

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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For the South Western Baptist.
New Testament Scenes.

BY J. M. W. COLUMBUS, GEO.

NUMBER 9

John's preaching and baptizing.

In the days of Hezekiah, King of Judea, the prophet Isaiah, rapt in prophetic vision; and looking into the far distant future, proclaimed to his countrymen a message from God, saying: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low—and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40:1-5. This remarkable prophecy had been read by the Jews for ages; and they had been anticipating the coming of the glorious Messiah, whose approach should usher in the desired age of gold upon the world.

Already the wonderful tidings of a Saviour's birth had been proclaimed by angelic voice; and wonderful events had occurred at Bethlehem and Jerusalem. Years had rolled away, and public expectation was excited to anticipate his appearance in the midst of the people; when lo! the dawn of the Gospel day broke forth upon the world; and the beginning of the Gospel of Jesus Christ the Son of God was hailed by the anxious multitudes, as the voice of John the Baptist reverberated along the valley of the Jordan; and penitent persons, received the holy rite of baptism in the swiftly flowing stream. (Mark 1:1-4.)

At the time of John's appearing, the Roman Empire, the fourth great monarchy foretold in the prophecy of Daniel, was in the Zenith of its power. Tiberius occupied the throne of the Cæsars—Pontius Pilate was Governor of Judea—other officers of Roman appointment, presided over the adjacent countries; and Annas and Caiaphas were high Priests among the Jews. John had grown up in the wilderness of Judea, and was thirty years of age when the word of the Lord came unto him, and he came into all the country about Jordan, preaching the Baptism of Repentance for the remission of sins.—(Luke 3:1-3.) He was sent from God to bear witness to the true light which lighteth every man that cometh into the world; and nobly did he fulfil his mission, shewing that he was the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias. (Jno. 1:7, 9, 19-23.) This wonderful man subsisted on Locusts and wild honey, and clothed himself in camel's hair; and, adding to his austerity of life, such boldness in denouncing the sins of men, and such zeal in publishing the glad tidings of a Saviour's advent, he soon attracted around him, multitudes of eager hearers from Jerusalem, and Judea and all the region round about Jordan. Under his powerful appeals, guilty sinners became alarmed, repented of their evil deeds, and joyfully received baptism at his hands. Never before were such scenes exhibited, as then occurred at that famous crossing place upon the Jordan which lay over against Jerico—the place where the Israelites crossed over to take possession of the promised land. There the sound of the rushing waters was heard; and the melodious notes of birds echoed along the valley; but above all these was heard the earnest voice of the preacher of righteousness, and the cries of penitents making their confessions. The scene

was occasionally varied as John the Baptizer led these willing penitents into the stream; and, in presence of the assembled multitudes, gently buried them beneath the moving waters; and then raised them out of their emblematic graves, and sent them on their way rejoicing, to enter upon their journey of obedience and love as the subjects of the Prince of Peace. The formula of baptism used by John, is not upon the Divine record; but enough is revealed respecting it, to show that those who received it at his hands exercised faith in the coming Saviour, and thus shewed forth their allegiance to his new and glorious Kingdom.

While these thrilling scenes were transpiring, many of the self-righteous Pharisees, and of the semi-infidel Sadducees, attracted by the prospect of attaining eminence in the Messiah's Kingdom, the nature of which they entirely misconceived, came unto John and sought to be baptized also. But John, being faithful to his high commission and discerning their true motives, denounced them as a generation of vipers; and demanded of them fruits meet for repentance.—And anticipating their boasted reliance upon their descent from Abraham, he fearlessly warned them against the unquenchable fire of God Almighty's wrath, which should ere long fall upon the impenitent. (Matt. 3:4-12.) Around him also gathered Publicans, those obnoxious collectors of Taxes for the support of the Roman Government; and soldiers, that occupied the country to keep it in subjection to that government. All these were taught their duties in plain and unambiguous terms with a boldness never surpassed. And fearing not the power of man, John also confronted King Herod, and boldly reproved him for his incestuous marriage, and all his wicked deeds. The noble and the ignoble—the rich and the poor—and all classes of persons, were taught their duties from heaven, with a zeal and fearlessness unparalleled in the history of the world, except by the Redeemer himself.

The preaching and baptizing practiced by John, marked a new era in the annals of time. It was indeed the beginning of the Gospel of Jesus Christ the Son of God. (Mark 1:1-3.) It was at the close of the Law dispensation and was at the same time the commencement of the Gospel dispensation. The testimony of Jesus thus effectually settled the question. "And from the days of John the Baptist until now, the Kingdom of heaven suffereth violence and the violent take it by force.—For all the prophets and the law prophesied until John." Matt. 11:12-13. The great leading theme of John was: "Repent ye for the kingdom of heaven is at hand." Matt. 3:2. Jesus, the glorious Messiah, preached the same doctrine. Matt. 4:17. And the apostles acting under an enlarged commission, went forth and preached in all the world substantially the same doctrine.—Acts 2:38. Thus shewing beyond a doubt, that the ministry of John belonged not to the law but to the Gospel dispensation.

This extraordinary man's labors were of short duration; but his ministry was not closed until it had fulfilled its design under the appointment of heaven. Then his labors ceased and he entered upon the rest prepared for the people of God.

For the South Western Baptist.
Lukewarmness.

So far as my knowledge extends churches and individuals seem to be in a state of Lukewarmness. O what a sad thing to contemplate! And is this the condition of my reader?—Stop and think! And besides let self-examination, humility before God, and fervent prayer be commenced at once. Your own soul—your church and your country demands it of you.

HINTS.

Reputation is a great inheritance; it begeth opinion (which ruleth the world); opinion, riches; riches, honor; it is a perfume that a man carrieth about him, and leaveth wherever he goes; and it is the best heir of a man's virtue.

From the Religious Herald.
Good News from the Army.

Rev. Geo. F. Bagby, our efficient colporteur at Drury's Bluff, writes: "We have had a very interesting protracted meeting here. Two have professed conversion, (one of whom baptized,) and many have been built up and strengthened in the faith. Our prayer-meeting continue with increasing interest. We have also, an interesting Bible class, which meet every Sunday morning."

Bro. Bagby, besides his labors as colporteur renders valuable service by occasionally taking an agency tour for us. He recently spent a few weeks in the Rappahannock Association, and returned with \$850. We would like to appoint a few more such laborers.

Rev. J. H. Campbell writes from Savannah "Last Sunday, at a meeting held at this place at least three hundred soldiers came forward for prayer."

Bro. Campbell writes most imploringly for reading matter, and says: "The soldiers manifest more anxiety of late for reading matter than ever before."

Three of the most useful Baptist ministers in Georgia, Elders J. H. Campbell, S. Landrum and D. G. Daniel, are now acting as tract distributors for us at Savannah.

Rev. W. L. Fitcher writes from Petersburg Va.: "I have enjoyed many interesting seasons among the soldiers since I've been in your employ. Have always been kindly received by officers and men, and the kind thanks that I have received from them have fully repaid me for all my labors."

