

The South Western Baptist, A RELIGIOUS FAMILY NEWSPAPER PUBLISHED WEEKLY. HENDERSON & BATTLE, PROPRIETORS.

The S. W. Baptist. TUSKEGEE, ALA. Thursday, Sept. 24, 1863. AGENT.

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

Rags! Rags! We will pay the highest market price for rags at this office. It is now our only chance to get paper. Will our patrons and friends who desire the continuance of our paper, save their rags, and send them in at their earliest convenience?

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 Publishers announce that they can not print Minutes for Associations this year. The scarcity of paper, and the weakness of their force of printers, forbid it.

Speculation—The Currency—The Country. Speculation, speculation, and an irresistible thirst for riches, seem to have gotten the better of every other consideration, and almost every order of men. Our money is now sinking fifty per cent. a day in this city. (Philadelphia.)—Washington's Letter to Gen. Harrison, of Virginia, 1778.

How faithfully is history reproducing itself, and how blind are our people to its lessons of warning! Change the names and dates of this letter to the present, and what a truthful picture of affairs! That greed of gain which has spread like a deadly malaria over some classes of our people, is so stupidly blind to the perils of the hour, that if its folly and wickedness were written in letters of fire upon the firmament, it would not be seen. Nothing but that dreadful crash which will convert its ill-gotten gains into so much waste paper, we fear, will ever break the spell, at least upon some of our people. A few more months will serve to bring the catastrophe. Let our farmers and tradesmen continue to exact even their present prices, and our finances are ruined before another summer shall smile upon our country. This spirit of speculation is literally murdering our currency, and we pray God that our country may not go in the same way. When our currency goes down, it remains to be seen whether, like our forefathers, we can fight this war through without a currency. That experiment is being forced upon us by our own people. Whether the spirit that forces this catastrophe upon us, is capable of rising to that degree of patriotism to meet such a crisis, is likely soon to be tested.

Have our people thought of the bearing of this stupid and wicked policy upon our soldiers? They are receiving their wages just as if our Confederate money were gold and silver—the pitiful sum of eleven dollars a month. One month's wages of a soldier will scarcely purchase two bushels of wheat, for his family.—Thus, our soldiers—the only hope of our country, under God, in this fearful contest—are fighting at old prices, and we who are at home enjoying comparative ease and security, are running mad in demanding ten prices for many of the essential articles of necessity which their families demand! Can any man who has a soul contemplate such a spectacle of devotion to a holy cause on the one hand, and such an ungodly spirit of selfishness on the other without indignation? For, very shame, let this policy be instantly changed.

The fact is, the fires of patriotism which glowed in every bosom for the two first years of this war, must be rekindled, or the consequences will be too awful to contemplate.—Then we gave our sons, our brothers, and our fathers to the service—we poured out our treasures with princely munificence—we pledged ourselves, our all to the issue of this contest—and we prospered as no young nation ever prospered before. Victory after victory crowned our arms, and the civilized world were thrilled with admiration at our achievements. But this cursed love of money seized our people, and what is the result? Just like another "Achan in the camp," disaster and defeat have marked our history for months! Let our people set about the work of expelling this demon from our midst, and do it quickly, or it works our ruin.

Does any man ask where this reformation shall begin? We answer, with himself. All sin is individual before it can be general, and the reformation must be individual before it can be general. Let no man say that if he reforms he will be ruined. Let him rather realize the tremendous truth, that unless he reforms he will be ruined. Begin the work NOW, your neighbors will follow your example; and who knows but that this hallowed spirit will become contagious, and the beautiful spectacle will soon be presented before God and men of a nation sacrificing all to the noblest cause that ever demanded an oblation of blood and treasure. O that we were like the men of Issachar, who had understanding of the times, and who knew what Israel ought to do! Then should the tide of battle turn again in our favor, and the national heart would be thrilled with other triumphs to gild still more brightly the history of our young Confederacy?

We close with one practical question: Had we not better sell our provisions to our own people at living prices, and thus sustain by a

generous patriotism, our currency and our country, than to convert the one into waste paper, and subject all that we have to destruction?—This is a question which avarice itself cannot evade. If we do not answer it speedily, our enemies will answer it for us.

Hospital Provisions Wanted.

Mr. Thomas Jennings will be here in 10 days for the purpose of procuring eggs and butter and other provisions suitable for the sick in the hospital in Bragg's army. We hope the good people of this vicinity will save every article of food suitable for such purpose, and send in their names to the South Western Baptist office, so that Mr. Jennings will know who to apply to, when he comes. Dr. Mechel who is in the hospital inform us that such things are very much needed.

