

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

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Dec. 10, 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.

Thoughts for the Christian to Ponder

That God has established a vital connection between the sufferings of this present time and the glory which shall be revealed is a matter of express revelation. Its practical benefits even in the present life go far to emphasize those declarations of the divine word. The experience of every saint is that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." Thus we see that tribulation is a stalk, so to say, which by proper cultivation, bears a rich cluster of fruit even now. Is it any wonder then that the apostle says, "we glory in tribulations also?" Observe, he does not simply say that we submit to tribulations because God has appointed them for our good, and because we cannot evade them, but we glory in them. Now, these primitive saints had as keen a sense of sufferings as those of this or any other age. They were not stoics, who took a pride in enduring the calamities which befell them, just to show the world how much they could suffer in contempt of all the malice of their enemies. There were present advantages which they derived from these trials which infinitely more than counterbalanced all their afflictions. They were not simply arbitrary appointments on the part of God, without any reason except that it was his will, but they were fraught with blessings so transcendently glorious that they esteemed it an honor and a privilege to "suffer for his name." They were accompanied with such a sense of the divine presence, as they experienced under no other circumstances. The prison became a palace, and its midnight gloom became enlivened with songs of praise and the richest displays of the divine glory and power. The jail at Philippi was doubtless remembered by Paul and Silas until they exchanged the cross for the crown.

Why then should we be restive and fretful under the same discipline of the covenant, "as though some strange thing had happened?" Are we better than they? Do we need less of correction for our sins, so that we can afford to despise the chastenings of the Lord? If we were half as deeply concerned to have our trials sanctified as we are to have them removed, how much more cheerful and happy would our pilgrimage be! We acknowledge the justice of God with our lips in all his chastenings, but alas! these acknowledgements are abated by the spirit with which we endure our trials.

The word of God says, that "when a man's ways please the Lord, he will make his enemies to be at peace with him." What then is the conclusion which the Christian must draw from the continuance of this war? What else but this, that our "ways" do not "please the Lord?" We are persuaded that the great difficulty with us, is in the improper spirit with which we endure afflictions. It becomes us to ponder with more than common seriousness the terrible calamities of a war which has draped our country in mourning—which has desolated one third of our territory—which has bereaved hundreds of thousands of their loved ones—and which has driven tens of thousands into exile. These events are not mere accidents—not the blind mischances of chance; but they are sent by Him who is infinite in wisdom, power and goodness. The sins of our people have provoked his judgments, and they have come—these sins are persisted in, and these judgments continue. We must cease to deplore the ravages of war, and begin to deplore the abounding wickedness of the land. The fire of the divine anger can only be extinguished by the tears of repentance.

Fury is not in me; who would set the thorns and briars against me in battle? I would turn them together. Or let him take hold of my strength, that he may make peace with me." Isa. 7:3-5. He delights not in the destruction of his creatures. This was an easy task. A simple manifestation of his power would "go through them," as the fire "rushes" through the briars and thorns. So far as a simple question of power is concerned, He could soon end every controversy with his enemies. But He seeks not to glorify his name in this way. Rather than make this last appeal to simple power, He would have us, by penitence and faith, "take hold of his strength, that we may make peace with Him." He seeks that glory which accrues from a moral, rather than a physical conquest over his foes. And indeed this is a more tri-

umphant display of almightiness than the destruction of a rebellious universe. To destroy is the simple triumph of the divine over human power. It is nothing more than the destruction of the briars and thorns before the devouring flames. But to spare his rebellious creatures; to condescend to reason with them, and persuade them to accept of such terms of reconciliation as are honorable to Him and safe to man—this is to triumph over himself. That He sees his laws trampled upon and set at defiance—that He hears his name blasphemed—that He beholds all the abominations which are practiced on earth,—and still forbears to strike the guilty wretches dead, is a more amazing display of power than that which swept the earth with the waters of the deluge, or that destroyed the cities of the plane with fire.—Wrath restrained under great provocations is a greater display of omnipotence than wrath poured out.

If, then, we desire to be at peace with men, we must first seek to be at peace with God.—While our controversy with heaven is unsettled, it is useless for us to expect a settlement of the controversy with our earthly enemies. When we "lay hold of his strength, and make peace with him," He will "make our enemies to be at peace with us." Our reconciliation with God and man will be contemporaneous. The messenger that bears the news, to heaven of the repentance of our people, will be followed by the messenger that shall proclaim peace throughout our borders.

General Bragg.

