

# SOUTH WESTERN BAPTIST.

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

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

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TUSKEGEE, ALA., THURSDAY, JAN'Y 15, 1863.

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

HENDERSON & BATTLE,  
PROPRIETORS.

The following resolutions were adopted at a  
female prayer meeting at Carrollton, Alabama,  
and their publication was requested.

To all Southern Ladies.

Whereas Almighty God, in his infinite wisdom, has permitted a cruel, unholy, and destructive war to come upon us as a scourge for our sinfulness, and wanderings from Him; and believing that the Omnipotent Arm alone can save us from the impending dangers; therefore, the Ladies of Carrollton, at their female prayer meeting, resolved that they would set apart a half hour, the first Monday in every month, for special prayer for peace, and ask every lady throughout the South to engage with us. We do not make this request because we think Christians are not praying; for we believe there has never been a time when more earnest prayers were offered up for the same purpose, and never has there been so great a necessity for importunate prayer as now. We believe our people are becoming humbled, and it is the best indication of peace we have had, but we are not humble enough yet. God is a prayer hearing, and a prayer answering God. Then let every woman's heart be united in prayer. Let each wife, mother, and sister retire at sunset (on the above mentioned day) and beseech the Lord to save us from our cruel enemies, to watch over, preserve, and restore to us our beloved ones; and grant us a speedy and honorable peace. We consider prayer the most powerful of all weapons.

The very idea of so many being engaged in prayer at the same hour is impressive of its self; we think it would encourage many a poor soldier to look forward with pleasing hopes for peace and a safe return to his beloved ones.

All papers favorable to this proposition will please copy.

A LADY.

CARROLLTON, PICKENS CO., ALA., Dec. 12, 1862.

For the South Western Baptist.

## Ordination.

DEAR BRETHREN: At our last meeting with the Baptist church at Uchee, a presbytery was convened, consisting of brethren A. VanHoose, J. P. W. Brown, and J. J. Cloud to set apart bro. Jonathan White to the work of the gospel ministry. The ordination sermon was preached by bro. A. VanHoose, examination and prayer by bro. Brown, charge and presentation of the Bible by bro. Cloud, and benediction by brother White.

On Saturday of the same meeting bro. Sim. O'Nea was chosen by the Church and ordained by the same Presbytery to the office of Deacon. The Lord has very graciously blessed his people at this Church recently by adding to them an additional number of 32 members—all of whom were baptized except two.

A. VANHOOSE, Cha'n,  
J. J. CLOUD, Sec'y.

Nov. 16, 1862.

The following letter from Joux M. Lee to his father, Rev. Geo. L. Lee, has been furnished us for publication:

NEAR MURFREESBORO, TENN.,  
Nov. 23, 1862.

DEAR MA AND PA: As I have a few leisure moments now, after much hard fighting and heavy marching, I will write you a few lines to let you know where and how I am. We are now at a place called Tullahoma, on our way to Murfreesboro. I think we may rest a while at that place and then move in the direction of Nashville, where, in all probability, we may have a great battle soon. I think we will make an effort to draw the enemy from behind their breastworks; if we can do this, we will use them rough; for we can whip them quick, if we can get a fair chance at them: they are cowardly and will not fight much unless they think they have greatly the advantage; I have seen this proven time and again.

Dear Pa, I never knew what it was to undergo hardships until since I en-

tered the army, which has been over a year. I have passed through many dangers, seen and unseen; have been in many hard battles, and some the most noted, perhaps, since the war began, and have survived all up to the present, and am now in fine health and spirits; weigh 175 or 180 pounds; never was in better health. But for all this, I have a great many hard things to encounter with; but do not murmur or complain; I am perfectly willing to do anything within the bounds of reason, to assist in achieving my beloved country's independence, which, with the help of God, I think we will do soon. I have no doubt but we are upon the side of of justice, and the Lord will sustain us, he will help us. But Dear Pa, I would not go through again what I went through in the Kentucky campaign, for all the wealth of the world. Oh, how I suffered with hunger, thirst and cold, but I bore it all with patience. God was my only support, my only trust, and thank the Lord he has spared my life and blessed me with health and many other things. I knew He would do what was right and I was submissive to his will.—Nothing but the interposition of a kind Providence could have saved us on our retreat from Ky. We fought the mean, low down Yankees, for near 30 days, and were exposed to their balls almost constantly, and often their bullets whistled over and around us almost as thick as hail, and yet not a man in my company was killed, some few very slightly wounded or stunned by the bursting of bombs; and a few were taken prisoners.

But I must come to a close, for my name is called almost every minute by some of the company. I have much to do to fill my office promptly, and I try to do my duty to all.

I much regretted to hear of the death of my dear Grandfather. But the debt of death, is a debt we all have to pay, and I hope that we may be as ready to go as Grandfather was; I have no doubt but he died in the Lord and is now with the blessed Saviour. When you write to me again give me the particulars of his last illness and death.

Dear Ma, I thank you kindly for the blanket and bedcover you sent me; they are all I have to sleep upon and cover with these cold chilly nights, I lost all the rest of my clothing in Ky.

I often think of home, sweet home; but how long it will be before I see home I cannot tell. I expect to remain in the army just as long as there is a Yankee to fight, and when we whip the last one of them, and establish our independence, then I will be willing to go home, and not before.

Remember me in love to all the children, tell them that I often think of them, and want to see them; tell them that I often try to pray for them, and hope God will bless them while young, in the pardon of their sins.

(Write often.) Dear Pa I want you and Ma to remember me in your prayers—I believe you do that. I try to trust in God for every thing. I will write again soon.

Your affectionate son,

JOHN M. LEE.

A PRAYER FROM AUGUSTINE.—O Lord, who art the light, the way, the life; in whom there is no darkness, error, vanity, nor death: the light without which there is darkness; the way, without which there is wandering; the truth, without which there is error; the life, without which there is death; say, Lord, let there be light, and I shall see light, and eschew darkness: I shall see the way, and avoid wandering; I shall see the truth and shun error; I shall see life and escape death; illuminate, O! illuminate my blind soul, which sitteth in darkness and the shadow of death; and direct my feet in the way of peace.

The house of mourning, the hovel of poverty, the prison of despair, when they receive the visit of charity, are temples upon which the Object of worship looks down with more complacency than upon any other temples.—Fausset.

(From the Religious Herald.)  
Rev. N. D. Renfroe.

Sirs,—Permit us, through your paper, to pay a last sad tribute to the virtues of a young minister, who fell in the recent battle of Fredericksburg, a martyr in the cause of our country. We have known the fallen hero long and well, and loved him as a man and a Christian.

Nathaniel D. Renfroe, after a course of theological study in his native State, Tennessee, came to Alabama about four years ago, and as a licensed preacher, took charge of a Baptist congregation in Jacksonville. He was remarkable for his studious habits and orderly walk, and above all, for his humble and unostentatious piety. But a youth, he soon won the confidence and respect of the community, and was esteemed as a model for young clergymen, and an example for older men.

We shall never forget the solemn and impressive scene of his ordination. In a neat and tasteful church, in that rural village located in a beautiful and smiling valley, the congregation had assembled on Sabbath morning to join in the worship of God, and the consecration of their beloved young pastor. The spacious church was filled to overflowing with earnest, attentive people, who listened enraptured to the able and thrilling ordination sermon. At the close an elder brother of the young candidate, who had long been in the service of his Master, descended from the pulpit to conduct the solemn rites. It was a most touching scene. With eyes full of tears, and the deep, solemn tones of a voice trembling with emotion, he examined his brother, administered the vows, welcomed him into the great work, and charged him as to its sacred duties and august responsibilities. His manner united the affection of a father with the tenderness of a mother, and his very heart strings seemed to vibrate as he poured forth fervent prayer to God to bless the ordination and sustain the youthful minister in the arduous duties of his holy vocation. The scene carried one back to the days when some stalwart knight administered the vows to his stripling brother, and harnessing him in the panoply of war, sent him forth to battle for the Holy Land.