For the South Western Baptist News from the Army—the Spirit of God Present.

The news from the army is truly reviving, and we should be encouraged to prosecute the work of Army Missions and Colportage with renewed zeal. Though we have some 50 missionaries constantly at work, still the number might, with propriety, be increased. Many of the regiments and brigades are not provided with chaplains, and feel the need of ministerial influence. Helms' Brigade, in Breckenridge's Division, in order to retain the labors of bro. Hamberlin, offered to give him an additional salary; this, of course, he very properly declined; and then they made a contribution of \$300 to him to supply the Brigade with Bibles and Testaments, which he has forwarded to the Board for this purpose. This was a voluntary offering from brave and patriotic men. Are we not encouraged to pray for such men? May the Spirit's blessing be upon them, and in the day of battle may the strong arm be for their defence.—News from all portions of the army is cheering.

Rev. W. H. Carroll, from the 3d Brigade of the 1st Army Corps of Northern Va., recently baptized 12 soldiers and reports 2 backsliders reclaimed, and a deep interest pervading the army upon the subject of religion.

Rev. J. L. Furman, laboring upon the South side of James river, Va., reports the conversion of 12 soldiers and a general revival interest among the soldiers in camp.

Rev. T. Judson Knapp writes from Wilmington, N. C. "My congregations are generally large, and very attentive, there is apparently a good state of feeling existing among the soldiers of this command. There are several penitent persons, whose conversion I am expecting and praying to be able to thank God for before many days: I am very much encouraged."

Rev. G. W. Camp, Kingston, N. C., reports 5 soldiers baptized, 9 conversions, and 2 backsliders reclaimed.—He says, "I am having meetings every night, when the weather permits—the congregations are large and attentive. Many appear very serious and anxious. I expect to accomplish some good among them."

Brethren remember these faithful and laborious men in your prayers, and do all you can to sustain them. M. T. SUMNER, Cor. Sec.

For the South Western Baptist ARMY NORTHERN VA. CAMP WILCOX'S BRIGADE, NEAR ORANGE C. H. SEPT. 7, 1863.

MESSENGERS: If you favor the promotion of piety, morals, and good order in the army, you will confer a favor by bringing to the notice of all concerned, who have sons and friends in Wilcox's Brigade, composed of the 8th, 9th, 10th, 11th, and 14th Regiments, Ala. Vols., Army of Northern Virginia, that there is established in said Brigade a society styled "The Young Men's Christian Association."

Feeling the great need of all proper moral influences to extend and keep alive genuine, heartfelt piety in the army, the members of this Association would be thankful for all contributions of religious reading—in the shape of tracts, newspapers, reviews, small volumes, &c. Contributions may be sent to individual members of the Association, or to the Corresponding Secretary. T. C. PINCKARD, Cor. Sec.

Other papers favorable to the cause please copy.

For the South Western Baptist. FREDERICKSBURG, VA., Sept. 7, '63.

MESSENGERS: There is now in progress in this (Law's Ala. Brigade,) a most interesting revival of religion, in the third week of its existence. Many, though I cannot say what number, have been added to the different churches, and yet the interest has in no way flagged; but has maintained itself, if not increased. The officiating minister is Rev. Mr.

Carroll, of Selma, and to his untiring efforts under God, this excellent state of things has been brought about.—I have never seen a minister labor harder and more zealously for the cause of Christ, and truly have his labors been abundantly blessed. This, during a connexion of eighteen months with the army, is the first time that I have witnessed a religious revival among the soldiers. It is indeed, the only instance in which I have observed the least Spiritu- interest manifested by them.

I write to call the attention of Christians at home to the Spiritual destitution in the army; and to urge upon them the vital necessity of doing something in the premises. Let it be remembered that the army of the Confederate States is composed of the flower of our young male population; and that when this cruel war ceases, and men resume their places in the world as of yore, that these men will rule society, in the drawing room, in the counting room, on the farms, and in the halls of legislation. Now is it not proper—aye, is it not necessary, that something should be done for the improvement of the morals of the army? It is true that a most alarming state of immorality prevails here; that men who at home were chaste in word and deed, now indulge in the most indecent obscenity and horrid profanity; that there are those who at home, were shocked at the bare suspicion of dishonesty resting upon them that now boast of their skill in stealing. In a word, that the most shocking state of morals exists here, and all in my opinion owing to the want of religious instruction.