Rev. John H. Taylor writes from near Guinea's depot, Caroline county: "A very interesting meeting is in progress here, conducted by the chaplains of the different regiments in this brigade. O, that there may be abundant outpouring of the Holy Spirit. I find the men very anxious for something to read, and there is a prospect of effecting good among them."

Rev. J. N. Fox, Culpeper C. H.: "I was greatly impressed, yesterday with the magnitude and importance of my work, when for hours I was besieged by the soldiers for the Word of God, and saw, too, how ready there were to be advised with in regard to the great concerns of the soul. At my meetings there is good attention to the word spoken. O, that the Lord would prepare me to be faithful to souls."

Rev. M. D. Anderson furnishes us with an interesting account of the great revival which for weeks has been progressing in Fredericksburg among the soldiers. Scores there have become "obedient to the faith."

A. E. D.

Are we in Earnest?

A little while ago a clergyman said to a young man who never thought of his soul.

"My dear young friend, I think you are going to lose your soul! You are putting off the day of salvation—neglecting all these solemn matters; going on heedlessly, I fear, to the day of your death!"

The young man looked up with surprise, and said:

"I don't think so! And you, must really pardon me, but I have my doubts whether you really think so."

The minister was astonished. He never suspected the young man of skepticism.

"How so," he asked.

"Why my mother belongs to your church."

"Don't they all think as you do?"

"Yes, they do."

"Well, then, don't my mother love me? And do you think she would never have told me if she thought I was going straight to perdition?" And there's my sister; don't she believe as you do?"

"Yes."

"Now, then, I know my sister loves me. I know she would come and throw her arms around my neck, and tell me, 'Don't! don't! don't!' if she thought I was going to perdition."

Believing is always gainful; no man ever lost by believing God, or trusting his word.

Honest Men Wanted.

The Houston (Texas) Telegraph calls for a few honest men in that community. We wish our far-off craftsman joy in his pursuit of honest men under difficulties. The Good Book says that he who seeks shall find but little of that for which he seeks—honesty—until the war is over. If the Telegraph finds more of the article than is wanted about Houston, we of this part of the moral vineyard would like to share with him, for it may be considered a remarkable coincidence that many of their wants are felt in this city, or that at least many of the demands for supplying their wants will be adopted and repeated here. We quote in illustration:

Wanted—some honest enterprising man, who will furnish wood in this city at \$5 per cord, half the present prices. There is plenty of money to be made in this business. Wood used to be furnished here at \$3.50 per cord. It costs no more to cut it and haul it now than formerly. But a miserly devil has got possession of the woodman and kicked their consciences out.

Wanted—some honest tanner, who, while he makes leather at a cost of less than forty cents a pound, which will not swear on the holy evangelists that he can not afford to sell it at less than a dollar and a half.

Wanted—some honest shoemaker, who, while the materials for making a pair of boots cost him less than fifteen dollars, is now charging forty dollars for the boots, declaring with the blindest affidavit face that he can not afford to do the work for less.

Wanted—several honest small farmers who will sell chickens, eggs, potatoes, etc., at honest prices.

Wanted—honest turnips, honest vegetables, honest greens, generally that will grow as cheap as they did before the war.

Wanted—honest merchants for various purposes, who will be satisfied with fifty per cent. profit. In this connection we will offer a prize of a thousand dollars for the production of any record of a Christian merchant who, on his death-bed, expressed a belief that more than fifty per cent. profit was an assurance of God's favor!

Wanted—honest owners, who are willing to hush up about the extortion of others, while they get four times as much rent for their property as, were they tenants, they would deem just and right. It is but right to say that there are more honest house owners about than any other class, and hence exceptions are all the more glaring.

Wanted—honest men to pay honest debts without compulsion, and not beg off "until cotton is worth fifty cents a pound."

In fact, the want of honest men is becoming most painful in society. It is getting to be a serious question to what we are all coming. Everybody curses the extortioner, while everybody only waits the opportunity to practice extortion itself. Have indeed all the honest men gone in the army?—Where is this thing to end?

It does seem as though all the people had sold themselves to Satan for the paltry privilege of taking double price for anything they have for sale. Talk of shame! They have no shame, no honor, no patriotism—nothing but greed, greed, greed.

Expenses of a Minister's Family.

While something is being said nowadays (and the Church need to be frequently reminded of this subject,) respecting the support of minister's families, it would be well to take into consideration some of the extra, as well as the ordinary expenses of living, to which they are subjected. Some narrow minded and uncalculating persons imagine that minister's families can live on less than other folks; that they have renounced the pomp and fashion of this world, and need but little to keep them alive.

But it should be remembered that ministers are expected to be hospitable, to entertain all sorts of people, and keep their houses open for visitors of their own congregation (every one of them) and their neighbors too. Their wives spend a great deal of

time in visiting and receiving visitors. And it is right that it should be; for, by so doing, sociability is kept up, and good is done in other respects. The apostle says, "use hospitality without grudging," and "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." But this is expensive, it not only costs money to provide for guests, (something extra must then be put on the table) but time to entertain visitors and to visit them in turn—and we know that "time is money" to all housekeepers and other laborers. Under such circumstances, the best managers cannot be as managing and as economical as they would otherwise be.

Besides, minister's houses and families being visited by all classes and orders, it is expected of them that they exhibit at least a decent appearance. To meet all these expenses requires servants and money, and, if ministers and their wives and children are required to do drudgery work, and yet always be neat and ready to "be in" or "go out"—how can it be?

Moreover, ministers must have books, periodicals, newspapers, and write many letters; to keep a horse, ready at a moment's warning to obey a call, to visit the sick, bury the dead, or marry the living; he has to travel on railroads, and do many other things that other people are not required to do.

And lastly, ministers are expected to be charitable, to set an example in this respect, and ought to do so.

It is a great self denial to a truly devoted minister of the gospel not to be able to give to the charitable objects of the day, he feels mortified, after preaching to others to give, not to have anything to give himself. He desires to enjoy this means of grace as well as others. Forget not these things.—Southern Pres.

Perseverance.

He who allows his application to falter, or shirks his work on frivolous pretenses, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous, continued labor will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army 35,000 Belooches with 2,000 men, of whom only 400 were Europeans. He charged them in centre up a high bank, and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity and determined perseverance which wins soldiers' battles, and, indeed, every battle. It is the one neck hearer that wins the race and shows the blood; the one pull of the oar that proves the heftiness of the fellow, as Oxford men say; it is the one march more that wins the campaign; the five minutes more persistent courage that wins the fight. Though your force be less than another's, you equal and out-master your opponent if you continue it longer and concentrate it more. The reply of the Spartan father, who said to his son, when complaining that his sword was too short "Add a step to it," is applicable to every thing in life.

CHRISTIAN TRAVELLER.—Each true Christian is a night traveller; his life, his walk—Christ way, and heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home, but be content to travel hard and be sure I walk right, so shall my safe way find its end at home, and my painful walk my home welcome. Arthur Warwick.

A Christian should behave respectfully to all, giving honor to whom honor is due; and be constantly aiming at "whatsoever things are lovely and of good report."

"Meeting God."

Yes, we must all meet God—willing or unwilling, we must meet him; prepared or unprepared, we must meet him. Reader, whether you shall hear the plaudit "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or shall hear that doleful word "DEPART," you must meet God.

