who it has ever been affirmed wrote under the direction of the Holy Spirit, neglected to record the apostles teaching and practice upon the subject. Who will accept of this deliverance? If you do not, you are shut up to the conclusion, that it was not one of the "all things" to be taught by the apostles, and perpetuated by their practice.

In the case of Foot Washing records by John the Master designed to teach humility. The apostles needed the lesson, for they were striving, "who shall be the greatest in the kingdom of heaven." The Master selected the custom of Foot Washing before meals among the Jews to inculcate that lesson. Before eating it was the custom for a servant to wash the guests feet, and it was the lowest office of a servant. The Master did this menial service, and then enforced this lesson. "If I your Lord and Master have washed your feet; ye also ought to wash one another's feet." The act was for the time and occasion, and not to be performed and perpetuated as a Church ordinance or rule, else the apostles would have taught and perpetuated it in after life. The manners and customs of the East are not those of the West; nor of one age those of another. The custom of Foot Washing among the Jews is not our custom, and if lessons of humility are now needed, why resort to an antiquated Eastern, Jewish custom to enforce it? Christians can show meekness, humility and condescension towards each other in many ways, and in all of which they virtually "wash the saints feet," without the use of a custom foreign to our country. T.

## Alabama Baptist Convention.

In the absence of the President, Dr. Talbird, it becomes my duty to announce that the next session of this body will be held with the Selma Baptist Church, beginning Friday the 7th of November 1863. It was appointed to be held with the Tuscaloosa Church, but owing to the inconvenience of reaching that point, together, with the present condition of the country, the Board of Directors, at the instance of many brethren, and with the mutual consent of the Tuscaloosa and Selma churches, recently adopted the following resolution:

"Resolved, That the place of holding the next session of the Alabama Baptist State Convention be and is hereby changed from Tuscaloosa to Selma.

A. B. GOODHUE, Sec.

As I have not a minute of the last session at hand, I cannot state who are to preach the regular Convention sermons.

SAML. HENDERSON  
1st V. Pres't

## Clothing for Soldiers.

Major GOODHUE, of Coosa county, through Capt. McNEELY, request us to say to the friends of his old company that any articles of clothing they desire to send to their friends in that company, must be in Montgomery by the 10th day of November. Capt. McNEELY is also anxious to procure clothing for his own company, the "Macon Confederates." He will also take on any clothing for any part of the 12th, or 3rd Regiment, or any portion of Rhodes' Brigade. Let the friends of those soldiers move promptly and vigorously in the matter.

## The Child's Index.

We have received a package of this publication, edited and published by Elder S. Boykin, Macon, Ga.—We are decidedly pleased with it, and commend it to all our young readers, especially to Sabbath Schools. We shall introduce it to our Sabbath School in this place. Let it be vigorously sustained.

Lieut. PARK, of the 12th Ala. Reg., who was reported missing and supposed to be killed, was taken prisoner, and has been paroled, and is now in Richmond, awaiting an exchange. This will be quite gratifying to his friends. We thank him for his kind note, accompanied with a package of Northern papers of recent date, which he picked up at Fort Delaware.

Bigby Baptist Association will meet with the Christian Valley Church, Brewersville, Ala., on Saturday before the 4th Sabbath in Oct., 1863.

## For the South Western Baptist.

PINECREEK, ALA., Oct. 12, 1863.

MESSES EDITORS: Believing that it will be interesting to your numerous readers in those days of trouble to hear of the great dealings of God's spirit among his people, I will give you an account of a series of meetings held at different points. On the 4th Sabbath in August I commenced a meeting at a school house, an arm of Sardis Church, and continued the meetings 7 days and received 7 by experience, and several others professed religion, and the church was abundantly revived. I had the assistance of brother Moss 2 days, whose labors were very acceptable. On Friday before the 3d Sabbath in Sept., I commenced a meeting at Fairmount Church, Covington Co., and continued 8 days; the good Lord blessed his people abundantly at this place in the reception of 34 members, 27 by baptism, 3 by voucher and 3 by letter, and restored 1. On one occasion in this meeting we received 11 experiences at one opening of the door of the Church. It was a refreshing time among the children of God, and the most of those that joined professed during the meeting. I was assisted by brother Oswalt and brother Thames 2 days, and I had the pleasure of baptizing 3 of brother Oswalt's children and 1 of brother Thames', and thank God my oldest little son professed religion during the meeting; and to God be all the glory for such meetings. On Saturday before the first Sabbath in this instant, I commenced a meeting at Friendship, near Greenville, and continued 4 days; on Tuesday morning I had the pleasure of baptizing 3 more happy converts in the watery grave; and owing to the Ala. Association coming on in Greenville we had to close this meeting, and left many precious souls inquiring the way to Zion. In the above named meetings I had the pleasure of baptizing 12 soldier's wives. Oh! what a blessed thing it is that the wives and children of our poor soldiers can join in the army of Christ while they are engaged in the service of their country. Oh! that the Lord may revive his work all over these Confederate States, should be the prayer of all his children. I remain yours in Christ,

J. C. R. LOCKHART.

## For the South Western Baptist.

GREENVILLE, Oct. 12th, 1863.