Eagerly and bravely did the young minister devote himself to his calling—reproving wickedness in all forms and places, instructing the young and the ignorant, comforting the afflicted, and teaching the great truths of everlasting life. Manfully he battled against sin and iniquity, while he tenderly led the weak and stumbling. Of him it might be truly said, he pointed his flock to heaven and led the way.

A year passed and a new scene of strife awaited the young Christian warrior. Our country was invaded, our liberties assailed, and our homes and firesides were desecrated; society upheaved, and the great interests of civilization and religion were all about to be buried in the ruins.

The South called upon all her sons to rush to the rescue. The young minister felt that he too was called upon to defend his country against the ruthless invaders. He consulted with his congregation and with his ministerial brethren. What agony of mind he suffered between conflicting duties; how often he went to God in fervent secret prayer for light and strength, may not be told!

But the young minister soon laid aside his clerical robes and bade adieu to his weeping congregation—to fathers, he had so often instructed in the duties of religion—to mothers, he had consoled in the duties of religion—to mothers, he had consoled in afflictions—and to the little children, that he had gathered weekly around him at the Sabbath school. He shouldered his musket and hied him to the battle-field, to defend that government that could alone secure his people the right to worship God according to the dictates of conscience.

In the camp, on the march, around the bivouac fire, or on post, young Renfroe discharged his duties as faithfully and zealously as he had in

the pulpit or at the Sabbath school. Fearless in the battle-field, he was not afraid to frown on vice in the camp, and exemplified beautifully the true character of the Christian soldier. Modest and unassuming, he influenced others more by his good example and amiable manners than by obtrusive advice or reproof. He was truly as brave as a lion, yet gentle as a woman.

He soon gained the confidence of all around him; and the first vacancy, that occurred among the officers of his company his wild young companions chose the Christian soldier as a leader in the hour of danger and amid the perils of the battle-field. In common with his companions in arms, Lieut. Renfroe went through many privations, his company taking part in several of the most fiercely contested battles that have been fought during this eventful year.—Through all he maintained his exemplary deportment and lovely Christian character.

In the progress of the war the invader again marshalled his hosts and came down to pillage and slaughter. The din of the battle at Fredericksburg found young Renfroe at his post.

But the stormy day of battle has passed. The surging hosts that swayed to and fro through that awful amphitheatre of blood and carnage, from morning till night, amid the roar of artillery, hissing shot and shrieking shells, have ceased their strife. All have sunk down—

"The weary to rest, and the wounded to die." Alone, yet not all alone, a young hero lies in the dark wood pierced with a death wound. His life-blood is ebbing slowly away, and no friend near to stanch it no kind hand to cool his parching thirst with a drop of water. It is the young minister. Where now is that devoted flock that used to gather around him to catch his words of kindness, or follow his accents of prayer? Far, far away in Alabama. Perhaps they pray for him, looking with joyful anticipation to the time when he shall return and again go in and out before them, and teach them the ways of righteousness. Alone with his God, while the bright stars gleamed from above, and angels looked down from heaven, the Christian hero breathed out his spirit in prayer for his people and his country.

Sabbath morning breaks, bright and beautiful, over the lovely vale in Alabama. The Sabbath-bell peals forth through the peaceful village, and wakes echoes from the neighboring mountains. The innocent and prattling children gather at the sanctuary to unite their tender voices in praises to God, and their young hearts in prayer for the safe return of their minister. But, where is he? Stiff and stark in death he lies on the heights above the ravaged city, the purest and most spotless sacrifice offered on the altar of liberty! C.

The author of the foreign tribute is "a Presbyterian elder." His article finely illustrates the power of earnest piety to override denominational barriers and make those that love Jesus lovers of each other.

## The White Stone.

"TO HIM THAT OVERCOMETH WILL I GIVE A WHITE STONE."

It is generally thought by commentators that this refers to an ancient judicial custom of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner is to be acquitted; but this is an act so distinct from that described, "I will give thee a white stone," that we are disposed to agree with those who think it refers rather to a custom of a very different kind, and not unknown to the classical reader—according with beautiful propriety to the case before us: In primitive times, when traveling was rendered difficult from want of entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, we find frequent traces in all history, and in none more than in the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted habits of friendship and

regard for each other; and it became a well-established custom among the Greeks and Romans to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone, or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this tessera was quite sufficient to insure friendship for themselves or descendants, whenever they travel again in the same direction; while it is evident that these stones required to be privately kept and the names written upon them carefully concealed, lest others should obtain the privileges instead of the persons for whom they were intended.

How natural, then, the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna!" and having done, having made himself partaker of my hospitality, having recognized him as my guest, my friend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he who receiveth it." I will give him a pledge of my friendship, sacred and inviolable, known only to himself.—Rev. H. Blunt.

## Old Humphrey on Riches.

Do not be over anxious about riches. Get as much of wisdom and goodness as you can, but be satisfied with a very moderate portion of this world's goods. Riches may prove a curse as well as a blessing.

I was walking through an orchard, looking about me, when I saw a low tree more heavily laden with fruit than the rest. On a nearer examination it appeared that the tree had been dragged to the very earth by the weight of its treasures, and that its very roots had been pulled out of the ground.

"Oh!" said I, gazing on the prostrated tree, "there lies one who has been ruined by his riches."

In another part of my walk I came up with a shepherd, who was lamenting the loss of a sheep that lay mangled and dead at his feet. On inquiry about the matter, he told me that a strange dog had attacked the flock: that the rest of the sheep had got away through a hole in the hedge, but that the ram now dead had more wool on his back than the rest, and the thorns of the hedge held him fast till the dog worried him.

"Here is another," said I, "ruined by his riches."

At the close of my ramble, I met a man hobbling along on two wooden legs, leaning on two sticks.

"Tell me," my poor fellow, how you came to lose your legs?"

"Why, sir," said he, "in my younger days I was a soldier. With a few comrades I had attacked a part of the enemy, and overcome them, and we began to load ourselves with spoil.—My comrades were satisfied with little, but I burdened myself with as much as I could carry. We were pursued, my companions escaped, but I was overtaken, and so cruelly wounded, that I only saved my life by the loss of my legs. It was a bad affair, sir, but it is too late to repent it now."

"Ah, friend," thought I, "like the fruit tree and the mangled sheep, you may date your downfall to your possessions; it was your riches that ruined you."

When I see so many rich people as I do, caring so much for their bodies, and so little for their souls, I pity them from the bottom of my heart, and sometimes think there are as many ruined by their riches as by poverty. "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full; and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx: 8-9.

Obedience enlightens the eyes.—Never was there a truer or more beautiful saying—as every Christian experience will testify—than that of our Saviour: "If any man will do my will, he shall know of the doctrine." Obedience opens the heart to the great teacher, the Holy Spirit, and gives us a practical insight into former mysteries. Not only so, but we become keenly appreciative of the beauty and harmony of all God's plans, in nature as well as in grace. None can have so high an appreciation of the noble relations of this life, and of God's educational discipline to fit us for those relations, as the obedient working Christian.

