

# SOUTH WESTERN BAPTIST.

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

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

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**The South Western Baptist,**  
A RELIGIOUS FAMILY NEWSPAPER  
PUBLISHED WEEKLY.  
**HENDERSON & BATTLE,**  
PROPRIETORS.  
For the South Western Baptist  
The Signs of the Times.

Messrs. Editors: Many months have passed since I furnished an article for the *South Western Baptist*. Indeed, for the last two years I have written little besides what business required. Since the commencement of the war, I have almost entirely lost my inclination to write. Feeling somewhat depressed in my mind this evening, I have concluded to offer some remarks in connection with the subject named above.

Since the beginning of the mighty struggle in which we are now engaged, I have had but little to say publicly on the subject. Still I have been a close observer of passing events. I, of course, make no pretensions to prophetic knowledge. I can not tell what will come to pass in the future. Strictly speaking the future is hidden from our view. Aside from divine revelation we can not know what will hereafter take place. A knowledge of the history of the past may sometimes enable us to form a rational conjecture as to the future. The same cause in similar circumstances will produce the same effect. The Scriptures teach us the existence of a great Supreme Being, who is the Creator, the preserver and the disposer of all things. Further, they teach that God maketh justice and judgment the habitation of His throne; and reuleth the nations of the earth in righteousness. Doing according to his will in the armies of heaven, and among the inhabitants of earth; and none can stay His hand, or say to Him, what dost thou? He giveth account of one of His matters. In every age of the world, God has delighted to honor such as honor Him, whilst such as despise Him, He lightly esteems. This has been true both in regard to individuals and nations. A being possessed with infinite holiness, cannot do otherwise than right. Hence it follows that the moral government He has inaugurated is not only just and right, but reflects the highest dignity on His character. His laws can not be violated with impunity. Sooner or later, vengeance will seize hold of every transgressor. There is no possibility of escaping divine vengeance. "The wicked shall eat of the fruit of their doings." If an individual, community or nation is visited with the wrath of God, they should remember it is in consequence of their sins. Fury is not to be ascribed to the Lord. Neither does He take pleasure in punishment. Nevertheless His moral government is such, that transgressors must suffer. Some are so unwise as to believe Jealousy has no agency, direct nor indirect in the common events of life. I have only to say of such, they have denied divine revelation to little or no purpose.

Having made these remarks as a foundation to start from, I now proceed to point out some of the signs of the times. It would be useless for me to tell your readers we are engaged in a destructive war. One which has already caused incalculable suffering, both mental and physical. We all know this from experience. Much has been said as to the cause, and of the duration of the war; much remains yet to be said. I will only remark that whilst God hath permitted us to bring it upon ourselves, He has purposes wise and glorious to accomplish by it. He will suffer it to continue until His purposes shall be accomplished. Now Christians should not be uninterested in this great revolution. They have too much at stake, politically and religiously. Their happiness as a people, and the prosperity of the cause of Christ depended to a great extent upon the manner in which it will terminate. Of all others, Christians should be the most interested. If possible they should know the cause of the war, and also of its continuance, in order that they may do all in their power to bring it to a speedy close.

In my judgment God has permitted this desolating war to come upon us as a nation in consequence of the contempt shown His most holy law, by the people; and I fear that even Christians are not free from sin in this respect; and what is worse they have failed to learn righteousness whilst the judgments of God are abroad in the land. Christians are said to be the salt of the earth. It seems there was not enough salt in the old government to save it. And I often fear the same will prove true of our new government. Why do I thus speak? From the Signs of the Times. Notwithstanding the judgments of God are bearing heavily upon us, calling loudly for repentance and humiliation, I can see but little if any reform. Indeed, would I not be correct if I should say, we have grown more wicked? Where is that burning zeal professors once had for the house of God? Truly God is not in all their thoughts as He should be. How many have forsaken the sanctuary of God. They are still in the community, "But riches and fashion they adore, with these the world has bought them." A few years ago, the earnest devoted disciples of Jesus looked forward with anxious expectation to the arrival, in his own day, of that glorious period spoken of in the Scripture, when the church shall receive the gracious outpourings of the Holy Spirit, and when the whole earth shall be filled with the glory of the Lord. Christians seemed to be awake to their responsibilities, and many were making liberal contributions for the spread of the Gospel of Christ. Missionaries were being sent to the "regions beyond" to preach Christ to a lost and ruined world. But alas! alas! such is not now the case. I fear many of us think more of the cause of Christ, than of the cause of Christ. Never was there a time when money was so plentiful in our land; instead of diminishing our contributions, we should double them, and every other energy we possess, to urge forward the triumphs of our Redeemer's kingdom until all nations shall remember and return to the Lord. How many neglect training their children and household in the nurture and admonition of the Lord. Our minds are so absorbed in the war, as to cause us to neglect the everlasting interest of their immortal souls. What awful desecration of the holy Sabbath day! Many other sins of a similar character could be enumerated, but I forbear.

Such conduct cannot be otherwise than displeasing in the sight of God, and can never secure the loving kindness of Jehovah: "They that honor me, I will also honor; but he that despiseth me shall be lightly esteemed."

Messrs. Editors, I believe the salvation of our country depends on the church. If there is not enough salt in the church to save our land, we are gone. What a fearful responsibility! Awake! awake! from your sleepy pillows, and cry unto God, that we perish not. Let us humble our proud hearts. Let us repent of all our sins. Let us pray unceasingly to our God, until He comes and delivers us from all who oppress. The signs of the times point us to this course. Let us not be blind to the vision. Whilst our enemies glory in their numbers, and the magnitude of their strength, let us make the Lord the arm of our trust, then will He delight to honor, bless and deliver us from our enemies.

Yours in Christ,  
E. W. HENDERSON.  
Loachapoka, Ala., March, 1863.

THE SABBATH-SCHOOL.—President Harrison taught for several years in an humble Sabbath-school on the banks of the Ohio. The Sabbath before he left home for Washington, to assume the duties of Chief Magistrate of the nation, he met his Bible class as usual. And his last counsel on the subject to his gardener, at Washington, it may be hoped, will never be forgotten by the nation. When advised to keep a dog to protect his fruit, he replied, "Rather set a Sunday-school teacher to take care of the boys."

[From the Christian Observer.]  
**An Appeal to the Churches.**

AN APPEAL to the Churches of the Lord Jesus Christ in the Confederate State of America, from the Chaplains in the Second Corps of the Army of Northern Virginia.

DEAR BRETHREN: The relations which we sustain to the various branches of the Church of Christ in our country, and the position which we hold in the Army of the Confederate States, induce us to address you upon the important subject of the religious instruction of the soldiers, engaged in the sacred cause of defending our rights, our liberties and our homes. The one universal subject of thought and of feeling is the war. The hearts of the people, with singular unanimity, are enlisted in the common cause. The object of especial interest to all is the Army. The political and social interests involved excite the patriotism and move the affections of all. There is little necessity for exhortation to love of country, or love to our sons and brothers who are fighting and falling in our defence. These emotions, strong in the beginning, have become more intense from the heroic fortitude of our noble army, and from the wicked designs and infamous conduct of our enemies. The history of the past two years of the war has amazingly developed and magnified the issues, and strengthened and deepened the convictions under which the conflict began. Base, beyond all conception, must that heart be which does not to-day swell with patriotic devotion to our dear and suffering country, which is not stirred with deep and righteous indignation against our cruel and guilty foes, and which is not melted with profound and tender sympathy for the privations of our soldiers and the afflictions of our oppressed fellow-citizens in the invaded districts. While these emotions may exist in some adequate measure, is the religious interest commensurate with the demand of the times?

