

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

**The S. W. Baptist**  
TUSKEGEE, ALA.  
Thursday, Oct. 13, 1863.  
AGENT.

B. 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.

### Religion in the Army—Iniquity at Home.

Early last spring, the subject of supplying the destitute portions of the army with preaching, by inducing the churches to give up their pastors for a limited time to this service, was urged upon their consideration, and many of the churches yielded to this reasonable demand, and now every Christian heart is made to rejoice in one of the most remarkable outpourings of divine Spirit upon the soldiers of the Confederate army perhaps ever recorded. Not a mail reaches us but is freighted with the glad tidings of the wonderful works of God among our troops. This state of things in the army is becoming so general, that really the solitude ordinarily felt for persons environed with danger is transferred from home to the army. The army is now said to be much more solicitous for the condition of things among the people at home than we are for the army. Thus, while we are discussing the probabilities of the demoralization of those in the field, they are painfully impressed with the deporalization of the home circles. It is now freely canvassed in the army, what can be done to arrest the tide of iniquity which is sweeping the country at home, rather than that which threatens the soldiers. The reforming agencies, religious, moral, and political, which are to save the country, it now appears, must come from the army to act upon home. Such a spectacle, has seldom if ever, been presented to the world before.

Now, the cause of this is no doubt to be found in part in the fact that so many religious agencies have been transferred from the country to the army. Our best ministers of all denominations, have been sent as missionaries and chaplains. There is natural that as these men of God left their several charges for such a field of usefulness, they were accompanied by the earnest prayers of their churches, that God would prosper a work which he contemplated the conversion of their sons, their brothers and fathers. But this is only to account for it in part. We make no question that the most prolific cause of this change in the condition of things as between the country and the army is to be found in the fact that the people at home have become so greedy of filthy lucre as to have lost sight of every thing else. The passion to make money has swallowed up every feeling and desire. We are just learning on a scale of which we never dreamed before, the comprehensive meaning of the divine declaration, "The love of money is the root of all evil." Emphatically it is so now—the parent of every vice and affliction under which our country is now groaning. It is this that animates our enemies in this unholy war—they are seeking to appropriate our substance to themselves.

It is this that is rapidly converting our own currency into so much trash. The blind imitation of the "money-changers," of speculators and traders, in demanding just as much for every article they have for sale, as the direct necessity can extort, is to our mind the most alarming feature of the times.

There are two things connected with every conquest. An external force, and an internal weakness. And a child can see that every man who contributes to the weakening of the resisting force, just as effectually gives aid and comfort to the attacking force as if he were an open enemy. He may not design it. He may think it no crime to grow rich upon the life blood of the country. But it requires no profound acquaintance with political economy to see that at a time when the expenditures exceed the production of wealth by hundreds of millions every year, no man can make money without to that extent abstracting so much material aid from the country. Thus, if an employee of the government makes more than his wages, he is guilty of malfeasance in office, and deserves to be put in the ranks. If the merchant, the tradesman or the farmer makes more than a fair compensation for his labor, some body has to supply his excess of gains.

But we need not pursue this subject. It really seems that the only hope of our country, not only in respect to fighting, but in respect to every conservative influence essential to the salvation of the country, is in the army. They at least are free from that most despicable of all vices that ever ruined a nation—the love of money. For their sakes, God may yet save our nation.

We learn from a communication we publish this week from Richmond, that a Chaplain in the army has recently preached a sermon which his Regiment has ordered published for the benefit of their friends at home. We hope to receive it soon, and shall be glad to publish it in installments, for the benefit of all. If any thing can arouse our people to a realization of their true condition, religiously and politically, we think it will be such appeals from the army. We confess to more discouragement recently, than we have felt during the war—not in our soldiers—but in the state of things in the country here, where we enjoy comparative security, which threatens to undo all that our gallant armies have accomplished. O for some Nebuchadnezzar to expel this worst of all the fallen spirits from our people!

### Fast Day.

An error occurs in the day appointed for fasting and prayer by our Association. There is no fifth Sunday in October—Saturday being the last day. This will throw the fast day to Friday before the first Sunday in November—which will be the 30th day of October. It is to be regretted that such an error should have occurred.

For the South Western Baptist  
SWEET WATER, MARENGO CO., ALA., Sept.