THE CHRISTIAN DISPENSATION.—The two different methods of revealing the truths of the Gospel before and after Christ's death are called the Old and New Testament Dispensations. The dealing of God with his creatures in his providence is called a dispensation. The state of supernatural or revealed theology may also be divided into six dispensations. 1. From the fall of Adam to the flood.—2. From Noah to the giving of the law.—3. From that time to the time of David and the prophets.—4. From David to the Babylonish captivity.—5. The period from that, to the time of Christ, finishes the Old Testament dispensation.—6. From Christ to the end of time, the Gospel dispensation. The superiority of the last dispensation, as Dr. Watts observes, appears if we consider, 1, that it contains the fairest and fullest representation of the moral law, which is more particularly explained here than in any of the former dispensations.—2. In this dispensation the Gospel or covenant of grace is revealed more perfectly and plainly than ever before; not in obscure expressions, in types and carnal metaphors, but in its own proper form and language.—3. The rites and ceremonies under this dispensation are preferable to those in former times, and that in this respect: they are fewer, clearer, and much more easy.—4. The Son of God, who was the real mediator through all former dispensations, has condescended to become the visible mediator of his dispensation.—5. This dispensation is not confined to one family, or to one nation, or to a few ages of men, but it spreads through all the nations of the earth, and reaches to the end of time.—6. The encouragements and persuasive helps which Christianity gives us to fulfil the duties of the covenant, are much superior to those which were enjoyed under any of the former dispensations.

A COUNTRYMAN AND AN INFIDEL.—Collins, the freethinker, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God?" "Pray, tell me whether your God is a great God, or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heavens cannot contain Him; and so little that He can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

CHRISTIAN REPROOF.—The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once, when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favor than God's." But, so far from becoming his enemy from his conscientious faithfulness to him, he rather loved him the more ever after, as long as he lived.

THE GREAT LESSON OF HISTORY.—Lord Macaulay remarks that "the great lesson which history teaches is that tyranny and anarchy are inseparably connected; that each is the parent and each is the offspring of the other. The lesson which they teach is this—that old institutions have no more deadly enemy than the bigot who refuses to adjust them to a new state of society; nor do they teach us less clearly this lesson, that the sovereignty of the mob leads by no long or circuitous path to the sovereignty of the sword."

Obedience enlightens the eyes.—Never was there a truer or more beautiful saying—as every Christian experience will testify—than that of our Saviour: "If any man will do my will, he shall know of the doctrine." Obedience opens the heart to the great teacher, the Holy Spirit, and gives us a practical insight into former mysteries. Not only so, but we become keenly appreciative of the beauty and harmony of all God's plans, in nature as well as in grace. None can have so high an appreciation of the noble relations of this life, and of God's educational discipline to fit us for those relations, as the obedient working Christian.



The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, Jan'y 15, 1863.

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

THE REV. I. T. TICHENOR.—We but express the common feeling of our brethren throughout the State when we extend to brother Tichenor a thrice welcome to the position he filled so long and so successfully. When it was known to be Dr. Manly's decided intention to vacate the pastorate of the 1st Baptist Church in Montgomery, the recall of bro. T. so promptly and unanimously was but a deserved tribute to the piety and talents of one who has done so much to build up the cause in that city, and who only resigned the position on account of protracted ill health. It is gratifying to know that he comes back to his old home with a constitution thoroughly restored, and with a mind to work for the Master. The hard service he has rendered his country as chaplain and soldier in the field, has not only restored him to vigorous health, but has secured for him an enviable place in the affections of all.—Long may he live to preach to his beloved charge the unsearchable riches of Christ.

MAJOR BREEDLOVE.—This gentleman returned to his home in this place on last Friday, having received a severe wound in the right arm in the late battle of Murfreesboro'. No braver or more gallant officer participated in that bloodiest battle of the war than Major BREEDLOVE. The Regiment to which he is attached, (the 45th Ala.) lost near one hundred in killed and wounded. He shares the kindest sympathy of our community.

Tracts and Testaments.

We would inform our readers that money for Tracts and Testaments for the use of our soldiers can be sent to the Domestic Mission Board at Marion. The Board have a large number of Missionaries in the army who can superintend the distribution of them where they are mostly needed.

EDITORIAL CHANGE.—The "Banner and Baptist" has been changed to the "Baptist Banner," quite an improvement as we think, and is now under the editorial management of Jas. N. Ellis, well known heretofore as the editor of the Southern Field and Fireside. Rev. H. O. Hornady retires from the chair editorial to devote himself more exclusively to pastoral duties. May he be abundantly successful in a field of usefulness for which he is so eminently fitted. Bro. Ellis is capable of making the Banner one of the best family religious newspapers of the country, and we doubt not will spare no pains to do so. The typographical execution of the paper is excellent. One page of each issue is devoted to matter for the soldiers. Success attend the Banner.

The Soldier's Friend.

The first number of this new candidate for popular favor is on our table. It is under editorial supervision of the Rev. A. S. WORRELL, and is intended for "the peculiar wants of our noble soldiers." It is handsomely printed on good paper, containing excellent matter, and we trust will have a large circulation. The sheet is a medium size, and furnished to subscribers for four months at the following rates.

1 copy for four months	\$1.10
50 copies " "	40.00
60 " " "	48.00
70 " " "	56.00
100 " " "	80.00

We trust the paper will have a large circulation in the army. Address A. S. Worrell, Atlanta, Geo.

QUITE A COMPLIMENT.—A Yankee telegraphic dispatch from Murfreesboro states that the Confederate army at that place was commanded, in the late battle, by Gen. Joe E. Johnson. This is the finest compliment that could have been paid to Gen. Bragg. They could impute the skill with which our army was handled to no other genius than that of Johnson.

For the South Western Baptist.

GREENVILLE, ALA., Jan. 9, 1863.

What I would like to have for the soldiers: I would like to have a number of Bibles and Testaments and religious books. As my health has been bad and I have been unable to visit the people and collect up any for them, the stock I had on hand is about out, and I would be glad if the friends of the soldiers would send me a supply, they always are glad to receive any thing from me to read. And lastly I want some money for the Domestic Mission board at Marion to pay our missionaries in the army, I will receive all that is sent me for that object.

Yours as ever,  
S. A. CREATH.

The Crisis at the North.

The Southern Confederacy passed its most critical point of danger last Spring. After the surrender of Fort Donelson and Island 10, we had not more than twelve or fifteen thousand available troops to withstand an army of more than eighty thousand Federals. This made the evacuation of Pensacola a stern necessity. Genl. Bragg's little army of twelve thousand saved the fight at Shiloh. This gave the South sufficient time to concentrate a respectable force before the enemy, and thus arrested his further advance into the heart of the country, turning the tide of events in our favor in the West.—This was the crisis for us. We passed it triumphantly, and made our independence a simple question of time.

But the Northern government has now reached its critical juncture.—That government has staked its success in subjugating us upon the results of the impending campaign. If they fail now, (as fail they must,) they will be compelled to relinquish the war.—They have better fighting material in the field than they ever have had. Perhaps they have not less than six or seven hundred thousand available fighting men now in the field. They are also equipped as well as it is possible for any army to be equipped. Can this army be conquered by any force we can throw into the field? Unquestionable it can, if we are true to ourselves, our God, and our country.