Editors of S. W. Baptist:

DEAR BROTHERS: Brother J. E. Bell and myself have just closed several meetings of days at Damascus, Bethel

and ———. We had good attendance and serious attention all the while, and we hope great good has been effected. True, the minds of the people have been borne along by the rattling car of war, and every community and almost every family has been made to mourn the loss of friends. It is hoped and believed that many hearts thus made to mourn will be led to "repentance that needeth not to be repented of." Stout hearts have learned to mourn and eyes unused to weep are now the outlets of overflowing hearts. Is it not a favorable time for God's ministers to be up and recommending the great Physician who bindeth up the broken in heart?

During these days of labor we baptized 23 and received by letter three; many others gave us the reason of their hope which they deemed not sufficient for them to take the cross, the shame despise. Many were also left mourning; we commended them to God's grace, and left for other fields of labor.

PASTOR.

## From the Central Presbyterian.

## A Short Sermon.

BY A LAY MEMBER.

Him that cometh unto me I will in no wise cast out.—JOHN 6:37.

Dear Reader, do you know whose words these are? Doubtless you have often heard them, and perhaps with cold indifference. O if you did but feel your need, with what joy would such a promise thrill your soul. How would you hasten to lay hold upon it. It would be of more value in your esteem, than mountains of gold.

But stay, perhaps I am wrong, it may be you have sense of your need, and still the good news does not affect you. What can be the reason? What strange palsy has seized you? You are ready to perish, on the verge of ruin, for aught you know. An Almighty deliverer appears, one whom you know to be able and willing to save, and publishes a proclamation that he will extend effectual help to all that apply, and yet you do not fly to his arms. You stand unmoved as though rooted to the ground. How unaccountable.

"If you would know the reason that I do not come to Christ," says one, "it is because I cannot. I wish I could." Ah my friend, you mistake there. You know the old proverb, "Where there's a will there's a way." If it is really impossible for you to come, why does he mock your misery by invitations and promises? "But does not the Savior say expressly, No man can come unto me except the Father draw him?" Hedges, but it is an invariable rule to interpret scripture by scripture, and we find from the conviction that the cannot in this place is a will not. In the previous chapter we read, "Ye will not come unto me that ye might have life." Joseph's brethren could not speak peaceably to him because they hated him, and the word is often used in conversation to express strong disinclination.

Says another objector, "I would come to the Savior, if I only knew how."—I must repeat to you friend, the same proverb, "Where there's a will there's a way." Have you ever really tried to come, ever collected all your powers, and made "one honest effort" such as you would make if your earthly possessions were in danger? The difficulty however, is not so much in making the surrender, as in getting you persuaded to make it. It is a very simple thing, an act of confidence which an infant might put forth, and because it is simple, many overlook it and step beyond it. Like Naaman the Syrian leper, if they had been bidden to do some great thing, would they not have done it? But to wash and be cleansed, to look and live, as the Israelites to the brazen serpent, they cannot think it possible. You are guilty and lost, are under a terrible but just condemnation, and can do nothing to save yourself. What you have to do is to commit soul and body to that kind and gracious hand extended for your rescue, to yield yourself wholly to his control, and in joyful gratitude, to consecrate your all to him. Is this a hard task, an unreasonable demand?

"But I certainly cannot come," says the next passer by, "without more conviction, I have not got feeling enough." Here is a delusion, which has destroyed multitudes.

A man falls asleep on the beach, and is swept off by the rising tide. A boatman observing the peril, throws out a rope, and shouts to him to seize it. "I do not feel my danger sufficiently yet," says he, "wait till I get more fully awake." "It will be too late then," replies the boatman, "Do it at once, or I must abandon you to your fate." O fellow-sinners, beware. Let not your own evil heart, and the great enemy of souls deceive you to your ruin. You wish to bring yourself into a different state so as to be better prepared to go to Christ, but let me tell you friend, if you labor at that work a thousand years, you will be no nearer its accomplishment than you are to-

day; yield yourself to the Savior, and he will speedily bring your heart into a different state.

An officer of the church once said to a young lady at a little neighborhood meeting, "Why are you not a Christian?" she replied, "I have not conviction enough to come to Christ."—"How do you know that you will ever have more than you have now?" said he. She went home and pondered his words. She remembered how many calls she had had, and queried with herself, "Truly, how do I know that I shall ever have any more conviction than I have now?" She concluded that she must go to Jesus as she was, or be lost forever, thought of the promise, "I will in no wise cast out," anchored her soul upon it, and found peace in believing.