A student in —, who had passed through a powerful revival, and had resisted every overture of mercy, all the entreaties of friends and the powerful strivings of the Holy Spirit, was left at the close of that season of mercy, unpardoned and unblest. It seemed to have been the Spirit's last call; for soon he became infidel—was permitted to believe a lie that he might be damned. 2 Thes. ii:11-12. Afterwards he moved to —.

While there, the cholera made its appearance, and when it was sweeping down multitudes, he made such light and impious remarks about death and coffins, as could only be made by a desperate wicked and cowardly heart. But soon he was stricken down by the dreaded disease, and as the fearful malady was fast doing its work, he held up his hands and looked at his finger nails. As he saw from their bluntness that death was approaching, amid awful blasphemies and imprecations, he would exclaim, "I can't die—I won't die." And thus he continued, till the poor spirit was forced from the body—"forced away."

How fearful is it for one in such a state of heart to be forced into the presence of a holy God! No wonder that he clings to life as long as he can. My impenitent reader, fancy such a death to be yours! Is not the very thought horrifying? What then must the reality be? Continue to reject Jesus, and it may soon be to you an awful reality.

Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass or tinkling cymbal.

Get much of the hidden life into your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people. Do not fear the face of men. Remember how small their anger will appear in eternity.

But an inch of time remains, and the eternal ages roll on forever—but an inch, on which we stand and preach the way of salvation to the perishing world.—M. Cheyne.

CHRIST.—Come in, come in to Christ, and see what you want, and find it in Him. He is the short cut, as we used to say, and the nearest way to an outgate of all our burdens. I dare avouch you shall be dearly welcome to him. Angels' pens, angels' tongues, nay, as many words of angels as there are drops of water in all the seas, and fountains, and rivers of earth, cannot paint him out to you. I think his sweetness, since I was a prisoner, has swelled upon me to the greatness of two heavens. Oh, for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love!—Rutherford.

"GROWING ALL TO TOPS."—Christians, blessed with worldly prosperity, often disappoint their friends by a loss of piety and efficiency in the Church. A pithy writer says of them: "I have heard persons complaining in rainy seasons that their potatoes were 'growing all to tops,' and when I see a man growing rich in houses and lands, and growing poor in Christian graces, prosperity externally and not internally, I think he is 'growing all to tops.' He will be of as little use to God or man as the potato hill that is flourishing with nothing but stalk and leaves."

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, April 16, 1863.

Notice the Red Cross (X) Mark.

Those whose terms of subscription are about to expire, will find on the margin of the paper a red cross mark. We adopt this plan to save the expense of writing and forwarding accounts.—We will give some two or three weeks notice in this way, so that subscriptions can be renewed. Look out for the Red Cross Mark.

Religion in the Army.

Accounts of the good work in our army continue to come in from almost every quarter. The cry for ministerial help is imperative beyond all precedent. Would it not be well for associations of ministers to be formed somewhat after this plan: Let four ministers, say, more or less, form themselves into a missionary band, with the consent of their Churches, and visit the destitute portions of the army in turn. Let each one remain, say, six weeks, or two months. If some such plan as this could be adopted, it would greatly promote the good work now progressing in the army. It seems to us that no church would object to giving up its pastor for that length of time, and paying his expenses, too, while in such a service. Brethren, the Lord is propitious to us in all respects. Let us humbly acknowledge his goodness by doubling our diligence in his cause.

By the way, do not forget to take up a collection to be sent to the approaching session of the Southern Baptist Convention, to be applied both to Foreign and Domestic missions. There are, we suppose, not less, and perhaps more than one hundred missionaries and colporteurs sustained by the Baptists in the several departments of the Confederate army. Let them be vigorously supported.

High Prices for Cotton!

There can be no question that if our people should plant a rousing crop of cotton this year, they will realize a rousing price for it—such a price indeed as was never paid before. Nor will this price be paid in Confederate notes or bonds; but in foreign coin—such a coin as will make every planter feel that the remuneration is ample beyond the power of language to express. It will be emphatically hard coin too—coin that will jingle new music in his ears. And more important still, it will be a coin that he can transmit to his children with the assurance that they will never spend the hard earned legacy. The mint is now at work day and night in producing it in sufficient quantities to supply the heaviest possible demand. Nay, its stirring clink already begins to make the ears of some of our people tingle. We say it is a "foreign coin." It has never yet obtained any currency amongst us. Our people are strangers to it. We say it is emphatically a hard currency; for it will displace every bank bill, State and Confederate, in less time than it now takes Van Dorn to gobble up a Brigade of abolition vandals. Freeman of the South! would you know the name of this coin? It is the adamant chain of slavery which your enemies are forging for you!! If you want the currency, plant a heavy crop of cotton, and it will not be your fault if you do not get it. It will satisfy you for all time to come, and you will never more care to plant another crop.

The Siege of Charleston.

Has commenced in earnest. After eighteen months of the most elaborate preparations that were perhaps ever made to reduce a city, the enemy has at length appeared before it, and been repulsed with the loss of at least one of his principle boasted Monitors, the "Keokuk." What other losses he has sustained have not been ascertained.—Our own loss is inconsiderable—one killed and five wounded. Our people there, one and all, are hopeful and confident. Stung with disaster and defeat upon almost every other field, and burning with a spirit of revenge which has no parallel this side perdition, he comes to pour all the vials of his wrath upon a city which, in his estimation, has sinned above all others in rebellion. If we are to measure the character of the struggle there by the violence of his wrath, it will be long and bloody. May God defend the right!

School Building for Sale.

We call attention to the advertisement of the Rev. Thomas B. Stone, offering his splendid School Buildings for sale in the city of Columbus, Geo.—To any person who desires to embark in that business, we can truthfully say, that a better location, and better patronage can scarcely be combined at any point in the State of Georgia. The buildings are substantial and eminently adapted to the business.

"Good Friday" Observed by the Confederate Congress!

Our readers will bear us testimony that we have never alluded to the Congress of the Confederate States except in terms of profound respect. Only once have we ventured a criticism upon any of its acts. We have always felt, and still feel, that no greater calamity could befall us as a people, than the loss of confidence in, and respect for, our public functionaries. And this feeling, we have been gratified to know, has been shared by the great body of our people. They have given to all our legally constituted authorities their hearty co-operation and support. It is quite incumbent upon these public men to act so as to deserve this respect and support. They are acting, not only for themselves, but for as noble a constituency as were ever served in such a capacity—a constituency jealous of their rights, and sufficiently courageous to maintain them.

Entertaining these sentiments, both in respect to that honorable body and to the people whom they serve, judge of our surprise when we saw it announced the other day, that on Thursday the 3rd inst., Congress adjourned until Saturday, to enable its members to observe "Good Friday!" a day which has no sacred significance in the Word of God—which has been arbitrarily put upon the "sacred calendar" of the Roman Catholic Church, and adopted by the Episcopal church of England, in commemoration of the crucifixion of our Lord. It is a mere sectarian dogma, with not the slightest coloring of authority, we repeat, in the sacred writings.

