

SOUTH WESTERN BAPTIST.

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

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

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HENDERSON & BATTLE,
PROPRIETORS.

For the South Western Baptist.

DEAR C.—I thank you more than I can express, for your kindly sympathizing letter in return for mine, which I feared would be very weary to you. It not only relieved the tedium of the journey while reading it, but has given me much food for thought ever since. I trust, too, your effort to assist me has not been in vain altogether.—Certainly there has been much comfort in the thought that, far as I feel I am from God, I may yet perhaps be His; for in all my wanderings I have never desired to choose any other save Christ. Still again and again has the question arisen, "Am I a child of God?" And reviewing my life since my public profession, I could not but answer "No." Long ago, this doubt arose, and I often feared that I had too hastily attached myself to the church, when I was yet too much a child to know exactly what I did. At first, this gave me much pain; but soon that wore away, and I felt relieved to think that it was not necessary for me to struggle to be good. Still I despised myself as a hypocrite, and would have given worlds if I could have withdrawn from the church without the publicity which would attend such an act. I shrank from communion seasons with nervous dread; for the words "He that eateth and drinketh unworthily" were ever in my mind. This was the state of things when the last protracted meeting was held in our church; at which you were present. While others hailed it with joy, I dreaded it. At first, I only attended when it was absolutely impossible to find an excuse not to do so. But I soon became interested and deeply affected. When others presented themselves for prayer, I felt that it would be fitter for me to be there than with the children of God. One night, I remember particularly, a member united with the church, and the members went forward to welcome them. I was among the last, for I could scarcely command myself sufficiently to appear composed. After service I met you, and almost asked that, when you remembered these new converts in your prayers, you would not forget one who had more need of prayer than they. But my courage failed; or perhaps, to speak more fully, pride restrained me.

After this meeting, by degrees, I relapsed into my old state. When I felt that "sin had dominion over me," and that I had no strength to resist temptation, and that prayer seemed to bring no relief, I concluded that I was indeed a cast-away, and there was no balm in Gilead for me.—Oh! that I could indeed terrify me;—but I felt there was no help.

Still, I have never neglected the form of prayer, even while I trembled to think of what a mockery it was. And, though I have had no faith to expect the answers to my own prayers, I have never doubted the promises of the Bible; only I felt I had failed in some way (I could not guess how) to lay hold of them. I could not "curse God and die," but I "cursed the day I was born." But when I found another in the same miserable case, and when, in his agony, he suggested doubts more terrible than my own, I trembled lest I too should learn to share them. This was many months ago. I answered E. at once, carefully concealing the state of my own heart, and urging him by all he held dear, to return to the feet of Jesus. Strange it was that what had not shocked me in myself should have terrified me in another! However, I had no power to help him or even to advise, and he and I have alike wandered ever farther and farther from the fold of God.

You say, that perhaps God does not grant our requests because they might be an injury to us. Now can it ever be wrong for us to pray for the spiritual welfare of another? Oh! this prayer has risen so often, so

earnestly from my heart, that for a while I could not but believe that a prayer answering God would grant my petition. The prayers I offered up for myself may have been not sufficiently heart-felt, but there have been prayers in which all the passionate earnestness of my heart was concentrated. And yet they are still unanswered! Can you wonder that I have no faith to ask for any thing else?

I fear I cannot even now claim to be "panting after God." I fear I am generally very much too indifferent. And yet if "I knew where I might find Him, I would go even to His seat." Some things too, still affect me with a great longing to be a true Christian. For instance, there are two passages in the Bible that I can never hear without a strange thrill. One which you spoke of—"Lord thou knowest all things; thou knowest that I love thee." The other, "Blessed are the pure in heart, for they shall see God." Both I feel to be the language of my heart. I have always longed for that purity of heart, and felt that, even without the promise attached, those who possessed it were indeed "blessed." But this only fills me with a deeper consciousness of my unworthiness to approach a holy God.

I fear you have so often heard from others confessions similar to these, that you are almost weary of them; but the kind interest you expressed, and willingness to hear further on this subject, has emboldened me to write thus much.

You would hardly believe what an effort it has cost me so far to reveal the state of my feelings; for you cannot know how jealously I have guarded any expression of my emotion whatever. However, I will not retract now.

Oct. 29th, 1861.

DEAR A.—Your last note increased, if possible, my interest in your state of mind, as you described it. You may wonder, then, why an answer has been so long delayed. It is simply because my engagements have been such, since the receipt of your note, as absolutely to prevent me from writing. It may be that this has been providential for us both. I hope it may prove so, and that God's hand may be the more clearly seen in all the ways by which you may be led.

For my own part, I cannot but believe that you are now, and have for some time been passing through the discipline of God's hands—and my prayer always for you is that God will carry on the work He has begun, to the preparing you better for useful service in His cause, in future.

The difficulty I feel in writing to you is two-fold: on the one hand, I do not wish to "break the bruised reed, nor quench the smoking flax;" and on the other, I would not wish to excite within you any hopes that may prove the source of confusion, or which subsequent experience will prove to be groundless. What you have said in regard to E. N. in your note, only confirms my opinion, expressed in my last note to you, in regard to his case. I do not doubt that God will finally "make darkness light before him." I am not surprised at the chilling, crushing doubts he expresses. Thank God, if you have thus far escaped them; and never consider that *all is lost*, if they should at any time overtake you. Such cases are more common than many suppose. I have myself been tossed on that dark, stormy sea—"and," like Paul, "when neither sun nor stars in many days appeared, and no small tempest lay on me, all hope that I should be saved was then taken away." May God spare you that bitter anguish! Though, we do not know what is best. His will be done.

I do not think it uncommon nor unaccountable that those who, having been converted, are accustomed to rely on their feelings for spiritual comfort (young persons, especially) and who decide on their spiritual condition by their feelings, should, when these have lost some of their freshness, doubt the reality of their piety and write "bitter things" against themselves. And this is especially the case if there

is the consciousness of neglect of plain duties. For then an accusing conscience drives away all comfortable feelings, and nothing is left to give hope; having before derived all comfort from feelings. This whole business of trusting to feelings has more of self-righteousness mingled with it than many suspect. And God often takes severe means to rid the soul of it. He leaves His people, "to prove all that is in their heart"—and that, when recovered, they may not only strengthen their brethren, but that they may remember and be confounded and never open their mouth any more because of their shame, when He is pacified toward them for all that they have done. Luke 22:31-32; Ezek. 16:63; Deut. 8:2. It is true that Christians should expect comfortable feelings—there is something wrong if they are long without them—but to make them the ground of our confidence as to the reality and measure of our piety, is equally wrong. For not only do we, then, mingle self too much with Jesus' work, but our feelings are often dependent on bodily changes, health, &c.; and surely that is not a safe criterion of our state in God's sight, which an east wind or a tooth-ache may effect.

I mention these things, not to persuade you that your state of mind is attributable to any such causes (for I am sure there are other and more serious ones; though these may have operated to some extent); but that you may see one error, at least, that is not uncommon. I would like to know, sometime, more of the history of your early doubts. But that is not important, now.

Let me say these things: You have long time been in the frame of mind you describe—there has, therefore, something of a habit of doubt, gloom, despair been formed. This habit of mind is itself sinful: you have, of course, as you say, "wandered ever farther and farther from the fold of God." The distance may be very great—God, alone, can tell how great.

Be profoundly convinced of the value of your soul. Remember that no work can be compared, in importance, with that of securing your everlasting salvation.

"Nothing is worth a thought beneath, But how I may escape the death That never, never dies! How make mine own election sure; And when I fall on earth secure, A mansion in the skies."