MESSRS. EDITORS: Just one month since we had a very interesting revival meeting at Liberty Church in this county, which continued nine days.—I had the assistance of Bro. Jno. Talbert, the latter part of the meeting; eleven were baptized and many other hopeful conversions.

There seemed to be a general awakening among sinners in this part of our Lord's vineyard, and I hope a thorough revival among Christians; and we expect, with others, to gather up the fruits of recent labor for some time to come. To God be all the praise,  
Yours in Christ,  
P. E. KIRVEN.

For the South Western Baptist  
**Army Missions.**

BRETHREN EDITORS: Having been pressed with labour, I have not written you for some time past. The good work however still continues, and the religious interest daily increases among the soldiers in the army of Mississippi. For the past two months there has been a constant revival.—At Enterprise, Newton Station, and Morton, hundreds have professed religion. At all the hospitals, connected with this department, scores are anxiously enquiring what shall we do to be saved? In August it was my privilege to administer the ordinance of baptism to ten, and during September to twenty-six happy converts.—To God be all the praise.

At the request of Bro. Sumner, I attended the Union Association which met with the Beulah Church, Greene county, September 26, on Saturday before the 2nd Sabbath in this month. Bro. Lyles, of Pickens county, was elected Moderator and Bro. Hanks Clerk and Treasurer. No representation of the Board ever met with a more cordial reception. The absorbing theme with the body was army missions. The writer was requested to present the subject on Sabbath, and after the sermon, a subscription and collection was taken amounting to \$610.00, and be it remembered the delegation was small and the neighborhood comparatively poor. This amount was swelled the next day by contributions from the churches to \$1334.60, and a determination on the part of all present to do even more than this upon returning to their churches. The parting scene was peculiarly affecting. The brethren one by one actually thanked me for coming among them that they might have an opportunity of contributing to this glorious object. I return to my labours among the soldiers feeling that the Army Missionary and those to whom he preaches have a deep interest in the affections and prayers of the brethren of the Union Association. May God reward them for their kindness. Our venerable brother Manly was present and presented the Claims of Foreign Missions in one of his characteristic sermons on Sabbath. Nearly \$100.00, was contributed for that purpose. And now, readers of the S. W. B., in view of the heavy expenditures of the Board in the support of about 50 missionaries—the purchasing of tracts—and the procuring of Testaments, which cost now nearly fifty cents each, will you not send a liberal contribution to our brethren at Marion? There is a great deal said about a redundant currency, but I fear the Board does not receive much of it. Try the experiment, and see if it will not to some extent remedy this evil, by giving freely and liberally of the abundance with which God has blessed you. O that we all had the disposition which David and his people had when the king exclaimed, "But who am I, and what is my people that we should be able to offer so willingly after this sort, for all things

come of thee, and of thine own have we given thee." Brethren we have the ability, what we lack is the disposition—the willingness. Our sons and brothers and husbands need the word, the preached and the printed word! We have it in our power to supply them. All that is tender in relationship, all that is obligatory in patriotism, all that is holy in religion, all that is encouraging in past success, combine to plead for army missions. Let us respond, promptly and liberally and cheerfully. Let us accompany the funds with earnest prayer, and the army will be evangelized.—Let our churches wrestle continually, until the vapor ascends and moisture is distilled—until the windows of heaven are opened and blessings are granted without number and without end: Already have a few drops of mercy been vouchsafed to our army; let this stimulate us to pray and never faint, until a "rill, a stream a torrent flows," nay, until all our soldiers become soldiers of Christ.

WM. HOWARD,  
GREENVILLE, Sept. 30th, 1863.

For the South Western Baptist.  
**Letter from Rev. A. E. Dickinson.**

RICHMOND, VA. Sept. 30, 1863.  
DEAR BRO. HENDERSON: At the regular monthly meeting of the S. S. and Publication Board, held last night, I was directed to pay over to you one thousand dollars to aid in placing your excellent paper in the hands of the Alabama soldiers. Please draw on me for that amount. And here, let me assure you that your paper is eagerly read in camp and hospital. General J. B. Gordon remarked to me that he received a few copies but could distribute to great advantage, several thousand. The General is a devoted Christian and a true Baptist. He begged me to urge the importance of sending religious journals to the army. While with his Brigade I was delighted to see him giving the hand of fellowship to a number of young converts who desired publicly to profess their love to Christ. I congratulate you upon having such a Baptist General from Alabama.