Is the Church as much alive to its duty as the State? Is the Christian as active and as earnest as the citizen? Duties never conflict. Our patriotism will be all the stronger and purer when sanctified by religion. The natural sympathies require the controlling influence and the plastic power of the love of Christ for their proper regulation. To the political and social must be added the religious element. To patriotism must be united the mightier principle of faith. Let love of country be joined to love of God. Let the love of our suffering brother be associated with the love of our crucified Saviour. Let the temporal interest be connected with the eternal. One duty should not be allowed to exclude another, nor one emotion crowd from the heart the holier presence of another. The church should clearly understand and fully estimate the relation which it sustains to the war, and the duty which it owes to the army. In an important sense the cause of the country is the cause of the church. The principles involved are those of right, of truth, and humanity; as well as of law, of constitutional liberty, and of national independence. In a sense equally as true, and even more important, is the fact, that the church, to the full extent of its ability and opportunity, is responsible for the souls of those who fall in this conflict. Has she realized the solemn responsibility? With the opportunities which we have for estimating the work to be done, and for observing what has been accomplished, we are constrained to say that she has not. Surely her whole duty has not been done. We tremble when we contemplate the results which may follow from such delinquency.

THE WORK OF THE CHURCH.

To estimate correctly the work which the church is called to perform, we must consider the vast number of our citizens who now compose the armies. All the men of the country below the age of forty are in the field. To those must be added many manly boys below, and many patriotic men above the prescribed ages. The intellectual and physical strength of the entire country is assembled in

martial array. The ratio of religious instruction, assigned by the bill of appointment of chaplains (a bill in some important respects still defective) is one chaplain for every regiment. How has this arrangement been seconded by the church and the ministry? How many of our five or six hundred regiments are now supplied with faithful pastors? We have not the means of determining the number engaged in the whole service, but we give you the result as to our corps—a body of troops commanded by that sincere Christian, Lieut. General T. J. Jackson, who has given special encouragement to the work of supplying the corps with chaplains—not one-half of the regiments of infantry are supplied. Some entire brigades have no chaplain at all. In the artillery attached to the corps, the destitution is still greater. With these facts before us, is it too much to affirm that there are not two hundred chaplains in all our armies now in the field? At the same time will not the statistics of the different churches in the Confederate States show an aggregate of five or six thousand ministers of the gospel?

Ministerial brethren ought this thing so to be? Church of the living God awake from your lethargy, and rouse to your duty. We are well aware of the pure and lofty patriotism of the Southern ministry—we know that your hearts are as deeply and truly enlisted in the cause of the country as ours—and we are also aware of the fact that a large number of chaplains are stationed at posts and laboring faithfully in hospitals, and many ministers of the gospel are serving as officers and as privates in the army. But how great is the destitution in the field, and how many of our soldiers are perishing without the bread of life? There are no great difficulties in the way of obtaining an appointment for any suitable minister in any denomination of Christians. God has opened a wide and effectual door of access to the work. In the work itself there are no difficulties which zeal and faith cannot readily overcome. The chief obstructions are those which exist everywhere in the conflict between sin and holiness. There are no vices nor prejudices peculiar to the army, which are any greater hindrances to the work of grace, than those which are to be encountered in the cities and throughout the country. Our work is a hard work, and there are privations which must be endured. The fare of the chaplain is that of the soldier. The exposures and discomforts to be encountered are in striking contrast with the previous lives of most ministers of the gospel. The health of some has failed in the service, and some indeed have laid down their lives for their brethren; but to many the change of habits has been beneficial, and the feeble have come to endure hardness as good soldiers. The chaplain, however faithful, will at times be discouraged. Men will seem to take little interest in his preaching—profanity, card-playing and Sabbath-breaking will be on the increase—his presence often will be no restriction upon vice, and when he has faithfully discharged his duty he may meet with censure and ridicule. In camp life there is an indolence of mind produced, and an aversion to serious thought; there is also a disposition to seek entertainment in all manner of foolish talking and jesting. On the march and during an active campaign the attention is much absorbed, and time is often wanting for religious duties. The carelessness and opened apostasy of professors of religion are here, as well as everywhere else, a great hindrance to the success of the gospel. The readiness with which chaplains have resigned their places, or absented themselves from their regiments, is a source of discouragement to the soldiers, and to those brethren who remain. In the hasty opinions and sweeping judgments of many in and out of the army, the deficiencies of some have been unjustly attributed to others, and the failure of a few regarded as the failure of all. But these, you perceive brethren, are essentially the same difficulties, in a different form, which the minister of

Christ must encounter everywhere in this sinful world. Our chief ground of discouragement, however, is in ourselves. With more faith in God and more love for the souls of men, with more of the spirit of our blessed Lord we should behold greater and more precious results.

**The "Nevertheless" in Prayer.**

Prayer, without submission, is dictation to God. With the form of the petitioner kneeling before His footstool, it combines the spirit of a rival aiming to grasp His sceptre or usurp His throne—for, are we not in effect "aspiring to be gods," when we demand that God shall work our will?

There is no less reproach of God in prayer, without submission. It employs the language of reverence; but does it not virtually say that His wisdom is less competent to choose for us than our own dark sighted counsels—that our desires, nay, our lusts, can carve out a higher happiness for us than lies within the gift of His infinite love?

Prayer, without submission, is an offence to God. He can hear it only in anger—an anger more terrible than when it takes the shape of stern refusal. Is it not written for our warning, that, when the Israelites "lusted exceedingly in the wilderness," God "gave them their request, but sent leanness into their soul"—bestowed the food for which they asked, but wrapped up deadliest plagues in it, and slew them!

How wise, then, was the instruction which Socrates sought to impress on his pupil, Alcibiades, with regard to this question of prayer,—that he should beseech the supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it!

How indispensable is it that all our petitions should include the "nevertheless," hallowed to us by the example of our Elder brother! "Nevertheless, not my will, but thine be done!" There are whole libraries of sound theology in that one adverb.—There is no true, effectual prayer without it.

**Dying Grace for the Dying.**

A person who died some years ago, lived in the house of a pious friend, to whom he often communicated his distressing apprehensions. He was not so much disturbed with doubts respecting his interest in Christ, as terrified with the thoughts of dying; and said he thought he should need three or four persons to hold him, if he apprehended death was at hand. His friend proposed scriptural antidotes to this unreasonable dread; and encouraged him to expect that, as his day, so should his strength be. After long illness, the time for his departure approached; and he often expressed a wish that his friend could always be with him. Finding himself dying, he repeatedly sent for his friend to pray with him. He felt uneasy, and said, "Satan, whispers that I have been a deceiver, and shall die a hypocrite." He asked his friend to pray with him, after which he cried, "The Lord is come! Praise God! praise God!" He then lifted up both his hands, which, from weakness, he could scarcely raise before, and several times repeated, "Victory, victory, victory, through the blood of the Lamb!" and expired with the unfinished words on his lips.

**A FATHER'S PRAYER.**—The following is a touching incident: "A pious young man told a clergyman that he had once disobeyed his father, on which the good man retired and shut the door. Curiosity led the boy to look through the keyhole, and he saw his father on his knees at prayer. The boy listened, and heard his father praying for him. This struck the boy to the heart; he went away and prayed for himself; his prayer, and the prayer of his parent, were heard; the young man sought mercy through the Lamb of God, who taketh away the sin of the world and became a Christian indeed.—P. hold the happy effects of a pious father's prayer!"