Be willing to know the truth as to your state in God's sight. Be not afraid of it. The sooner you know it the better—whatever it may be. And with the earnest self-examination you may institute, seek divine search also. "Search me O God," &c. Ps. 139:23, 24. If you say that you have already instituted a strict and impartial self-examination as you know how, and can arrive at no certain conclusion, or if the result inclines you to the conviction that you are not a child of God, then I would say,

Remember that Jesus is able and willing to save you, though you were the chief of sinners; and thank Him for showing his love to you in awakening you to a sense of your true condition.—And if indeed you find that you do not have any love for His name, His cause, His hope, His word, but on the contrary, care nothing about these things, then be in earnest in seeking His forgiving grace; never under any circumstances, lose sight of the truth that he is able to save unto the uttermost all who come to God by Him, and that He will cast out none who come.

But, if you find that you can solemnly appeal to the omniscient God for the truth of your love to Him—if, notwithstanding all its imperfections you can say, "Thou knowest that I love thee," if filled with a sense of prevailing corruption, that which you long for more than any possession on earth besides, is a pure heart—if you do "hunger and thirst after righteousness" O! however far you may have wandered, however much backslidden, remember that Jesus says, "Return unto me." Take with you words, and turn to the Lord: say unto Him, Take away all iniquity and receive me graciously; so will I render praise. Hos. 14:1.

"Just as I am without one plea" &c.

I would earnestly advise you to engage in some work for Christ.—The S. School may need you—doubtless you need it. Do what you can for Him, at all events. You have abundant reason to consecrate every power to His service, in trying to benefit others—though you yourself should perish. I own that that is a sad conclusion; but it is a true one. And remember that Christ's blood, His atonement, is the only ground of hope of salvation. And we "joy in God" when we "receive the atonement." Rom. 5:11 and 3; 20:26 and 5:1.

I do not wonder that you "shrank from communion seasons with nervous dread"—and that while others hailed the protracted meeting with joy, you dreaded it. How could it be otherwise, with your state of mind? I was going to say, I wish you had told me your condition a year ago—but perhaps it is all best as it is. God help you now to get out of it as soon as possible. Your case is far from being a hopeless one, but it ought to excite intense concern.

You ask, "Can it ever be wrong to pray for the spiritual welfare of another?" Certainly not; even as it can never be wrong to pray for our own spiritual welfare. Nay, we sin if we do not pray. But as God often, for wise purposes, delays answers to prayers for such blessings, or answers them in a way altogether unlooked for, so He may and often does, delay to grant our prayers for the spiritual welfare of others, or answers them in such a way that we can hardly persuade ourselves that He is answering them at all. See how Job judges, 9:16-18. Is not that the feeling of every one of us. We call for the physician; and when he comes we cannot believe that it is he that has come, or we wish him away, because he gives us bitter medicine. "But this," you will say, "has been for so long a time, is it not time for Him to hear, if He intends to hear at all?" I do not know—you do not know. Perhaps He does hear perhaps He is answering, though you are ignorant of it. You remember Newton's hymn

"I asked the Lord that I might grow" &c. That is the history of more than one case. See Is. 42:16.

Among other sins, be sure to confess that of unbelief. And "take heed, lest there be in you an evil heart of unbelief in departing from the living God." No possession is so sad as "an evil heart of unbelief."

I have a little book called "Grace magnified," which is an account given by a living minister of some of his deep spiritual troubles. If you would like to see it, I will send it to you.

May God bless you and be with you! As ever, yours, C.

(To be continued.)

For the South Western Baptist.

Nov. 1862.

DEAR BAPTIST: Not long since the writer received a short visit from a dear brother, whilst awaiting exchange, who had been taken prisoner by the Union men under Genl. Rosenkrantz, after passing unscathed through the battle of luka and Corinth, save that of having his sword struck by a grape shot, and so doubled up in the scabbard as to render the drawing it impracticable. He was taken to Boliyar, Tennessee, where he was kindly treated as prisoner of war by our enemies, and more kindly treated as a Confederate soldier by the noble secession ladies of the place, who openly and fearlessly avowed their antagonism to the present rulers of that fair city.

The morning of the departure on parole from that place, of our boys under Federal escort for Gen. Price's lines—probably I should have said Genl. Vandorn's lines—the ladies congregated in considerable numbers to see the Confederate prisoners leave, and bid them God speed. On taking up the line of march the air was rent with the shouts and huzzas from hundreds of fair throats for Jeff. Davis and the Southern Confederacy.

The demonstrations being rather pointed to suit the feelings of a Federal General, he rode up to the fair assembly and asked, if they did not know that the Federal flag waved over that city. The reply was, "Yes we know that it does, but we hope it will not much longer do so, nor do

we believe that it will," whereupon finding he was only likely to have his trouble for pay, and doubtless thanking his stars that he did not have to fight such stubborn foes, he faced about and rejoined his command.

There are but few unacquainted with the particulars of those battles who attach the importance to them, that they merit. Genl. Price who has heard the great and small thunder of many battles, has said that he never heard such volleys of musketry in his life as he heard at the battle of luka.

The following lines were elicited on my brother's departure for Price's army after his visit, and if you think them, with the preceding statement, worthy a place in your paper, it is at your service most respectfully:

To Capt. John W. B.—of Company H. Col. Whitfield's 1st Texas Legion, Genl. Price's Division.

I.
Farwell! farwell! my brother dear,
And most we part again?
Ah yes! the parting hour draws near,
Which fills my heart with pain.

II.
God has been with thee, brother dear,
And will be with thee still;
His guardian Spirit's ever near,
To those who do his will.

III.
When thou art gone, my brother dear,
Forget not those who love;
Remember him who sheds a tear,
And trust in God above.

IV.
Yes, trust in Jesus Christ, and then,
When on the battle field;
Command to Him the souls of men,
Who live for country yield.

V.
And brother dear, let's trust in God,
That we in life may see;
Before we lie beneath the sod,
Our country justly free.

VI.
Let's pray to God that he may give,
Unto the Federal's sight;
To see the error of their ways,
And know that we are right.

VII.
Bless thee my brother, and may He
Who sees the sparrows fall;
Guard, guide, protect, and comfort thee,
And prove thine all in all.

A. BAPTIST PATRON.

BACKSLIDING.—The causes of backsliding are—the cares of the world; improper connexions; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A backsliding state is manifested by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The consequences of this awful state are—loss of character; loss of comfort; loss of usefulness; and, as long as any remain in this state, a loss of a well-grounded hope of future happiness. To avoid this state, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostasy, as Saul, Judas, Demas, &c; the many warnings we have of it, Matt. 24:13; Heb. 10:38; Luke 9:63; how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by His Spirit, and kept by His power.

DYING RICH WITH A VENGEANCE.—A was related by passengers who escaped from the wreck of the Golden Gate, that a colored man named Patterson, one of the cooks belonging to the steamer, took advantage of the panic to gather up such loose change that the terror-stricken passengers had abandoned in the cabins and state rooms. He succeeded in picking up sufficient coin and valuables to fill two good sized carpet sacks. Taking a large carving knife between his teeth, and seizing the carpet sacks, one in each hand, he jumped overboard, and, in the language of our informant, "he anchored himself alongside the wreck, and didn't show his nose above water." It is believed he died well off in a pecuniary point of view.—San Francisco California.

To every candid mind, nothing is more evident in this war than that those Generals who put their trust in God are the most fortunate and successful.—Almost every victory has been won under the lead of Generals who feared God, but not man, whilst almost every defeat has been under Generals who were not God honoring and God serving men.—Knoxville Register.