I heard several chaplains speak in praise of General Battle who is also from your State, I believe. An humble, earnest, godly man, ever ready to serve his Master, and like Havelock, his name is a synonyme of gallantry and patriotism.

I have received within a few days a MS. sermon from Rev. J. J. D. Renfro which will be published and sent to the families of soldiers from North Alabama. A member of the 10th Ala., handed me \$360.00 to be used in publishing this sermon, saying that he had collected from his and other regiments of the Brigade, "We want, each of us; a copy of the sermon to send home to our friends, hoping that it may encourage them. We need no encouragement, God is blessing us, and we are contented and confident that all will come right; all that mars our happiness is the thought that our loved ones at home are so sad and despondent. We are now printing the sermon and shall send the entire edition to the Brigade (Wilcox's) that each man may send it home to preach to his friends."

Bro. Editor, this is not the only case in which the soldier is in advance of the citizen. The same is true of almost every section of the land. Every where you go in the Army of Northern Virginia you hear soldiers praying to God to comfort and encourage the hearts of their dear ones at home. They know that while they themselves are meeting from night to night in the forest to sing the songs of redeeming love and to mingle their rejoicing with those of the angels over repenting sinners, that at home the sanctuary is almost deserted, and that the love of money sways and revels in almost every soul. Then it is strange that they should so earnestly supplicate the divine blessing upon those near and dear to their hearts?

We are receiving very refreshing accounts from our evangelists—within a month they have reported nearly a thousand soldiers as having professed conversion at the meetings in which they have been laboring. Surely when in future years God's people in this Southern land read of the labors now being performed, when one and another of the watchmen on the walls of Zion will tell how that during these days of carnage and strife he learned to love the Savior, there shall not be lacking those who in every church and community will thank God that He opened to us this door of usefulness.

We have recently appointed a dozen or more evangelists who are now

making their way to the several divisions of our army. Among the brethren engaged in this service are such names as Ro. Ryland, D.D., Jno. A. Broadus, D. D., J. S. Baker, W. E. Broadus, D. D., J. H. Campbell, T. Hume, A. J. Huntington and A. Broadus.

For some months our receipts have been about \$7,000 per month, and that too without having a regular agent in the field! There has been such demand for preaching in these revival meetings, that our agents deserted their posts and have been for some months giving their whole time to preaching to the soldiers.—One of them, Elder Andrew Broadus (well known in Alabama) reports having preached over fifty sermons and delivered about one hundred and fifty exhortations in one month, during which one hundred and seventy-five soldiers professed conversion in connection with his labors. Now is it right to take this man of God from work like that and to send him through the country begging the churches to give us their contributions? Is it right when hundreds of noble men are begging him to show unto them the "way to be saved," and when these men are by their sacrifices protecting the lives and property of the country, and when Christian people have so much money that in many cases they are troubled day and night because they know not how to "invest it."

We ask for cheerful, free-will offerings, but if they cannot be had, we shall again send our evangelists through the country pleading this cause until the sinews of war are furnished.

Yours, in Christ,  
A. E. DICKINSON,  
Supt. Army Colpt.

For the South Western Baptist.  
**The Baptists in the Army and the Churches at Home.**

There is a very extensive Baptist sentiment in the army. This is the testimony of almost every chaplain and evangelist, whom we have met since the struggle has been in progress. The Baptist churches of the Confederacy numbered when the war began, more than half a million communicants, and no people were more ready to enter with soul and might into this great controversy than they. It is said, by those who have had fine opportunities of forming a judgment in this matter, that a very large proportion of the Baptists in Kentucky and Missouri, even, have espoused the Southern cause.

A goodly number of those converted in the army unite with us. In a brigade from Georgia, in which there are four Methodist chaplains and no Baptist chaplain or missionary, recently one hundred and eighty have professed conversion and one hundred and twenty of them have united with the Baptists! In an Alabama brigade, in which there is but one Baptist chaplain, fully two thirds of the converts, (about one hundred and thirty,) have united their destiny with us. I do not pretend to say, that ordinarily so large a proportion become Baptists; for, in many revivals, fully as many join the Methodists.—But a considerable number of those who unite with other denominations, are "buried with Christ in baptism."