It no longer admits of a doubt that General Bragg has been relieved of the command of the army of Tennessee at his own request. He had applied to the President perhaps as often as twice before to be relieved, but his request could not be acceded to, as the President thought, without serious detriment to the army. Gen'l Hardee has assumed the temporary command. Rumor has it that Johnston or Longstreet is to succeed Bragg. Either of them will no doubt give as much satisfaction both to the country and to the army as any man could at this critical juncture.

The unkind and merciless criticisms to which Gen. Bragg's campaigns have been subjected, has no doubt had much to do in this change. We are gratified, however, that the old veteran warrior has maintained his ground long enough against fires from front and rear to place his name in the roll of our great Generals. "The past is at least secure." On the last battle he fought, though it cost him his position, he inflicted the heaviest blow upon the enemy he has yet received, if we are to believe the concurrent testimony of friends and foes. Our dispatches claim that the loss of the enemy in the fight near Chattanooga was not less than twenty thousand, while the New York Herald admits a loss of forty thousand. Taking our own account as true, which we at first supposed to be greatly exaggerated, but which, from recent information, we suppose approximates the facts, that battle was any thing else but a defeat.—Our own loss it is said cannot exceed thirty-five hundred, in killed, wounded and prisoners. And then the terrible repulse the enemy met with near Ringgold, at the hand of Cleburn's Division, in which they lost, it is said not less than fifteen hundred or two thousand, and which resulted in their taking the back track towards Chattanooga, gives to the whole affair a much more hopeful aspect. Never did an enemy pay so terrible a price for so inconceivable a position.

Gen'l Bragg will carry with him wherever he goes the enthusiastic admiration of most of his old army, those who have been longest with him, and who have never deserted any post he told them to hold. Nor is the time distant when the country will be in a condition to award the credit due him for his invaluable services. The "home generals" have as yet the popular ear, but time will supersede them, and it will yet appear that to have coined an honorable history with the sword is a far superior expression of true patriotism, than to have remained at home to carp and fret, and find fault with campaigns hundreds of miles from the scene of strife.

Agents.

The Rev. Benj. S. Callaghan has been appointed general agent of the Board of Domestic and Indian Missions, and will operate for the present in Alabama and Georgia. Bro. G. is an efficient agent, and we cordially recommend him to the confidence of our brethren and the public generally.

The Rev. Wm. Huff has been appointed agent for Alabama by the Colportage Board, of Richmond, Va. Bro. H. has been an efficient agent for that interest for twelve months or more. We doubt not that he will be abundantly successful.

Rev. G. W. Selvidge.

This bro. has had to leave Dalton, Geo., on account of the ravages of war. This is twice that he has been subjected to this trial. He is now settled in Thompson, Geo. We cordially recommend him as an able minister of the gospel.

The following is an extract of a private letter from a Missionary of the Domestic Board of the Confederate Army:

There have been 10 conversions and 8 baptisms in connection with my labors since the Convention. The Good work progresses.

Yours fraternally,

WM. HOWARD.

For the South Western Baptist
A Liberal Church.

Nov. 25th, 1863.

There is a church, in the County of Monroe and State of Ala., situated about half way between the County Site and a town on the bank of the Alabama river, which is a liberal church in every respect; she is liberal in supplying the wants of each other as brethren and neighbors, also in meeting her pastor, on their stated times of worship, as well as suppor-

ting the Gospel of Christ. "God has greatly blessed that church. There has been a revival spirit manifest in their midst, for nearly five years.—Many have been added to her, such as God will own and bless. Nearly every adult, in the community are professors of religion; all except one I believe. What a blessing to a neighborhood? A good brother, from a sister church on Sabbath last after witnessing their manner and liberality; remarked, "what a happy zealous people! there is so much union and feeling among them; how I love to see such." True, they appear to enjoy and appreciate religion.

The church is not considered wealthy, yet is rich beyond thought or expression, for she is an heir to a crown of righteousness, which the Lord, the righteous judge, shall give them at that day, and not to them only, but unto all them also that love his appearing." They are truly, "The children of God. And if children, then heirs; heirs of God, and joint heirs with Christ. Nearly every member contributes to the support of the Gospel, by giving or lending to the Lord. Even a number of her colored members, will open their purse, and insist upon their pastor's receiving their mite, telling him that he labors for them too, and is worthy of his hire.

To those that give so liberal, "It shall be given unto them; good measure, pressed down, and shaken together, and running over, shall men give into their bosom."

In order to support the Gospel at home, the brethren and sisters will have out their subscription in due times and will get all pledged they can, and by or before the close of the year, they are ready to pay over the amount annexed to their names, and their pastor feels they have truly helped him, and no one is injured.—If every church would pursue this course, ministers would be supported, and the Gospel would run and be glorified. May God ever bless and prosper the church, is the prayer of
GEO. L. LEE.