Brother.

"Brother! Beautiful word; and how pleasant when kindly spoken! How much of true love is bound up in those seven letters! how the human heart hugs the heavenly sound! Surely it has a peculiar fitness to symbolize pure affection. Blessed be the lips that first uttered it! And let the wretch never be known whose bosom could not respond to it!

What a relationship it expresses!—It is the name of him who is our equal; our father is his father; our mother is his mother. The love which cares for us cares for him; and the eyes that weep when we sorrow, weep also when he sorrow. He is our counterpart, and has with us equal rights beneath a common paternal roof; he eats from the same table, and sleeps beside us on the dreamy couch. He is partaker alike of our joys and pains; and when an enemy appears, we stand back to back and shoulder to shoulder. Boys together, we grow to manhood; the stream of life sweeps one hither, and the other thither, and years pass on; but neither distance nor years can prevent our longing spirits from speeding over land and ocean to commune with our second self.

How doubly sanctified was that word from the lips of "Him who spake as never man spake!" What a savour of sweetness attends it in every sentence in which Jesus used it. He has given a dignity and glory to it, brighter than that given to field and flower when the sun removes the veil of weeping clouds from before his face, and looks down in the splendor of his beauty.

Brother! Generous epithet! Every man should speak it lovingly to his fellow; but how much more the Christian! Who should utter it if he does not to his brother Christian? The term is his peculiarly; God has given it to him; and will he not use it? Is the poor Christian afraid or ashamed to apply it to the rich one? Is the rich one too exalted to call a humble man by so levelling and yet so sweet a title! And is it so? Children of one Father, who are going to the same glorious home—to live there together for ever—refusing or neglecting to call one another by their heavenly name!

When that word from the lips of a Christian brother enters my ear, it touches my heart like holy music, and its sweet intonations are treasured up as if they were sounds by angels spoken; and I learn to love him more. Is it not thus with you, brother? Simple Speech.

GIVE ME JESUS.—Am I young? Does my blood course rapidly in my veins? Are all life's charms, and pleasures, and vanities, before my vision? Are all life's charms, and pleasures, and vanities, before my vision? If so, give me Jesus. How superlatively beautiful is youthful piety! Am I middle aged, and the head of a family? Give me Jesus. Surely I need Him to assist me in setting an example before my children. Without Him I cannot train them up in the way they should go.—Am I old? Do hoary hairs cover my head? Am I certain I cannot sojourn long in this vale of tears? Oh, give me Jesus! Yes, I want Him for a constant companion. The friends of my youth are dead and gone. O Jesus, stand by me now! My feet are tottering on the brink of the river of death. Jesus, stay and support me; accompany me to the other side; help me safely to my Father's house. Rich or poor, loved or hated, sick or well, learned or ignorant, give me Jesus. In the Eastern city, on the Western prairies, give me Jesus. At all times, in all places, give me Jesus.

THE LOSS OF THE SOUL.—The vanity of the purchase, and the value of the loss, says Dr. Bates, is such that no man, conscious of his immortality in the next state, but must acknowledge that he is an infinite loser, and prodigious fool, that gains the world by the loss of his soul. It is said of the ancient Germans, that in their commerce with the Romans, receiving silver for their amber, that has no virtue but to draw straws to it, they were amazed at the price. And certainly the great tempter cannot but wonder at the foolish exchange that men make, in giving their immortal souls to him for perishing vanities; and having this scornful advantage will much more abraid them hereafter, than ever he allured them before.

Defer not thy charities till death, for certainly, if a man weigh it rightly, he that doeth so is rather liberal of another man's than his own.

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Dec. 11, 1862.

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

Heartless.

In another column we publish the proposition of France to England and Russia in reference to mediation in the pending struggle with the Abolition Government. Lord Russell's reply is as cold as if his heart had been bound in an iceberg for a thousand years. From Russia no one ever dreamed of the least sympathy, hence no one is astonished at the reply of that government. The British Cabinet and the people differ widely in their views and sympathies in this struggle. The Cabinet are against us, and the people are for us. There is, doubtless, a sealed and ratified covenant between the Abolition Government and the British Government, stipulating that no intervention nor recognition is to take place on the part of England till the Lincoln Government invites it diplomatically, and to this cruel and unfair stipulation she seems determined to adhere. Every mail from England brings the intelligence of increased sufferings in her manufacturing districts, and of hundreds of thousands of operatives being turned out of employment into the huts of cheerless poverty, and yet she adheres to this "covenant with death," and majestically rejects every proposition that would give the least aid and comfort to the Confederate States of America.

There are times in the history of individuals when acts of kindness and sympathy are never forgotten. It is so with governments. Now is the time to make friends or enemies of the Confederate States. We have courted and wished the friendship, especially, of two leading powers, England and France. One has a heart, the other has none. France wishes to make an effort at stopping the flow of blood, England coldly refuses. Which of these two should the people of the South remember in the future? For our own part we had as lief affiliate with the Abolition Government as with Great Britain. We would enact laws of trade and intercourse as favorable to the Yankee Government as to the English. One has boldly opposed us, the other has stood by and aided and abetted, diplomatically. We should turn away from both as too pestiferous for human affiliation, and intercourse. Every lesson that comes from Europe teaches us to depend upon ourselves and upon God. Let us heed the lesson.

Rome.

There is always in Europe some political question that produces disquietude. Like the restless crater of a volcano the politics of that old section and ever at work. The question that now disturbs them is the French occupancy of Rome. When the Revolution of 1848 broke out in Europe the Pope, among other crowned heads, had to leave his temporal throne, and never returned till he was re-established by a French army. From that day to this France has kept a standing army at Rome, sustaining the temporal power of the Pope. France aided Sardinia to dispossess Austria of all Italian territory except Venetia, and winked at the dethronement of the king of Naples by Garibaldi and Victor Emanuel, but all attempts at dispossessing the Pope of the "Patrimony of St. Peter," has been frowned at by Napoleon. Nor will he remove his army from threats nor by persuasions. His policy is dark and strange. He has helped to make Italy almost what she was in the days of Ancient Geography, but refuses to complete her unity by giving up Rome, her ancient capital. Without it, he knows, she never can be complete, and yet he refuses to perfect, it seems to us, the work of his own hands. Why? That's the question we wish to understand.

If the citizens of the Pope's dominions had their wishes they would now be under Victor Emanuel and Italy a unit. Even the Priests, a numerous and influential class in Rome, desire the Pope to disembarraas himself from political sovereignty. But he will not, and so the matter stands, and France sustains him. Several powers on the continent behold this state of things with great solicitude. That the temporal authority of the Pope must be overthrown is a matter of Bible prophecy and will take place at the time fixed by the Sovereign Disposer. France, the last prop, now sustains his tottering fortunes, but that human prop may be soon taken away, and then comes the crash.

T. We have on hand \$78.50 raised at the Tuskegee Association by Mrs. Louisa Stroud to send a Missionary to some portion of the Confederate Army. We call the attention of the Board at Marion to the fact. How should it be sent, and to whom?

Abolitionism Unmasked.