"After all, we can do nothing of ourselves," says another. Most true, but because we can do nothing of ourselves, is that a reason for doing nothing at all? No person will ever come to Christ, or take the first step towards it, without the influences of the Holy Spirit, but are we therefore to sit down and fold our hands? Are we so instructed by our God and Judge? He who does so, will probably pay the penalty of his folly in the loss of his soul.

Dear reader, the matter is between you and your God. What is your decision? "Be wise to-day; tis madness to defer."

Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou hast bid me come to thee,  
O Lamb of God, I come.

Valley of Va., Sept., 1862.

## Safeguards of Virtue and Godliness.

It is no interior part of the wisdom of the Christian, to ascertain and hold in lively remembrance the safeguards and securities of "that which is good."

Such walls of defence may be built up around virtue and godliness, as no assault, though conducted with highest skill, can ever batter down. The enticement's snares may be effectually exposed; and as they are spread then before eyes competent to detect them, the hope that they shall not take the feet grows almost into certainty. How may this end be attained? What are these protectives which keep watch and ward around the soul's purity?

1. "That which is good" has no sufficient safeguard and security, short of "the help which cometh from the Lord, who made heaven and earth." It is the peculiar distinction of God, that He is "able to keep us from falling, and to present us faultless before the throne of His glory." For this, He "visits, with infinite condescension, the lowly abodes of them that fear Him, and dwells as a Father in the homes of earth." Neither for ourselves, nor for others, then, should we rest content until God has been secured as Helper and Keeper.—Reason may testify that a line of action is destructive to our interest. The sense of right and wrong may condemn it as a breach of obligation. The public standard of property may give it ignoble rank as a blot on one's good name. But these things will not avail to preserve our integrity in the hour of temptation. Here, with peculiar force, applies the sentiment of the Psalmist: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." We are not safe, unless the heart has been renewed after the image of Him that created it; and the Holy Spirit dwells within us, as "a spirit of power, and of love, and of a sound mind;" and we, obedient to its promptings, cry, out of the depths of our weakness, "unto the Strong for strength." We are building the hope of steadfast and unblemished moral purity without a cornerstone, when we do not build on a genuine conversion and a habitual prayerfulness.

2. "That which is good" requires, as a safeguard and security, the fixed resolution to do no wrong thing whatsoever.—Men cannot stake out a certain territory of evil indulgence, with the purpose not to pass beyond it; and walk within these limits; and never overleap them. Sins are joined together by strange links and ties; and when the door is thrown open for but one, another, and still another rushes in, until their guilty throng takes the soul by storm.—Iniquities apparently most opposite and irreconcilable, have often been occasions one of the other. No virtue of ours is secure, if there be a single vice to which we surrender ourselves; for that single vice may undermine the foundation of right principles, step by step until all fall and fall. God must be recognized as Helper and Keeper, for the discharge of every duty, and the resistance of every enticement to transgression; or He will be so for none.—It is in the work of observing "all His precepts concerning all things"—it is in that work and no other—that He engages to succor and sustain us, to the fall of our need and peril. Nothing but His shield makes us safe; and He puts that shield around the purpose of universal righteousness alone.

3. "That which is good" demands, as

a safeguard and security, that we should "withstand evil in its beginnings." "Tell me," said a benevolent gentleman, seeking to win a drunkard back from drunkenness, "Tell me where it was that you took your first step in this intemperate course." "It was at my father's table," responded the unhappy sinner; "before I left home, I had acquired that love of strong drink which has ruined me: the first drop I ever tasted was handed to me by my poor, heart-broken mother." Just so: every sin is progressive. It grows by imperceptible and slow degrees, for slight and seemingly harmless germs. We cannot suffer these germs to take root, and then arrest this growth at will. The first suggestion must be repelled by "the stern and instant magistracy of reason and conscience." It is in the dawn of wrong desire and evil imagination that the true struggle lies—the true and the desire struggle. Precisely at that point, the battle is fought, and the victory won or lost. God proposes to act as our Helper and Keeper, when the sinful path opens before us. Then—before we enter it—He stands high, to throw His protection around us. We cannot run on in that path just as long as we please, and have God all the while restraining us from going farther than we wished at first, and giving us a purpose and a power to retrace our steps as impulse prompts. No: He will allow us to rush forward; and lose our slippery footing; and fall; and wound ourselves; and see the greatness of our folly; and suffer the sharpness of His rebuke. If we take the cup of temptation into our hands, and raise it to our lips to quaff but one draught, He will abandon us to drain it to the dregs, to be intoxicated by it, to spew out our own shame, and to wallow in the mire of deep dishonor.