[From the Religious Herald.]  
**Evil Means to Good Ends.**

I would touch, in such a manner that those who are perverted by, may know and guard against those insidious, and for that very reason the more dangerous infirmities of the understanding, which, under the captivating pretence of leading us to do good, beguile us into the grossest crimes. The instances in actual life, which an acute observer would classify under this head, are many and extremely diversified. Some, in their zeal for what they consider the interest of their country, their church, their party, or of mankind in general, (for so catholic is this madness in some of its phases,) forget that they are simply moral agents required by God to regulate their actions by His precepts, without being able to foresee, and without being responsible for events; and presumptuously propose to do, what the incarnate God himself, when on earth, declined to do. And instance of this is now exhibited by Northern Abolitionists on the grandest scale. But I will let the great Macaulay describe them in his own words; whilst, at the same time, he paints the character and probes the heart of the Master of Stair: "The most probable conjecture is, that was actuated by an inordinate, an unscrupulous, a remorseless zeal for what seemed to him to be the interest of the State. This explanation may startle those who have not considered how large a proportion of the blackest ill-regulated public spirit. We daily see men do for their party, for their sect, for their country, for their favorite schemes of social and political reform, what they would not do to enrich or avenge themselves. At a temptation directly addressed to our private cupidity or our private animosity, whatever virtue we may have takes the alarm. But, virtue we may have takes the alarm. But, virtue itself may contribute to the fall of him who imagines that it is in his power by violating some general rule of morality, to confer an important benefit on a church, on a commonwealth, on mankind. Hesitates the remonstrances of conscience, and hardens his heart against the most touching spectacles of misery, by repeating to himself that his intentions are pure, that his objects are noble, that he is doing a little evil for the sake of a great good. By degrees he comes altogether to forget the turpitude of the mean in the excellence of the end, and at length perpetrates, without one internal twinge, acts which would shock a buccaneer."

That the Yankees, whilst waging their war for emancipation, and all the while supposing themselves to constitute the very vanguard of Christianity and civilization, have, under the influence of this strong delusion really fallen far below the very worst savages we read of in history, is, I think, clearly proven by the following short extract: "When Yezed was marching with his army to invade Syria, Abubeker charged him with this, among other orders, Destory no palm-trees, nor do any mischief to cattle, only such as you kill to eat." But perhaps they would reply, that their cause is so much the more holy, and therefore justifies and requires just so much great barbarity.

Anguish of mind has driven thousands to suicide; anguish of body, none. This proves that the health of the mind is of far more consequence to our happiness than the health of the body, although both are deserving of much more attention than either of them receives.—*Colton.*

Unbelief deprived Israel of Canaan: and unbelief deprives us of comfort and establishment: "I ye will not believe, surely ye shall not be established."

If sin be indulged, it will soon tyrannize, and lead him who indulged it whether he would not; therefore let this serpent be constantly starved by mortification.

You know not what is in your way, therefore walk humbly; glory is at the end, therefore press on cheerfully.



## The S. W. Baptist.

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

## AGENT.

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

AGENT FOR THE S. W. BAPTIST.—The Rev. A. Broadus, employed by the Colportage Board to collect money for Testaments and tracts for the soldiers, is also authorized to act as agent for the S. W. Baptist.

## 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.

## The Press of the Confederacy—What it Should be.

We hear much in these days of the freedom of the press; but it is by no means clear that those who prate most loudly of it, comprehend most thoroughly its meaning. There is a freedom of the press which is the product rather of embittered party spirit than of rational liberty. Does this boasted freedom of the press mean that it is the privilege of every man who supposes himself a statesman to enter upon an indiscriminate and wanton abuse of every man and every measure which comes not up to his conception of true policy? Should the power which an editor wields be only employed to embarrass the operations of government, either in times of peace or war? Is there no "golden mean" between whole sale abuse and truculent flattery? Doubtless there is, and he is a wise man, especially in these times, who discovers this medium ground, and pursues it with a genuine spirit of enlightened patriotism.

Unfortunately the press of the late United States, in both sections, had become almost universally subsidized to the interest of party. Its discussions were conducted in the fiery spirit of party organizations, and its rewards were the emoluments of party triumph. Accepting with blind credulity a "party platform" for its creed, it seldom paused to modify its course by the great principles of constitutional liberty. This is especially true of the press in the Northern Government; and the destruction of the Union established by our fathers is the sad fruit of this unbridled license. When this revolution commenced, we had hoped that in our Confederacy at least this unhallowed spirit would be repressed, and that truth, candor and justice would mark the character of the entire press of the South. And so it was for nearly twelve months. Principles and policy were each discussed with transparent simplicity and honesty. Almost the entire press of the South seemed to have set out upon a new career—unbiased by party, and uninfluenced by favorites. The great principles which vitalized this revolution were so inexpressibly dear to all our people, that scarcely a rifle could be observed upon the popular mind. But this was of short duration. The demon spirit was not dead but asleep. And as there have occurred no great battles recently, and consequently no great "military blunders" or "wooden-headed" generals to call forth its vituperation, it is now engaged in the charitable task of proving to the world that our Congress is a set of stupid dunce, utterly incapable of comprehending our perils, providing for our defence, "with a few honorable exceptions." It seems not to be considered, that the spirit which despises the men who fill our public offices will soon come to despise the office itself—that its moral effect upon our people will prove disastrous in the extreme—and that the conviction will gradually fix itself upon our people that we have no men whom it will do to trust.

If the Congress has done any thing obnoxious to criticism, why cannot the criticism be dictated in a manly, candid spirit, rather than with the acrimony that would intensify instead of cure the evil? Every man who is at all skilled in the knowledge of human nature, knows that simple opposition to any measure because it happens to emanate from a given source, is sure to provoke a corresponding tenacity of purpose on the part of those who originate it, to press it to maturity. Is it not possible for the Confederate press to rise above all party predilections, and place every measure proposed upon its own merits, without reference to its origin? The war in which we are now engaged had its origin in the attempt of one section of the late Union to do the thinking for the whole country. The abolition party attempted to force their opinions upon all other parties; and failing to do this, they are now attempting to do with the sword what they could not achieve by other means. And nothing has

so united the South as this attempt of that party to fasten its opinions and policy upon the country.

*Appropos*—We once heard of a sensible, pious old minister, who was remonstrated with by one of his brethren for not preaching against unitarianism. His reply was, that there were then no unitarians in his congregation, but that if he commenced preaching against that sect, they would soon be there in abundance. Our people are now comparatively free from the corruptions of the old government; and the way to keep them pure is to inculcate higher principles than were ever formed in the putrid atmosphere of party strife.

We deprecate, as much as any man all interference with the utmost freedom of the press. We only say, let it be used, not abused. We desire to see the tone of the press of the Confederate States elevated as far above that of the abolition government as our people are above their people in all the virtues that adorn an enlightened republic. Let the only rivalry among our editors be, who can discuss public measures with the highest degree of ability and candor—and not who can string together the most horrid array of depraved adjective in respect to men who have been chosen by the people to conduct this revolution to a successful issue.

Of what we would say, this is the sum: Let the press of the Confederate States be representative, not dictatorial. Let our editors presume the existence of some capacity among our people to choose their own servants; and if these servants prove unworthy of their confidence, to change them for better men. Editors have no more right to do the thinking for the country than any other class of men. If our people are not capable of thinking and acting for themselves, our theory of government is a failure.