The war, if it has no other good effect, will place Northern abolitionists and Southern slaveholders, respectively, right upon the record. The former have, hitherto, had exclusive access to the ear of the world, while the latter have been denied a hearing at the bar of public opinion. But the events of the revolution are exposing the animus of the noisy freedom-shrieker, and removing the clouds of detraction and obloquy, which have obscured the real character of the Southern citizen. Our enemies have been, for forty years, telling the people of Europe what heartless, wicked and cruel monsters we are. The whole world has heard and shuddered at the story of pretended wrongs and miseries, endured by "the poor slave," at the hands of brutal masters. The abolitionists have exhausted language, in depicting the odious character of those who "make chattels of human beings." They have inaugurated and waged a most fierce crusade against the peculiar institution, with the ostensible object of releasing the poor African from oppression, and enabling him to breathe the glorious atmosphere of freedom. They would have the world believe that their aim was purely benevolent—that their design was only to benefit the slave.

Many, at the South, have long contended that these pretensions were sheer hypocrisy—that of all men, they were the worst enemies of the black race. And reasons were not wanting, to render this opinion plausible. It was observed that in the Yankee States the mass of the black population were treated worse than dogs—that the most cruel and exacting and stinging of masters were those Northerners who owned slaves during a short residence in the South, and afterwards became abolitionists,—that, when an emissary of John Brownism came South, the only use he had for a negro, was to employ him as an instrument to destroy his master; and if the slave was sacrificed in the attempt so much the better. It was inferred, hence, that the good of the blacks, was no part of the object of the mad crusaders—and that they were in pursuit of some more selfish and wicked purpose.

The "stern logic of events" is rapidly developing the true conclusion; the strong grasp of destiny has already torn off the veil and revealed the hideous features of the abolition Mokhanna.

The "Friends of the black race" have recently stolen about 60,000 slaves from their masters, and taken them to the blessed land of freedom. What is the condition, of these negroes as represented in Northern newspapers? The great mass are in a state of destitution, shocking to think of—being without sufficient clothes and food, and in danger of perishing. A New York journal asserts, that these fanatics have caused more real misery among the negroes in the space of less than two years, than all the slave holders of the South in the course of their history. Indeed the falsehood of abolitionists has been made so patent by events, that they are beginning themselves to throw off all disguise, and, with a shameless effrontery which will make them the hissing of mankind, they confess that they purpose the extinction of the black race!!! A leading abolition organ has recently declared, that the negroes must yield the fair and fertile lands of the South to the white race—that as the Indians were swept away before the advancing tide of a superior race, so must the Africans in like manner, recede before the energetic Yankee. This then is the conclusion of the whole matter.—The Yankees want our country; the negroes occupy it to their exclusion; therefore the race must be destroyed. The Yankees are envious of Southern prosperity; therefore they hate the Southern people. This is the solution of the problem; this explains Yankee abolitionism and Yankee malignity.—From the tender mercies of such fiends, may kind Heaven deliver us!

Mexico.

So absorbed are we in our own vast war that we can not see a small speck of war on the same continent. It is almost forgotten that France has invaded revolutionary Mexico. The conquest of Mexico is not proving to be such a before-breakfast job as was predicted. They were so divided before the invasion it was supposed the conquest would be easy. Not so.—The Mexicans will fight among themselves, but when invaded they unite and make common cause against the invader. The progress of the French Army in Mexico has been very tardy; all their movements give evidence of fear and indecision. Besides, the climate has made sad havoc in the French army. They become sick or die almost as fast as the army is recruited, and but little advance is made towards the Capital. There are no Rail Roads nor Rivers on which to transport provisions, and the Mexican guerrillas enjoy themselves in cutting off and destroy-

ing their supplies, and thus the work of conquest goes slowly on.

It appears to be to all people a senseless invasion. No one seems to understand the designs of France. It is one of Napoleon's undeveloped purposes and we must abide the opening of the seal. But the strange thing is the slow-coach movement, so un-French.

Invaded as the South is, we cannot but sympathize with the Mexicans, and wish them success in their resistance. Successful conquests are generally sudden, before the people are ready.—And such conquests have never been permanent. The road of conquest tyrants have always found difficult ones to travel. When the people have arms in their hands, and their families and their interests behind them, they will dispute every inch of ground.

The News.

The enemy still continues to maneuver but will not attack our forces. He will have to make the attack if there is a battle, unless our generals can see some decided advantage in making an attack. Nothing has transpired since our last worthy of note. We shall record all events worthy of publication.

Valuable Land For Sale.

Any one wishing to purchase a farm in the fine lands of Macon county, will do well to read the advertisement of B. Graves. The farm will meet the expectation created by the advertisement, if examined.

For the South Western Baptist.

A Contrast.

Not many months ago, I witnessed the sprinkling of two children by a Presbyterian minister. No comments were made in the performance of the rite, except to read from Mark the incident of Christ's blessing little children, which, it is conceded by nearly all candid and learned Paedobaptist commentators, has not the remotest connexion with baptism. In a sermon, following the christening, the preacher stated that he believed in "believer's baptism" and in none other. If baptism, or a substitute for that requirement, can be performed on the faith of another, why may not any other Christian or Scriptural duty be discharged in the same way? Does the Bible recognize the performance of any obligation by proxy? If sponsorial faith be admissible and can be transferred to an irrational, unconscious subject, why may not repentance and prayer and almsgiving?

On the same day, I witnessed a baptism of believers, where there was much water. A large congregation, quiet and serious, witnessed the burial and resurrection. Those who publicly put on Christ, repented, believed and were baptized for themselves, and will not have to learn from tradition or the church books or the testimony of others that they followed the footsteps of their blessed Lord. The preacher read, without comment, the account of the baptism of Christ in the river Jordan. Those, who reflect, know that it was a voluntary, personal act, that the Savior traveled about sixty miles to fulfill all righteousness—and that as he emerged from the water, His Father testified, in a most signal manner, His approbation of the act.

For the South Western Baptist.

DEAR BRETHREN: As making up the records of good news from the churches, allow me to state that about the first of this month, a protracted meeting was held with the Talladega Town Baptist church, which was continued for two weeks. There were some fifteen hopeful conversions. On last Sunday five were baptized, of whom two were the grand daughters of the Rev. Thomas Chilton, once the pastor of the church. Thus the mercy of the Lord is upon them that fear him and his righteousness unto children's children. The pastor, Bro. Mayes, was aided by Bro. Renfro and Spaulding. The preaching was instructive, searching and able. The church has been much revived. A new zeal is exhibited in the membership. The Sunday School looks up.—As a pastor, Bro. M. is laborious and efficient and grows in popularity and usefulness.

I am glad you have increased the price of the Baptist. The good type and paper, not to mention the reading matter, deserve a higher compensation than you were charging. I notice that Northern editors and book publishers, where the Blockade does not interfere with the obtaining of materials, are putting up their prices 50 per cent.

Is not your intelligent correspondent, "Tan" wrong in ascribing the authorship of that excellent little book, "The state of the impenitent dead" to Hackett? I have a work bearing that title, written by Dr. Alvah Hovey, Professor in the Newton Theological Institution. Yours &c.

Received of W. M. Lindsey for printing Minutes \$48.00.

For the South Western Baptist. Biographical.

REV. JORDAN WILLIAMS.