I wish to make a proposition to Christians at home; not to Baptists in particular, but to all. It is this: Let each church organization, i. e., the associations, presbyteries and conferences, select from their roll of ministers, one of their ablest and best men, as a missionary (not chaplain) for a brigade; let him be required to stay with that brigade and become its pastor and let these brethren alternate with each other for the convenience of those wishing to join the church. Do not call him Brigade chaplain—there is something in a name—but Brigade missionary, and my word for it, bro. T., they will be the instruments of much good in this army.

I have written you this short letter hoping it might awake the interest of the churches in this behalf. Please publish in the Baptist.

Yours, SURGEON.

For the South Western Baptist. Rev. M. T. Sumner, Cor. Sec. Dom. Mission Board, Marion, Ala.

MY DEAR BRO: In compliance with the proposition, for the pastors of churches alternately to spend a short time in preaching to the army, I left home on the 15th day of July, and arrived at Chattanooga on the 17th. The next day, (Saturday) I went to the Baptist church, in company with bro. Kefauver, the Pastor, and bro. T. D. Jones, a refugee from Middle Tennessee, and preached for the congregation.

On Saturday evening, we visited the hospitals, and found bro. Williams, your agent, at that post, "clothed in his right mind," speaking words of comfort to the sick soldiers, and distributing tracts and religious pages to them. Bro. Williams is the "right man in the right place." I was very agreeably disappointed in visiting the hospitals, as well as the army in general. They are situated on an eminence overlooking the city, shaded by a grove of large oaks; and swept by every breeze that passes.—The ground and buildings are kept perfectly clean—and every thing, it seems to me is done, that would contribute to the comfort of the sick. It is truly pleasant to visit the various wards and converse with the sick. The majority of those with whom I conversed, were members of the church, and most cheerfully talked of their future prospects—believing that when their earthly tabernacle shall be dissolved, they have a home in heaven. On Sabbath morning, I started out in quest of Gen. Walthall's Brigade, but finding it was sent off I went to Gen. Deas' Brigade, encamped at the base of Look-out mountain.—In this brigade, I found many of my old associates in boyhood. Taking quarters at the tent of Capt. J. P. Nall, who is a Baptist preacher of good standing. Rev. J. T. S. Park, of Orion, Pike, Co., came in, still adding to our mutual enjoyment.

On the afternoon of that day, I preached to a large and attentive congregation of soldiers. Truly we had a pleasant time. Brigadier Gen. Deas and the Cols. of the Regiments,

giving their hearty co-operation, sent out a strong detachment of men, wagons and teams, and prepared a very nice place of worship, about the centre of the Brigade. Brethren Hornady and Sharp of Ga. preaching to the reserve artillery, came over to our Brigade, and, concluding that we had better concentrate our forces, we preached together till they left—preaching in the brigade in the day, and to the artillery at night. In the mean time, Dr. J. H. Campbell of Ga., preached two sermons. These brethren preached with power, and much acceptance to the soldiers.

I was from home four weeks lacking 3 days—I only preached two weeks of the time on account of sickness. During those two weeks, I preached 12 sermons, distributed a box of Testaments, (473)—a box of Tracts, and many religious newspapers. During the second week, the brethren kept up a daily brigade prayer-meeting—and in one of the regiments, they had a Bible class.—Added to the above labors, I had to "march" five miles a day, owing to the great difficulty of obtaining "quarters."

The Chaplains and Missionaries reported a declension of religious interest in consequence of the retreat from Shelbyville; but the prospects were flatteringly encouraging for its revival. At every meeting, during my stay in the army, when the opportunity was given, scores of men came forward weeping for prayer.—And at my last meeting in the brigade, I am satisfied three-fourths of the congregation came forward for prayer. "The glorious Gospel of the blessed God," "is the power of God to salvation to every one that believeth" in the army, as well as at home. In conclusion, I repeat, that I was most agreeably disappointed at the morals of the army, as well as at the eagerness of the men for preaching, Testaments, Tracts, Hymn books, religious newspapers, &c. (I also distributed 75 camp Hymn books, which I omitted to state above.) If our churches could go to the army, and see for themselves, they would not for a moment hesitate to release their Pastors, and give liberally of their means, to send the Gospel to our brave defenders.

I. U. WILKES, PLANTERSVILLE, ALA., Aug. 28, '63.

For the South Western Baptist. SKIPPERVILLE, ALA., Sept. 4, 1863.