For the South Western Baptist.

TUSKEGEE, Dec. 7, 1863.

DR. JONES: I received your letter yesterday; in reply I will say in behalf of the Ladies of Tuskegee, send your material immediately with specific directions as to length and width of Bed, Socks, Sheets, Pillow Cases, &c. We consider it a privilege to do all we can to aid you, and regret that there is not more we can do.

Send to Mr. McQueen's store.

Very sincerely,

JULIA E. HUNTER,

L. A. S. A. S. Tuskegee, Ala.

HEAD QUARTERS GENL. HOSPITAL,
CAMP WATTS, ALA., Dec. 7, 1863.

MESSRS. EDITORS: This note was received in reply to a note asking if the ladies of this association would aid in making up bedding, etc., for three hundred sick and wounded at this hospital. Their patriotic efforts to sustain, aid and comfort our soldiers upon the field and in hospitals should be appreciated by the public as they are by the many soldiers whom they have clad; and sick whom they have comforted.

U. R. JONES,

Sen. Surg. in Chg.

For the South Western Baptist.

Leisure Thoughts.

Reader, it is raining to-day and I cannot get out to my daily business. I therefore conclude to spend a few moments in writing something for your consideration. And first, let me ask, are you a Christian?—Do you believe in Jesus Christ? If you do, happy are you; for every promise in God's word is yours—if you do not, then I am addressing the most unhappy of all created beings. The only promise in the Bible for you is, that God will surely execute judgement on you, by casting you into hell. "The wicked shall be turned into hell, with all the nations that forget God,"—and oh, is not this a turning process, how many have been turned into hell since it began. Reader, are you a soldier and are you unconverted, and are you going into the next battle with no prayer for your soul?

Dear friend; consider! what will all the glory of the battle field, its heroism and its world startling tragedy, be to you, if you lose your soul? Will it cool your burning anguish in hell? oh, be persuaded, to see the guilty distance you stand at from God and raise an humble prayer for the salvation of your soul. Heaven and hell are before you, which will be your everlasting home?

Your Friend,

"EARNEST."

CLAIRBORN ALA., Nov. 26th, 1863.

The Christian's Varied Experience.

In Psalms lxx. 3.—"Iniquities prevail against me: as for our transgressions, thou shalt purge them away,"—we have the language of complaint and of triumph. It was uttered by a Jew; but every Christian can make it his own. For as in water, face answereth to face, so the heart of man, in every age and under every dispensation.

As to the complaint, there are two ways in which iniquities may prevail against the Christian. The first is in the growing sense of his guilt.—This may be occasioned by afflictions, which bring our sins to remembrance; or by anything that increases self-knowledge; for this must always show us more of our unworthiness and depravity. Suppose a man in a dungeon, abounding with noxious reptiles. While all is dark there, he sees none of them; but, as the light dawns he begins to see them; and as the light increases, he sees more of them. The light seems to bring them, and to multiply them; but it only discovers what was there before. Some pray that God would probably drive them into distraction or despair. They could not bear the whole disclosure, especially at first; and therefore they are made sensible of them by little and little.

The second is in the power of their acting. This prevalence cannot be entire; for sin shall not have dominion over them; but it may be occasional and partial. An enemy may make a temporary irruption, and do injury, though he may soon be expelled again. In a war, checks and discomfures are not incompatible with general and final success; as we see in the history of the Romans.—The Israelites were repulsed at Ai; but they returned to the assault, with more caution and wisdom, and succeeded. And thus whatever advantages the foe may gain against Christians, the God of peace will bruise Satan under their feet, shortly. David does not say, Iniquities prevail with them. They drink in iniquity, as the ox drinketh in water. They draw iniquity with cords of vanity, and sin as it were with a cart rope. But a Christian is made willing in the day of God's power; and therefore can say, "To will is present with me: but how to perform that which is good, I find not. When I would do good, evil is present with me." Ahab is said to have sold himself to work wickedness.—But it is otherwise with a poor slave in Africa. He is kidnapped or taken by force, and disposed of to some demon trafficker in flesh and blood. He resists, and weeps; but they prevail against him. And, says Paul I do not sell myself, but I am sold under sin—So then it is no more I that do it, but sin that dwelleth in me.—O wretched man that I am, who shall deliver me! Poison in a serpent never produces sickness; but it does in a man: it is natural to the one but not to the other. Sin does not distress the sinner; but it offends beyond everything else, the renewed mind.