Died at the residence of his son in Talladega County, on the 23d of November 1862, Elder JORDAN WILLIAMS, aged 68 years. The subject of this memoir was born in South Carolina on 31st August 1794. He served as a soldier in the war of 1812 and retained during life a strong military ardor and patriotic zeal and not unfrequently enriched his discourses by illustrations drawn from the profession of arms.—On the 5th of May 1816, he was married to Edna Atkins, a help-meat indeed, who still lives, the honored mother of several children, and a ripe Christian, awaiting the master's summons for the better land. On 7th Dec. 1817, he was baptized into the fellowship of the Providence Baptist Church in Abbeville District, South Carolina, by Elder Chesley Davis. The next year he removed to Jefferson County in this State and was ordained a Deacon in the Cababa Church, when it was constituted. Quite early in the settlement of the County he removed to Talladega, and on the 8th of November 1833 aided, as a messenger from one of the five churches represented, in organizing the Coosa River association. Almost uninterruptedly he has been a member of that body, whose growth and success he watched with paternal regard. He was the first and for several years afterwards, its clerk; presided one session as its moderator, and in all its schemes of Temperance, Education, Sunday schools and missions was a liberal contributor, a discreet counselor and zealous advocate. In 1847, an Executive Committee appointed to carry out an effort to supply a destitution found to exist in regions within and adjacent to the association, selected Bro Williams, who had been previously licensed to exercise his gifts, as the Home Missionary. For five years, faithfully, laboriously, successfully, he labored in portions of Talladega, Randolph, Calhoun and St. Clair Counties. He possessed special aptitude for this work, and through his instrumentality, much people was added unto the Lord. To fulfill his duties, ordination became necessary, and at the request of his church, he was ordained a minister of the gospel, on the 19th of Sept. 1848, while the association was in session by Elders Pace, Welch, Scott, Taliaferro, Jenkins and Calley. After his official connexion with the Board ceased and while serving churches he found time to do much missionary work. While engaged in religious services at the camp of instruction in Talladega, in September last, he was stricken with paralysis from which he never recovered.

Elder Williams' education was limited but with a vigorous intellect, aided by close thinking and much study of the Scriptures, he became an able minister of the New Testament. With a wonderfully discriminating judgment and rare analytical powers, his expositions of Scripture were always instructive and occasionally profound. He was an original, with eccentricities of thought and manner, he followed no human model, studied for himself, and by the comparison of parallel passages—his favorite mode of studying the Bible, he had wrought out a system of theology which was free from modern latitudinarianism and full of strong doctrine averse to all chicanery and indirection, with singular frankness and candor in the utterance of his opinions, he sometimes appeared harsh and intolerant, but no one ever had a kinder and warmer heart. This was well known to those who knew him in unreserved social intercourse and was evinced in his affection for children and his tender solicitude for their spiritual welfare.—He was industrious in doing good, and the writer of this imperfect tribute never saw him so happy, as when he had been the means of effecting a reconciliation between two estranged brothers, for peace between whom he had long labored and prayed. When visiting friends and leading in family worship, he would frequently ask for the servants and to them and the children, he seldom failed to address appropriate words of encouragement and entreaty. His master's work was dear to him, commencing the ministry late in life, he endeavored by honest toil and unceasing devotion to make amends for opportunities neglected and time lost. He seemed to feel as the sainted Kingman Knott, who said, "I pity ministers who do not enjoy preaching."

During the excruciating sufferings of his last illness, aggravated by a painful carbuncle, he never murmured, but frequently assured his friends that death had no terrors, for he had confidence in his acceptance through a Savior's merits. When in health he once said to a son, that he desired no other eulogy than to merit this inscription on his tomb, "He lived in the fear, labored in the cause, and died in the favor of God." Now that he is gone we, who survive him, can say, that it is a just memorial, and almost write of him, as was written of Barnabas, "He was a good man and full of the Holy Ghost and of faith."

For the South Western Baptist. Ordination.

PICKENS Co., Ala., Nov. 24, 1862. MESSRS EDITORS: At a regular meeting of the Unity Baptist Church, embracing the fourth Sabbath Inst. Bro. F. M. Daniel was called to ordination. And Elders A. M. Hanks, John W. Taylor and the writer were called on to act as Presbytery, in setting him apart to the work of the gospel ministry. The examination, which was made publicly, being entirely satisfactory, the ordination sermon was preached by Bro. Taylor, from the text, "who is sufficient for these things?" Prayer and presentation of the Bible by the writer. Charge by Bro. Hanks. Benediction by the candidate. All of which made a deep, and we hope, a lasting impression on the minds of the large and attentive audience. Our beloved Bro. Daniel has gone to the army to break the bread of life to the soldiers. May he live long and do much good in the cause of his Divine master, is the prayer of Your Bro. in Christ.

WILLIAM ASHCRAFT.

[From the Southern Presbyterian.]

Christianity and Slavery.

"And took upon him the form of servant." Phil. 2:7.

This is a stupendous mystery, which no finite mind can comprehend; the admiration of angels, the wonder of the universe, the offspring of eternal counsels, masterpiece of infinite wisdom, the crowning revelation of Deity, the glory of the Godhead! Great is the mystery of godliness, God, originally, taking upon Him the form of a servant, even the form of a bond-servant, a bond-slave! Hear His own decision on that point: "Sacrifice and offering Thou didst not desire, mine ears hast Thou opened," or *bored*.—This refers to the ancient law concerning the bond slave. "Then his master shall bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him forever." "Thou shalt take an awl, and thrust it through his ear into the door, and he shall be thy servant for ever, and also unto thy maid-servant thou shalt do likewise."

Thus did Christ represent Himself as a bond servant, held to service for ever. Accordingly His most precious life, the ransom for the lives of an elect world, bond-slaves under the broken covenant of works, was sold by Judas for thirty pieces of silver, the stated price of the life of a bond-servant. "If the ox shall push a man-servant, or a maid-servant, he (the owner) shall give unto the master thirty shekels of silver, and the ox shall be stoned." The death Christ was subjected to, that of the cross, was a Roman punishment, called by them the servile punishment, or punishment of bond-servants; because it was the death that bond men malefactors were ordinarily subjected to; free men; seldom, if ever, according to law. Thus, it is seen that Christ was not simply a servant, but a bond slave. Two kinds of servitude existed among the Hebrews; that of hired-servants and that of bond-servants. The former, if they could redeem themselves, or if others were willing to redeem them, were set at liberty. But if they could not be redeemed, then they continued in servitude until the jubilee came, when they were redeemed without money, and without price were restored to their families, and their forfeited possessions. But it was otherwise with the bond servant. No jubilee set him at liberty, he was a slave for life. It was this form of slavery which Christ took upon Him. And this shows that this form of slavery will always continue in the world. For it is Christianity which governs society, and controls the providence of God. All the great principles which centre in the cross of Christ, are illustrated in the construction and arrangements of society. The tree on which Christ hung, supports the entire social fabric. Thus, the principles of mediation and of substitution, which underlie, and pervade, and bless society, are derived from the cross of Christ. The principle of sacrifice, which counteracts the evil of selfishness, which, if unchecked, would destroy society; this principle, which purifies, elevates and adorns society, was taken from the cross of Christ.—The principle of representation, which is the soul of republican government, the highest form, the perfection of all government, proceeds from the cross of Christ. Such government is an absolute necessity, not merely at convenience. The masses do not send their representatives to Congress simply because it is convenient, or physically impossible for them to be there, but because they have no right to be there. The principle of representation lies at the basis of political society, and whence is that important principle derived, but from the representative character of the Lord Jesus Christ, as the Head of His people? Its roots go deeper than society, deeper than Providence, and are found imbedded in Christianity. Society and government are so constructed as to point us to Christ,

their design and end. So too the relations of the family all point to Christ. They were all constructed with reference to Him. They terminate and centre in Him, who is the design of them all. The union between husband and wife, the Apostle Paul tells us, was designed with reference to the union between Christ and His Church. The relation of parent and child is the type of Christ's relation to His people, as "the travail of His soul," and of His Father's relation to them, through Him. And so too, the relation of slave illustrates that condition—the lowest in society—to which the Redeemer descended, in order to show His complete devotion to the will of the Father! "I delight to do Thy will, O God! Sacrifice and offering Thou didst not desire; mine ears has Thou bored."