In the first place, no Northern general has yet developed a capacity equal to the task of maneuvering such vast bodies of soldiers. So that all the troops over and above what can be efficiently handled by their generals, are sources of weakness rather than strength. This was the case at Fredericksburg. Burnside had more men there than he could handle to advantage, and they were but food for our artillery. General Lee had not more than fifteen or twenty thousand all told in that fight; and yet this force, *hors de combat* the full equivalent of their own numbers at a loss of not more than eighteen hundred. The loss of the enemy there was at least ten to our one. It is no wonder, therefore, that the results of that battle made so profound an impression upon the Northern people.—And we make no question but that the result of the battle at Murfreesboro' will intensify that impression. For although General Bragg has deemed it prudent to fall back to a better position on account of the large reinforcements the enemy received immediately after the battle, the victory there was a triumphant one. The Northern papers have already written down their loss at thirty thousand, and they would scarcely over estimate it. True, as usual, they represent our loss as exceeding theirs; but it is not more than one-fourth, if that. We have covered with a number of officers and soldiers who were in the battle, and they all say that there were not less than five dead and wounded Yankees on the field to one of ours. On Friday evening after the main battle a single Division of our troops, after driving the enemy some distance, was finally repulsed with considerable loss. This may have been an ill conceived movement; but with this exception, our success was a brilliant one.—It must also be added that the repulse of the enemy before Vicksburg at Chickasaw Bayou, with considerable loss, is a most important event. That the great object of the Federals in the West is to open the Mississippi river they have distinctly avowed. If this cannot be done with their present armament, it would seem that it never can be done. If therefore, we can hold that river against the present combined attack by land and water, the achievement is bound to communicate its influence upon the end of this struggle. The great struggle in the West is for the mastery of the Mississippi river; and so soon as it can be demonstrated that that river cannot be opened by force and held for purposes of commerce by the north western States, they will relinquish the contest. They have scorned to accept of the navigation of that river as a boon from us, though solemnly tendered to them, and have undertaken to extort it as a right.—When they fail in this, they will be glad enough to accept it on our terms.

Upon our ability to hold our own in the valley of the Mississippi during the impending campaign depends our prospects for an early and honorable peace. The abolitionists themselves admit that if their present forces are defeated and driven back, they never can raise another army. What, then, is our present duty? Clearly this, to recruit the thinned and thinning ranks of our regiments. This must be done at every hazard. If we can keep the Southern army up to its present available force for three or four months longer, the end is at hand. Let every man labor for this end. Let every man and woman encourage the enlistment service. Let those who are trying to keep their friends at home to the

last possible hour reflect, that such a blind policy will doom us to defeat and disaster. What will home and friends be worth to us if we are subjugated? Beware, beware, lest your mistaken affection for your loved ones may be the means of plucking down ruin upon them, upon yourselves and your country! If the duties of the hour are met promptly and cheerfully, our redemption is at hand. For this, let every one labor and pray!

We call attention to the advertisement of the Southern Field and Fireside. This popular paper is rapidly increasing its circulation, and widening its healthy influence. See the terms, and forward your subscription money.

We also refer farmers to the advertisement of Major M. M. Copeland.—They can get sale for their hogs and beef cattle, and do a good service to the Confederacy.

For the South Western Baptist. A New Year's Incident.

In a town of our State noted for the hospitality of its inhabitants, and its flourishing literary institutions on the day mentioned the quiet home of the Pastor of the Baptist church presented a scene of unusual interest. The good people of his charge took it into their heads to testify on that occasion their regard for him, and went to work on this wise. Quite early in the morning a servant entered with Mrs. —'s compliments and a New Year's present. He had scarcely gone when another appeared with a like commission from Mrs. —, and then another, and another, and yet another, till like the ghosts of Macbeth they seemed without number—but unlike those shadowy visitants, they were all the messengers of good will. This was not all. It was not long before the gifts were followed by many of the generous donors, who called upon the Pastor and his family to wish them a "good New Year."

Now, from what I know of the Pastor I have no doubt that while the delicate tokens of their affection is appreciated, the kind feeling that prompted them is in his eyes above all price, and strengthens the bond that unites them. And I am satisfied of another thing—that their presence afforded him one of the pleasantest episodes in his ministerial life.

Reader, did you remember your Pastor thus?

For the South Western Baptist. Selma Baptist Church.

SELMA, ALA., Jan. 6, 1863.

DEAR BRO. HENDERSON: We remember with pleasure the meeting of the State Convention with our Church.—Since that time, new life has been infused into our Sabbath school. It is now, for the first time, compact, solid and well organized; and above all begins to feel the quickening breath of the Holy Spirit. Our church also somewhat revived. Last night, in our monthly conference, we resolved to begin and prosecute a Mission work in East Selma,—to build a Mission church building there at a cost of perhaps some 5 or \$6,000, and to secure the services of an able preacher of the Gospel, and to establish forthwith a Sabbath school.

The spirit with which these things are undertaken by this band of brethren, gives promise, I trust, of the greater blessings our Father has in store for us.

Affectionately yours in the Saviour.  
A. T. SPALDING.

For the South Western Baptist. Ordination.

BUTLER CO., ALA., Dec. 23, 1862.

At a called meeting of the members of the Good Hope Baptist Church, including the 3d Sabbath in December, Bro. J. L. Lloyd was called to ordination, Elders D. Lee and J. E. Bell composing the presbytery. The ordination sermon was preached by Elder J. E. Bell; ordaining prayer by Elder D. Lee; imposition of hands by the presbytery; charge by Elder D. Lee; presentation of the Bible by Elder J. E. Bell; benediction by the candidate.

Bro. Lloyd was at once unanimously called to the pastoral care of the church for the ensuing year.

Elders D. Lee, J. E. Bell, Presbytery.

A. PEAGLER, Secretary.

For the South Western Baptist. Tracts and Testaments for our Missionaries.

The Board of Domestic Missions has recently sent some six additional Missionaries to the army. The demand for tracts and Testaments has therefore greatly increased. Our Missionaries must be supplied with these leaves of the tree of life. They are called for by nearly all the soldiers visited. They are the means of doing much good, especially in the hospitals where are found hundreds of convalescent and anxious to read. The Board must be provided with the means to procure these agencies of sal-

vation. Father! have you a son in the army? Send us your dollar to provide the bread of life for the object of your deep solicitude. Mother! can you not help us to guide that child of yours to the Great Captain of our salvation? Brother! Sister! Friend! we appeal to each and all of you to come forward now and rescue those for whom you pray, from the overwhelming tide of immortality and irreligion that threatens to destroy the brave sons of our Confederacy. It is not necessary to say more.

M. T. SUMNER, Cor. Sec. Dom. Board. MARION, ALA., Jan. 3, 1863.

P. S.—Papers friendly to the object please copy.

M. T. S.

For the South Western Baptist.

Jan. 9, 1863.

MESSRS. HENDERSON AND BATTLE: I noticed a short time since that from and after 1st January 1863, your paper would be \$3 per annum. But that was not to be charged where persons had paid contracts beyond that time; until after the expiration of the time for which they had paid for their paper.—But I see the necessity for the advance, and I feel perfectly willing to respond and pay from 1st inst., the full anticipated price charged. I therefore enclose you four dollars which please pass to my credit, and charge me full rates of your paper from 1st inst.—The South Western Baptist in my humble opinion is the best religious paper in the Southern Confederacy, and at the same time it is a good Baptist paper. Myself and my family are all glad and anxious to receive and read it every week; for we always find in it something that is cheering to the Christian; Something that makes me feel a desire to persevere in religion—as the old Negro said hold fast and never let go. May the Lord bless you and your efforts to advance his cause and kingdom on the earth.

For the South Western Baptist.