The words are broken and abrupt; but when the church adds—"As for our transgressions, thou shalt purge them away;" they are, assuredly, the triumph of faith, after a plunge of distress, and a pause of thoughtfulness. There are two ways, according to the Scripture, in which God purges our transgressions; and they always go together. The one is by pardoning mercy. Thus David prays, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities."—Thus the blood of Jesus Christ cleanseth us from all sin. And they that believe on him are justified from all things.

The other is, by sanctifying grace. "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." And this is as much the work of God as the former. He subdues our iniquities, as well as forgives them. He not only ordains peace for us, but works all our works in us.

The Christian is persuaded of this gracious deliverance; and therefore expresses himself with confidence.—And a foundation is laid for this confidence; and such a firm and scriptural foundation, as that he may feel himself perfectly safe in the midst of danger. Under the deepest sense of his ill desert, he may joy in God through our Lord Jesus Christ, by whom he has now received the atonement; and, with regard to all the conflicts of indwelling sin, he may take courage and sing—"I shall not

die, but live; and declare the works of the Lord.

"My spirit holds perpetual war,
And wrestles and complains;
But views the happy moment near
That shall dissolve its chains.
Cheerful in death I close my eyes,
To part with every lust;
And charge my flesh, whenever it rises,
To leave them in the dust."

A Fly Helping to Save.

An inn-keeper, addicted to intemperance on hearing of the particularly pleasing mode of singing at a church some miles distant, went to gratify his curiosity, but with a resolution not to hear a word of the sermon.—Having with difficulty found admission into a narrow open pew, as soon as the hymn before the sermon was sung, which he heard with great attention, he secured both his ears against the sermon with his fore-fingers. He had not been in this position many minutes, before the prayer finished, and the sermon commenced with awful appeal to the conscience of the hearers, of the necessity of attending to the things which belonged to their everlasting peace; and the minister, addressing them solemnly, said, "He that hath ears to hear, let him hear." Just the moment before these words were pronounced, a fly had fastened on the face of the inn-keeper, and stinging him sharply, he drew one of his fingers from his ears and struck off the painful visitant.—At that very moment, the words, "He that hath ears to hear let him hear," pronounced with great solemnity, entered the ear that was opened, as a clap of thunder. It struck him with irresistible force: he kept his hand from returning to his ear, and feeling an impression he had never known before, he presently withdrew the other finger, and hearkened with deep attention to the discourse which followed. A salutary change was produced on him. He abandoned his former wicked practices, became truly serious, and for many years went during all weathers, six miles to the church, where he first received the knowledge of divine things. After about eighteen years faithful and close walk with God, he died rejoicing in the hope of that glory which he now enjoys.

Too Late.

An impenitent sinner was recently brought into the near prospect of eternity, and the terror of God's wrath fell upon him. His friends sent for a minister to come and counsel and pray with him; but though he sought earnestly to lead him to Jesus, it seemed of no avail. Every exhortation was met by the mournful plaint, "It is too late—too late!" The minister spoke of the mercy of God, of His long suffering under provocation, and of His gracious assurance that He has "no pleasure in the death of the wicked, but rather that he turn from his way and live." A bitter groan was the first response; and then, as a look of agony convulsed his features, he deliberately said:

"My case is beyond all this. There was a time when God's mercy might have reached me. In early life I often felt the need of religion, but I could not bear to give up the pleasures of sin, and I quieted my conscience by resolving to spend only a few years in sinful indulgence; then I thought I would marry; and promised myself that when once settled down in life, I would, without delay, give my heart to God.

"At twenty-four, I married, and then again conscience reminded me of my vow, and claimed its immediate fulfillment. But I was too deeply intoxicated with the cup of earthly joys to listen to the faithful monitor, and I said, 'go thy way this time also.'"

"Then afflictions came, and I was brought to the very borders of the grave. In bitter agony I sought the mercy seat: and again I promised that, if spared, I would at once repent and lead a new life. God's mercy spared me; but with returning health came renewed cares about my business and family, and the great business of life was again put off for a more convenient season. That season never came; serious thoughts and solemn resolutions have often visited me; God's messages of wrath and of mercy, have been sounded in my ears; my broken vows have clamored loudly of my guilt, and again and again I have promised myself that to-morrow I would repent. Thus I have passed forty years of the most aggravated folly and guilt—God's mercies and judgments alike unregarded; and can you wonder that He now forsakes the wretch He has so long and so patiently borne with? He is just.—My destruction is the work of my own hands, and I must reap the bitter

fruit to all eternity. Lost, lost, lost! must forever be my wail."

And thus he died, another fearful example of the danger of delay, and the vital importance of living in preparation to meet God.

"The Death of Each Days Life."