The soldier has nothing to guide him, in forming his church relations, but the word of God. No denomination has published any sectarian tracts, (the Lord be praised for this). During a revival in the army, it is no strange thing to see the young converts here and there on an old log or stump, or sitting on the ground, with pencil in hand, looking up the passages which refer to baptism, that they may know how to follow their Saviour in this regard.

Though we have such an interest in the army, it is a fact worthy of our most serious consideration, that there are comparatively few Baptist chaplains. In Gen. Lee's army, I am informed there are twice as many Methodist chaplains as Baptist; while even the Presbyterians outnumber us in this regard. It is no strange thing to find a regiment, in which more than half the pious men are Baptists, with a pedobaptist chaplain. Nor is it difficult to find brigades in which from five to ten Baptist ministers are in the ranks as officers and privates, while all the chaplaincies are filled by brethren of other denominations, or not filled at all. A Baptist Colonel, who has lately been made Brigadier General, while commanding a regiment in which the Baptist element was large, made vigorous efforts to secure a Baptist chaplain. He appealed to his ministerial friends at home, he went before the chaplains at their weekly meeting, and begged that their influence might be used to

secure a suitable brother. He wanted a baptist, not from any bigoted considerations, but merely because himself and most of his men were of that faith. His efforts and appeals were fruitless and he finally secured a Methodist minister as a chaplain.

How happens it that we, with thousands of brethren in our churches who have been called of God into the ministry, are so far behind in this matter? There may be other reasons, but one reason is to be found in the following fact. Both the Methodist and Presbyterian denominations have adopted the plan of having a "commissioner" for each corps; whose duty is to aid their ministers in securing chaplaincies. Dr. Lacy for example, finds out what regiments are destitute, selects from the ministers of his church who desire to enter this service, such as he deems suited to the work, and furnishes them facilities for obtaining the appointment. Being generally known in the army, his recommendation will in most cases, secure the Colonel's nomination, and that secures the appointment. Several of the ablest men in the Presbyterian and Methodist connections are engaged in aiding their ministers in securing chaplaincies, and in helping on the missionaries and colporters of their respective churches.

We ought by all means to have several of our best brethren doing the same kind of work. There are not less than one hundred Baptist ministers now in the service, as officers and privates, who could be vastly more useful if they were to give their whole time to the work of the ministry. With such aid as I am proposing, they could soon be appointed chaplains; and in addition to preaching the word and saving souls, they would have the privilege of fighting in every engagement. Besides, there are many ministers at home, who would gladly go into the chaplaincy, if they knew how to secure such appointment. Had we such a brother in a corps or a division of the army, he might aid very materially the brethren, as thus soon every regiment would be supplied with a chaplain. In addition to what has been mentioned, such laborers could do a vast deal in arranging for brethren who visit the army to preach as evangelists. Many a pastor is hindered from giving a portion of his time to preaching in the army, by not knowing any one with whom to mess, or where he would most be needed. With the aid here proposed, visiting ministers would be met by such brethren, carried to the best place, and thus a vast amount of expense and discomfort saved.

Have we the men needed for the position in behalf of which I am pleading? Certainly we have. The Presbyterians and Methodists have had no difficulty in securing suitable laborers. The former have Drs. Lacy, Palmer and Pryor—the latter, Drs. Rosser, Granberry and Green. All they had to do was to raise funds enough which was readily done.—Why, then, may we not do likewise since there can be no doubt but that the movement will result in incalculable good to the cause of Christ, in the salvation of souls, in the edification and comfort of our soldier brethren, and in the diffusion of Baptist practices and principles?

We have a minister who is now in the army, and has been there from the first day of the war, who is as well adapted to render efficient service in this regard as any one of any denomination in the Southern Confederacy—a brother who has already been the means of securing chaplaincies for a number of our brethren, and whose zeal, energy and enlightened piety have secured for him the respect and friendship of all classes from his Lieutenant General down to the humble private. I refer to Rev. Jno. Wm. Jones, Chaplain of the 13th Va. He has, at the earnest solicitation of those who are moving in this matter, resigned the chaplaincy, accepted an appointment under the Sunday School and Publication Board, is now doing a vast amount of good. I hope that Rev. Thos. Hume, Sr., now in the employ of the Board as colporteur in Petersburg, and Rev. Geo. B. Taylor, of Staunton, will consent to enter this wide field of usefulness. With these three brethren acting as general evangelists, (for that is all we propose,) and giving a large portion of their time to securing chaplains for destitute regiments, arranging for ministers visiting the army as evangelists, and colporters, supplying all the chaplaincies with our publications and religious papers and holding protracted meetings, we would soon have reason to rejoice over the rich results of their labors.