DEAR BRETHREN: The good Lord has again remembered Zion in the midst of this horrible war. Friday night before the third Sabbath in July, we commenced a meeting at Elam Church, Barbour county, Ala., the interest of which last 8 days, it was indeed a pleasant time, all bearing testimony that the Lord was there. Believers were edified; mourners were comforted, and sinners were awakened to their true condition.—

In addition to this, we engaged in a very interesting meeting of five days, at Mt. Bethel, (Dale county Ala.) nine were baptized and two awaiting baptism next meeting.—Most of the baptized were youths between the ages of 14 and 17 years. We have also had a pleasant meeting of five days at Pleasant Ridge church, (Dale Co. Ala.) during which time the church was greatly revived; mourners comforted, and sinners alarmed. Eight willing converts, (all young females,) followed Christ into a watery grave. There were other hopeful conversions that we trust will soon take up their cross and be baptized. May the Lord carry on this good work to the salvation of many souls, is our prayer.

Yours in Gospel bonds, J. F. McLENDON.

For the South Western Baptist. PINELEVEL, ALA., Sept. 8, 1863.

MESSENGERS: We commenced our meeting with Some Church at Chinagrove, Pike Co., Friday before the third Sabbath in August, continued 11 days, it pleased the good Lord to meet with and bless us, and add to our number, by experience and baptism eighteen, and two by letter. The Lord be praised. We also had a very pleasant meeting at Pinelevel, our last meeting, 5 added, three by experience and baptism, two by letter. I am as ever yours, THOS. J. MILES.

For the South Western Baptist. The Soldiers Christian Association of the Third Ala. Regiment.

NEAR ORANGE C. H. VA. August 26th, 1863.

The ravages of war are deplorable, even if firesides were not saddened by the final loss of dear ones. But, such is the inevitable fate of this patriotic people, determined to maintain their religious, civil and political rights, to defend their birthright, and to the artillery at night. In the mean time, Dr. J. H. Campbell of Ga., preached two sermons. These brethren preached with power, and much acceptance to the soldiers.

The following four were consistent members of the Christian Church: A. A. Wall and M. W. Rogers, both of Co. L. Wetumpka Light Guards, were killed in the battle of Chancellorsville, on the 2nd of May. J. M. Chapman of Co. A. Mobile Cadets, was killed in the battle of Chancellorsville on the 3rd of May. J. S. Lynch of Co. L. Wetumpka Light Guards, was killed in the battle of Gettysburg on the 3rd of July, the fifth, Baily Holt of Co. C. Tuskegee Light Infantry,—not a member of the Christian Church, but a seeker of the religion of Christ, was killed in the battle of Chancellorsville on the 3rd of May. While we mourn our loss, and sympathize with the surviving relatives and friends of the deceased, be it remembered by us, dear brethren, that we too must die, and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let us acknowledge the wisdom and justice of Him who holds the reins of our being in his hands, and meekly bow to the dispensation of his Providence. Therefore be it.

Resolved, 1st. That we improve the lessons taught us in these dispensations of sadness. 2d. That we sympathize with the surviving relatives and friends of the deceased. 3d. That a copy of the foregoing be forwarded to the S. C. Advocate at Augusta, Ga., and to the S. W. Baptist at Tuskegee, Ala., and request publication.

T. J. BURLIDGE, Chairman, M. W. DICK, CO. L. LIGHT. GEO. H. DUNLAP, JR., CO. K.

For the South Western Baptist. TUPELO, MISS., Sept. 8th, 1863.

MESSENGERS: Wishing to subscribe for your paper and having to write to you for that purpose, I have concluded to send you a short letter, which, if you consider worthy, you can give space in your ever welcomed visitor, as it may be pleasing to many of the "soldiers of the cross," to learn that all in this portion of the army are not unmindful of their duty to their Heavenly Father.

On last Saturday week our regiment, (2nd Ala. Cavalry,) left near Okalona and took up its line of march for this place; which was reached on the afternoon of the same day.—We found already encamped here the 12th Regt. Miss. Cavalry, Col. Inge, and 2d Regt. Tenn. Cavalry, Col. Bartow. From all the information I can gather, this will be the base of military operations in this portion of the field.

On Sunday after our arrival here, a meeting, conducted by the chaplain of Col. Inge's command, was commenced in the meeting house in this place, which was attended by a large audience of members of the different commands.

On Monday evening shortly after we took our seats, the good old hymn "On Jordan's stormy banks I stand," was raised, when many of the large congregation joined in the music, and during the singing of that hymn my mind was relieved of the pain of being absent from home and loved ones there, and the horrors of this war was, for the time, forgotten.