## Southern Literary Messenger.

This sterling Monthly was formerly published at \$3 per annum, but it is compelled to raise its figures. The Publishers say:

The subscription price of the Messenger for the future, will be Five Dollars!

Persons remitting three dollars will only be credited for that amount. This advance is owing to the increase in the price of printing material and of journeymen's wages.

Single copies, 50 cents.

All letters requiring answers, must contain a postage stamp for that purpose.

Address  
MACFARLAND & FERGUSON,  
Richmond, Va.

## President's Proclamation.

Let no one fail to read this document, and ponder it well. "The plow, the needle, and the sword," so far as human instrumentality can go, can achieve our independence. If any farmer has planted more cotton than he should have done, let him plough it up, and plant corn.

For the South Western Baptist.

## Ordination.

At the request of the Big Creek Church, in Tuscaloosa county, a Presbytery, consisting of Rev. B. Manly, D.D., Rev. J. C. Foster and Rev. C. Manly, assembled April 14th, to consider the propriety of ordaining bro. J. T. Yerby to the full functions of a minister of the Gospel.

After a sermon by bro. Yerby, from 1 Cor. 16:13, the Presbytery proceeded to examine him with reference to his experience of grace, his call to the ministry and his doctrinal views; and the examination being satisfactory, it was agreed to proceed to the ordination the following day, with fasting, prayer and the laying on of hands.

This was accordingly done. The exercises on the Lord's day being in the following order, viz: A sermon from 2 Tim. 3:10-11, was delivered by Rev. Dr. Manly; Rev. J. C. Foster led in the ordaining prayer and delivered the charge; and Rev. Dr. Manly gave the right hand of fellowship on the part of the Presbytery.

Duty, at another place, prevented Rev. C. Manly from being present at the services on the Lord's day.

For the South Western Baptist.

Whereas, Rev. J. J. Condon has been duly cited to appear before this church to answer certain charges preferred against him, and it is within the knowledge of the church that he received the citation; and, whereas, he has failed to appear and answer the charges, or to give any satisfactory reason for his absence, and whereas, the church has every reason to believe from the evidence received that the charges are true—therefore Resolved

That the fellowship of the church is hereby withdrawn from Rev. J. J. Condon. Done by order of the church in conference. March, 1863.

I. T. TIBENOR, Mod.

JON. STRATFORD, Clk. GPE.

For the South Western Baptist.  
Public Meeting in Tuskegee.

In accordance with the plan suggested by the Secretary of War, there will be a public meeting of the citizens of Macon county, held in the Court House, at Tuskegee, on the first Monday in May, to take into consideration the resolutions of Congress, and the proclamation of the President, on the subject of planting grain—also of furnishing meat to the Army—also in relation to the currency. It is earnestly hoped that the planters generally will turn out upon this occasion.

For the South Western Baptist

## Revival in Fort Gaines.

An interesting letter has just been received from Rev. J. B. Hawborne, in which he says: "Rev. Andrew Broadus, agent for colportage, and myself have just returned from Fort Gaines where we held a meeting of ten days. The Lord met with us and a glorious work was accomplished—Many backsliders were reclaimed—a good number of unbelievers embraced the Savior—from 30 to 50 anxious persons frequently presented themselves for prayer, and at the close of the meeting I baptized in Mobile Bay eleven happy converts. The administration of this beautiful and impressive ordinance was witnessed by the entire garrison—the utmost order prevailed, and a profound solemnity seemed to mark every countenance throughout the multitude. We received two who were prevented by sickness and other causes from being baptized. To all to whom I administered the ordinance I gave certificates which they will send to the several churches of which they wish to become members."

M. T. S.

For the South Western Baptist.

MESSRS EDITORS: Allow me through your paper to call the attention of the friends of the soldiers to the fact that we are standing greatly in need of reading matter, and desire that they will contribute liberally to our support. Tracts are sought and read with much interest, but I assure you that papers are read with the greatest avidity. Will the people at home let their sons, husbands, fathers, brothers, friends, and sweethearts, suffer all the hardships of camp life, and not furnish them reading matter. I know that if you were to pass through our camps, and see with what interest papers are read you would help us.

Now I appeal to you as friends and ask you to help us in this great enterprise. We are now in the midst of a glorious Revival, and need something to read, to help the poor chaplain on in his labors to promote the cause of Christ. Our meeting has been going on for six weeks, and is still in progress. Nearly thirty have been converted, and sixteen joined the church. It is a glorious revival. Please assist us. The Pastors will please collect all the money they can for us. I would be glad for you to respond liberally—Who will be the friend to contribute to this noble enterprise.

J. J. GRACE.

Mobile, Ala.

## Supply of Scriptures.

As the result of a recent visit, by Rev. J. M. Roane, to Baltimore, our Sunday School and Publication Board has received, under flag of truce, 4391 Testaments, 1,051 Bibles and 1,000 copies, each, of the Book of Psalms, the Proverbs, and the Gospel of John; total 8,442. This opportune supply of Scriptures is a donation from friends—shall we say, of Christ, or of the South, or of both?—in that city; and was secured, in the course of a single afternoon, by the personal efforts of Rev. T. H. Pritchard and Rev. J. W. M. Williams, with the permission of Federal officials. If longer time had been granted, a much larger number of volumes doubtless, would have been sent on their ministry of holy love to our soldier. May the blessing of Heaven rest on the men of God who sent these! And oh that each one of these may prove the "savor of life unto life" to a hero battling for Southern liberty!

We cannot repress the conviction, however, that the South, that the Baptist of the South, should not depend, for a supply of Scriptures in the army, on limited and irregular foreign aid. Our own enterprise, liberality, sacrifice, love for the word of God, and zeal in behalf of souls should be shown by prompt efforts to secure a regular and abundant home supply.

Since the foregoing paragraphs were written we learn that the Board has also received 2,250 Testaments, which were issued by the South Western Publishing House, Nashville, to ward the close of 1861, and which have been in process of "transportation" to Richmond from that time until now! Their tardy arrival indicates gross neglect, or incompetency, somewhere on our line of railroads. But let us be grateful that we have gotten them at all—and let us pray that they may bring to our soldiers "the blessing, even life forevermore."

[From the Central Presbyterian.]  
The Unfailing Friend.

The promises are "exceeding great and precious" to Christians now. It is a time of great trial, and they feel the need of them more perhaps than ever before. And what a world of wealth, what a spring of ever fresh comfort is to be found in the one which God first gave to Joshua, when the death of Moses left him with such a vast burden upon his shoulders. Paul encouraged Christian sufferers with it ages afterwards. "For he hath said I will never leave thee nor forsake thee." It is well known to many that, by a very peculiar form of expression in the original, by using no less than five negatives, and these connected with two verbs and one pronoun twice repeated, the apostle has imparted the utmost energy to the meaning of this memorable promise. It is perhaps impossible to give a perfectly literal translation. As nearly as it can well be reached, it may stand thus: "No, I will not leave thee; no, I will not, will not forsake thee."

Joshua had great need of it, going as he was to enter the country of an enemy whose walls reached towards heaven, and whose people were believed to be mighty giants. And to the Hebrews in Paul's day too it was a blessed promise. He assigns it as a reason why they should be contented in the midst of their troubles. The spoiler's hand had stripped them of worldly comforts; the little they had left might be soon swept away. "Yield not," he seems to say, "to the temptations of a covetous eye." Look not on the comforts of your enemies, who have enriched themselves at your expense.—Think of what the providence of God has still left you, and be not over anxious about the future, "For He hath said, I will never leave thee nor forsake thee."