4. "That which is good" needs, as a safeguard and security, abstinence from the company of the wicked. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed," is an axiom not of revelation alone, but of experience also. There is both infection and contagion in sin when we needlessly join ourselves to the society of those who practice it. Judge Buller once said to a youth of sixteen, "If I had listened to the advice of some of those who called themselves my friends when I was young, instead of being now a Judge, I should long ago have died a prisoner and a felon." Ah, how many listen to such advice not merely in early life, but often in riper age—listen to it because their own chosen associates drag it into their ears—listen to it, and sink, through vice and infamy into perdition! Our safety lies in avoiding intercourse with these ensnaring influences, in removing our way far from them—in not coming nigh the door of their houses or the path of their feet. God will not be the Helper and Keeper of those who choose His enemies as their intimate and accustomed companions.

5. "That which is good" depends, for safeguard and security on habits of industry. As the result of his observation Dr. Dwight makes this statement: "Among all those who, within my knowledge, have appeared to become sincerely penitent and reformed, I recollect only a single lazy man! And that man became industrious from the moment of his conversion!" So true is the old saying, "Idle brains are the devil's workshop." The step next to doing nothing, is wrong doing. Sloth is the mother of sin. Constant employment in the form either of manual or of mental labor, is indispensable to virtue and godliness. "God who made man upright," and to preserve him so gave him work to do, enters into no covenant with indolence, and will never be its Helper and Keeper—never!

## Why am I Left.

Reader, your joy at your country's victories is shaded by your sorrow for your dead. The eyes that read these lines have seen on earth for the last time, your neighbor, your friend, your brother, perhaps your father or your husband. The red, roaring storm of war has swept them from your side, the imperceptible shades of death have received them. No wonder that you mourn. The hand of our God is heavy upon us. The vigorous and the wise, the useful and the kind, the dearly beloved ones are gone. Sometimes you can hardly help asking, "Why are they taken?" And none can fully answer.—Who can undertake to speak for God and explain His "way which is in the sea, and His path in the deep waters?" But there is another question which you should ask and strive to answer.—It comes to you from the grave of the dead, and from their vacant places. It wakes an echo in your conscience; it is the voice of your God and theirs. "Why am I left?" Why are you left when they are taken is it nothing that you are here, while your comrades have departed; that you stand, and yet they vanish; that the grave devours them, but does not open its greedy mouth for you. Oh, take it to heart, why are you here and they away forever?

Is it not because God is "long suffer-



MR P. L. BARRY, late conducting mill at the Palace Mills, Columbus, Ga., now leased the **Turkeyee Steam Flour Mills**, formerly owned by John E. Davis and has altered the entire Machinery for manufacture of Wheat and Corn in the possible manner. Farmers may rely to send to these Mills their Wheat and Corn and get in return Flour and Meal in quantity and quality as I give all my attention to the grinding my

P. L. BARRY  
Turkeyee, Ala., June 30, 1862.



Poetry.

From The Southern Presbyterian.

The Pilgrim.

'Tis the sad hour of twilight gray,  
Clouds gather o'er my lonely way,  
The solemn night-wind chants its hymn  
Through this old forest dark and dim  
To heaven I lift my streaming eye,  
The flinty rocks my footsteps greet,  
No guiding star illumine the sky,  
And wound my weary bleeding feet,  
Alone! alone! no friend to cheer,  
No voice to soothe my ringing ear,  
If in there dim old paths I fall  
No ear to hear my mournful call,  
Ah, Lord! when at the opening day,  
I watched the shadows flee away,  
When you far city shown in state,  
With glory from the eastern gate,  
I dreamed not that the journey bright  
Would end in such a darkened night;  
Or that an evening full of fears,  
Would find a wanderer blind with tears.

Here in my deep, and sore distress,  
Here in this "howling wilderness,"  
A hand beloved rises at my tears,  
Deep in its palm a scar it bears;  
And feet that have been wounded haste  
To guide me through the dismal waste,  
A voice, than mortal voice more sweet,  
Cheers on my weary, faltering feet:  
"Poor, wandering child, this gloomy way  
Leads straight to yonder realms of day;  
Rest on my arm, nor cheerless roam,  
See yonder is thy Father's home."  
Yes, blessed Lord! upheld by Thee,  
Pain, sorrow, darkness, mourning flee,  
And brighter than the evening star,  
I see the eternal gates afar.

The Family Circle.

The Little Missionary in Heart.

A little boy in Paris, who attended a missionary meeting, was very deeply affected with the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort. She loved the Scriptures, and had taught him to love them too. The next morning after the meeting, this little boy collected together all the money he possessed, (only thirty-six sous), and took it to the minister, "I hope, sir, the people will soon be converted to God." The minister told him that there was a great deal to do, and he feared it would be a long while before the work would be all done. "I hope, sir," he added, "it will be finished before I am a man." The minister expressed his fear that it would not. "Well, sir," said the boy, "I prayed to God when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary, and permit me to be useful in this work." Is there not such a desire as this in the heart of some of our young friends?

Blind Bartimeus.