Baptist Religious Education in Virginia.—The Catechism Question—Dover Association of 1809—Sabbath Schools—Jesse Snead, founder of Sabbath Schools in Virginia.—James C. Crane.

DEAR BRO. HENDERSON: "Two subjects writes Semple, in his history, of the general Meeting of correspondence in 1809," two subjects were brought forward at this meeting, which if ever mastered, must greatly conduce to the future happiness of the Baptists, as a religious society. The religious education of children, and the establishment of some seminary or public school, to assist young preachers to acquire literary knowledge." Since the date of this history, the Baptists of Virginia have done much to supply the deficiencies which the aged and excellent historian so deeply deplored.

"The religious education of children" very early engaged the attention of Virginia Baptists though for a long period it was by no means prosecuted with the energy and efficiency it deserved. In 1796 at the Dover association held in King William county the query was propounded: How ought the religious education of children to be conducted? The answer was given; "By the use of catechism and we recommend for the present such as may be judged useful." Eleven years before, in 1785, the general committee had resolved to publish the catechism entitled *Milk for Babies*. I have never seen a copy of this work but suppose it was a compilation of the material doctrines of the gospel presented in the simplest form. The catechism seems not to have been very popular. Semple expresses his regret that this or somewhat of form of religious instruction had not become more in vogue. As some apology for the neglect of youth, if indeed any satisfactory apology can be made, let me say that this was at a period when the energies of the denomination were devoted to the securing of a free unrestricted charter of religious liberty. It was in vain the act establishing religious freedom, perhaps the noblest production of the mind that penned the declaration of independence was passed. I shall not stop now to detail the important assistance given to the measure by the Baptists of Virginia, but this may be said in passing that with unremitting energy, and holy zeal and a calm and fearless determination to establish the right they pursued the subject for a long series of years, until at last their efforts culminated in the enactment of this statute, and thus gave to Virginia the brightest page of her history, crowded as that history is with wonderful achievement and heroic action. If in these weighty matters, the no less weighty matter of educating the children were neglected we can not find it in our heart to condemn the fathers as the fathers would have condemned themselves. This, as is well known, was long anterior to Sabbath Schools, and I have sometimes fancied that the heart of many a devoted christian hungered for just such employment as these latter day institutions were destined to furnish. For eleven years and more we can distinctly trace in Semple's history the growth of this

anxiety for youth. It was frequently and freely expressed, and the best method of training the child forms continually the subject of long and earnest inquiry without receiving a satisfactory solution. After the passage of the act of religious freedom, we imagine the desire for right instruction of youth increased in intensity, and now that the burden of an unjustly discriminating law was lifted from them, and Churchmen and Dissenter stood on a common platform of equality the Baptists of Virginia were more than even solicitous to secure among their children intelligent conviction and hearty support.

The policy in regard to the catechism was by no means unanimously adopted. It created much discussion both in and out of the District associations. It was urged by the opponents of the scheme that nothing of the kind was necessary, that the Bible was sufficient, that things of that kind had a dangerous tendency towards lessening the dignity of the scriptures; that the most corrupt and absurd sentiments had been inculcated through catechisms. The advocates of the scheme replied, that corrupt men could communicate corrupt sentiments though the most sacred channels, that the pulpit and the press, conversation and even public prayer had been occasionally the vehicles of unsound doctrines; that it could be no indignity to the Scriptures to inculcate upon the minds of children principles and duties completely sanctioned by the Scriptures; that such forms of instruction greatly assisted parents in the discharge of their duty, seeing there could be few parents capable of explaining the Bible suitably for the instruction of children; that the manners and morals of the children of Baptists lately grown up plainly evinced that religious education had been too much neglected and that the opponents to the measure had probably fallen into the same mistake that the cotemporary disciples of Christ had done, who forbade little children to be brought to their master for which they received his rebuke.—Such was the arguments presented to the Dover Association in 1809, and we are told by the historian that "after a lengthy and warm debate," the majority decided in favor of the catechism. The general meeting of correspondence, afterwards, by an unanimous vote, recommended it. It would seem that these discussions and recommendation would have been enough to have awakened general attention to the subject, but the Virginia Baptists were notwithstanding for a long period apathetic. If the catechism was ever widely disseminated, its traces have altogether disappeared. The church was to receive her impetus for the instruction of youth, as the state had before received many blessings of inestimable value, from across the bosom of the Atlantic. It is needless to tell the story of Robert Raikes or to attempt to settle the question of disputed antecedence between himself and George Fox. Like many other great discoveries for human improvement, the Sabbath School system seemed to have dawned simultaneously upon the mind of Raikes and Fox.

The first Sabbath School in Virginia was originated by the late Jesse Snead. Mr. Snead was at the time a school teacher in Hanover. He was not then a professor of christianity, but seeing so many youth spending in idleness the Sabbath, the thought occurred to him that he could gather them in a school on Lord's day morning and instruct them. He made the attempt and succeeded beyond his expectation.—Not many months afterwards he became a convert by divine grace, and he continued his Sabbath School, now with the higher design to benefit and bless the souls of his scholars, until his removal to Richmond. I remember Mr. Snead well, when I first saw him in 1842 he was a venerable gentleman.—In his intercourse with children and youth he was remarkable for his kindness and fatherly regard. He was at that time a member of the Second (Main St) Baptist Church of Richmond, was a deacon of the church and as truly devoted as ever to the cause of Sabbath Schools. Pardon me just here a personal allusion to myself while I mention a name which I can never recollect without awakening the fondest associations of my youth. Just twenty years ago, I saw for the first time the capital of Virginia. Richmond was then, is now a lovely place—but then there was a quiet, a delightful quiet and orderly adjustment of things which have been sadly dissipated by recent changes.—There was however "no small stir" in religious matters, and every evening the sounds of the bells summoned throngs of eager hearers to the sanctuaries of God. It was a happy time. Such a revival had not been known for many, many years; and Zion was putting on her beautiful garments, and fast becoming the praise of men and angels. Coming to Richmond under the charge of a beloved brother who had just before become a christian, I was immediately placed in the Sabbath School of the First Baptist Church with

which he was connected. My teacher was James Thomas Esq. then an earnest, faithful and firm advocate and supporter of Sabbath Schools. I had as one of my classmates David Roper Crane, a young man who by his devoted and earnest piety, his unabated energy in the cause of Sabbath Schools and in every department of christian lay effort had made his name "a praise in all the churches." Our Sabbath mornings were the most delightful mornings of the week. Our teacher was earnest, zealous, a devout student of the Scriptures and an apt instructor and the class (the majority of them) were as eager in seeking instruction as he in imparting. There were great and signal privileges. But the most signal of all remains to be mentioned.—The superintendent of the School was James C. Crane, a man "without peer" in the act of unfolding the Scriptures and making them plain to the comprehension of youth—a man whose life deserves to be ranked among the Budgets and the Muhlers of the christian world—a layman who while diligently pursuing the duties of his daily calling as a merchant, never forgot his christian employments, was never absent from the prayer meeting, any business or board meeting, and was though always busy was never too busy to fill his numerous appointments. I remember well the impressions upon my mind of God made upon my youthful imagination, and I would not now for any conceivable earthly benefit, have these impressions removed, or the sweet memory of his hallowed life blotted out.

I have not exhausted the topic I proposed to write about and find that I have already taken up as much of your space as you can conveniently spare. I must postpone what I have to say of other matters until another time.

VIRGINIA.

Tracts Wanted.