There are thousands of God's people now stripped of their possessions, driven from their homes, deeply distressed; and there are vast multitudes bereaved by death of the comfort and stay of their lives. Let this promise come as a balm to their hearts. Remember it is from Christ. It was the Eternal Son of God before he became man, who was "the Angel with his church in the wilderness." He gave it first to Joshua—then repeated it in substance as he rose to heaven from Bethany, nearly fifteen hundred years afterwards—"Lo I am with you always," &c.; and then by his Spirit inspired his servant, Paul to write it down, intensely expressed as we now have it.

God's people greatly need just such words of assurance—no wonder they love them. This world is ever changing, but there the promise stands firm as a rock, from one generation to another; just as it was from Joshua down to Paul, so it remains from Paul down to us. Every thing else may go.

Riches may leave us; it is their very nature; they "certainly make themselves wings; they fly away as an eagle towards heaven."

Friends may leave us; may become treacherous and "forsake" us; or death may tear the dearest and truest from our embraces; for "man dieth and wasteth away."

Health may leave us; for "all flesh is as grass; the grass withereth and the flower thereof fadeeth away."

Life may leave us; for "what man is he that liveth and shall not see death?"

But in the midst of all this, He who has the resources of the universe in his hands declares, "I will never leave thee." The form is negative, but the promise must be taken as the most positive assurance of his presence.

## Neglect of Prayer.

Of John Welsh, the distinguished Scotchman among the French Presbyterian clergy, it is authentically recorded that "he often gave a third of his hours to prayer." No wonder then that he led so holy a life as to be styled by his spiritually-minded contemporaries, "that prophetic, apostolic, heavenly man of God." No wonder that so joyous a death was vouchsafed him as to extort the cry, "Lord, stay, thy hand; it is enough; thy servant is a clay vessel, and can hold no more."

How marked the contrast, to this prayerfulness, on the part of those who expend only some five minutes daily in supplication before God—a three-hundredth part of their hours, instead of a third—only as much time in ninety-six days, as Welsh found for this purpose in one—greatly less in the whole year than he gave to it in a single week!

Think seriously of this difference, and answer the question: Is it wonderful that these neither honor their Master with a life of holiness, nor are honored by Him with a life of joy?

Perhaps 'the recording angel' has set down your name among these neglecters of prayer. What think you?—Herald.

[From the Confederate Baptist.]  
Sad Indeed.

BRO. EDITOR: this letter will be read with interest but it will make the heart sad enough.  
W. D. R.

CHARLESTON, March 30, 1863.

DEAR BRO. RICE: A domestic missionary returning from one of his tours "into the highways and hedges," called upon an eminent divine, and reported the case of a family in which neither parent nor child could read the Bible which he had presented to them. The old minister of God sat and wept over the case like a child. During the last two weeks I have been much in and about our city prison, and there are many cases within its gloomy walls over which Jesus would weep, were He here, on earth.—One case particularly greatly interested my heart. A young man aged twenty-two, of the 11th regiment, S. C. Volunteers, condemned to be shot. He has a wife only seventeen, near her confinement. This man can neither read nor write. He was asked if he ever heard of the Saviour. "Yes." What is his name? "I don't know." Where was He born, in what town? "I have heard people say it was in a horse stable, but I can't tell in what town." Was it in Jerusalem? "I don't know." How did the people find out that He was born in a stable? "They read it out of a book; was it a law book, or what kind of a book was it?" "I don't know its name, nor whether it was a law book or not." He was to have been shot on Wednesday last, but I procured a reprieve of twenty-one days for him. I have sought to learn all the facts of his case, and have to-night forwarded a petition to the President for his pardon. Several ministers in the city have joined me in this petition, and will aid me in seeking to lead the unfortunate man to Christ. I have labored and prayed with him often, but I fear to little purpose.

The terrible spectre of being shot is constantly before his mind, and drives out both the thought of sin and salvation. I hope to procure his pardon; until then, I almost despair of spiritually benefiting him. His poor wife is as ignorant as he, and has less mind—And yet this man is the son of professedly pious parents, but they are dead.—They could have known but little, and have taught their poor child less. A sad case. And our prison is full of sad cases—about one hundred and twenty Confederate soldiers. Some of them are most thoroughly depraved, hardened reprobates, but most of them are more to be pitied than censured. Their offences in many cases are the result of ignorance; in others their affection for their families and necessity have induced them to overstay their time. O, how much do we need men of God as officers and as chaplains, who will treat our soldiers as brothers, and counsel them as to their duty. They need not only to be taught the way of salvation through Christ, but what their duties are as soldiers.

You shall hear from me again in a few days. To-morrow I shall leave for Green Pond.

Truly your brother,

JAMES HUCKINS.

## So Christ Pleads for Us.

It is expressly declared in Scripture, that "Christ is entered into heaven itself, now to appear in the presence of God for us;" and the presence there of that glorified body in which remain the prints of the nails and of the spear, and of that sacred head which was crowned with thorns, and of those holy lips which expressed his agony in the garden and on the cross; the very presence of these, speaks and pleads beyond all the eloquence of words, whether of men or of angels. An illustration of this from a historical fact is given by Doddridge, in his sermon on the intercession of Christ, in the following passage:

"Now this appearance of Christ in heaven, which is expressed by his standing in the midst of the throne, as a lamb that had been slain, may properly be called a virtual intercession. There is a language in that words that we can imagine. This is happily illustrated by the pious Plavol, by the story of Amyntas and Echylos, as Echylos relates in Echylos was condemned to death by the Athenians, and was just going to be led to execution. His brother Amyntas had signified himself in the service of his country; and on the day of a most illustrious victory, in a great measure obtained by his means, had lost his hand. He came into the court just as his brother was condemned, and without saying anything, drew the stump of his arm from under his garment, and held it up in their sight; and the historian tells us that when the judges saw this mark of his sufferings, they remembered what he had done, and discharged his brother, though he had forfeited his life." Thus does Christ, our dear elder brother, silently, but powerfully, plead for our forfeited lives: and such is the happy consequence. His Father looks on the marks of his sufferings, and remembers what he has done; and in this sense His blood is continually speaking better things than the blood of Abel. We have an advocate with the Father, who is also the propitiation for our sins."

## Neglect of the Bible.

Many Christians have "weak characters and barren lives," because they have little acquaintance with the word of God, and rarely search it as for hidden treasure. There is a moral in the following:

A few months ago a man told his Leader that he was losing power over daily temptation, and that his peace was not so abiding; as it used to be, and that altogether he was much cast down. The Leader thought there must be some cause for this. He considered a moment, and then asked,

"Do you read your Bible every morning before you begin your day's duties?"

He had hit the nail on the head. The member acknowledged that he did not. Of course he was told that there was no need to wonder over his loss of power and peace, when he was neglecting a plain duty. If but he had spoken exactly of his state he would have said something like this:

"Well, I have been trying the experiment of rushing in to the attack of worldly cares and temptations without looking into my Bible, and I find it won't do. I am losing ground; my peace is almost gone, and temptation sometimes proves too strong for me, and I am going the wrong way. This is my experience."

Every one sees that such a treatment would have been a mockery to all who heard it and infinitely better adapted to answer the end of church meetings than a mere recital of present feeling, with out any reference to the fact of which such feeling was the fruit.