Now, we do not assume to speak for other denominations, although we believe we shall have the sympathies of well nigh nine-tenths of the professing Christians of the South in what we shall say. While all denominations are jealous of any thing that would seem to give legislative sanction to any religious sect, or for the establishment of any religious dogma, we may be permitted to say without the fear of contradiction, that the Baptists have stood as a wall of fire between church and State, to keep them from being united, as the surest, if not the only means of preserving religious freedom. Now, what must every Baptist, Methodist, and Presbyterian, to say nothing of less numerous sects, think when it goes upon the page of history, as a precedent for all coming time, that the first Confederate Congress, while the country was bleeding at every pore, when speedy legislation was demanded to meet its exigencies, and when that body was itself so impressed with this fact as to resolve to hold night sessions—we say, what must these denominations think under such circumstances, when this Congress, out of deference to a Roman Catholic and Episcopal dogma, adjourns over from Thursday until Saturday, that its members may observe what these sects are pleased to call "Good Friday" as a holy day? What Congress has ever done it heretofore? Yet the first Confederate Congress, by a majority of one vote, upon the motion of the Hon. W. Porcher Miles, of S. C., out of deference to "the church," or some zealous priest of his persuasion, has given to "Good Friday" its legislative sanction by refusing to sit on that day, notwithstanding the crushing responsibilities of the hour!

Now, what is to be the effect of such a precedent, and where is it to stop? Will it stop with the establishment of "Good Friday" as a canonical holy day by the Confederate Congress?—Alas! when once that precedent is established, we may well assume that efforts will not be wanting to press it into service, until, by accumulated acts of a similar character, each one going a little beyond its predecessor, our religious freedom will be swept away.—The fact of to-day becomes the law of to-morrow. How fearfully is this verified in the history of the Northern despot. He commenced by an act of official duplicity towards us; he ends by consolidating the whole power of that government in his own hands.

"It is the first step that costs," as the French proverb goes; and this first step towards the legislative establishment by a solemn recognition of a denominational dogma, ought, and probably will cost each member who voted for it, his seat in the next Congress. If it does not, his constituents will be prepared to have placed upon them the bondage of an established church. What holy day comes next upon the calendar of the church?—Will some honorable member of that body, some good Catholic, next move to observe "St. Bartholomew's Day," to commemorate the horrid slaughter of the thirty thousand Huguenots of France, in 1572? Shall the public business be deferred, and the great interests of an imperiled country be neglected by those whom the people have charged with its transaction, as the day for each saint in the calendar, comes on? Shall the Congress spend their time in taking the ayes and noes as to whether they will frolic and at-

tend theatres on "St. Patrick's Day," or fast on "Ash Wednesday?" We ask again, where is this thing to stop?

We are gratified to know that at least three, if not more, of the members from Alabama, opposed the motion. We allude to those sterling men who are ornaments alike to church and State, the honorable Messrs. Clopton, Curry and Chilton.

If any one is disposed to say that we are transcending the limits of a religious journalist in meddling with politics, we answer, that Congress has transcended its sphere by dabbling with religious creeds. When the Congress trenches upon these questions, we should be recreant to our obligations to God and our country if we did not protest against it. Let the members of that body confine themselves to the legitimate business for which they were elected, and pursue it, and no man will be behind us in the respect and confidence due to official positions.

For the South Western Baptist.
Southern Baptist Convention, Again.

From the following it will be seen that the Convention is moved to Augusta Georgia.

Mission Rooms, April 10, 1863.

MESSRS. EDITORS: Please change the place of meeting of the Southern Baptist Convention, from Columbia, S. C. to Augusta, Ga. The General Assembly, of Presbyterian church, will meet there (Columbia) at the same time ours would. Dr. Manly has written me, and the Board of Domestic Missions, has concurred in this change. I have a telegram from Bro. Huntington to-day, inviting the Convention, there. Please notice the change and call attention to it. Yours truly,

M. T. SUMNER.
Cor. Sec.

For the South Western Baptist.

BUENA VESTA, SHELBY CO. TEXAS;
November 25th, 1862.

BRO. EDITORS: Believing that it will be interesting to your numerous readers in those days of trouble to hear of the great dealings of God's Spirit among his people, I will give you an account of a series of meetings held at different points in this county. On Saturday before the 3d Sabbath in July, I commenced a meeting at New Hope church in Panola county, and continued the meeting 9 days, and received 10 by experience, and 6 by letter, several others professed religion that did not join the church at that meeting.—It was truly a refreshing time among the children of God, and the most of those that joined the church professed during the meeting, and thank God, one of those that joined was one of my sons, and to God be all the glory for such meetings. I was assisted by brethren G. Butler, sen., and G. W. Butler, jun., whose labors were very acceptable.

On Saturday night before the 4th Sabbath in August, I commenced a meeting at Buena Vesta, in Shelby county, and continued 10 days, at the close of the meeting we constituted a church with 14 members. I was assisted by brothers Childers, Turner, Milstead and Hendricks.

On Saturday before the 3d Sabbath in September a meeting commenced at Fellowship church in Shelby county, the meeting 9 days, the good Lord blessed his people abundantly at this place, in the reception of 29 members, 20 by baptism, 8 by letter, and restored 1, and thank God 4 of the young men that were baptized, were Confederate soldiers, at home on furlough during the meeting. On one occasion during the meeting there was ten conversions in fifteen minutes. The meeting was attended by brethren Childers, Milstead and myself.

On Saturday before the 2d Sabbath in October, a meeting commenced at Brady spring, in Shelby Co., the meeting continued 7 days; the meeting resulted in 4 being added to the church.

On Saturday before the 4th Sabbath in October, a meeting commenced at Mount Bethel, Panola county, and continued 9 days; at the close of the meeting I had the pleasure of witnessing 8 willing souls buried with Christ in baptism. Many were also left mourning. Oh! that the Lord may revive his work all over these Confederate States, should be the prayer of all God's children.

I remain yours in Christ,

E. P. SEIVER.

N. B.—I send you the name of Dr. J. L. King, J. W. Turner and Thomas Milford, for your most valuable paper, direct King's and Turner's to Buena Vesta, Shelby county, Texas, Milford's to Walnut Hill, Panola county, Texas. I hope to be able to send you many more names as soon as the mails can be regulated. I send you four dollars for my own subscription. E. P. S.

For the South Western Baptist.

CAMP 14TH ALA. REGT., NEAR FREDERICKSBURG, VA., April 1st, 1863.

Spring, balmy spring, with all its loveliness is fast opening with you, but here the weather is still cold and disagreeable. Yesterday we had a snow

some four or five inches deep, to-day we have sun shine accompanied with a cold peering North-western wind, off the snow covered peaks of the Blue Ridge, about seventy-five miles distant, though very distinctly seen from our parade and drill ground. As I was out this morning with my company on drill the scene was truly imposing. The snow covered peaks, rising one above another seemingly piercing the heavens, and with the gentle beams of the morning sun as they fell upon those heights, was picturesque indeed. As we gazed upon the scene it was with interest that the war-worn soldier spoke of the long and rugged marches of last Fall over those rough mountains; and inquiringly asked whether we would again have to traverse those snowy regions. As the truce interposed by his snowy sceptre will soon be at an end, no doubt but that we will, ere long be on the march to meet the cowardly and insolent foe. The prospect, however, for active movements are no better to-day than six weeks ago. All continues quiet, save occasionally some cavalry skirmish.