In some pretty observations on sleeping, under the above caption, by a contemporary, we find the following acceptable paragraph, presenting the subject in its poetic aspect:

"Night is the death of day, the sleep of planet earth; and how very near those brighter worlds do come; through forest leaves we see the clinging stars, as if Hesperian fruits were ripening; Venus at anchor, is just beyond our hail, and Mars makes signals from his decks of red."

"It is a solemn thing to sleep, whether beneath the watching stars or at high noon. Whither shall we pass, in that noiseless going, and when shall we return? From world to world is but a breath of sleep they say; then give us pleasant dreams! "Strangest of all journeys is that 'going to sleep.' The fitful pulse grows softer; the hand forgets its cunning; the daughters of music are brought low; 'they that look out at the windows are darkened;' care's ravel'd sleeve is knited up; it is almost a dying."

"Happy is he for whom no 'Glamis' hath murdered sleep; whose eyelids' noiseless close, is like the droop of leaflets laden down with dew; whose slumber, deep as that which fell on Eden's gardener, and whose dreams, as fair as Eve, that first born daughter of a mortal sleep."

Ah! that 'how long shall we sleep' has been the question on all times and tongues since the morning stars were singing.

"If a man die, shall he live again?" And once a year have the daisies answered it, and Spring's little infant given its fragrant testimony; and every day has the morning testified, and yet the world is murmuring still, 'if a man die, shall he live again?'"

"How long shall we sleep?" asks he who has cradled a living thought upon his breast, the child of his brain and his heart, as he sends it forth orphaned in the halls of time, turns his face to the wall and dies.

"How long shall we sleep?" sighs the poet, as he lays down the harp of life, feels the daisies growing over him, and goes away where they sing the 'new song' forever.

"Not long, true thinker; not long, sweet singer; for the thought, shall rise like a giant and break the bands of sleep, and thou in it; for the song shall fly like a bird, from spring to spring, and the music and the welcome shall be thine!"

"And when life's rain is over and gone, and the bow of cloud is bound with a ribbon that Hope did weave in the loom of God, and the tears on the world are turned to pearls in the sunset, what words more beautiful than these can we write upon the new grave: 'He giveth His beloved sleep.'"

Affliction.

Sarah Howard, a poor old widow who had been bedridden fourteen years, when visited by her minister, thus spoke of her afflictions: "I can set to my seal that 'the Lord has chastened me sore, but he hath not given me over unto death;' Psalm 118: 18. I have been chastened in my person, and am quite helpless by long and severe illness. I have been chastened in my circumstances ever since I was left a widow; yes, I know what oppressing a widow, what bad debts and hard creditors are. I have been chastened in my family, by a son, whom I was dotingly fond of, running away and going to sea. Besides all these, I have been chastened in mind, walking in darkness and having no light." Yet, after all, I trust I can say with David, 'Before I was afflicted I went astray, but now I have kept thy word.' And I hope I can say that I am now, 'returned to the Shepherd and Bishop of souls.'—1 Pet. 2: 25.

THE CHRISTIAN'S PRAYER.—Give me, O Lord, the things which are convenient for me, whether I desire them or not. Keep from me I beseech thee, O Lord all evil things, even though I should earnestly wish and pray for them. O Lord, let nothing which is offensive in thy sight be ever pleasing in mine. Give me a true Christian spirit of meekness and humility, of patience and charity; and endue me with that heavenly temper and disposition of mind which is more to be desired than all this world can possibly bestow, through Jesus Christ our Lord.—Sturm.

For the South Western Baptist.
The Soldiers Request.

Think of me my children dearest!
When the sunlight's gone
When to heaven your hearts are nearest
And its love o'erflows
Gaze into the twilight hasting
Into still dark night
Like our Father's gentle chastening
Shadows, then moonlight.

Think of me! let your young thoughts
wander
Free through memory's field
Picking flowers for your young hearts
chamber
Fragrance sweet to yield—
Which in danger, woe, and suffering
Will give strength to ye
Memory's pure and spousal offering
Plung from life's wild sea.

Oh! think my wife when thou art kneeling
Lone before God's throne
With his love about the stealing
Name the absent one
Ask God's love may hover round me
With a strengthening light
And enfold me late and early
In life's long bleak night.

Wife and children dear, remember
When the night comes down
And the gales of drear November
Wail in dirges round
Wrestling with those mighty voices
Which all summer come
To where fame, the soul rejoices
With its ministry.