## Ah!

Thou who art yet in the gall of bitterness and in the bonds of iniquity, there is relief for thee! The surging waters of guilt are over-belling the soul—the bitter draught of sin is in fusing the sorrow of death into thy system; but above the tossing billows rides a Saviour who can still the raging tempest; and in his sweet cup of salvation exist an antidote which will completely neutralize the bitterness of sin, and extract the sting of death. Thy soul is fettered by the chains of sinfulness—vile lusts and worldly pleasures have enslaved thee; but Jesus is able to set the captive free, and put the sweet song of liberty in thy mouth.

Come to him trusting in his kindest willingness and rightly power.

Hark! Hear him speaking to thee—"Him that cometh unto me I will in no wise cast out." "I came not to call the righteous but sinners to repentance." That is good news for thee, sinner! Wouldst thou be delivered of the all bitterness and be free from the bonds of iniquity? Then, go to Jesus.

TO SOLDIERS FAMILIES IN THE CONFEDERACY.—The subscriber offers for hire, tentacles of fresh-seaten Rice, by the single tierce, to the families of soldiers in actual service, or those who did in the military service of the Confederate States, at ten cents per tierce.

Applicants, whether by personal letter, must furnish evidence of their claim in writing from some person known to or certified by undoubted authority.

If money be sent by check, the Rice will be shipped according to instructions, drayage and net being a deduction, and the surplus change will be transmitted in the same manner.

G. B. LATHAM, Savannah, Ga.

Papers will serve the soldiers by giving the above a few insertions.

OUR DIVINE INTERCESSOR.—There are individuals upon earth for whom no one feels inclined to pray, because they are too depraved. They are those who even dare not pray for themselves, because their consciences testify that such worthless creatures as they are cannot reckon upon being heard. What a prospect is here opened to people of this description. Ah! if no left beats for them of earth, the heart of the King of kings may still feel for them. If among their friends, not one is to be found to intercede for them yet, possibly, the Lord of glory is not ashamed of bearing their names before His Father's throne. Oh! what hope beams on Calvary for a sinful world! And if the great Intercessor appears there or a transgressor, how does His intercession succeed! Though a whole world should protest against it His prayer saves who He will. His voice penetrates the heart of the eternal Father with irresistible power. His intercession? He is highly characteristic and deeply significant, is the fact that the Lord, with the prayer, commences the seven expressions of intercession on the cross. The words, "Forgive them!" show us not merely the heaven of loving kindness, which He carries in His bosom, but it also darts a flash of lightning through the gloom of the entire night of sinning, and declares the mysterious position which the holy



One of Israel here occupies as surely mediator and high priest. — *Kumamuch*

**THE LORD'S PRAYER IN DEATH.**—A Sunday school scholar was dying. His friends had gathered around to listen to her dying words. After she had been raised in bed, and had spoken a few words to each one, she said:

"Now, mother, I would like to have you lay my head down on the pillow."

Her request was granted.

"Now," said she, "I want to say the Lord's Prayer, just as I said it when I was a little child."

Slowly and fervently that beautiful prayer uttered. For a few moments a smile played around the lips of the dying girl, and then her happy spirit winged its way to that better land, where prayer is lost in praise.

## Secular Intelligence.

(From the Richmond Enquirer.)

Address to the People of the Confederate States.

In compliance with the request of Congress, contained in resolutions passed on the fourth day of the current month, I turned your attention to the present condition and future prospects of our country, and to the duties which patriotism imposes on us all during this great struggle for our homes and liberties.

These resolutions are in the following language:

**RESOLUTION RELATIVE TO THE PRODUCTION OF PROVISIONS.**

Whereas, a strong impression prevailed through the country that the war now being waged against the people of the Confederate States may terminate during the present year; and whereas, this impression is leading many patriotic citizens to engage largely in the production of cotton and tobacco, which they would not otherwise do; and whereas, in the opinion of Congress, it is of the utmost importance, not only with a view to the proper maintenance of our armies but for the future welfare of all the people, that the agricultural labor of the country should be employed chiefly in the production of a supply of food to meet every contingency.

Resolved, by the Congress of the Confederate States of America, That it is the deliberate judgment of Congress that the people of these States, while hoping for peace should look to prolonged war as the only condition proffered by the enemy short of annihilation; that every preparation necessary to encounter such a war should be persisted in, and that the amplest supply of provisions for the armies and people should be the first object of all agriculturists; and whereas, it is earnestly recommended that the people, instead of planting cotton and tobacco, should direct their agricultural labor mainly to the production of such crops as will insure a sufficiency of food for all classes and for every emergency, thereby, with true patriotism, sustaining the hope of gain to the certain good of the country.

Sec. 2. That the President is hereby requested to issue a proclamation to the people of these States, urging upon them the necessity of guarding against the great perils of a short crop of provisions, and setting forth such reasons as his judgment may dictate.

Fully concurring in the views thus expressed by the Congress, I confidently appeal to your love of country and aid in carrying into effect the recommendations of your Senators and Representatives.

We have reached the close of the second year of the war, and may point with pride to the history of our young Confederacy. — Alas, unaided, we have met and overcome the most formidable combination of naval and military armaments that the list of conquest ever gathered together for the subjugation of a free people. We began this struggle without a single gunboat, while the resources of our enemy enabled them to gather fleets, which, according to their official list, published in August last, consisted of 427 vessels, measuring 340,036 tons, and carrying 3,268 guns. Yet we have captured, or destroyed a number of these vessels, including two large frigates, one steam ship of war, while four of our captured steam gunboats are now in our possession, adding to the strength of our little navy, which is rapidly gaining numbers and efficiency.

To oppose invading forces composed of legions which have already exceeded thirteen hundred thousand men, we had no resources but the unconquerable valor of a people determined to be free; and we were so destitute of military supplies that tens of thousands of our citizens were reluctantly refused admission into the service from our inability to provide them with arms, while for many months some of our important strongholds owed their safety chiefly to a careful concealment of the fact that we were without a supply of powder for our cannon. — Your devotion and patriotism have triumphed over all these obstacles, and called into existence the munitions of war, the clothing, and the subsistence which have enabled our soldiers to illustrate their valor on numerous battle fields, and to crush defeat on successive armies, each of which an arrogant foe fondly imagined to be invincible.

The war past between our past and present condition is well calculated to inspire full confidence in the triumph of our arms. At no previous period of the war have our forces been so numerous, so well organized, and so thoroughly disciplined, armed and equipped, as at present. The season of high water, on which our enemies relied to enable their fleets to move up the Mississippi into our country and devastate our homes, has just passing away. Yet, our strongholds on the Mississippi still bid defiance to the foe, and months of costly preparations for their reduction have been spent in vain. — Disaster has been the result of their every effort to turn or to storm Vicksburg and Port Hudson as well as every attack on our batteries on the Red river, the Tallahatchie and other navigable streams. Within a few weeks the falling waters and the increasing heats of summer will complete their discomfiture, and compel their baffled and defeated forces to the abandonment of expeditions on which was based their chief hopes of success in effecting our subjugation.

We must not forget, however, that the war is not yet ended, and that we are still confronted by powerful armies and threatened by numerous fleets, and that the government which controls these fleets and armies is driven to the most desperate efforts to effect the unholy purposes in which it has thus far been defeated. It will use its utmost energy to avert the impending doom so fully met by the stretched, it has committed the savage barbarities which it has encouraged, and the crowning injury of its attempt to excite a servile population to the massacre of our wives, our daughters and our helpless children.