Our regiment was the first organized at Auburn, Ala., and was first commanded by Col. T. J. Judge, then by the daring and intrepid D. W. Paine, then by the mild and generous A. C. Wood, but is now under the command of the brave and gallant young Pinckard. Our regiment has been in Gen Longstreet's corps, and engaged in all the fights from Williamsburg to Fredericksburg; in some we have suffered severely, in others not so badly. By an order of Gen. Lee, all military operations that could be, were dispensed with on Friday last, the 27th ult., and the day was pretty generally observed as a day of fasting and prayer. Our Chaplain Augustus G. Ruins was at his post, and the day being fine, we had religious services and preaching in our camps. I missed the services by being on picket duty that day, but have been informed that good order prevailed, and some interest was manifested. It is quite difficult to have regular divine services in camps, and the soldier being thrown out from the benign influence of the Church away from home and its kindred associations is naturally prone to stray from the path of rectitude, and fall into the viciousness incident to camp life. Still there is a longing for religious reading among them. This is evident from the fact of their eagerness to obtain and read the small tracts distributed by our chaplain. Notwithstanding the winter has been long and severe, rations, scanty and tents, few, our soldiers are in better health than at any period of the war. And they are buoyant in spirit, ready, willing and awaiting for the advance of Hooker with his thousands of Lincoln's obsequious minions. It will be a day of rejoicing with our soldiers, as it will be a day of disaster and death to them, whenever they attack our lines this side the Rappahannock. I have never conversed with any of our soldiers but what expressed themselves anxious for the Yankees to again attack us here. All are confident of success. T. B. F.

For the South Western Baptist

MESSRS. EDITORS: Allow me to assure those friends who announced me a candidate for Judge of Probate that I duly appreciated the honor and kindness done me.

But finding the field preoccupied by quite a number of personal friends, whose claims I am unwilling to controvert, beg leave to decline the proffered distinction.

Respectfully,

A. B. FANNIN.

[From the Baptist Banner.]

A Private Soldier's View and Opinion.

DANVILLE, VA., March 8, 1863.

Dear Brother Editor: Permit me again to trouble you, as I feel so loved about the condition in which our loved country is. To look around us and see the troubles, trials and difficulties to which we are tending—our enemies arrayed against us on every side and in such great number, and we so few, comparatively—it seems that we will be overwhelmed, but when we cast our eyes up we know where we can get assistance and deliverance if we will but humble ourselves before our God. If He is for us, who can be against us? If He is for us, combined world cannot overcome us; but I fear that we are too much depending on our own strength. I believe that when we repent and turn unto the Lord He will have mercy and remove this calamity from us, and drive back and confuse our evil foes; but our people are not yet scourged enough to cause them to bow and pray always, and in all things to give thanks. There are a good number of our soldiers that seem to be concerned about their soul's salvation. I bless the name of the Lord that he has brought me through many dangers. I passed through the battles of Richmond; heard many messengers of death bursting around and over me, and many of my comrades fell around me; but I

thank God He has said—and it is truth His Word is the truth—"I am with you always even unto the end of the world." "Thousands shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." But I feel sad while I write. I am far away from home and from those I love. When I left I had a lovely and affectionate wife and children; but my home has been made sad to my dear companion by death's relentless hand in the removal of my dear little boys. One of them was called on the twentieth of January and the last one was removed the second of February. My happy home has been made desolate to my dear companion, and I am far away from her. I have dear parents, brother and sisters. I had as many ties to break as any man but God being my protector and helper I will try to compose myself in all my trouble and difficulties, and my separation from all that I hold dear, till our country is made free—leaning upon the strong arm of God. Oh! that the people of God would be more prayerful and Jacob-like.

Brother Editor, how I would welcome one of your papers to-day. I am a native born Georgian. I love my native State. She has done nobly in furnishing men and means for this war, and has cared for her brave sons. I belong to company I, 44th. regiment Georgia Volunteers. My home is at Rutledge, on the Georgia Railroad, in the county of Morgan. You may insert these few badly written lines in your columns if you will correct mistakes. My mind is in a bad condition. I have been afflicted a good long time. The climate does not agree with me, and the exposure is too much for me. Oh! if I had to-day one of your papers I would prize it so highly.

I am, as ever, your brother in Christ,
PRIVATE S. L. PATTILLO.

[From the Baptist Banner.]

For several weeks brother Selvidge has been holding nightly meetings, for the special benefit of the soldiers at this place. His preaching has been attended with much success. Crowds have gathered around the seat of prayer and numbers will forevermore rejoice that they visited the house of the Lord. Soldiers connected with the hospitals here manifested great interest in hearing the plan of salvation and listening to the story of the cross. Brother Selvidge has been the instrument by which much good has been done; and it is to be hoped that his success will stimulate others to renewed energy and zeal in the good work. The soldiers about the hospitals are much more accessible than while in the field, and if ministers generally would take pains, wherever this class of soldiers may be in their reach, much good might be done. Let brother Selvidge's example be generally followed, and eternity will unfold the vast amount of good which may be done. D

Dalton, Ga., 1st April, 1863.

Religion in the Army.

We published, some weeks since, some notice of the constitution of a Christian association in Anderson's brigade, designed for the benefit of Christian men in the army of different denominations.

Our correspondent A., writes under date of March 25, that their numbers have risen to one hundred and thirty-six, and increase almost daily. Their nightly prayer meetings are attended by men of every rank and class, all manifesting a deep interest. After these meetings, the brethren induce such of their unconverted comrades as they can, to go out with them into the woods for more private prayer. The association meets for business every Saturday evening. Preaching is had every Sunday morning and evening, but we are not informed who officiates. Quite recently the ordinance of baptism was administered by ministers of Richmond. Some twenty-five men professed conversion. Gambling, drink, &c., &c., are not known of late in their camps to the degree in which they formerly prevailed. And the brethren hope to see it banished altogether.—The association ask the prayers of all God's people.

The matter is full of interest to our minds. We thank our correspondent for his details. We wish there could be a union of Christian efforts like these in every brigade of the whole army.—We send the association twenty copies of our paper.

THE BAPTIST HEARERS.—A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister addressing his congregation said, "But my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious but pointed address.

Courage And Honor.

It is the feeling of many that we are in the very crisis of the great struggle. But what makes the crisis? Our arms have been every where victorious, and our defenses are such as to inspire us with hope and confidence at every point of threatened attack. The crisis is, of some other than a military kind. It is the question of food and the question of the currency which awakens the anxiety of the patriot. But the former depends for its solution, upon our own planters, and the latter upon our own public.—Neither of these questions are to be determined for us by enemies or even by strangers. True, the government is mixed up with both questions, but though not of infallible wisdom, in our own government. And after all it is the people themselves who must and will decide both these questions. The planters of this Confederacy indirectly by their representatives and directly by their own action, must and will settle the question of our supply of food by their decision of the question of cotton planting. We will confidently trust their patriotism to settle it in the right way. The war is theirs in a special sense. They will not be untrue to their own highest interest.