It is desirable that our Sunday School and Publication Board should issue a great number and variety of tracts for distribution in the army.—Less has been done in this direction than was wished, because so few manuscripts have been furnished for the press, by competent writers, whether of our own or other denominations.—To speak only of our own—there are literary and even theological institutions from whose "faculty," there are whole States from whose ministry, the Board has received none. Should not more of our brethren improve this opportunity to benefit the souls of Southern soldiers, and through the reflex influence of piety on military effectiveness to further the cause of a people struggling for independence? The question admits of but one answer. And we are requested to urge this matter on the attention of our readers with the hope that many who have not written heretofore will write at once, forwarding their manuscripts to Elder A. E. Dickinson, Richmond, Va.

Our Southern Baptist exchange will confer a favor on the Board by seconding this appeal to the brethren.

The Piety of the Confederates.

A Baltimore correspondent, writing to the London Index, says:

But before I close I must tell you of the beautiful humanity and heroic piety which seemed to pervade the hearts of all the Confederates I saw I have never seen a stronger religious sentiment generally prevalent as I find it among them. Of twenty men with whom I conversed one afternoon, seventeen were professor of religion, and the eighteenth said he was a man of prayer and looked to God as his protector. I plain, unlettered Georgia boy said, "In all my intercourse with these Yankees, I have never heard them allude once what God can do. They talk about what twenty millions of men can do, and what hundreds of millions of money can do, and what their powerful navy can do: but they leave God out of the calculation altogether; but, the Lord is our trust, and He will be our defence." The Rev. — was with me during a part of my tour. He was asked on one occasion to lead a prayer, in a barn filled with wounded men near Sharpsburg. After a season of most solemn and affecting devotion a young man called the reverend gentleman to his side, and said: "I am dying, sir, but I am not afraid to die for I hope to go to heaven. Nor am I sorry that I have been slain in battle for I would willingly sacrifice a dozen lives if I had them for such a cause as we are fighting for."

Time and again I heard the 134th Psalm quoted: "If it had not been for the Lord who was on our side, when we rose up against us; then they had swallowed us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us a prey to their teeth. Our help is in the name of the Lord, who made heaven and earth."

They are not given to vanquishing themselves: there is nothing at all







The Family Circle.

Christian Children.

My little Cousin Mary Amanda Nibbel.  
BY MRS. L. N. BOWEN.

She religion of our Lord Jesus is singularly adapted to all classes and conditions of men. It is simple; so simple that the mind of a child can grasp its wonderful requirements and provisions. We sometimes see the in comprehensible truths of the Bible revealed to babes in a manner that strikes us forcibly as a proof of the truth of our religion. A remarkable instance was seen in the little girl whose name heads this article. We buried her among the flowers, she the fairest one of them, but a few days ago. She was a bright little treasure, enlivening her home with intelligent prattle, merry laughter and winning ways. She was from her cradle precocious, repeating many of Mother Goose's Melodies when other children at the same age could scarcely lisppapa and mamma. Naturally of a delicate and fragile constitution, her active and intelligent mind far outstripped her body in growth, and consequently, we always looked at Mamie with apprehension, lest the rude atmosphere of earth should blast the little bud, and make it fall to the ground. But a few days before her death she astonished us by repeating a large portion of Goldsmith's "Deserted Village," and several smaller poems especially one, ("The cloud," which she told us was the poet Shelly. And the last Sabbath she was at the Sunday school, she arrested our attention by repeating the Shorter Catechism to her teacher nearby. The long and difficult theological answers she recited understandingly, as it seemed and she never failed to apply these or anything else she learned, during her play, whenever occasion offered. She was indeed an extraordinary little girl. But more striking than her vivacious prattle and wonderful memory, was her intelligence about the Bible and spiritual things. She was called a holy child, and her brief, little life with us, seemed only a mission to woo her friends to the bright home to which she longed to go. Her mother was in the habit of reading the Bible to her nightly, and she was never content with less than three chapters. With Bible history she was familiar, and often astonished us by comparing, with mature discrimination, the characters, actions and deeds of biblical personages with those with whom she associated. During her last sickness she one day asked her mother to read to her the Psalm commencing, "The Lord is my shepherd," and listen to it with quiet and thoughtful pleasure. This Psalm seems to have impressed her deeply, for the ribbon in her mothers hymn book is still where she left it on the last Sabbath she went to church, at the Psalm.

"The Lord's my shepherd, I'll not want  
He makes me down to lie  
In pastures green; and He leadeth me  
The quiet waters by."

Returning from church she ran with open book to her sister and begged her to read that hymn, and at the conclusion of each verse would exclaim, "Isn't that beautiful!" Perhaps she felt then the fluttering of her angel spirit endeavoring to escape the imprisonment of clay and fly away. Perhaps she was anticipating its journey through the "dark valley," but from her beaming face and confiding smile while listening, we feel assured that she "knew no fear," and with lamblike innocence knew she could lean on the bosom of the gentle Shepherd.

Little Mary was a child of prayer, too. She never neglected to kneel by her mother's or sister's side, before sleeping, to lip her evening prayers. Once during her sickness, upon being told to try to sleep, she said, "I haven't said my prayers yet," and her sister knelt beside the little patient and heard her sweet address to the Great Throne; and so we were not surprised when God took her to Himself. Heaven was a fitter place for her than earth. And it was better for her to have gone, before the cares and griefs of this world had darkened her happy spirit. There, her bright mind touched with sparks from the Divine Intelligence, will unfold in beauty, and comprehend the wonderful mysteries of all knowledge; and her spirit nestling upon the bosom of the Father will enjoy all the delights of the blessed communion; and her lips will chant a perpetual song of praise.

Would my little friends like to resemble little Mamie? Then they must try to be good and affectionate and dutiful as she was, and treasure

the Bible as she did, and pray to God as she did. It is a delightful consolation to think of little Mary in heaven. A tiny seraph with a tiny harp, singing forever without grief, or care, or tears. The little mound that covers her body reminds us that she is no longer here, and we miss her little form flitting about us, but we know she is happier than we, therefore we would not recall her.—*Christian Index.*

Not so Fast, Boys.

Many of the sports of children are too often dangerous. The great anxiety of parents in sending their children from home to school, grows out of their apprehension that some accident will happen to them in their play and sports. Parents take great pleasure in seeing their children active and playful, but tremble lest the buoyancy and thoughtlessness of childhood should lead them into perilous expeditions and unlucky experiments. They fear they will go into or upon water and be drowned—will climb trees and fall—will venture upon thin ice and fall through—will ride unmanageable horses, or undertake a war upon the squirrels with powder and be shot.

Children are not aware of this anxiety. Every movement with them is upon the "word and a blow" plan. Time is not given for reflection, caution, or philosophy—"John, you don't dare climb that tree and see what is in that nest up there." "See if I don't Robert." And there he is tugging up the tree. Now let us look at the hazards. If a limb breaks he may fall or if his feet or hands slip—if he becomes frightened, or dizzy, or has the cramp,—down he goes. His father and mother don't know he is upon the tree, and if they did they could not reach him, to get him down in safety. Their hearts would spring up to their throats in a minute, could they see him.

Now let us reason about it a moment. Suppose there is a nest up there. The boys have no business with it. It belongs to some beautiful bird, who wants her house and home, as much as those boys do theirs. It was built up high to keep it away from the boys, the cats, weasels, skunks, &c.

"But Robert stumped me!" Well suppose he did. He was a coward, or he would have led the way, instead of calling upon John to go up. True courage consists in doing it in the right way, at the right time, and from right motives. Boys don't stop long enough to think of all things, but away they run, forgetting the advice, entreaties and often commands of their parents.