A. E. D.

For the South Western Baptist  
**Our Richmond Correspondence.**

RICHMOND, SEPTEMBER, 1863.

Dear Bro. Henderson:

In my recollections of the Hampton Conference I found myself entering quite largely into the discussion of the Virginia pulpit. I have much the major part of the work yet in reserve, and propose to continue the subject in some of my letters. It is well that Baptists of different States should be familiarized with the men who are moulding the will and directing the energies of the denomination in other portions of the Confederacy.

If I had been called on to select the man of widest religious and literary culture, and the clearest head in the assemblage, I should have nominated the junior editor of the Herald, the Rev. David Shaver. Brother Shaver had at the time of the conference at Hampton been an editor but for a brief period, yet sufficiently long to verify the favorable predictions of his admirers, and to calm the fears of those who were apprehensive that he could not adapt his style to the limits of a newspaper editorial. The "Examiner" articles, for thoroughness of discussion, for sharp retort, for the width of reading and clearness of thought they displayed, were unsurpassed in newspaper contributions, and by an easy step the Examiner of the communication column of the Herald became the spokesman in the editorial. Brother Shaver's career is now verging, I believe, on the seventh year, and he is becoming a better editor with the lapse of time. His columns in the last number are as fresh, as vigorous, as beautiful, and as full of spiritual teaching as when he first entered the Herald office.

I do not remember to have seen at Hampton two young men of the Virginia pulpit who are destined, if life be spared, to make their mark on the denominational history of the State. I allude to the Rev. George B. Taylor, of Staunton, and the Rev. John C. Long, former pastor of the Cumberland St. Church, Norfolk, but now of Danville, Va. I do not design to institute a comparison between these brethren, because such a comparison would most probably be fruitless in bringing out the strong points of each. I begin with bro. Taylor as the elder of the two, and just now the more widely known. Beginning his ministry after a collegiate training at the Richmond College, and a session or two at the University, his pulpit efforts have always displayed close thought, deep spirituality, an earnest study of the Scriptures and a pre-eminent common sense rarely attained by one so young. If he have a defect, it is in a certain tendency to metaphysics and a too frequent use of abstract terms in the expression and utterance of religious truth. I speak of him as he was. He may have studied more recently to attain the power of clothing his thoughts in a simpler and more illustrative style. I have heard that becoming aware of the tendency I have mentioned, his aim has been to store his mind with illustrations from natural objects, and to make freer use of them than was his practice. Mr. T. has given us his own estimate of the people's preacher in a discourse delivered shortly after his entrance on the ministry. It was published, and is a noble contribution to the religious literature of the State. As pastor of the Staunton Church, brother Taylor has chosen a field of wide usefulness to which he is peculiarly adapted. He is the *factotum*, the do-everything of his young enterprise. Preacher, pastor, Sabbath School teacher, (I believe,) neighborhood missionary, he has but few idle moments to spend. Before the war, he had begun to publish a series of Sunday School books for children, which were growing in reputation and extending the fame of their author, when hostilities commenced and the thoughts of the people were changed into widely different channels. I need make but casual mention of bro. Taylor's editorship of the Christian Review, and of the articles he contributed to its pages. They have been widely read, and though not all of them in his happiest style, exhibit deep thought, and are well and closely reasoned. Never having been a parishioner of brother Taylor, I cannot speak of his pastoral qualifications, but I have heard that he inheres much of the happy *forte* of his father, who is beyond question, the best pastor in Virginia. I might probably with equal truth add, the best man.

The Rev. John C. Long is one of the quietest and most unpretending of our ministry. He preaches in a low tone, rarely elevates his voice above



English essays and reviews.

Have written enough for the present. I have something more to say on Virginia topics, and shall say them before many suns go down.

Occident.