Oh! the grand sublime conceptions
I hold in my heart
Cherished with such wild affections
Must they die—depart?
Aye! life's bitter freezing glances
Wither up my hopes
And my tree of fruitful labors
Weeps, while it invokes

Now "good-by" the moonlight's sleeping
All around in light
But deep woe and wild sad weeping
Cometh with the night
Wounded heart cries strange low, wailing
Will ascend on high
These all these the night is veiling
Oh! one fond "good-by"

Rusty Saw.

"I hope you will excuse me this morning," said a rusty saw, as the carpenter took it down from a peg where it had hung inactive for a month: "I feel very unfit for labor. Indeed I am quite rusty. That board too, looks hard, and it will require an effort to go through it, such as I am altogether unprepared to make. Besides, there are several of my companions, both bright and willing; I commend you to them; and the saw yawned until every tooth was visible as if this short speech had quite exhausted its small stock of energy. "True as steel is a good motto," replied the carpenter, "and I trust you have not been so oxidized by the general corruption of the times as to forget your part in it. You ask to be excused, because you do not feel inclined to labor. I may not be able to appreciate the feelings of a rusty saw, but I must say, that feeling is not to be consulted in cases of duty. You plead your rustiness. If this is to be admitted, I might as well hang you up, and expect no further service, for your rustiness will not leave you as long as you do, nothing. Oil and exercise will alone remove it. As to the difficulty of the work, I am not aware that the instrument has any right to choose what work it will or will not do. And your last plea, that I have other saws in better condition, only proves the folly of the first three; for if I had pursued with others the course which you desire me to adopt in your case, they would be in no better condition than yourself." Wonder how many rusty saws there are among your readers. Spiritual saws; instruments of God in the work of the Gospel. Some have long hung up in the church—God's workshop on earth—and pleaded inability, want of feeling, and the like excuses; others once were bright with faith, hope and love, and were efficient instruments in divine Master's work. Alas, how changed! how rusty in all that the Christian holds dear! Who can number the rusty preachers, deacons, Sunday school superintendents and teachers, and members who might make the devil's kingdom tremble, if it was not for this rust—their effeminate Christianity. Oh that the Master workman—even the Lord of hosts would clear off this rust, before this earth-born oxygen, or corruption un-fits us entirely for use; and finally displaces us from the workman's shop.

"THIS MAN RECEIVETH SINNERS."—
"It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I am not come to call the righteous, but sinners to repentance." What precious words these are! How full of encouragement! I have often heard men say, that while they believed that Christ was able to save them, they doubted His willingness, inasmuch as they were such great sinners. They would actually urge their sinfulness as an excuse for not seeking the Saviour. What folly! Why, what need had they of the Saviour at all, if they were not sinners? Is it

not true that the more dangerous the malady with which men are afflicted, the more pressing is their need of the physician? Did not Christ, who was the "brightness of His Father's glory," and the express image of His person, veil Himself in humanity, become a man of sorrows and acquainted with grief, and then die on Calvary to save sinners? And will men say that because they are sinners, they will not seek salvation at His hands? He came to their relief because they were great sinners. And will they allow the consideration that influenced Him to die for them, influence them to stay away from Him, and to remain in their sins? God forbid that any should be guilty of such folly!

Come, O my guilty brethren, come,
Clinging beneath your load of sin;
His wounded hands shall make you room,
His bleeding heart shall take you in;
He calls you all, invites you hither—
Come, O my guilty brethren, come.

Barry, the Soldier; or Try Christ.

One day a conversation arose in a ward of the hospital at Scutari on the subject of religion. A convalescent had crawled with his crutch to the bedside of his comrade, anxious to know how it fared with one who stood shoulder to shoulder with him in more than one fray.

"Well, Barry, how are you to-day?" inquired the visitor in a cheerful tone.

"I cannot say 'All's well,' indeed, Stanton, either outwardly; or inwardly but you are the man I was wishing to see."

"And what can I do for you, my dear fellow?"

"Well, the chaplain was here yesterday, and I told him that I was miserable. I told him that I had tried pleasure, drink, everything, and that now my wretched mind was harder to bear than my wounds. What do you think he said? In the most solemn, and earnest manner he said, 'Try Christ.' All night long these words have been in my ears. 'Try Christ.' But what can they mean?"

"A glorious meaning they have, Barry. The Son of God is willing to save you, if you are willing to believe on Him and be saved. Be in earnest; He will save you from sin and hell. Trust in him and he will not let you perish. Ask him to forgive your sins. Come to Him and you shall not be cast out."

"But, Stanton, are you certain all this is true? You know the life I lead—too bad almost to be forgiven."

"As true as God himself," answered the pious soldier reverently; and taking a Bible, he read the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." "Come, unto me, all ye that labor and are heavy laden, and I will give you rest."