If John falls he may strike his head first and die; or he may break his leg and lame him as long as he lives. He must be carried home or his parents sent for, and O how grieved they must be—grieved that Robert had dared him—grieved that he had fallen and was hurt, and grieved that he had forgotten their wishes and commands. With all his pain, poor John cannot help thinking that if he had been more thoughtful he would have escaped this sad disaster, and would have saved his dear parents the distress of his disobedience and thoughtlessness have brought upon them as well as upon himself.

Climbing trees is only one of a multitude of ways in which boys get broken limbs and wearisome lives. They are very fond of powder and of water. But we must talk of them hereafter.—*Cold Water Army.*

The Ways of Reproof.

At one of the half yearly examinations of a grammar school, at Hill Hill, the head master informed the examiners that he had been exceedingly tried by the mis conduct and perverseness of a boy who had done something very wrong; and who, though he acknowledge the fact, could not be brought to acknowledge the magnitude of the offence. The examiners were requested to expostulate with the boy, and try if he could be brought to feel and deplore it. Dr. Waugh was solicited to undertake the task; and the boy, was, in consequence, brought before him. "How long have you been in the school, my boy?" asked the doctor. "Four months, sir." "When did you hear from your father last?" "My father's dead, sir." "Ay! alas the day! 'tis a great loss, that of a father. But God can make it up to you by giving you a tender, affectionate mother." On this, the boy who had previously seemed as hard as a flint, began to soften. The doctor proceeded: "Well, laddie where's your mother?" "On her voyage from India, sir." "Ay! good news for you my boy; do you love your mother?" "Yes sir." "Do you think she loves you?" "Yes, sir, I'm sure of it." "Then think, my dear laddie, think of her feelings when she comes here, and finds that instead of your being in favor with every one, you in such deep disgrace as to run the risk of expulsion; and yet are hardened to acknowledge that you have done wrong. Wina ye break your poor mother's heart, think ye? Just think o' that, lad." The poor culprit burst into a flood of tears acknowledged his fault, and promised amendment.

Reasons for Sleeping at Church.

There are certain persons who take offence at the very honorable practice of sleeping in the house of God: I do not well understand the reasons for which they condemn it, for I am always sure to get asleep as soon as I hear my minister or any body else, arguing against a custom so long established, and so in variably sanctioned by all sensible folks, from Noah's hearers down to the present wise generation: yet I wish through you to record my solemn protest against all reasons that have ever been urged, and show the world that many solid advantages result from sleeping in church.

1. No one can presume to question, that the body, fatigued by the labors of the week, will be much more refreshed by sleeping on a board in a sitting posture, than by the same quantum of sleep on a bed. It is a well known fact, that feathers enervate the system, when the oak or hickory strengthen and enliven it. Besides, one can't sleep at home on the sabbath with a good conscience, for we are commanded "not to forsake the assembling of ourselves together as the manner of some is"—but there is no command, I believe, against sleeping in the house of God, so that there, sleep and a conscience may be enjoyed together. It must of course be the most refreshing sleep in the world, and the best preparative for the duties of the week.

2. The example is admirable. Children and youth are very apt to be restless—sometimes fractious even; but when they see their parents asleep, as they really do during the week, and as they commonly do on the Sabbath, they will soon learn how lovely is a quiet spirit—and how becoming it is to be still in so sacred a place. Sometimes they may hear a little snoring—or the cry, "Umph" when we are waking up—but this is only an occasional interruption of the general stillness, and by no means destroys the happy influence of the example.

3. It is calculated to animate the—this may be a little odd, but it is a fact, and facts are stubborn things. It was but the other day that good Mr. Dronish got all on fire after he found two thirds of his hearers asleep, and one would have thought the hearers asleep, and one would have thought the heavens and earth were coming together while he "hit them off" so roundly for their impudence in not attending to his eloquence.

4. And this reminds me of another advantage I had well nigh forgot.—It cannot fail to improve pulpit oratory in general. Now you know, Sir, we have but few orators to preach to us, and I shrewdly suspect I have hit upon the true reason of it. Most preachers manage it so as to keep a considerable part of their audience awake, and this encourages them to continue their stupid way of preaching; whereas, if they would allow them to sleep, they would not be afraid of them, for if they blundered and boggled, nobody would know it; of course they would be as much possessed as the sophomore trying his oratorical powers before an assembly of cabbage-stumps, or as Demosthenes himself talking to the noisy waves of the sea. If my last comparison don't seem apropos, I only beg you to remember that extremes meet, and of course it will follow, that a sleepy audience and a noisy audience are equally favorable tests of an orator's powers, and have an equal influence in promoting his improvement.

5. Some preachers are heterodox in sentiment; now if all their hearers are asleep while they preach their errors will do no hurt. No matter what a man says, when nobody hears him. An orthodox preacher makes his hearers mad, more or less, if they are awake, for he so harrows up their consciences, that ten to one if they don't take an oath they'll never hear him again; but if they are asleep, they avoid the dreadful sin of anger, while he may keep his place, and do his duty, and have the reputation of an excellent man, a fine preacher.

6. What we don't hear we shan't

have to render an account at the day of judgement. The more ignorant we are the fewer stripes we shall receive. If we had heard no more than the heathen, O how happy we might have been in the day of account! but since it has been my misfortune to be born in a Christian land, we must make the best of it.

7. Some rigid notion about the decency of sleeping, and yawning, nodding and starting in the house of God, can only be done away by a steady adherence to the good old custom—and an invincible obstinacy to all innovations. It will be much to the honor of our sleeping ancestors, and much to the credit of our churches to resist such notions "vi et armis"—for as surely as they prevail, they will send away all sleepers from church which might perhaps leave half the seats empty.

Sometimes it requires seven men to render one reason, but you see that I can render seven reasons for sleeping in church. And I could add more it were necessary. Indeed I will add one that can be liable to no objection from any quarter; it is this: God commands us to rest on the Sabbath—to rest signifies to sleep. So plain and fair syllogism, if carefully treasured up, cannot fail to prove a perpetual quietus to every troubled conscience, and an impenetrable shield against all those fiery darts which are designed to disturb the quiet slumbers of my friends, and of your humble servant.—*Somnus.*

The Planting Interest.

It is certain that useless peace becomes established between the warring sections, or at least the blockade of our ports shall be raised during the next three months. There will be less cotton planted next year than there has been the present year. Planters will be forced to forego the pleasure of pitching a crop of cotton next spring, from their inability to purchase bagging, rope and twine wherewith to bale it, at any price. If the outside world suffer from the want of cotton now, their prospects of obtaining a supply is still more gloomy in the future and manufacturers and consumers in Europe and the United States have only to "grin and bear it," if rulers do not choose to inaugurate the necessary policy of obtaining what we now have and encourage us to plant more. There will scarcely be one eighth of a crop of cotton planted per annum until the close of the war.