**Praying in the Family.**

What a fearful responsibility is his, who neglects family prayer—letting his altar lie in the dust, and the moss cover its hallowed stones! He robs God of His glory, and of the service due Him—the domestic circle of one of the powerful dissuaves from sin and vice, as well as support to virtue and religion. He also robs his own soul of those pure substantial joys which none but those who do their duty can know and feel. He cannot neglect his duty, and not arm a just God against himself.

But the benefits of family religion will greatly depend upon the manifested sincerity of the "head of the family." The children and servants must see his prayers exemplified in his temper and manners, or they will certainly become disgusted with religion. They are not prepared to make due allowances for human nature. When the hours for devotion come, let them meet for a useful, delightful service.—Tediums always wearies—children especially. Fine language is lost to them; they cannot understand it.—Gloominess will cause them to dread religion as an irksome, hard service. Worship thus conducted never can result in good. But let it be conducted in a sweet, simple, plain, tender, heavenly manner, and it may be used as an engine of vast power in a family. It diffuses a sweet, a holy sympathy through the members. It will call off the mind from the deadening effects and cares of the world. It will arrest every one with a morning and evening sermon in the midst of life. It proclaims, there is a God; there is a better, a spiritual world; there is a life to come. It fixes a living idea of responsibility in the mind.—It furnishes the tender, affectionate father and mother with the opportunity of glancing over, or at, faults where a direct admonition would be expedient. Therefore, at the family altar, "Train up a child in the way he should go and when he is old he will not depart from it."—*Southern Christian Advocate.*

**THE WAY TO THE FATHER.**—Christ is our Mediator, the Daysman between God and us, "who can lay His hand upon us both," uniting, as He does, both natures in himself.

"Through Him," says Paul to the Ephesians, "we both have access by one Spirit unto the Father." "By whom also," he says in another place, "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And again: "In whom we have boldness and access with confidence by the faith of Him." "No man," says our Lord, "cometh unto the Father but by me." "I am the door; by me if any man enter in, he shall be saved and shall go in and out, and find pasture."

In view of which, Paul repeatedly exhorts us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

**THE TRUE RICHES.**—A beautiful reply is recorded of a Dale-carlian peasant whose master was displaying, to him, the grandeur of his estates. Farms, houses and forests were pointed out in succession, on every hand, as the property of the rich proprietor, who summed up finally by saying, "I short, all that you can see, in every direction, belongs to me." The poor man looked thoughtful for a moment, then, pointing up to Heaven, solemnly replied, "And is *that*, also, thine?" And is not ~~this~~ a question which may well be addressed to every one who is rejoicing in the multitude of his riches? As he looks around him and sees the mercies that have been poured into his lap, may he not be asked, "Is Heaven also thine?" And if such a question may be asked of the rich, may it not be asked of all, whether rich or poor? And may we not in all sincerity ask the reader to weigh well the words, **IS HEAVEN ALSO THINE?**

the bird that sings so sweetly, and is as pretty as its song?" "Yes, it is on yonder tree." "Sister, I wish that I could see." How pretty are the flowers and green leaves on the trees, and those birds to one who sees; yet I can smell the flowers and can feel the shade of the green leaf, and hear the birds singing that God has made; but tell me sister, are there any blind in heaven?" "No, dear brother, there all see; but why ask that?" "Sister, He's so good to me, I thought I'd like to look at God."

Do you ever think dear children, of the blessed privileges you enjoy from day to day? You are permitted to see the beautiful sun that rules by day and the moon and stars by night, and this world, beautiful and adorned by the hand of God, and ten thousand other things which could be mentioned. Do you thank God for all these blessings?

Come to Him as blind Bartemus did and cry, "Jesus thou son of David, have mercy on me." And if any shall charge thee to hold thy peace, only cry the more, "Thou son of David, have mercy on me," Jesus will stand still and command you to be called and they will call you saying, Be of good comfort, rise, He calleth thee;" and may you rise, and casting away your garments of sin, "come to Jesus," and when He ask you what wilt thou that I should do unto thee?" say as the blind man did, "Lord that I receive my sight," And may you hear it said, "Go thy way thy faith hath made thee whole."

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**Come to the Sabbath-school.**

AIR—Say, brothers, will you meet us."

The Sabbath bells are ringing.  
Oh, hear their merry chime—  
The children now are singing.  
Come haste to be in time.