With such a contest before us there is but one danger which the Government of your choice regards with apprehension, and to avert this danger it appeals to the never failing patriotism and spirit of self-sacrifice which you have exhibited since the beginning of the war. The very unfavorable season, the protracted drought of last year, the late and heavy rains, the deficiency of the harvests of which we have been so far below an average yield, and the deficiency was unfortunately still more marked in the Northern portion of the Confederacy, where supplies were especially needed for the army. If, through a confidence in early peace, which may prove delusive, our fields should be now devoted to the production of cotton and tobacco, instead of grain and live stock, and other articles necessary for the subsistence of the people and the

army, the consequences may prove serious if not disastrous, especially should the present season prove as unfavorable as the last. Your country, therefore, appeals to you to lay aside all thought of gain, and to devote yourselves to securing your liberties without which these gains would be valueless. It is true that the wheat harvest in the more Southern States which will be gathered next month promises an abundant yield; but even if this promise be fulfilled, the difficulty of transportation, enhanced as it has been by an unusually rainy winter, will cause embarrassments in military operations and suffering among the people, should the crops in the middle and northern portions of the Confederacy prove deficient. But no uneasiness need be felt in regard to a mere supply of bread for men. It is for the large amount of corn and forage required for the raising of live stock, and for the supply of the animals used in military operations that your aid is specially required. These articles are too bulky for distant transportation, and in them the deficiency in the last harvest was most felt. Let your fields be devoted exclusively to the production of corn, oats, beans, peas, potatoes and other food for man and beast. Let corn be sown broadcast for fodder, in immediate proximity to railroads, rivers and canals, and let all your efforts be directed to the prompt supply of these articles in the districts where our armies are operating. You will thus add greatly to their efficiency, and furnish the means without which it is impossible to make these prompt and active movements which have hitherto stricken terror into our enemies, and secured our most brilliant triumphs.

Having thus placed before you my countrymen, the reasons for the call made on you for aid in supplying the wants of the coming year, I add a few words of appeal in behalf of the brave soldiers now confronting your enemies, and to whom your Government is unable to furnish all the comforts they so richly merit. — The supply of meat for the army deficient. — This deficiency is only temporary, for measures have been adopted which will, it is believed, soon enable us to restore the full ration. But that ration is now reduced at times to one-half the usual quantities in some of our armies. It is known that the supply of meat throughout the country is sufficient for the support of all, but the distances are so great, the condition of the roads has been so bad during the five months of winter weather through which we have just passed, and the attempts of groveling speculators to forestall the market and make money out of the life blood of our defenders, have so much influenced the withdrawal from sale of the surplus in the hands of the producer that the Government has been unable to gather full supplies. The Secretary of War has prepared a plan, which is appended to this address, by the aid of which, or some similar means to be adopted by yourselves, you can assist the officers of the Government in the purchase of the bacon, the pork and the beef, known to exist in large quantities in different parts of the country. Even if the surplus be less than is believed, it is not a bitter and humiliating reflection that those who remain at home secure from hardship and protected from danger should be in the enjoyment of abundance, and that their slaves should have a full supply of food, while their sons, brothers, husbands and fathers are starved in the trenches on which their health and efficiency depend?

Undertaking no fear that you will either misconstrue the motive of this address, or fail to respond to the call of patriotism, I have placed the facts fully and frankly before you. Let us all unite in the performance of our duty, each in his sphere; and, with concerted, persistent, and well directed effort, there shall be little reason to doubt, under the blessings of Him to whom we look for guidance, and who has been to our shield and our strength, we will maintain the sovereignty and independence of these Confederate States, and transmit to our posterity the heritage bequeathed us by our fathers.

**EXECUTIVE OFFICE,**  
Richmond, April 20, '63.

**PLAN SUGGESTED BY THE SECRETARY OF WAR.**

I. Let the people in each county, parish, or ward, select at public meeting, as early as convenient, a committee of three or more discrete citizens, charged with duties hereinafter mentioned.

II. Let it be the duty of this committee to ascertain from each citizen in county or parish what amount of surplus meat, whether bacon, pork, or beef, he can spare for the use of the army, after reserving a supply for his family, and those dependent on him for food.

Let this committee fix a price, which is deemed by them a just compensation for the articles furnished, and inform the citizens what this price is, so that each may know, before delivery what price is to be paid for the articles furnished.

Let this committee make arrangements for the transportation of the supplies to some convenient depot of collection with the officer who is to receive them.

Let the committee make delivery of the supplies and receiving payment of the price, and assist the duty of paying it over to the citizen who has furnished the supplies.

III. Where the duty of the committee is performed in any town or city at which there may be a Quartermaster or Commissary, no further duty need be required of them than to deliver to the officer a list of names of the citizens and of the supplies which each is ready to furnish, and the price fixed; whereupon the officer will himself gather the supplies and make payment.

IV. Where the supplies are furnished in the country the cost of transportation to the depot will be paid by the Government, in addition to the price fixed by the committee.

V. As this appeal is made to the people for the benefit of our brave defenders now in the army the Department relies with confidence on the patriotism of the people that no more than just compensation would be fixed by the committee, nor accepted by those whose chief motive will be to aid their country, and not to make undue gains out of the needs of our noble soldiers.

JAMES A. SEDDON.  
April 11. Secretary of War.

**Capture of a U. S. Steamer.**

Some few days since a party of eighteen men and a cabin boy of Captain Andrews, an ill Mississippi steambottom, obtained permission from Gen. Buckner to go and capture a boat at the entrance of Pass a l'Ouatre. They left Fort Gaines in a yawl, and proceeded on their enterprise. On Sunday night they found the towboat Whitcomb tied at the wharf of the Pass, and were met by the watchman, who finding himself "looking into the barrel of a repeater," and warned not to give alarm, very considerably and Yankee like obeyed. The hatches were attended to, and the balance of the party proceeded to arrest the rest of the crew who were calmly and unsuspectingly sleeping. In twenty minutes from the time they boarded the boat they had taken up, and proceeded down the Pass. They met transports, but were not then discovered. A boat appeared to chase or hover around her next morning, but she escaped safely until they reached the blockade, where a heavy fire, and was struck twice, received little or no injury. She arrived in the stream opposite the city about 6 o'clock yesterday evening. The daring party captured besides the boat a large quantity of coal and twenty-three prisoners—among whom is one Goodrich, who is a ship carpenter, and worked in this city for 10 or 15 years. The Whitcomb, (now the Pass) is a splendid tug boat, with powerful machinery and sound, and is altogether a superb prize. So much for eighteen of our "horse marines."

This daring and successful expedition was fitted out by Mr. Julius Buttner, an enterprising merchant of this city. Of further particulars more anon. — *Mobile Advertiser*, 15th.

## MARRIAGE.

Married, in Tallahassee, on the 8th instant, by the Rev. Mr. Holmes, Mr. G. E. COLLINS and Miss JANE CHAMBERLAIN, all of Alabama.

## Obituaries.

In the annals of "Death's doings" it becomes my painful duty to chronicle the decease of Mrs. J. H. JARRATT, of this county. She was the daughter of the late Abner Metcalf, Esq., and was born in Elbert county, Ga., Nov. 20th, 1826, was married August 5th 1852, and after a lingering and painful illness died June 20th 1862, aged 35 years, 7 months and 10 days.

As daughter and sister—as wife and mother, she was all the most devoted affection could make her, and the bereaved and sorrowing members of her family rise up to call her blessed. As a relative and neighbor, a warm and cheerful confidence and an open-hearted hospitality, greatly endeared her to a large circle of admiring and sympathizing friends.