Thus, the relation of slavery will ever continue in the world; rendered perpetual, by Christianity, because it points to Christ, who took upon Him the form of a slave. This relation existed at so early a date, that we have no record of its origin. The Christianity of the Old Testament did not condemn it, neither does the Christianity of the New. The Apostle Paul enjoins, "Servants be obedient to them that are your masters, according to the Lord. Now the term, rendered in our version, "servants," is strictly slaves, as Dr. Hodge himself admits, being derived from the word which signifies to bind. The apostle's exhortation, then, is addressed not simply to hired servants, but to bond slaves, to those who continue such all their lives. He selects a term which expresses that form of the relation of slavery, which under the Old Testament was not temporary, but perpetual, and knew of no emancipation. He might have selected the word which signifies hired-servant, and not bond-slave, but He chooses the latter, and prescribes the duties of slaves who never to be freed. What then is the fair and natural inference, but that the New Testament, as well as the Old Testament, recognizes as perpetual the institution of slavery.

Society and Providence are just mirrors in which the cross of Christ is reflected. Bond-slavery will always continue a form of social life, and the bond slave be always found on earth, because the Lord Jesus Christ, the Head of society and the Lord of providence, was Himself a bond-slave, and Christ's providence casts society into the mould of Christ's cross, and so always illustrates and subverts it.

PETERSBURG, VA.

A. W. M.

Temptations peculiar to Ministers.

The sacred calling of ministers does not secure them from temptations; but such is the corruption of their hearts, and of the world, that it exposes them to dangerous temptations. The devil scales us on the temple side, and often gets possession of our hearts. Ministers are often guilty of spiritless humility in managing holy things. In the composing of sermons, the mind is exercised about the matter order and expressions without holy affections suitable to divine things, and partly, because from custom, the most solemn concerns pass thro' the soul without serious regard and application; because the ministerial office obliging us to furnish ourselves with the knowledge of the admirable mysteries of godliness for the instruction of others, we are apt to make that the only end of our studies; like vineers that buy large quantities of wine for sale, and not for their own use. There is not in many ministers, a spark of that heavenly fire which the reflective meditation on spiritual and eternal truths inspire into the soul, which our Savior came to kindle.—Their knowledge is not lively and operative, but like a winter's sun that shines without vital heat. If they are enriched with rare talents, they are too apt to profane the holy ordinance of preaching, by secret aims and desires of vain glory: the temptation is more dangerous, because esteem and praise for intellectual excellences that are peculiar to man, and wherein the evidence of his nature consists, are very pleasing, even to those who are of unsport conversation and free from carnal passions.

Chrysostom confesses of himself, that when he preached to a thin auditory, his words died on his lips, and his spirit was quenched; but when he was encompassed with a numerous and full assembly, his spirit was inflamed, and he breathed fire. The attention and applause of the hearers, the regarding one another with wonder as if never man spoke better, the reigning over the spirits by powerful oratory, are apt to inspire vain glorious conceits into the preacher. And many carried along by the current of their injudicious auditors are curious to bespangle their discourses with light ornaments, to please the ear, and are not studious to preach Christ and him crucified, in a style distant from all shadow of vanity to save the soul.—Dr. Bates.

Tuskegee, Ala., June 30, 1892.

The Family Circle.

An Allegory.

It was night. Jerusalem slept quietly amid her hills as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's light burned dimly in the recesses of his chamber.

But a darkly night was abroad upon the earth. A moral darkness involved the nations in its unenlightened shadows. Reason shed a faint glimmering over the minds of men, like the cold and inefficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relations to heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that two forms of ethereal mould hovered above the land of God's chosen people. They seemed sister angels sent to earth upon some embassy of love. Their one was of a majestic stature, and in the well formed limbs which her snowy drapery scarcely concealed; in her erect bearing and steady eye, were exhibited the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward, where might appeared to have placed her darkest pavilion, while on her left, reclined her delicate companion, in form and countenance the contrast of the other, for she was drooping like the flower when unmoistened by refreshing dews, and her bright but troubled eye, scanned the air with ardent but varying glances. Suddenly a light like the sun flashed out from the heavens, and Faith and Hope hailed with exulting song the ascending Star of Bethlehem.

Years rolled away, and a stranger was seen in Jerusalem. He was a meek and unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow in his countenance, though none knew why he grieved, for he lived in the practice of every virtue, and was loved by all the wise and good. By and by it is rumored that the stranger worked miracles, that the blind saw, the dumb spake, and the dead leaped to life at his touch; that when he commanded, the ocean moderated its chafing tide, and the very thunders articulated, he is the Son of God. Envy assailed him with the charge of sorcery, and the voice of impious judges condemned him unto death. Slowly and thickly guarded he ascended the hill of Calvary. A heavy cross bent him to the earth. But Faith leaned upon his arm, and Hope, dipping her pinions in his blood, mounted to the skies.

The Stone at the Grave of Lazarus.

When the moment had come to sound the resurrection voice into the sepulchre of Lazarus, Jesus said, "Take ye away the stone." Afterwards, from his own tomb, angels rolled the massive stone from its mouth, before the rising Immanuel. An impressive lesson is taught, we think, by the contrast.

Human agency must come in at the grave of Lazarus; mortal hands must do all they could, before the sovereign voice that wakes the dead would pierce the night that wrapped the sleeper.

When Jesus broke the bands of death, it was not for man, to touch the scene, nor for his eyes to see it. The heralds of his birth alone were fittingly permitted to witness and share in the immediate glory of the grand event.

But more than this truth is taught by the touching events of Bethany. The "dead in trespasses and sins" are not to be awakened by the Spirit of the living God alone. With solemn urgency does the Redeemer call upon Christians to take away from the sepulchre the stone of unbelief, wholly example, or simple neglect. The way must be prepared for the entrance of his accents of mercy, who has declared that his people are "workers together with him."

And Oh, sinners, how vain the call to Lazarus, if he had refused to come forth. You perish forever, if a little longer you "turn away from him that speaketh from heaven;" saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Our glasses run in heaven, and we cannot see how much or how little of the sand of God's patience is yet to run down; but this is certain, when that glass is run, there is nothing to be done for our souls.

A Patriotic Woman vs. the Extortioners.

In the county of Mecklenburg a region where examples of lofty, self-sacrificing patriotism ought not to be wanting—resides an aged widow who, early in her married life was left with two children, to struggle against poverty. By the labor of her own hands, chiefly at the loom, she reared and educated her children, asking aid of no one, and never uttering, so far as her most intimate friends ever heard, a word of complaint at her hard lot. Her children have requited her exertions on their behalf by assuming the task, a grateful one of providing for her comfort in her advanced life. For years the loom had been laid aside, in fact taken down and removed, that the force of habit might not tempt her to resume her place at it. But when the war came upon us, and it was found difficult to provide clothing for our soldiers, she insisted that her loom should be reconstructed, and she be allowed to do her part in meeting the exigency. Her son, with whom she resides opposed it on the ground that her age and failing strength unfitted her for the labor. But neither argument nor persuasion could prevail against the intense desire which possessed her heart to do something for her country and her country's defenders. Availing herself of his absence from home, she had the loom restored to its place and for twelve months and more, has been plying the shuttle, weaving blankets, cloth for coats and whatever else the soldier needs. True, her strength does not endure the toil as in former years. Yet when it is utterly exhausted she retires to her bed until it is, in a measure, recruited, when she again repairs to her patriotic task. Though it be not more than one half of the time she is able to give to her country, that moiety is given with unswerving devotion, and an ardor that warms and quickens every heart possessing aught of a kindred spirit, that comes within the circle of its genial influence.