When he met this poor sightless sinner, the blessed Savior was on his last journey to Jerusalem. How full of kind words and merciful deeds were the last days of Jesus! The nearer He came to the Cross, the greater was his pity for those He came to seek and to save. Seven hundred years before Christ met blind Bartimeus, the prophet Isaiah had said, "In that day the eyes of the blind shall see out of obscurity, and out of darkness." Is. 19: 18. In Luke 7: 20, it is said "to many that were blind, he gave sight," though only a few cases are specially mentioned.

There were many things to hinder this poor man from getting to Jesus. For a while he obtained no answer to his entreaties. Jesus was passing by—would soon be past—might never again come that way; (as indeed he never did,) it was a short opportunity; it seemed likely it would be the only one. But instead of being disheartened, "he cried the more a great deal."

There are some who leave off, after a few cold and careless prayers to God for their souls. They give up and try no more. But those who persevere in honest, fervent prayer, shall be blessed with blind Bartimeus. Not only did he receive sight, but he received faith; not merely faith to cure the blindness of his eyes, but the blindness of his soul also. "He followed Jesus in the way, glorifying God."

What a journey Jesus had to Jerusalem, gathering by the way fresh monuments of his power! The march of earthly conquerors is tracked with blood. Smoking houses, mangled corpses, weeping and wailing mark the way they have trodden. How much of all this do we now see over our own land! But the Son of God left joy behind him wherever he went, and collected new trophies of mercy.

He will come again at the last day in the clouds of heaven. He will bring his saints with him, those whom he has delivered from the blindness of sin, the darkness of death and hell. Shall you, dear children, belong to that triumphant band? Have you cried for "mercy?" Has Jesus opened the eyes of your minds? Do you now follow him in the way, glorifying God?

We hear nothing more of this blind man upon earth. But the Holy Spirit only "shines into our hearts," no doubt we shall meet him in heaven. What a joyful day! to praise the blessed Savior better than we ever could with mortal tongue, and forever "see Him as He is."

(From the Christian Observer.)  
"Words in Season."

It was on a bright and balmy Sabbath morning, many years ago, that, at the Hot Springs of Virginia, two gentlemen who were visiting the Springs met on the lawn. One of them was in the vale of years, "the keepers of the house were beginning to tremble, and those that looked out of the windows were darkened;" the other was in the prime of early manhood, but was walking heavily on a crutch. His walk had been a tiresome one, for he was resting for a moment when the older gentleman accosted him—

"You seem to be lame, sir!"  
"Yes sir, I have been so for many years, but it is all right, it is God's will and I am resigned to it."

A gratified smile was on the old man's face as he replied, "It is very pleasant to hear you say so, sir," and each resumed his walk.

The interview was a short one; but few words were spoken, yet each felt refreshed by it; the old man that he had met with one who had grace given him to say, "Thy will be done," the younger that he had met with one who bade him God speed.

They were "words in season," a wayside sacrament which each enjoyed with a thankful heart. It reminded one of two travelers meeting at a fountain as they cross the desert; together they drink of the cool, clear waters, they bid each other be of good cheer and then pass on to meet no more on earth; but beside the great fountain, whence flows the water of life, they will once more meet, and a heavenly friendship and intimacy complete that which was commenced on earth by the interchange of a few kind words.

CHARLOTTE, VA. TYREE GLENN.

Bearing Rebuke.

Rebuke ought to be born patiently, even when it seems unjust. That censure appears to us unfounded is no conclusive proof that it is so. It may be the pointing out of an error which we do not understand, but which is understood by more impartial observers. It may be dragging to light of a fault secret and hidden from ourselves, but unmasked to the censor's clearer eye. When the shadows of self-ignorance are more dispersed from the mind—when the knowledge of our own imperfections advances father toward completeness—we may come to see that the rebuke was merited and just. Let us not be hasty in concluding, that those who speak better things against us speak also falsely. Let us not forget that our neighbor's candle may shine into the room which we have not lighted up, and disclose what has been left in darkness by us and for us. Let us make rebuke and censure a ground of patient inquiry into our own character for a man's enemies may help him to a deeper insight into the spirit that rules him, and may thus prove to be his best friends.—*Religious Herald.*

Faith and Repentance.

In the year 1680, the Rev. Philip Henry preached on the doctrine of faith and repentance, from several texts of Scripture. He used to say, that he had been told concerning the famous Mr. Dod, that some called him in scorn. Faith and Repentance Dod, because he insisted so much upon these two in all his preaching. "But," says he, "if this be to be vile, I will be yet more vile, for faith and repentance, are all in all Christianity." Concerning repentance, he has sometimes said, "If I were to die in the pulpit, I would desire to die preaching repentance; or, if I die out of the pulpit, I would desire to die practising repentance." And he had often this saying concerning repentance, "He that repents every day when he comes to die, will have the sins but of one day to repent of."

AN INCIDENT.—A pious teacher having explained to her scholars one morning the circumstances connected with the holding up of the hands of Moses, in the engagement between Joshua and Amalek, she saw a little boy about six years old, in the afternoon, holding up his hands, and she asked him what he was doing that for and he replied, he wanted our soldiers to prevail over the Yankees.—*S. C. Advocate.*

Only Begin.