Just so too, the public of this Confederacy have in their hands the whole question of the currency. It is for them and only them, to decide whether the credit of their government shall or shall not be sustained. There are cowards in the midst of us, who are jeopardizing our cause by their want of nerve and courage. It is for every true man to resolve that he will sink or swim with the credit of the Confederacy. It is faith, and hope, and consistency that the patriot's heart must now exclaim. Let the people at home manifest the same spirit which the soldiers in the field have exhibited. The timid soldier of Confederate bills, or stocks, or bonds, is just like a cowardly soldier. He is acting in the same mean unworthy way. Such a man is damaging our cause in its most sensitive part. He is effectually helping Lincoln's armies to subvert our country. What one cowardly soldier sometimes can do in a whole company in the very shock of the battle, this one cowardly bondholder can do now in the community where he lives. He can scare real brave men by getting into a panic himself.

There is one simple question we would ask every man to consider, who is afraid to buy government securities, or to retain their bills in his possession. What better property can you hold?—If our country can be saved, every man's riches will be secure, and no man's otherwise except perhaps, the traitor's. But our country's cause is so good and her prospects of independence now so bright that it looks like inflation for men to buy other property at exorbitant prices rather than her securities at par, when after all, one common fate impends over all our interests.

Our country is rich in its resources nearly beyond comparison. Our established, therefore, is her right, this Confederacy can pay the most enormous debts. It is perfectly demonstrable that in fifty years, or less, this government could pay off almost any amount of obligations without burdening our people perceptibly.

But our people are also highly indebted and honorable. Repudiation in any form will never be tolerated by one country man. The politicians who shall ever venture to propose it will be blasted with the breath of popular indignation. Our character amongst the nations is beyond price, and our honor as a people cannot be tarnished.

We have confidence that in no form or shape will the Confederate government ever practice such dishonor. It would be fatal to any secretary of the treasury or any Congress or any President to have a hand in any measure justly chargeable with the character of repudiation. Only the highest kind of honorable dealing can carry our government through the perils of the present crisis.

Why Baptism Before Communion

The antecedence of baptism to communion rests not in any formally instituted connection between them, but on the intrinsic character of the two rites, and their common relation to the Christian life.

Baptism is simply the initiatory rite into the Christian church, or rather, to speak more comprehensively, it is the divinely appointed method of declaring formally our allegiance to Christ. It is the specific and divinely instituted badge of discipleship. It is a strictly transitional institution; the formal of enlistment under the banners of the great Captain of salvation; the formal transfer of our allegiance from the Prince of Darkness to the Prince of Life. Baptism, therefore, is an act performed, a rite submitted to, once for all. Once done, it is done forever.—The magistrate who has taken the oath of office, has taken the oath of office, has henceforth only to go forward in the

Poetry.

John Pelham.

BY JAMES R. RANDALL.

KELLY'S FOND, MARCH 17TH, 1863.

Just as the spring came laughing through the strife

With all its gorgeous cheer;
In the bright April of historic life
Fell the great cannoneer.

The wondrous lulling of a hero's breath
His bleeding country weeps
Hushed in the alabaster arms of Death,
Our young Marcellous sleeps.

Nobler and grander than the Child of Rome,
Curbing his chariot steeds;
The knightly squire of a Southern home
Dazzled the land with deeds.

Gentlest and bravest in the battle brunt,
The champion of the Truth,
He bore his banner to the very front
Of our immortal youth.

A clasp of sabers 'mid Virginian snow,
The fiery pang of shell—
And there's a wall of immemorial woe
In Alabama's dell.

The pennon droops that led the sacred band
Along the crimson field;
The meteor blade sinks from the nerveless hand
Over the spotless shield.

We gazed and gazed upon that beauteous face,
While round the lips and eyes,
Couched in the marble slumber, flashed the grace
Of a divine surprise.

O, Mother of a blessed soul on high!
Thy tears may soon be shed—
Think of thy boy with princes of the sky,
Among the Southern Dead.

How must he smile on this dull world, beneath
Fevered with swift renown—
He—with the martyr's amaranthine wreath
Twining the victor's crown!

The Family Circle.

A Happy Meeting.

BY PHILIP BARRETT.

But a short time after the memorable battle of Bethel—now a sacred name in Southern hearts and at Southern homes—I was standing at the door of my tent in conversation with my hero of that first victory which crowned our arms. We were encamped on the beach just below the hills of Yorktown—above us as far as the eye could reach the white-rowed tents, filled with strong arms and stout hearts, stretched over those noted plains; at our feet the calm placid waters of the lovely river long bright and beautiful in the sunlight of the opening day.

There was one other who made up our little circle. He was a gallant young soldier who for nine long hours stood at his gun as it rained its iron torrents of shot and shell upon the shattered ranks of the enemy. His form was erect, his keen gray eye as piercing as that of the eagle's; his brow was bronzed by long exposure to the heating rays of a hot Peninsula sun; his cheek was staiped with powder; yet he seemed to feel a conscious pride in being even "a private in the ranks" in this gallant little band which had first met and beaten the enemy on Southern soil.

The attention of the gallant officer, whose name is now familiar as household words to every child in our Confederacy, seemed drawn towards the young soldier, as he stood silently listening to his remarks on the deepening interest of our soldiers in religion, and the pleasure he explained at the large turn out of his regiment the night before to hear the "Gospel of the Son of God."

There evidently were features in that noble young face which he had seen before. Warmly pressing the rough hand of the soldier—boy, said he to him, "Are you not the little B. who was once a member of my Sabbath school class in Lexington, Va?"

At these words from the dear old teacher, whom he had felt a delicacy in approaching, the young man's heart began to beat with inexplicable delight, while his cheek glowed with unusual warmth, and a bright tear added a new lustre to his clear eye.

It was beyond a doubt the happiest meeting I ever saw. For long years they had been separated. They had both, though in far different positions, passed through the iron-hail which rattled all around them behind the earthworks of Bethel.

God had taken care of them; for "He was there, though they knew it not." When they parted this gallant young soldier was a wayward, thoughtless boy. Now they met both fighting under the same banners—they were soldiers of the Cross, and soldiers of the Confederacy.

Both of these soldiers have passed unharmed through nearly all the battles of our revolution. The teacher has risen to the highest positions of our army; the scholar still stands by his gun, though both he and it have seen two long years of hard service, and most of all, stands by the Cross of Christ.

preserved through many years, and at last brought together a teacher and his scholar who had almost entirely forgotten each other.

To the teacher, it is full of comfort, "In the morning sow thy seed," and leave the rest with God.

To those who think it impossible for the soldier to be a Christian, we would say, "If General Hill thought it a pleasure and a privilege, amid the din and tumult of war, to recognize an old Sabbath school scholar, surely it is time for cavaliers to be silent on this subject; for with him, as with another, one of the heroes of this war, also a teacher in this same school, consistent piety has not been found at all incompatible with the duties of military life."

Rural Retirement, Lunenburg, Va.

Tommie Caught.