Mrs. Jarratt embraced religion early in life, and united with the Methodist Protestant Church, in whose communion she continued unswerving through all her remaining days, ever ending in her daily walk and conversation, the uprightness and consistency of a humble and devoted Christian. Her religious course, while it was unobtrusive and without any show of ostentation, was yet earnest and sincere, calm yet deep and abiding. Here was that pure type of piety, now, we fear, fast becoming extinct among us, to the great detriment of the interests of the Church of Christ. One of its most strongly marked features was her deep and devoted attachment to the Holy Word of God. This was her constant counselor and comforter in health, and during her long and severe illness, so fully did she realize that it alone contained the treasure of wisdom to the truly pious, and the assurance of acceptance and salvation to the real believer, through the atoning blood of the blessed Savior of sinners, that she desired the reading of no other volume. — During her illness, she had the pleasure of frequent conversations with her own experimental godliness, and can testify that she was one who served the Lord with fear and rejoiced with trembling. She cherished a good hope through grace, and had strong evidence of her acceptance through our Lord Jesus Christ, and though suffering intensely at times, she always exhibited that meekness and resignation of spirit so becoming to the followers of the meek and lowly Jesus. Owing to the severity of her disease, the light of reason was dimmed and beclouded during the last days of her dear sister's suffering but we have no doubt her end was peaceful! And, though death often involves many circumstances of a painful character, there is something glorious and sublime in the exit of a saint ripe for the Kingdom of Heaven. It is weak and ruin here, as the loved one sighs into the arms of death and the opening grave; but it is joy and triumph there, as the exultant spirit rises and joins to the rest of the people of God, in that bright and joyous home where there is no night, and every tear is wiped from their eyes. Hence it is to Christianity that we are indebted for the most cheerful consolation in the gloomy hour of sad bereavement. It discards death of its terrors, and disarms him of his sting; and testifies that the dissolution of the body is only a temporary separation, strewn the undying amanant of hope over the gloomy precincts of the grave! It places again a light around the portals of the tomb to guard and keep the sleeping dust of the saints of God, and writes thereon Immortality and Eternal Life! "Blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." — 1 Pet. 1:3-4. May the Lord Jesus Christ be the guide and the guard of her children and friends who linger on these mortal shores, and by His grace prepare them all for the death of the righteous and the reward of the sanctified in Heaven. — *PASTOR OF HOPKINS CHURCH, Montgomery Co., Ala.*

Died, at his residence in Tuskegee, Ala., March 4th, 1863, WILLIAM K. HARRIS, aged 28 years. Truly "Death leaves a shining mark," and not satisfied with the rich carnival of the battle field, has entered the peaceful, happy home and stricken down one in the prime of manhood, around whom clustered fond hopes which have died and bright anticipations which have perished. The subject of this notice was the last remaining son of a noble parent; the devoted husband of a fond wife, and the affectionate father of three lovely children. The tear of sympathy flows for their afflicted ones, but let alone their agony of grief, for the death angel has left his dark shadow on their hearts, and their refusal to be comforted because the loved one is no more.

Near the commencement of the present contest Judge Harris entered the service, but was called from the ranks by the almost unanimous voice of his fellow citizens to fill the office of Probate Judge, in which responsible capacity he faithfully discharged the duties incumbent upon him, and retained the esteem of all by his courteous and unobtrusive attention to those who needed his advice or assistance. Long and affectionately will he dwell in the memory of the poor to whom he liberally dispensed of his bounty. He was for many years a member of the Presbyterian Church, and when the summons came it found him calm and composed, fully confiding in the abiding mercy of Him whom he trusted. Truly God's ways are not as ours; and His providences are to us most mysterious; but all who love Him have the blessed assurance that He will reveal in Heaven that which was so dark and afflictive on earth.

Tuskegee, April 4, 1863. A FRIEND.

Died, at her husband's residence in Lowndes Co., Ala., on the 8th April 1863, Mrs. ANNA COOK, wife of TILMAN COOK. Mrs. Cook was born in Kershaw District, S. C., April 4th 1805, was united in marriage in January 1829, and united with the Baptist Church in Nov. 1833, after which she emigrated to Alabama December 1835, where she lived a devoted wife, kind and affectionate mother, indulgent mistress, and respected by all her acquaintances. She bore her affliction with Christian fortitude until her death.

It is seldom that a more afflictive providence visits us than the one we are now called on to record. This cruel, wicked war, so relentlessly waged against us is constantly taking from among us those that, if they could be spared to us, would in coming days be useful both to church and state, and of such were the two brothers of whom we now speak.

Died, in Tallahassee, Miss., on the 7th of October 1862, JOSEPH T. WOODS, son of Samuel Woods, of Chambers county, Ala.; aged 28 years, 11 months and 25 days, leaving a wife and several small children to mourn his loss, which is to them truly irreparable.

Died, at White Sulphur Springs, Va., on the 24th of February 1863, WILLIAM H. WOODY, brother of the above, lacking a few days of 21 years of age. Jonathan T. Woody was a member of the Baptist Church at Amfloh, Chambers county, Ala. William H. Woody writes to his mother one day before his death as follows: "I have tried to make my peace with God, that I might be acceptable to him. I was baptized a few days ago; I received it with thankfulness to God for this great benefit, and all others he had conferred upon me. I feel perfectly resigned to His will, whatever that may be, and beg you, my mother, to do the same."

These two young men, like many others of our patriotic young men, volunteered in the service of the country, but have both been struck down in early manhood; and we have the consolation to believe that they are both now free from war, trouble and pain, and are in the full enjoyment of that "rest which remains for the people of God."

J. F.

**NEW ADVERTISEMENTS.**

**TUSKEGEE RAILROAD.**

MEETING of stockholders at the Court House, on Thursday, April 23rd, 3 o'clock P. M. A full attendance is very desirable. WILLIAM FINKINS, President.

Advertiser copy 2 times and forward cash.

**ADMINISTRATOR'S NOTICE.**

LETTERS of Administration on the estate of Walter S. LAWKINS, late of Russell county, Alabama, deceased, having been granted to the undersigned by the Judge of Probate of said county on the 15th day of April, A. D. 1863, Notice is hereby given to the creditors of said estate that they must present their claims to me duly authenticated within the time prescribed by law or they will be barred. GEORGE B. FINKINS, Administrator.

April 22, 1863. 6c—Paid \$3 50.

**NOTICE.**

LETTERS of Administration on the estate of Drayton J. PITTS, deceased, having been granted to the undersigned by the Judge of Probate of Russell county, on the 9th day of March 1863, All persons having claims against said estate will present them within the time prescribed by law, or they will be barred. STACY ANN CHADWICK, Executor.

April 2, 1863. 6c—Paid \$3 50.

**NOTICE.**

LETTERS of Administration on the estate of William R. BROWN, deceased, having been granted to the undersigned by the Judge of Probate of Russell county, on the 17th instant: Notice is hereby given to all persons having claims against said estate to present them within the time prescribed by law or they will be barred. SMITH C. JARRATT, Administrator.

Thurs. 18th day of April, 1863. 6c—Paid \$3 50.

**NOTICE.**

LETTERS of Administration on the estate of John H. FRAZER, deceased, having been granted to the undersigned by the Judge of Probate of Russell county, on the 17th instant: Notice is hereby given to all persons having claims against said estate to present them within the time prescribed by law or they will be barred. SMITH C. JARRATT, Administrator.

Thurs. 18th day of April, 1863. 6c—Paid \$3 50.

**NOTICE.**

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