Little Fred had a strong repugnance to early rising, though he saw very well how much time he lost by laying in bed, and often intended to cure himself of the fault; yet this intention was not carried into effect, because he had no resolution to conquer his disinclination to do right.

It was now summer, and one morning he woke about five o'clock. Suddenly his intention occurred to him, and he thought within himself, "I must once for all make a beginning."

With this thought he sprang out of bed, but a shiver ran through his whole body, so strongly did his idleness rebel against his determination.

He dressed himself quickly, but it seemed to him all the time as if he could not help lying down again. Once or twice he was on the point of it but happily he resisted.

After he had clothed and washed himself and offered his morning prayer, he sat down and prepared himself in his lessons, and he observed with pleasure, that everything went better with him than usual. His teacher was uncommonly well satisfied with him through the day, and his parents, who heard of this, led him with caresses. He was himself cheerful and happy. It seemed to him as if he had begun a new life.

Then he bethought him, the trifling self conquest which early rising cost me to-day, has brought its own reward. I should be a fool indeed if I did not do the same other days. So he did; and every morning it was easier to him to rise early. At last it became so much his habit that he could not have remained in bed and slept, even if he had wished it.

It is just so with everything that is hard to us at the outset. Right at it, young friends, and conquer the difficulty; and I'll be bound it will come easier to you every day, and at last yield you pleasure.

In connection with this, I will tell you a singular dream, that a friend of mine once related to me. These are his own words:

I dreamed once that I was walking on a narrow road, where many people were before me; but of these a large number turned back, and said to me that there was no use in going further; for in the middle of this narrow path a rock was lying, at which I should have to turn back, because no man could possibly get beyond it. I did not, however, suffer myself to be dismayed by this, because I saw that there were others before me who did not turn back.

As I went somewhat further, it seemed to me that I saw a small stone lying before me at some distance. But the nearer I came, the greater seemed the stone to become, and at last it was as large as a house.

Then I was about to turn back. But some one seized me by the arm, and said: "Thou art on the way of virtue, and this stone is the stone of disinclination to doing right. Be not alarmed at its apparent size; it is but a deception of thy sight; venture only a courageous leap, and thou art beyond it."

I thought, I'll try; shut my eyes close, and spring right over the terrible rock.

Then I looked round, and to my astonishment saw nothing but a moderate sized stone, which I might have stepped over without difficulty, and which only my imagination had made so enormously large. And now my feelings were as pleasant as if I had suddenly recovered from a severe illness.

But as I looked round again I saw numbers of people who shuddered at the stone of disinclination, and turned back again. I called to them, as loud as I could, not to let themselves be alarmed by the stone, for it was only illusion. But they would not listen to my words. That troubled me, I began to weep, and, with sadness in heart, I awoke.

Scene in a Log Cabin.

It was nearly midnight of Saturday night that a passenger came to Col. — requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. — awoke me and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forrest; but I learned soon there was no need of these, for her disease was past cure.

"She is a strange child," said the Colonel, "her father is a strange man. They live together alone on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a

keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvelous intellect. She speaks sometimes as if inspired, and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the center. A guitar lay on the table near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and, turning to her asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Aeolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour, passed, and she spoke in the same deep, richly melodious voice:

"Father I am cold; lie down beside me"—and the old man lay down by his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?"  
"Nay, father, for my soul is strong."  
"Seest thou the thither shore?"  
"I see it, father; and its banks are green with immortal verdure."

Hearst thou the voices of its inhabitants?"

"I hear them, father, as the voices of angels, falling from afar in the still and solemn night-time; and they call me. Her voice, too, father; oh, I heard it then!"

"Doth she speak to thee?"  
"She speaketh in tones most heavenly!"

"Doth she smile?"  
"An angel smile! But a cold calm smile. But I am cold—cold—cold! Father, there's a mist in the room.—You'll be lonely, lonely. Is this death father?"

And so she passed away.

Heaven.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 Cor. v. 1

There is a world above,  
Where sorrow is unknown;  
A long eternity of love,  
Formed of the good alone;  
And faith beholds the dying here  
Transplanted to that glorious sphere.

Montgomery.

Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven.

Every gem which death rudely tears away from us here, is a glorious jewel for ever shining there.—*Pres't Edwards.*

Few mercies call for more thankfulness than a friend safe in heaven.

Hamilton.

Where that innumerable throng  
Of saints and angels mingle strong;  
Think what a Sabbath there shall be—  
The Sabbath of eternity.

T. Greenfield.

In my fathers house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John xiv. 2.

Oh sweet abode of peace and love,  
Where pilgrims, freed from toil are blest.  
Kelly.

A man may go to heaven without health, without riches, without honors, without learning without friends; but he can never get there without Christ.

Dyer.