But our people will be all the better off for this omission to plant cotton. There are a hundred other articles of prime necessity which may be planted profitably, which have heretofore been almost wholly neglected. Planters can make money during the war by edible vegetables, as they formerly realized from overwhelming crops of cotton to the neglect of almost everything else. It is hardly necessary to enumerate here the various kinds of crops which may be planted with profit. All intelligent farmers know from their own wants, what the people need and absolutely suffer for, even those who have plenty of money with which to purchase.—The people need not only an abundance of bread and meat, &c., but a hundred other articles which can only be supplied at present by our own planters and farmers. We trust that the planters will consider the subject of these remarks maturely during the ensuing winter. Without their aid a large portion of the non-producing people must approach the verge of starvation next year, and we much fear that there will be severe suffering before next year's crops can be gathered. There should be many more millions bushels of potatoes, peas, beans, turnips, cabbage, okra, &c., planted than were ever planted before, and particular attention should be given to the production of plants possessing medical virtues. Rice ought to be cultivated wherever an acre of suitable land can be found; but above all, let there be an abundance of corn, rye and oats.—*Montgomery Mail.*

ARE YOU A CHRISTIAN?—Look into the life and temper of Christ as described and illustrated in the Gospel and search whether you can find anything like it in your own life. Have you anything of his humility, meekness and benevolence to men? Anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?—*Dodridge.*

Men cannot expect that God will mind these prayers which they do not themselves: or that he will open his ears to those who are not serious before Him and with Him.—*Pelting.*

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 sight 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.  
TALBOTTON, Ga., Feb. 8, 1860.

LITTLE'S  
**ANODYNE COUGH DROPS.**  
A certain cure for Colds, Coughs, Bronchitis, Asthma, Pain in the Breast; also Croup, Whooping Cough, &c., &c., &c.

This is a pleasant medicine to take, producing immediate relief, and in nine out of ten cases a prompt cure. It exceeds the most controlling influences 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. An anodyne expectorant, without astringents, 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 stages, and from its successful success is likely to supersede every other remedy for the cure of diseases of the Kidneys and Bladder, Gonorrhea, Stranguria, and Leucorrhoea or Fluor Albus affections. This extensive compound combines properties totally different in taste and character from any drug to be found in the United States Pharmacopoeia; and in point of safety and efficiency is not rivaled in America.

LITTLE'S  
**RINGWORM & TETTER OINTMENT.**  
FORITIS, No. 2.

Hundreds of cases of Chronic Piles, 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 almost infallible.

It is more than two hundred years in Georgia, and in the Southern States, they are to be had; and as there are some about who are converting their remedies by palming off their own or something else, by using the same or similar names (for no patent is wanted, as security and the shortness of the day), let all be cautioned to look well for the signature of the Proprietor, thus:—

*Wm. G. 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.

**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.

**GRAHAM, MAYES & ABERCROMBIE,**  
**ATTORNEYS AT LAW,**  
Tuskegee, Macon County, Alabama.  
Will practice in the Courts of Macon, and the surrounding Counties; in the Supreme Court of Alabama, and in the United States District Court, at Montgomery.  
Office up stairs in Echols' new building.  
December 15, 1859. 35-17

**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, JR.**  
**W. P. CHILTON & SON,**  
**Attorneys and Counsellors at Law,**  
—AND—  
**Solicitor 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.

**GUNN, STRANGE & ARMSTRONG,**  
**Attorneys at Law and Solicitors in Chancery,**  
TUSKEGEE, ALA.  
Will practice in the Courts of Macon, Russell, Chatham and Tallapoosa Counties; in the 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 Brick Office next the Presbyterian Church.  
Tuskegee, Ala., Jan. 10, 1860. 1y

**SMITH & POU,**  
**ATTORNEYS AT LAW,**  
TUSKEGEE, ALA.  
Practice in Macon and adjoining Counties.  
Office up stairs in Echols' and Rutledge's new brick building.  
BRYTHOS R. SMITH. EL W. POULY.  
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, Chatham, and Russell.  
June 13, 1861.

**MEDICAL NOTICE.**  
DR. W. B. 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.  
N. B.—No Train on this Rail Road connects with one passing Chatham at 3.37 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. GOODBUE, 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, in 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 Day 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 4 months, in advance	\$25.00
Incidentals	2.00
Room and Servant	3.00
Coal	\$5.00 to 8.00
Board, per month	\$12.00 to 14.00
Washing	1.00

I. W. GARROTT,  
President Board of Trustees.  
J. B. LOVELACE, Secretary.  
Marion, Aug. 29, 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 their annual meeting, viz:—  
"Resolved, That the Treasurer of Howard College be authorized to receive the Coupon Bonds of the Confederate States in payment of the Principal of all Subscriptions or Debts due to the Endowment Fund of the College; and that he be instructed, by circular letter and advertisement, to notify the Debtors to the College of this resolution of the Board."  
In accordance with my instruction, in the above resolution, I address you this Circular, in the hope that you may find it convenient at an early date to liquidate your indebtedness to the Howard College. Any communication addressed to me at this place will receive attention.  
Respectfully yours,  
D. R. LIDE, Treas. H. Col.  
Marion, Ala., Sept. 26, 1861.

**SCHOOL NOTICE.**  
ON Monday 6th January, 1862, JAMES E. PACE will re-open 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 ..... 20.00  
Geography, Grammar, (English) Written Arithmetic, Elementary Algebra, Latin composition, Latin Classics, Algebra, Geometry, History, with any of the above studies ..... 15.00  
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. 1y

**Medical College of Georgia,**  
**AT AUGUSTA.**  
THE Thirtieth Session of this Institution will open on Monday, the 4th November next.  
Anatomy, H. F. CAMPBELL, M. D.  
Surgery, L. A. DRAKE, M. D.  
Chemistry, J. J. JONES, M. D.  
Medical Jurisprudence and Therapeutics, I. P. GARVIS, M. D.  
Institutes and Practice, L. D. FORD, M. D.  
Physiology, H. Y. M. M. D.  
Osteiatrics, J. A. EYRE, M. D.  
Adjunct Professor of Obstetrics, ROBERT CAMPBELL, M. D.  
W. H. DODDERT, M. D., Clinical Lecturer at City Hospital.  
S. R. SIMMONS, M. D., Professor to Professor Anatomy, H. F. D. FORD, M. D., Demonstrator of Anatomy.  
Lectures, (full course) \$100.00.  
Matriculation Fee, \$5.  
The College building has been thoroughly renovated, and many additions made to the facilities for instruction.  
September 10, 1861. 3m

**IMPROVED**  
**NON-CORROSIVE.**  
**CONFEDERATE**  
**WRITING FLUID**  
Manufactured Wholesale & Retail,  
BY  
**W. S. BARTON,**  
**TEACHER'S EXCHANGE,**  
**MONTGOMERY, ALA.**  
Sept. 11, 1862. 3t

**ALABAMA**  
**MARBLE WORKS,**  
MONTGOMERY, ALABAMA.  
**NIX, YOUNG & NIX,**  
(SUCCESSORS TO R. W. HITCHCOCK.)

**MONUMENTS, MANTLES,**  
**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 as yet aware!  
Know that worms were in their little  
Throats, and their mortal life!  
But the Vermifuge will save!  
Your pale darling from the grave!  
Morning, Mark your Child—shall the CHILD die, of 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. (GROSS & SONS Proprietors, 15 Beekman Street, New York.)  
Sold by C. FOWLER, Tuskegee, Ala.  
July 26, 1860.

**NEW BOOKS.**  
DR. FURDIE, by the author of The Lamplighter. 1y  
My Thirty Years Out of the Senate, by Major John Downing.  
The Marble Faun, by Nathaniel Hawthorne. 1y  
Taboo, a novel of deep interest.  
The Battle of Good Society, a novel for ladies.  
The Private Correspondence of Alexander von Humboldt. The Nile on the Nile, by the author of Adam Sedgwick. A Life for a Life, by the author of John Halifax. ART Recollections.  
Reminiscences of Rufus Choate, by F. O. Fisher.  
Tales of the Sea, by the author of Grace Tremaine. And many other new books, just received and for sale by B. B. DAVIS, Montgomery.  
July 3, 1860. No. 36 Market St.