Nor, mark it, Mr. Editor will she charge or receive a cent for any weaving she does for the soldier, and this notwithstanding she is still poor (or it is because she is poor?) and notwithstanding such cloth as she makes is eagerly sought for and bought at prices ranging from five to ten dollars per yard. Here is this woman having reached her three score and ten years, infirm in health, and poor withal, with children and grandchildren for whom she might "lay up" yet gains as well as others for theirs; yet exhausting her small remnant of days and strength for her country, her country alone unrewarded and unsustained by public applause. Here she stands in contrast (and how striking the contrast?) with hundreds around her, among whom are many of the wealthiest in the land, who openly boast that they never reaped such a harvest of gains as this war has afforded them. She literally her all to her country—first, her only son, on whose daily labor she has depended for her subsistence, and then whatever of strength old age and failing health have left her hoping for nothing in return but that her country may be defended and its liberties secured. They who have their tens and hundreds of thousands at stake, give neither their sons if they can avoid it (and some in a way that common people do not understand, do continue to avoid it) nor their labor, nor their memory, but reserve the whole as the means of swelling their already overgrown wealth, and enhancing their already exorbitant profits. Let the weary soldier go to this woman and ask for cloth to make him a coat, and if she is able to rise from her bed, and can procure the materials, she will weave it for him, telling him when it is finished, and he inquires the price, to go and serve his country, for that is all she pay she wants. Let him go to one of the large factories whose proprietor boasts that he is, making money as fast as he wants to, and he is told he can be supplied with the material for the single garment, at a price which will consume his wages for two months in the camps.

What a contrast, I repeat it! But it has a bright side as well as a dark one.—Hamden.

WOMAN, A SOLDIER.—Woman never goes down to the battles of the earth. She is not torn from these privacies of domestic life to shrink amid the exposures of the field of slaughter. When

the tide of blood has swept by, she may sit there to weep, with widowed heart, a father, a husband, a son, who fell seeking the humble reputation at the cannon's mouth; she does not share their perilling, or their perishing. But in the hosts of righteousness, among those who war the good warfare, how often Woman has fought? how often Woman must fight? When the shout comes "To the help of the Lord against the mighty!"—with what prompt decision, what self-renouncing ardor, what heroic constancy, has woman espoused the cause and borne the banner of the Seed of Woman—the King of glory! We call on every pastor, who truly leads his people into the conflict with evil as our witness that the very best copy women. And if you need further proof, reader we appeal to the memory of your sainted mother.—Exchange.

The Gospel in the Rocky Mountains.

A missionary evangelist, in Colorado Territory, gives the following account of his labors:

"In these mountains we labor under great disadvantages for the want of churches. Last fall they built log-heaps here, set them on fire, and worship by the light in the open air. Large crowds assembled round to hear. This is still a custom in some places. But now we have rather comfortable houses to worship in at this place. Last Sabbath we transformed a lately vacated gambling and drinking saloon into a place of worship; and last night, we had far the largest congregation I have ever seen in this place. We had a very good attendance when we first came here—nearly three months ago—but it was about twice as large last evening. Our meeting broke up the Sabbath evening auction. At the hour appointed we sounded the trumpet and the auctioneer rang his bell loud and long, but on finding nobody came, he and his customers all came to church. Thank God, this is as it should be. Thus you see, we got ahead of the devil once, even in the Rocky Mountains. We had to carry in several more seats, and after all were comfortably seated, we preached a sermon to the young men, on 'Sowing and Reaping'—text, 'Whoever sows to the wind, shall also reap.' The meeting was solemn and interesting, and, I trust, profitable. When we thus see saloons becoming houses of prayer, and filled with attentive hearers, we desire to thank God and take courage. The Lord grant that here, away upon the top of the backbone of the world, right beneath the shade of lofty and craggy peaks, we may soon enjoy a time of refreshing."

Sir Henry Clinton.

Sparks' Life of Washington (Vol. II, p. 73, Abridgement) contains a scrap of history so very like the events which have been passing for the last year upon the very same ground, that I transcribe it for the sake of the parallel which your readers will know how to appreciate.

"Sir Henry Clinton early in the Spring, (1779) sent a detachment of two thousand six hundred men to Virginia commanded by General Matthews. They landed at Portsmouth, sacked the town, marched to Suffolk, destroyed a magazine of provisions in that place, burnt the village and several detached private houses and seized large quantities of tobacco. Many vessels were likewise captured. Others were burnt and sunk and much plunder was taken. With this booty they returned to New York. The enterprise was conducted in conformity with orders from the Ministry, who after the ill success of their Commissioner, had adopted the policy of a predatory warfare on the sea coast with the design of destroying the towns, ships and magazines, conceiving as expressed by Lord George Germain that a war of this sort carried on with spirit and humanity would probably induce the rebellious provinces, to return to their allegiance, or at least prevent them sending out that swarm of privateers, the success of which had encouraged them to preserve in their revolt."

A BLESSED INTIMACY.—A friend once asked Professor Franke how he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day," replied Franke. "Wherever I am, whatever I do, 'Blessed Jesus, I say, have I a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Renew me, strengthen me. By this constant intercourse with Jesus, I enjoy serenity of mind, and settled peace of soul.'"

Advantages of Temperance.

Solomon tells us that the glutton shall come to poverty; warns us not to be among riotous eaters of flesh and ever bids us to put a knife to our throats, if we be men given to appetite. Is there no less desperate remedy?

Lord Byron once told a companion that if some demi-god would dictate to us how much we ought to eat, it would put an end to half the miseries of the race.

Jonathan Edwards we see noting in his diary:—"I find that I cannot be convinced in the time of eating that to eat more would be to exceed the bounds of temperance, though I have had two years' experience of the like, and yet three minutes after I have done, I am convinced of it.—But yet again I overeat, thinking I shall be somewhat faint if I leave off then, but when I have finished, I am convinced of excess, and so it is from time to time. I have observed the more it seems to be the truth, when it is according to my inclination, than otherwise."

Jefferson says that "no man ever repents eating too little."

Sir Isaac Newton often dined on a penny's worth of bread. Abernethy cured his indigestion, and regained his flesh, by "going into the country, where he could get good milk and eggs, and living upon three ounces of baked custard, taken three times a day, with no drink but ginger-water." On this quantity of food he regained his flesh, and uniformly got better.

Marion and his men waxed strong and valiant with no food but sweet potatoes, no drink but water, and no shelter but the sky.

"Besides brown bread, the Greek boatmen subsist almost solely on their native fruits, figs, grapes and raisins. They are the most nimble, active, graceful, cheerful, even merry, people in the world."

Grant Thorburn attributes his cheerful old age to the fact that he never eats enough, and thousands of his countrymen are wearing out their bodies, not so much by the excess of business or multiplicity of cares, as by the overwork they crowd upon themselves in digesting surplus and unnecessary food.

Very Hard.

"It's very hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Charlie, as he sat with his wooden bowl before him.

"It's very hard to have to get up so early on these bitter cold mornings, and work hard all day, when others can enjoy themselves without an hour of labor!"

"It's very hard to have to trudge along through the snow, while others roll about in their coaches!"

"It's a great blessing," said his grandmother, as she sat at her knitting. "It's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless; it's a great blessing to have sight and hearing, and strength for daily labor, when so many are blind, deaf, or suffering!"

"Why, grandmother, you seem to think that nothing is hard," said the boy still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought at last his grandmother had found some cause to complain.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings!"