There is a little black-haired, black-eyed fellow named Tommie, of some five or six years of age, in the Sabbath school at M—. On one occasion Miss Mary K—, his teacher, reproved him for bad behavior in church on the Sabbath morning in question. He denied being in church, and insisted on it that it was another little boy who had black hair and black eyes, and who dressed just like him, who had behaved so badly. Miss Mary smiled significantly, but said nothing. The next Sabbath morning he was in church, and tried his best to catch Miss Mary's eye, and let her see how well he was conducting himself. In the afternoon he met Miss Mary, and the following conversation ensued:

"Well, Miss Mary, I was in church this morning and behaved first rate!"

"Oh no, you were not."

"Why, yes, I was!"

"Oh no, it couldn't be that you were in church."

"But, Miss Mary, 'pon my word I was in church, and behaved real good."

"No, it wasn't you. It was another little boy with black hair and black eyes, and who was dressed like you. He was there, and was a very good boy."

The little fellow, after thinking whether he should lose the credit of his good behavior or acknowledge the fib, finally chose the latter, with the penitent remark,

"Miss Mary, I won't do so any more!"

By Uncle Fabian.

THE BOY THAT MASHED THE CAT'S TAIL.

Once upon a time, there was a grocer who lived in the city of Charleston, and sold bacon, and rice, and sugar, and coffee, and things of the kind. He had a tortoise shell cat that stayed in his store to hunt the rats and mice and keep them from eating up his provisions. She was a very good cat. Whenever you went into the store to buy anything, she would come up to you and rub against you, purring and sticking out her long tail as stiff as a poker. Every day, when the weather was fine, she used to sit at the door to sun herself, and see the people going by. Everybody knew the grocer's cat and nobody never troubled her.

But one day a wicked boy, named Joe Keets, saw her sitting at the door, and he went up to her and stamped with his heavy boots, upon her tail and mashed it. The cat sprang up and ran to her master and Joe ran away up the street. But the grocer saw him run and he ran after him, and he ran faster than Joe. All the people thought they were running a race. Some cried out go it young 'un, others cried, go it old fellow, hurrah for boots, hurrah for slippers. They ran some distance; and when Joe saw that the grocer was getting nearer and nearer, and would soon be up with him, he dodged through a gate into a gentleman's yard. Now there was a big dog in the yard. He ran at Joe, and made him run back to the gate, and as he ran out, he tried to pass by the grocer and get away. But the grocer was too quick for him. He stretched his right leg out, and tripped up Joe, who fell against an old cake woman who was sitting on the side of the pavement, and she started up and pushed Joe away to the other side, where he stumbled and fell headlong into an open cellar full of water mixed with turpentine and molasses, and all sorts of things. The grocer thought that was punishment enough, so he pulled Joe out of the water, and let him go.

When Joe got to the next corner, Bill Grimes met him, and cried out, why Joe, you look like a drowned rat

which made him very angry, and he struck at Bill with his fist, but he missed Bill, who ran away and struck a little Frenchman who was just turning the corner. The Frenchman fell upon him with great fury, and broke his nose. All the people ran together to see the fight. The police saw the crowd running and heard the cry, a fight, a fight, so they ran too. The people cried out, go it Young America, go parleyvoo, and the boys crowed and hallooed, until the police got there, and took Joe and the Frenchman to carry them to the guard house for getting up a row. But when they found out how it happened, they let the Frenchman go, and after a while they took Joe home to his mother. She was very much surprised to see him wet and bloody, and smelling of turpentine; but he told her how it happened.

This was a good lesson to Joe, for ever since, he has been careful to walk around any cat he sees, for fear of mashing its tail.

World without End.

"World without end!" Children, did you ever consider the meaning of these words? Many of you hear them, over and over again, every Sunday; but there are few, perhaps, who try to understand them, or give to them a moment's serious thought.

"World without end!" Not the world in which we are living now, for the Bible tells us that it shall be destroyed in the great and terrible day of judgement; it is the world to come, the life that is after death which shall last forever and ever.

To the young it seems a very long period when they look forward to ten or twenty years; while the old, who have experienced the rapid flight of time, will say that twenty years have passed over them like a dream. But neither young nor old calculate the duration of eternity. The mind is lost in thinking of the thousands and thousands of years that will roll on, and yet when they are gone, eternity will be only just beginning; and tens of thousand and ten of millions will follow, but still eternity will be the same. It is from everlasting to everlasting, world without end!

Reader, through all those long, long years, and through ages after them which you cannot count, your soul must live either in a state of perfect bliss, or of hopeless, endless woe. For which are you now preparing? Have you been to Christ for the pardon of your sins? Do you pray for his Holy Spirit to change your heart, and make you a child of God? If not, your soul is in exceeding danger, for there is no other way by which you can be saved. Then seek the Saviour without delay; for this life will soon be over, and unless you join God's people here, you will not hereafter be admitted into the happy number who shall surround his throne in heaven, there to unite in a song of praise and glory to the Lamb world without end, forever and ever.

BE CONSIDERATE.—Jemima Willets was a quick girl, but by no means given to consideration. Frequently did she commit a blunder that cost her an hours trouble to amend, which five minutes consideration would have enabled her to avoid. She was quick at figures, and had learned the rule of three; this, in those days, was considered a great attainment. Her school mistress, a shrewd, clever woman, used to put questions to her that required thought to reply to. Once I remember, she asked her, "If one lighted taper burns for an hour, how long will twenty lighted tapers burn?"

Now a moments consideration would have told Jemima, that if a hundred tapers were lighted at the same time, they could not burn longer than one taper would burn, but this Jemima was too inconsiderate to think of, so she set to work immediately, according to the rule of three, and gave her answer, that twenty tapers would burn twenty hours; thus she got pretty well laughed at.

The next day another question was put to her: "If one man can see a distance of twenty miles, what distance can twenty men see from the same spot?" In two minutes Jemima had done this question also by the rule of three; by which it appeared, that twenty men could see four hundred miles; and poor Jemima did not hear the last of the men that could see four hundred miles, for a long time after—
The Friend of Youth.

Frequent thoughts of death, judgment, and eternity, are very profitable and useful for many purposes.

Never despair until God's word affords you no ground for hope; and that will never be.

Cracking the Commandment.

Young Ben Bluff found a half dollar one day. Holding it in his palm, he said to himself:

"Ho! ho! this is a prize! Good luck is mine to-day. Capital!"

"It isn't yours. It belongs to the loser, not to you," whispered Ben's conscience.

"Well, somebody lost it, I s'pose; but what do I care for that? Findings are keepings, I guess, and I shall keep this half dollar."

"It isn't honest to keep it. You ought to find who lost it if you can," muttered conscience again.

"People should take better care of their money," said Ben, as he placed his prize in his pocket.

Ben kept the money several days. He then heard that the widow Perth had barely escaped being turned out of door by her stern old landlord because she had not been able to make out her month's rent owing to the loss of half a dollar. Ben's conscience then spoke again:

"You know to whom the half dollar belongs. If you don't take it to the widow you will be a thief. You have been a thief at heart ever since you found it."