There, like streams that feel the garden,  
Pleasures without end shall flow;  
For the Lord, your faith rewarding,  
All the bounty shall bestow.

Cowper.

Fair distant land! could mortal eyes  
But half its charms express;  
How would our spirits long to rise  
And dwell on earth no more!

Siel.

Heaven is a day without a cloud to darker it, and without a night to end it.—*J. Mason.*

Endless pleasure, pain including,  
Sickness there no more can come;  
There, no fear of woe intruding  
Sheds o'er heaven a moment's gloom.

Collyer.

Eye hath not seen, nor ear heard  
Neither have entered into the heart of man the thing which God hath prepared for them that love him. 1 Cor. ii. 9.

DR. LITTLE'S  
VERMIFUGE.

In LARGE BOTTLES and JARS.  
Nothing else is required to relieve children of worms; and besides being one of the cheapest and best Vermifuges 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 eight out of every ten cases generally require it.

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

TALBOTTON, GA., Feb. 5, 1860.

LITTLE'S  
ANODYNE COUGH DROPS.  
A certain cure for Colds, Coughs, Bronchitis, Asthma, Whooping Cough, &c., &c., amongst Children.

This is a pleasant medicine to take, producing immediate relief, and in case of the most violent cough, it cures the most controlling influence over Coughs and Irritation of the Lungs of any remedy known, often stopping the most violent in a few hours, or at most in a day or two. Many cases thought to be decidedly consumptive, have been promptly cured by using a few bottles of this medicine, without suffering the least inconvenience, it stands paramount to all such mixtures.

LITTLE'S  
FRENCH MIXTURE.  
This is prepared from a French Recipe (in the form of No. 1 and 2; the first for the adult, and No. 2 for the child), and from its unexcelled success is likely to supersede every other remedy for the cure of diseases of the Liver and Gall Bladder, Rheumatism, Biliousness, and Leucorrhoea or Fluor Albus affections. This extensive compound combines properties totally different in taste and character from any thing to be found in the United States Pharmacopoeia; and in point of safety and efficiency is unrivaled in America.

LITTLE'S  
RINGWORM & TETTER OINTMENT.  
FORTIS, No. 2.

Hundreds of cases of Ringworm, 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 will not effectually eradicate in a short time. For the cure of Cancerous Sores and Ulcers it is applied in the form of plasters, and is almost infallible.

In more than two hundred places in Georgia, and in the Southern States, they are to be had; and as there are some persons about who are considering his remedies, by using the same or similar names (for no patent is wanted or secured) and the names of the day, it is all he can do to look well for the signature of the Proprietor, thus:—

*Wm. J. Little*  
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; HARRISON & WILLIAMS, La Grange, ROBERT & HALL, Montgomery; FARMER & CARTER, J. A. WATKINS & CO., Columbus, Ga.; and Merchants and Druggists generally May 10, 1860. 2-ly

Business Cards.

N. GACHET,  
Attorney at Law,  
TUSKEGEE, ALA.

Office at the old stand east of Brewer's (now Kelly's) Hotel.  
July 24, 1862. 1y

G. H. GRAHAM, R. L. MAYES, R. H. ABERCROMBIE,  
ATTORNEYS AT LAW,  
Tuskegee, Macon County, Alabama.

Will practice in the Courts of Macon, Russell, Chambers and Tallapoosa Counties, and in the Supreme Court of Alabama, and in the United States District Court at Montgomery.

Office upstairs in Echols' new building—  
December 15, 1862. 52-ly

JOHN D. CUNNINGHAM,  
Attorney at Law and Solicitor in Chancery.

Will practice in the Courts of Macon, Russell, Chambers and Tallapoosa counties.

Particular attention paid to collecting and securing claims.  
Tuskegee, Ala., February 6, 1862.

W. P. CHILTON, W. P. CHILTON, JR.,  
W. P. CHILTON & SON,  
Attorneys and Counsellors at Law,

Solicitors in Chancery,  
MONTGOMERY, ALA.

Will practice in the Courts of Montgomery and the surrounding counties; in the Supreme Court of the State, and the Confederate States District Court for the Middle District of Alabama.

Office on Market St., in Masopie Building.  
G. W. GUNN, L. STRANGE, JAMES ARMSTRONG,  
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY,

Will practice in the Courts of Macon, Russell, Chambers and Tallapoosa Counties; in a Supreme Court of Alabama, and in the United States District Court at Montgomery. Prompt and careful attention will be given to all business entrusted to them.

Office next the Presbyterian Church—  
Tuskegee, Ala., Jan. 19, 1860. 1y

SMITH & POW,  
ATTORNEYS AT LAW,  
TUSKEGEE, ALA.

Practice in Macon and adjoining Counties.  
Office upstairs in Bilore & Rutledge's new brick building—  
BRYANTON B. SMITH, ED. W. POW,  
May 17, 1860. 1y

FERRELL & McKINNE,  
ATTORNEYS AT LAW,  
Tuskegee, Ala.