The sermon being ended, the minister proposed that all who desired their spiritual zeal increased should kneel at their seats, when, to my great pleasure, many bowed to lift their petitions to a throne of mercy. He then requested those who are yet strangers to the love of Christ, and

desired an interest in the prayers of His followers to kneel also, when the remainder of the congregation humbled themselves in the presence of Jehovah. A suitable prayer was then made. Services being over, I returned to my humble quarters, rejoicing and thanking God that I had once more the privilege of enjoying myself so well in divine worship.

It was the intention of the chaplain to continue the meeting every evening, but on the following night when we assembled we learned that by orders of our Brig. General, the meeting house had been taken for a hospital. We could not complain at kind treatment to the sick, and had services that night in a grove near by.

Thus ended the meeting for the week. But during the remainder of the week the sick were removed to some other building, and the privilege of assembling again in the house of God was given us and soon accepted. Services were announced to be held there on last Lord's day, but owing to military rule, which, in many instances, "fears not God" neither regards man,—the writer could not attend. On last evening, however, I had the pleasure of being in attendance and witnessing one of the greatest manifestations of turning to God, that I have ever yet beheld since being in the service. At the conclusion of his discourse, the minister requested all who desired a revival of true heart felt religion among us to kneel at their seats, the whole audience bowed to send up their petitions to a throne of grace. The meeting is to continue, and it is fervently hoped that many souls will be converted to Christ.

Permit me, through your paper, to ask those who are yet enjoying the ease and comforts of home, and who are yet permitted to worship God around their own hearth-stones and in their own churches where none dare molest or make them afraid, to remember us continually in their prayers.

HOPEFUL.

For the South Western Baptist. The Sects, their injurious influence on the minds of Enquirers after Truth.

"I would like to be a Christian, but I know not what to do; there are so many denominations, each differing in some respects; yet each contending that it is in the right; that it is a mysterious and difficult matter for me to determine what to do or which way to pursue?"

The above is furnished by a beloved brother as a form in which the injurious effects of the sects upon the minds of enquirers is not unfrequently expressed, and the writer of this is requested to furnish something like a corrective or antidote to the evil in question. That there is considerable difficulty connected with this task is obvious, but the chief difficulty consists in compressing into the columns of a newspaper any thing like a satisfactory remedy for the evil. The answer might with great propriety have been returned, (Jno. 6: 39.) "Search the Scriptures," or (Isas. 20.) "To the law and to the testimony." But many of those for whose benefit the answer is intended and sought, might regard this as a mere dodge. We therefore shall attempt to meet the case with whatever of ability God may be pleased to give.

We remark then first of all, that in a large majority of instances the objection is only a concealment of a real willingness to embrace the self-denying doctrines and duties of religion. It is a very gratifying thing to the unrenewed heart, to say, "I would like to be a Christian, but the difficulties thrown in my way by the various denominations are so great."

This keeps the sinner pleased with himself, and throws the blame of his delinquencies upon another party, to-wit: the Sects. It is exceedingly like another difficulty that the unconverted meets with as the inconsistent lives of professors of religion. I do not wish to be understood that all persons who raise either the one or the other of these objections, do so with the intention of using them as subterfuges. On the contrary they may be, and often the victims of temptation, and are really deceived by the wicked one as regards their real motives. That the difficulty is more imaginary than real must be obvious from the fact that we rarely ever see persons under deep and genuine conviction for sin urging either of these objections.

As there is, however, a possibility that there may be a case here and there, in which the difficulty is a real

one, and lest we might serve to treat such a soul with neglect, we will consider with all candour the difficulty in question.

The first step then will be to enquire into the real extent of the evil in question, and in this the objector will doubtless be surprised at two things that will be made to appear. First, that the evil is far less extensive than he had imagined, and secondly, that the difference between the denominations are not of a nature to embarrass seriously any really anxious enquirer after truth.

We have in our country the following prominent denominations: Methodists, Presbyterians, Episcopalians and Baptists; and among these we find Protestant and Episcopal Methodist; Old School and Cumberland Presbyterians; Missionary and Anti Missionary Baptists. Episcopalians do not acknowledge any divisions among themselves and visibly they appear to be one people. As regards the points of disagreement we find as follows: Baptists differ from Presbyterians in baptism and church government. Baptists differ from Methodists in baptism, church government and Falling from grace. Methodists differ from Presbyterians in church government and Falling from grace. Protestant and Episcopal Methodists differ in the authority of the Bishop. Old School and Cumberland Presbyterians separated in some minor points as an educated ministry.