Ben couldn't stand this rebuke. So he took the money to the widow and told her how he had found and kept it, hoping no one would inquire about it, and how much better he felt now that he had brought it back to her. The widow thanked him, while a tear of joy glistened in her eye, and then Ben went to his work feeling more like an honest boy than he had done since finding the half dollar.

Did Ben break God's law against theft by keeping that money as he did? We think he broke its spirit, or, as a little girl once said, he cracked the commandment.

The little girl who said this took an orange one day from a basket full of that nice fruit which was on sale in a shop, and hid it in beneath her apron. Conscience told her she was a thief, and she slyly put the orange back into the basket. But the next minute she felt so strong a desire for the orange that she took it a second time; a second time she put it back again at the rebuke of her conscience. She then went home feeling very sad. Going to her mother, she burst into tears and said:

"O mother, I've cracked one of the commandments! I didn't break it—indeed I didn't break it, mother—quite—but I'm sure I cracked it!"

So with our friend Ben; if he didn't break the commandment, "I'm sure he cracked it!" He had the thief spirit until he won the victory over it and became an honest boy again.

Children it is dangerous even to "crack" the commands of God. Better keep them fully and lovingly, for "this is the love of God, that we keep his commandments."

Slow to Anger.

"He that is slow to anger is better than the haughty, and he that ruleth his spirit than he that taketh a city." Abundant vexations arise each day to disturb the serenity of every one's temper; but the wise man will strive always to possess his soul in patience and not suffer annoyance to even ripple its peaceful surface. This acquirement is within the reach of every one, and is certainly worthy a powerful effort to obtain. Even the most passionate need not despair, if he will but make the government of the temper a subject of diligent, prayerful study.

An old gentleman had been noted in youth and middle life, as a man of most violent temper. It was the great burden of his own life, and a source of unceasing annoyance and deep sorrow to those around him. At last he determined to be his slave no longer. The tyrant who had so long ruled him with his iron rod should be subdued. "I observed," said he, "that an angry person always raised his voice to a loud, high key. I determined, therefore, whenever I felt the old spirit rising up, to soften my voice down and speak deliberately. I think it was that, which under the blessing of God, enabled me to conquer the evil habit. For fifteen years I have not been conscious of a single ruffle of my temper." And a glance at the old man's peaceful face would well substantiate the statement. A sunny, gentle expression rested always in the dim, kind eyes, and on the snow-crowned forehead.

How one loves a character that may thus be relied on in every emergency of life—one who can look perplexing cares cheerily in the face, and bravely smile away vexations! How cheerful a sunny temper makes a home appear however lowly its roof, and

humble its arrangements! And the heart itself enjoys a rest and peace, of which a sullen, peevish temper forever robs its possessor. "How pleasant it is," said Matthew Henry, "to have the bird in one's bosom ever singing sweetly!"

The Good Samaritan.

One day a Jewish lawyer came to the Lord Jesus, and asked how he could reach heaven. In return, Jesus asked what the Scriptures said upon the subject; and the man answered, for he was learned in the Scriptures, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said the Lord Jesus; "this do, and thou shalt live." But the man, willing perhaps to find a flaw in the answer, and in order to excuse himself from this great law of love asked, "Who is my neighbor?" And Jesus answered by telling him a parable, or narrative which was as follows:

"A certain man went down from Jerusalem to Jericho, and fell among thieves—we are told there is a spot on this road called the red or bloody way, on account of the blood which has been shed there by robbers—and the thieves 'stripped him of his clothes, wounded him and went away, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him"—did he say, as the others probably did, "Perhaps the robbers are not far off—they may be back and rob me?" or, "The poor creature is beyond help; there is no need of my stopping in this dangerous pass for his sake?" or, "Who knows but if I am found near this dead man, I may be accused as the robber and murderer?" Did the good Samaritan make excuses like these for not helping the poor man? No; for the Lord Jesus continues the history: "When the Samaritan saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he went away, he took out two pence," then the price of two day's work, "and gave them to the host, and said unto him, Take care of him; and whatsoever more thou spendest, when I come again I will repay thee. Which, now of these three," asked the Lord Jesus, "thinkest thou, was neighbor unto him who fell among thieves?" And the Lawyer answered, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This beautiful story illustrates what it means to be neighbors, as the Lord Jesus meant we should be neighbors to each other. What a tender care did the good Samaritan show towards the poor stranger! He did not grudge his time, nor his labor, nor his money, if he could help him. And thus it is by acts of love, sympathizing with and helping others, that we fulfill the great and blessed law of love given us by our heavenly Father. And mark this, that God does not require us to do great and hard things, which only rich, or strong, or grown-up people can do; he asks us to be "kind one to another, tender hearted," so that all children, even the smallest, may become followers of Him "who went about doing good."—Child's Index.

HELP FROM ABOVE.—A number of boys were slowly walking home from Sabbath school and speaking of some remarks to which they had just listened. The subject of their lesson had been, "The sin of profanity" and their teacher had tenderly and earnestly expostulated with her class, some of whom, she had reason to fear, were not free from the shocking habit of swearing. As they were talking, one of them turned to a boy by his side, a bright lad of fourteen years, and said:

"George, how did you leave off swearing? I've tried, and I cannot; and I don't see how you did it?"

"Ah, Johnny" was the reply, "you don't seek help from above. I never should have left off swearing, had it not been for the prayer, 'Lead me not into temptation.' God helped me when I asked Him—I know He did; and He'll do the same for you."

Business Cards.

G. F. GRAHAM, ATTORNEY 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 upstairs in a school building.
December 16, 1860.

G. W. GUNN, ATTORNEY AT LAW AND SOLICITOR IN CHANCERY.
Will practice in the Courts of Macon, Russell, Chatham, and the surrounding 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 him.
Office upstairs in a school building.
Tuskegee, Ala., Jan. 1, 1861.

J. H. CADDENHEAD, ATTORNEY AT LAW.
Loachapoka, Macon County, Ala.
Will practice in Counties of Macon, Montgomery, Chatham, Cherokee, and Russell.
June 13, 1861.

MEDICAL NOTICE.
DR. W. R. BRISKILL, 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.

East Alabama Female College.
TUSKEGEE, A. A.

THE Exercises of this institution, will be resumed, on Wednesday, October 1st, 1862, under the direction of
REV. A. J. BATTLE, A. M., who will associate with him a corps of efficient teachers in the several departments.
The Annual Session, comprising six months, is divided into periods of three months each. The first term begins with the month of October, the second with Jan. 1st, and the third with April.
In every case payments for each term are required in advance, and the student is not permitted to go without a class until this rule is complied with.
As no Steward has been engaged for the present, applications for board and room, and for the use of the college, should be made to the Principal, and all arrangements will be made, and communicated to the student, by the Principal. Those who do not thus apply in advance, will, upon their arrival at the College, be required to pay for board and room, and for the use of the college, in advance. The charges for board and room, and for the use of the college, will be \$20 per month, and will be required in advance. Those who do not thus apply in advance, will, upon their arrival at the College, be required to pay for board and room, and for the use of the college, in advance. The charges for board and room, and for the use of the college, will be \$20 per month, and will be required in advance. Those who do not thus apply in advance, will, upon their arrival at the College, be required to pay for board and room, and for the use of the college, in advance. 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