Oh, children, are you coming,  
Children, are you coming,  
Oh, children, are you coming  
To join that happy band?

Youthful voices, loud and clear,  
In praise to God they raise.  
Children will meet us there  
To sing God's endless praise.

Children, will you meet us there,  
Say, will you meet us there,  
Children, will you meet us there  
And join that happy band?

Hasten to the Sabbath School,  
And learn to sing and pray.  
There you'll learn the golden rule,  
And what kind teacher say.

Oh, children, are you willing,  
Oh, children, are you willing,  
Oh, children, are you willing  
To join our happy school?

Ah! we mark your quick consent,  
We kindly thank you too;  
For improvement we are bent,  
But is not all we'll do.

Come to Sabbath school and see,  
Oh, children come and see,  
Come to Sabbath school and see  
The good that we can do.

When before our Father's face  
A happy band we meet;  
Chant the triumphs of His grace  
In endless concert sweet.

There we'll weep and sigh no more,  
On Jordan's happy shore;  
There we'll weep and sigh no more,  
Come join the concert sweet.

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**For County Commandant.**

We are authorized to announce

**CHARLES H. GREEN**

of Union Springs, as a candidate for County Commandant of Masons, Class No. 2—Macon County, Election on Saturday next, 15th of October next.

MANY FRIENDS.

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We are authorized to announce

**J. T. Menefee**

as a candidate for County Commandant of Masons, Class No. 2—Macon County, Election on Saturday next, 15th of October next.

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**Due Notice.**

Forbearance has ceased to be a virtue. We have repeatedly requested short obituaries, as we did not charge for them, but the contributors have been so limited as to comply as to change our rule. We shall in the future charge as advertising matter all obituaries over ten lines from this rule are shall not depart.

A. B. WATSON.

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**NEW ADVERTISEMENTS.**

**FARM FOR SALE.**

**OFFER** my farm for sale, lying two miles West, of Tuskegee, on the road leading to Montgomery, consisting of **TWO HUNDRED AND THIRTY ACRES**—(the best good tract on the hattered acre, cleared, timbered, well timbered, and sixty in cultivation—good bottom land). The tract also contains a large, well built, brick building through it, a good spring and a well, never failing water. There is on the place a comfortable three room house, a good barn, a good negro house, a barn and other outbuildings. There is a cabbage patch on the place sufficient to supply fifty head of cattle for the year. I sell, also, the crop and every thing pertaining to the farm, also, the cattle, amongst them are the finest cows—no common stock amongst them—also, stock and pork hogs, etc., etc. The place will be sold with or without the other things, as desired.

**Terms—Cash.** For further particulars, apply to premises of

Oct. 15, 1863. n214 t3

A. B. WATSON.

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**ELECTION NOTICE.**

**THE** Elections in Class No. 2, of "estate Militia," county Commandant and four Best Commandants will be held on a Friday 24th inst, as follows:—

1. Tickets for seats No. 1, 2, 3 and 4—Tuskegee, Co. society Hill and Warrior Stand.

2. Ridgely for Beets No. 5, 6, 7 and 8—Enon, Ridge, Abert, J. and Sprague.

3. Cross Keys for Beets No. 9, 10, 11 and 12—Cott, Valley, Honey Cut, Cross Keys and Franklin

4. Loachpaw, for Beets No. 13, 14 and 15—Notasul, Loachpaw and Sabary.

The elections in Class No. 1, of County Reserve will be held on the "Saturday after—23rd inst, of all, who are further particulars notice will be given by the clerk.

W. C. MEYER,  
Special ad.

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**Executor's Sale.**

**WILL** be sold at the late residence of William Bentley, deceased, of Nacott County, Ala., the "washed" Notasul, in W. Henry the 11th day next November, one hundred and thirty acres, land about one half of which is cleared and in a good cultivation. Said land distinguished by the "S. F. N. known as the "Home place."

Also, at the same time and place, will be sold several head of cattle, among a black and some grey, and cabsters and yearlings. Also, 8 or 10 head of sheep. All we will hire out, if not previously disposed of, on Monday, August 15th, at an excellent field hand.

A. P. ROBERTS, Executor.  
FRANCIS BENTLEY, Exor.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint smudges, characteristic of old paper. The left edge of the page is bound, showing the stitching and the inner cover material. There is no text or other markings on the page.