This good news was eagerly listened to by Barry, and the words came as cool as water to his thirsty soul. He was induced to seek with earnestness and perseverance an interest in that salvation which Christ purchased by the shedding of his own precious blood, and which he so freely bestows on all those who believe on him. And he did not seek in vain; for by the teaching of the Holy Spirit, he found, to the peace and joy of his soul, that "Christ is able to save to the uttermost all that come unto God by him." He never repented of having acted upon the kind advice of the faithful chaplain.

LIVE SUNDAY SCHOOLS.—At a recent Sunday school concert, a gentleman, wishing to compliment and encourage the superintendent, said that it was a "live Sunday school." The superintendent replied, "It takes something besides a superintendent to make a live school. There must be live teachers, and we have some such. There must be a live minister, and we have one." We must study the Bible, discover its living, vitalizing truth; we must get Christ in our hearts and keep heaven in our eye. These ensure a live Sunday school.

Secular Intelligence.

From Virginia.—
We learn from telegraphic dispatches that Meade's army crossed the Rapidan on the 26th and 27th ult., and after throwing up entrenchments moved in the direction of Orange Court House. On Friday morning, 27th, Johnson's division of Ewell's corps, engaged two corps of the enemy 18 miles below Orange C. H., and 12 miles above Chancellorsville. The fight lasted until night, when the enemy were slowly driven back to their entrenchments. The fight took place between Ely's and Germany's forces, and resulted in the repulse of the enemy with considerable loss.

Gen. Bragg has resigned and Gen. Hardee is assigned to his command.
In the late battle between Bragg and Grant the enemy's loss in killed, wounded and missing is admitted by their own papers to reach 40,000, while that of ours is supposed to be about 6,000 killed, wounded and prisoners. Gen. Bragg is said to have been in the thickest of the fight urging his troops to stand fast.

Telegraphic dispatches say that Gen. Longstreet made a vigorous attack on Burnside, at Knoxville, on Sunday the 29th ult., which lasted one hour, when, failing of success, he retreated into Virginia.

NORTH CAROLINIANS IN EAST TENNESSEE.—The North Carolina troops under General Vance have crossed the mountains into East Tennessee. The Asheville News says:

Gen. Vance's forces have been down in Tennessee during the week. He had a pretty severe skirmish with the enemy near Knoxville one day last week, losing one man killed and two or three wounded. He emptied several Yankee saddles.

Gen. Vance has been helping the Tennessee Unionists to gather their crops. Nearly a thousand fat hogs have passed here on route to the great Confederate smokehouse—Richmond Examiner.

Special to the Intelligence from 200.
Gen. Bragg's Farewell Order.

DALTON, Dec. 2.—The following order has been issued from headquarters:

GENERAL ORDER NO. 214.

Upon receipt of application to the President his command has been obtained for the relinquishment of the command of this army. It is accordingly transferred to Lt. Gen. Hardee.

The announcement of this separation is made with unfeigned regret. An association of more than two years has kindled together a commander and his trusted troops; cannot be severed without deep emotion. For a common cause, dangers shared on many hard fought fields have cemented bonds which time can never impair. The circumstances which render this step proper will be appreciated by every good soldier and true patriot. The last appeal the General has to make to the gallant army which has so long and nobly sustained him, is to give to his successor that cordial and generous support so essential to the success of our arms. In that successor, you have a veteran, whose brilliant reputation you have and to whom, to the officers of my general staff who have so long, zealously and successfully struggled against serious difficulties to support the army and myself, he is in a great degree, what little success and fame he has achieved. Bidding them and the army an adieu, I commend them to the blessings and prayers of a grateful friend.

BRAXTON BRAGG.

Address of Gen. Hardee.

Soldiers of Army Tennessee. Gen. Bragg having been relieved from duty with this army, the command has devolved upon me. The steady purpose, unflinching courage, and unselfish patriotism of the distinguished leader who has shared your fortunes for more than a year, will long be remembered by this army and country. He has served so well, that in assuming command, I desire to say there is no cause for discouragement. Overwhelming numbers of the enemy forced us back from Missionary Ridge, but the army is still intact, in good ranks, our losses were small, and will be rapidly replaced. The country is looking to you with patient interest, and feels it can rely upon you. Only the week and found need be deemed as constant success. Veterans of Shiloh, Perryville, Murfreesboro, and Chickamauga, require much stimulants to sustain their courage and resolution. Let the past take care of itself. We can secure the future.