EVIL INFLUENCES OF FASHION.

Never yet was a woman really improved by attraction by mingling with the motley throng of the beau monde. She may learn to dress better, to step more gracefully; her head may assume a more elegant turn, conversation become more polished, her air more distinguished; but in point of attraction she acquires nothing. Her simplicity of mind departs; her generous confiding impulse of character are lost; she is no longer inclined to interpret favorably of men and things; she listens without believing; sees without admiring; has suffered persecutions without learning mercy; and been taught to misinterpret the candor of others by the forfeiture of her own. The freshness of her disposition has vanished with the freshness of her complexion; hard lines are perceptible in her very soul, and crowsfeet contract her very frown. No longer pure and fair as the statue of alabaster, her beauty, like that of some painted waxen effigy, tawdry and meretricious. It is not alone the rouge upon the cheek and the false tresses adorning the forehead which repel the ardor of admiration; it is the artificiality of mind with which such efforts are consecrated, that breaks the spell of beauty.—Mrs. Gore.

DR. LITTLE'S VERMIFUGE.

In LARGE Bottles and Vials. 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. B. 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. TALLAMON, Ga., Feb. 8, 1860.

LITTLE'S ANODYNE COUGH DROPS.

A certain cure for Colds, Coughs, Bronchitis, Asthma, Hoarseness, Whooping Cough, etc., etc., in all ages of life. This is a pleasant medicine 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, 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. As 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 its unsurpassed success is likely to supersede every other remedy for the cure of diseases of the Kidneys and Bladder, Gonorrhea, Hemorrhoids, and Leucorrhoea or Fluor Albus affections. This excellent 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 efficacy is unrivaled in America.

LITTLE'S RINGWORM & TETTER OINTMENT.

FORITIS, No. 2. Hundreds of cases of Chronic Tetter, Scald Head, and disease 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 plaster, and is infallible. In more than two hundred places in Georgia, and in the Southern States, they are to be had; and as there are stamps about who are counterfeiting his remedies, by putting off their own or something else, by using the name of Dr. J. C. Little, no patient is warranted or secured until the above patents of the day; let all be cautioned to look well for the signature of the Proprietor, thus:—

J. C. Little and 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; HENRIK & WILLIAMS, LE GRAND, BROOK & HALE, Montgomery; PENNINGTON & CARTER, J. A. WHITFIELD & CO., Columbus, Ga.; and Merchants and Druggists generally May 10, 1860.

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.

G. S. GRAHAM, R. L. MAYES, R. H. ABERCROMBIE, ATTORNEYS AT LAW, TUSKEGEE, MACON COUNTY, ALABAMA.

WILL practice in the Courts of Macon, Russell, and the surrounding Counties; in the Supreme Court of Alabama, and in the United States District Court, at Macon, Georgia. Office on stairs in School's new building. December 15, 1860.

JOHN D. CUNNINGHAM, Attorney at Law and Solicitor in Chancery, WILL practice in the Courts of Macon, Russell, and Tallapoosa counties. Particular attention paid to collecting and securing claims. Office over the Post Office. 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 Masonic Building.

G. W. GUNN, L. SPRANGE, JAMES ARMSTRONG, GUNN, SPRANGE & ARMSTRONG, Attorneys at Law and Solicitors in Chancery, TUSKEGEE, ALA.

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 in all business entrusted to them. Office over the Presbyterian Church. TUSKEGEE, ALA., Jan. 10, 1860.

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

Practice in Macon and adjoining Counties. Office on stairs in School's new building. TUSKEGEE, ALA., May 17, 1860.

FERRELL & MCKINNE, ATTORNEYS AT LAW, TUSKEGEE, ALA.

April 10, 1860.

J. H. CADDENHEAD, ATTORNEY AT LAW, Loachapoka, Macon County, Ala., WILL practice in Counties of Macon, Montgomery, Tallapoosa, Chambers, and Russell. June 10, 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

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. N. B.—No Train on this Rail Road connects with one passing Chehaw at 3.27 a. m., for Montgomery. G. W. STEVENS, Superintendent. July 24, 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 \$25 00 Incidentals 2 00 Room and Servant 2 00 Coal, 50 00 to 8 00 Board, per month, \$12 00 to 14 00 Washing 1 00

I. W. GARROTT, President Board Trustees, J. B. LOVELACE, 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 Board of Trustees 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 Mental Arithmetic, Primary Geography with Spelling, Reading and Writing, Arithmetic, Grammar, English, Latin common 14 00 Latin—Classical, Algebra, Geometry, History, with any of the above studies 18 00 Higher Mathematics, Physical Science, Latin, Greek or French 20 00

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.

Medical College of Georgia, AT AUGUSTA.

THE Thirtieth Session of this Institution will open on Monday, the 4th November next.

Professors, Lecturers, and Practitioners, J. J. FOSTER, M. D., Chemistry, Joseph Jones, M. D., Materia Medica and Therapeutics, L. P. GARVIN, M. D., Botany and Zoology, J. J. FOSTER, M. D., Physiology, H. V. M. MILLER, M. D., Ophthalmology, J. A. EWE, M. D., Adjunct Professor of Obstetrics, Robert Campbell, M. D., W. H. DODDGE, M. D., Clinical Lecturer at City Hospital, S. R. SIMMONS, M. D., Professor of Anatomy, H. W. FOSTER, M. D., Demonstrator of Anatomy. Lectures, (full course) \$100. Matriculation Fee, \$5. The College buildings have been thoroughly renovated, and many additions made to former facilities for instruction. L. P. GARVIN, Dean. September 19, 1861.

IMPROVED NON-CORROSIVE, CONFEDERATE WRITING FLUID

Manufactured Wholesale & Retail, BY

W. S. BARTON, TEACHER'S EXCHANGE, MONTGOMERY, ALA.

Sept. 11, 1862. 31

ALABAMA MARBLE WORKS, MONTGOMERY, ALABAMA.

NIX, YOUNG & NIX, (SUCCESSORS TO J. W. HITCHCOCK.)

MONUMENTS, MANTELS, TOMBS, Railings, GRAVE STONES, Furniture Work, and Tablets. GRATES, &c. All Work Warranted to give Satisfaction. Feb'y 22, 1861.

NO TASTE OF MEDICINE! BRYAN'S TASTELESS VERMIFUGE.

Children dying right and left! Mothers not asleep! Beware! Know that worms more infants kill than such other mortal ill! But the Vermifuge will save! Your pale children from the grave!

NOTICE, MARR YOUR CHILDREN—Shall they die, or the Worms? Remember, a few doses of Bryan's Tasteless Vermifuge will destroy any number of worms, and bring them away without pain. Price 25 cents. (Genuine New York Proprietors, 15 Beekman Street, New York.) Sold by J. C. FOWLER, Tuskegee, Ala. July 26, 1860.

NEW BOOKS.

EL FURBUSH, by the author of The Lamp-lighter. My Thirty Years Out of the Saddle, by Major Jack Downing. The Marble Faun, by Nathaniel Hawthorne. Endowment of Married Life, by T. S. Arthur. The Habits of Good Society, a hand-book for ladies. The Private Correspondence of Alexander von Humboldt. The Mill on the Floss, by the author of Adam Bede. A Life for a Life, by the author of John Halifax. Art Recreations. Reminiscences of Rufus Choate, by Edwin G. Parker. Tynley Hall, by Thos. Hood. Mary Bayard, by the author of Grace Truman. And many other new books, just received and for sale by B. B. DAVIS, Montgomery, No. 20 Market-st. July 5, 1860.