Presbyterians and Seceders separated upon something about singing in public worship.

Now it will be seen at a glance that none of these questions have anything whatever to do with Repentance towards God and Faith in the Lord Jesus Christ which are the fundamentals of Christian experience, so that a man if he is really sincere, can expect and believe without waiting to decide the questions of Baptism, Church Government, Falling from grace, an educated ministry, singing praises or hymns in public worship, or even being seriously embarrassed thereby. As proof of the justness of this last remark, I need only refer to a well known fact that has come under the observation of almost every one, viz: That we find all these denominations who are accustomed to conduct revival meetings often labor together with the utmost harmony, and neither in their public addresses or private conversations with the anxious—is there any serious difference in the advice they give. All agree that Repentance and Faith are the first and most important things in religion. It is only when the anxious profess conversion and the question is started by some one what denominations will they join? that they begin to be embarrassed with the questions above named.

From what has now been said, it is very clear that the anxious enquirers can go in perfect safety, so far as Repentance and Faith are concerned, leaving all the other embarrassing questions to be settled afterward by the divine rule. (Jno. 5: 39.)

(From the Religious Herald. It Pays Well.

Within two months not less than six hundred soldiers have professed conversion, in connection with the labors of the brethren sent out and supported by our Board. In a brigade, in which there are five Virginia regiments and no chaplain, brethren John A. Braddus and H. G. Hatcher commended a meeting in which scores of souls have professed conversion, and brother H. informs me that the "interest is on the increase." Brother A. Braddus, sr., is laboring in a protracted meeting in a brigade in which there are ten regiments and only one chaplain present. He has baptized eighteen, and many more are enquiring the way of life. Brother M. D. Anderson is laboring in a fine revival near Fredericksburg.—Indeed, I might say that souls are being converted in connection with the labors of all our colporters and evangelists. Besides what our men are doing, our little silent preachers are accomplishing much. They are being scattered broadcast throughout the entire army, and are in many instances clearing up the darkness of the soul and pointing penitents to the lamb of God. Does it not then pay well to push ahead this enterprise? Can we afford to let it languish? Can our money serve the interests of patriotism and religion in any other way so well as in this? Let large investments be made in this cause, that the soldier's heart may be gladdened, the country saved, and the glory of our God extended. A. E. D.

Revival in Mahone's Brigade.

Dear Bre. Editors.—Grant me a small space in the Herald to report what the Lord has done in Mahone's brigade. This brigade has five Virginia regiments, (2,000 men) and there is not a chaplain in it.

My dear brethren, we are realizing here what the primitive simplicity and romance with which we are accustomed to think of John the Baptist, of Christ, and of the Apostles, as standing in the midst of dense crowds and speaking to as many as could get near enough to hear them.

Hospitality is commanded to be exercised even towards an enemy when he cometh to thine house. The tree doth not withdraw its shade even from the woodcutter.

The Soldier's Decision.

At a crisis in his affairs, during his early efforts to conquer Peru, Pizarro adopted the following expedient to test the courage of his wavering comrades.

There is a moment in the life of every man which, as it is seized or neglected, decides his future destiny.

There are many principles which can be much more easily illustrated than defined. Among these is faith.

Every man is rich and poor according to the proportion between his desires and enjoyments.

With our hands on our swords, we have abandoned his service; justice is after us; a prize is set upon our souls.

The pious Baxter thus descants on the joy becoming "fellow-citizens with the saints and of the household of God."

able to think of that day, when we shall join with Moses in his song, with David in his psalms of praise, and with all the redeemed in the song of the Lamb forever.

"I want to go to heaven," said Dr. Emmons, in his old age; "it is an expressly glorious place. The more I think of it the more delightful it appears."

OUR SINS.—Was Christ in agony for them and shall we remain untroubled about them? Shall that be light upon our souls, which weighed so heavily upon his?

PERFORMANCE has come to a virtuous, we have peevish and unloving as we should regard them, but they increase in length.

THE TWENTY-SIXTH ANNUAL SESSION will begin on Monday, 23rd, at 10 o'clock, and will terminate on the 27th.

THE STATE OF ALABAMA.—Macon County. PROBATE COURT.—SPECIAL TERM.—18th DAY OF SEPT., 1863.

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"Whoever will, let him take the water of life freely." God has prepared a free salvation for whoever is willing to take it.

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