W. J. HARDEE.

By The Governor of Alabama

Whereas the General Assembly of the State of Alabama has adopted the following preamble and resolution, which were duly approved on this day, to wit:

Whereas His Excellency Joseph E. Brown, Governor of the State of Georgia, recommends that this day, the 10th day of December, be set apart as a day of fasting, humiliation, and prayer, that the Congress of the Confederate States, our army and navy, and all the people be and are hereby respectfully requested to unite with the people of Georgia in the strict observance of that day; and whereas the General Assembly of the State of Georgia in accordance with said recommendation of Governor Brown, in view of our national calamity and distress, declare it to be the solemn duty of all the people of the Confederate States to humble themselves before God and with penitence for our past sins, national, social and individual, and with earnest desire to obey His laws, implore through the merits of our Saviour His forgiveness, and plead for wisdom to guide us; therefore, we, the undersigned, do hereby recommend, and that Thursday, the 10th day of December, be and said day be set apart as a day of fasting, humiliation and prayer by the people of Alabama, and the Governor be and is hereby requested to issue his proclamation to the people of Alabama asking that all unite in the proper observance of that day.

Now, I, Thomas H. Watts, Governor of the State of Alabama, in compliance with said recommendation and concurring in the views therein expressed of the propriety of humiliation before Almighty God in seasons of public calamity and distress, that His mercy be arrested and His favor restored, do issue this my proclamation, making known to the people of the State of Alabama that Thursday, the 10th day of December instant, has been set apart as a day of fasting, humiliation and prayer, for our national, social and individual sins; and I do earnestly recommend to all the people of the State that lay aside all ordinary business, they unite in the proper observance of that day, publicly and privately at home and in the sanctuary, and while thankfully acknowledging the manifold mercies of our God, let us with one heart, humble ourselves before Him in view of our sins and earnestly beseech Him that His face may shine upon us; that He will protect the Confederate States against the ravages and power of our enemy, and that He will hasten the time when their independence shall be established, and when peace shall prevail throughout our borders.

In testimony whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed at Montgomery, this 23d day of December, A. D. 1863, and the Independence of the Confederate States the third year.

By the Governor: T. H. WATTS.

P. H. BRITTS, Secretary of State.
Dec. 4th, 1863.

Due Notice.

Performance has ceased to be a virtue. We have been requested to stop short, as we do not desire for them, but they increase in length. We will, therefore, publish a notice, as a warning to all who are in the habit of publishing notices, that we will not receive any more notices.

NEW ADVERTISEMENTS.

NOTICE.

I hereby give notice that John Shaefer, of Chancellorsville, Virginia, has been appointed as a receiver of the estate of John Shaefer, deceased.

Administratrix Sale.

In pursuance of an order granted by the Probate Court of the County of Albemarle, Virginia, on the 10th day of January, 1864, I will sell to the highest bidder, at public sale, the real estate of John Shaefer, deceased, in the County of Albemarle, Virginia, to wit: A certain lot of land, containing about 10 acres, situated in the County of Albemarle, Virginia, and known as the "Shaefer's Lot."

Dec. 7, 1863. J. M. WATSON, Administrator.

The State of Alabama—Macon County.

THE following is a list of the names of the persons who have been appointed as receivers of the estate of John Shaefer, deceased, in the County of Albemarle, Virginia, to wit: A certain lot of land, containing about 10 acres, situated in the County of Albemarle, Virginia, and known as the "Shaefer's Lot."

Dec. 10, 1863. J. M. WATSON, Administrator.

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Dec. 10, 1863. J. M. WATSON, Administrator.

Exchange Notice No. 7.

Richmond, Va., Oct. 16, 1863.

The following Confederate officers and men are hereby declared duly exchanged:

1. All officers and men captured and paroled at any time previous to the first of September 1863. This section, however, is not intended to include any officers and men captured at Vicksburg, July 4th, 1863, except such as were declared exchanged by Exchange Notice No. 6, September 12, 1863 or are specially named in this notice. But it does embrace all deliveries made at City Point or other place, before September 1st, 1863, and with the limitation here named, all captures at Fort Hudson or any other place where the parties were released on parole.

2. The staff of Generals Pemberton, Stevenson, Bowen, Moore, Barton, S. D. Lee, Cummings, Harris and Baldwin, and of Colonels Reynolds, Colwell and Dockery, the officers and men belonging to the Engineer Corps and Sappers and miners, and the Fourth and Forty-third Mississippi Regiments, all captured at Vicksburg, July 4th, 1863.

3. The General officers captured at Vicksburg, July 4th, 1863, were declared exchanged July 13th, 1863.

4. About Exchange.

5. Southern papers publish six times and send bill to the War Department.

6. About Exchange.

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