April 19, 1860. 1y

J. H. CADDENHEAD,  
ATTORNEY AT LAW,  
Loachapoka, Macon County, Ala.,

Will practice in Counties of Macon, Montgomery, Tallapoosa, Chambers, and Russell.  
June 15, 1861.

MEDICAL NOTICE.  
DR. W. R. DRISKELL has located at his father's residence, where he can be found at all times, when not professionally engaged.—He respectfully tenders his services, as a Physician and Surgeon, to the surrounding country  
July 10, 1862.

SCHEDULE  
OF  
Tuskegee Rail Road.

FIRST TRAIN leaves the Depot in Tuskegee at 9.15 a. m., connecting with a Train for West Point and Columbus.

Second Train leaves at 11.15 a. m., connecting with a Train for Montgomery.

Third Train leaves at 5 o'clock, p. m., connecting with a Train for West Point.

A. B.—No Train on this Rail Road connects with one passing Oklawaha at 3.15 a. m., for Montgomery.

G. W. STEVENS, Superintendent.

HOWARD COLLEGE.

Faculty for the Year 1861-2.  
REV. H. TALBIRD, D.D., President  
And Professor of Moral Science.  
A. B. GOODHUE, A. M.,  
Professor of Mathematics and Nat. Philosophy.  
D. G. SHERMAN, A. M.,  
Professor of Ancient Languages and Literature.  
REV. T. W. TOBEY, A. M.,  
Professor of Intellectual Philosophy.  
Professor of Chemistry and Natural History.  
THEOLOGICAL DEPARTMENT.  
REV. H. TALBIRD, D.D.,  
Prof. of Pastoral Theology & Ecclesial History.  
REV. T. W. TOBEY, A. M.,  
Brown Professor of Systematic Theology.

THE NEXT SESSION.

The next session will open on Tuesday the first day of October, 1861.  
In order to meet the exigencies of the times young men and ladies will be admitted next session to pursue an irregular Course of Study, as 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 44 months, in advance ..... \$25 00  
Incidentals ..... 2 00  
Room and Servant ..... 8 00  
Coal ..... \$6 00 to \$8 00  
Board, per month, ..... \$12 00 to 14 00  
Washing ..... 1 00

I. W. GARROTT,  
President Board Trustees.  
J. B. LOVELESS, Secretary.  
Marion, Aug. 28, 1861. 3m

HOWARD COLLEGE.

DEAR SIR:—Your attention is respectfully invited to the following resolution passed by the Board of Trustees of Howard College at its 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 F. PARK 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 ..... \$10 00  
Manual Arithmetic, Primary Geography with Spelling, Reading and Writing ..... 12 00  
Geography, Grammar, (English) Written Arithmetic, Elementary Algebra, Latin, French, 14 00  
Latin Classics, Algebra, Geometry, History, 15 00  
with any of the above studies ..... 18 00  
Higher Mathematics, Physical Sciences, Latin, Greek or French ..... 20 00

Parents and Guardians will confer in favor by making application for admission into the School previous to the commencement of the Session.  
Tuskegee, Ala., Dec. 26, 1861. 1y

Medical College of Georgia,  
AT AUGUSTA.

THE Thirtieth Session of this Institution will open on Monday, the 10th November next.

Attending, H. F. CAMPBELL, M. D.,  
Surgery, L. A. DEAN, M. D.,  
Chemistry, J. J. JONES, M. D.,  
Material Medica and Therapeutics, I. P. GARVIN, M. D.,  
Institutes and Practice, in D. FORD, M. D.,  
Physiology, H. V. M. JAMES, M. D.,  
Obstetrics, J. A. EYE, M. D.,  
Adjunct Professor of Obstetrics, ROBERT CAMPBELL, M. D.,  
W. H. DOUGLASS, M. D., Clinical Lecturer at City Hospital.

S. B. SIMMONS, M. D., Professor of Professor Anatomy, H. W. D. FORD, M. D., Demonstrator of Anatomy.  
Lectures, full course, \$100.  
Matriculation Fee, \$5.  
The College building has been thoroughly renovated, and many additions made to former facilities for instruction.

September 10, 1861. 1y

IMPROVED  
NON-CORROSIVE,  
CONFEDERATE  
WRITING FLUID

Manufactured Wholesale & Retail,  
BY  
W. S. BARTON,  
TEACHER'S EXCHANGE,  
MONTGOMERY, ALA.

Sept. 11, 1862. 3y

ALABAMA  
MARBLE WORKS,  
MONTGOMERY, ALABAMA.

NIX, YOUNG & NIX,  
(SUCCESSORS TO H. W. HUTCHCOCK.)

MONUMENTS, MANTLES,  
TOMBS, Railings,  
GRAVE STONES, Furniture Work,  
and Tablets. CRATES, &c.