

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

The S. W. Baptist.
MUSKEGEE A. A.
Thursday, Jan. 7, 1864.

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.

To our Patrons.

From and after the first of January, 1864, the subscription price of the South Western Baptist will be five dollars per annum. The price of material and labor leaves us no other alternative, unless we suspend altogether.

1863—1864.

The division of time into days, months and years has moral as well as natural advantages. It enables us to pause occasionally, in the midst of our busy cares and anxieties, and look at those great moral analogies which nature was commissioned to teach and illustrate. Standing as we are upon the verge of a New Year, it becomes us to take some account of the past, the better to prepare us for the future. Happy is that man whose character and conduct in the past guarantee the most hopeful and cheerful auguries of the future. Happy is he whose faith, and hope and charity, have painted upon its dark and threatening clouds the bow of promise. To him, no disaster can come unannounced by the sanctifying presence of Him who has said, "My grace is sufficient for thee."

To the eye of sense, how sad are the recollections of the past year! How many beloved names have been given to its dark registry! How many homes have been desolated by the casualties of war, as well as by the ravages of disease! Who has not been made to exclaim in the bitterness of his soul, "My heart is smitten, and withered like grass; so that I forget to eat my bread. . . . I have eaten ashes like bread, and mingled my drink with weeping." The past! What is it but a succession of toils and cares—of perplexities and embarrassments—of regrets, and sighs, and tears—a series of tragedies—a Lazar-house of diseases—a waste howling wilderness of thorns and briars! Excluding the light of revelation from the sad picture, we should be ready to ask, "Wherefore hast thou made all men in vain?"

But we bless God that it has its lights as well as its shades. It is not, at least to the eye of faith, a scene of unmingled dreariness. The cup which our heavenly Father has given us to drink, is not exclusively mingled with gall. And of all times, the day of calamity is the most fitting occasion to recount the goodness of God.

In the first place, who cannot say, in the light of accomplished facts, both in our individual and in our national affairs, that "mercy has rejoiced against judgment?" That is, that divine mercy has largely overbalanced divine judgments. It seemed that at one period of last year, our whole country would speedily have been overrun by almost a million of the most cruel and heartless soldiery that ever disgraced the annals of war. Their success in the west emboldened them to make two furious onslaughts upon the army of Tennessee. But by the blessing of God, they were so worsted in these attacks, that they retired within their fortifications, and the invasion of Georgia and Alabama is for the present at least effectually checked. In Mississippi, they can be said in truth to hold but two places of any consequence—Vicksburg and Corinth—so that the fall of the former has only developed to the enemy that his work of subjugation has but commenced. In Tennessee, he has come just so far as we voluntarily retreated, and no further. It is a most encouraging fact that wherever we make a serious stand, our armies are invincible, Vicksburg excepted, and the insolent foe can not advance. Taking the entire year into the account, we have gained many more victories than we have lost. And as it requires, all things else being equal, two or three times the force to maintain an aggressive war that it does a defensive one, it seems to us that we have no substantial reason for despondency.

And then has not the divine mercy abounded toward us individually also? Has He not been present to heal the broken-hearted—to sanctify all his providences—to unite the hearts of our people—to alleviate the sufferings of the poor by those tender charities which have made the widow's heart to rejoice, and the orphan to feel that when father and mother forsake him the Lord will take him up? What a theatre on which to display those high and exalting virtues which adorn the Christian character! We rejoice that our people as a whole have not been wanting in this respect. Some have turned a deaf ear to every call, to every cry of distress; but those we turn over to the retributions of Him who has said, "I was hungry, and ye gave me no meat. . . . I was much as ye did it not to the least of these my brethren, ye did it not unto me." In addition

to this thousands and we may add tens of thousands have been added to our churches during the past year. The work of grace in the army last year, will make it one of the most memorable years of this generation. "This is the Lord's doing, and it is marvelous in our eyes."

Furthermore, let it be considered that our sufferings have not been equal to our deserts. God does not afflict any people as He is afflicting us for light and trivial causes. Let us realize that the magnitude of our sufferings falls infinitely short of the magnitude of our deserts. "If thou, Lord, shouldst mark iniquity, O Lord who could stand?" Any calamity that leaves us this side of eternity, and admits us to the mercy seat, is less than we deserve, and should awaken our gratitude. "The voice of his rod" calls us to repentance with more than common emphasis. It becomes us to heed that voice at once, so that "iniquity shall not be our ruin."

But if we linger with so much solicitude over the past, much more does the future awaken our deepest anxieties. That it is overhanging us with clouds of threatening portent, it was madness to deny. It is more than likely, nay it is almost certain, from present indications, that the year 1864 is to decide the fate of our beloved country—whether the blessings of good government shall be guaranteed to us, or whether a scene of anarchy and confusion such as history has seldom if ever recorded, shall spread over the entire Confederacy. Who can contemplate the fate of such a nation and country trembling in the balance, without emotions too deep for utterance? As we stand upon the threshold of a new year, who can be indifferent to the mighty problem it is to solve, whether we are to be freemen, or the slaves of the most cruel task masters that ever cursed the earth! For if we are conquered, no fancy has ever yet measured the depth, the utter abjectness of that degradation to which we will be subjected. But we are persuaded better things. A people united as ours is, and armed in the defense of all that makes life desirable, or death glorious, and relying upon the favor of that God whose ways are just, can never be conquered. Let every man resolve to do his duty to God and his country, and we have nothing to fear. "The battle is the Lord's." "Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Our enemies have left us no alternative. If we pause, ruin stares us in the face; if we press onward, victory and independence will crown our efforts. Let the voice of prayer mingle with the din of arms, and it will not be long before these dark clouds will be dispersed before the rising splendors of a glorious sun.

For the South Western Baptist. Fast Day Proclamation.

The day of fasting, humiliation, and prayer, so recently observed in several of the States of the Confederacy, has suggested some reflection, which are to us very painful.

I. In regard to the proclamations themselves. While they are all grave in their character, some of them are beautiful and perfectly classic in style, and what is more delightful still, in some of them there is a peculiar unction, which shows they were prompted by devoted hearts. This has been very noticeable in some of President Davis' proclamations. But it has given great pain to many of our best citizens to find these official documents almost "with one consent" ignoring the existence and personality of God the Son, and God the Holy Spirit. We do not remember a single exception to this, in any that we have seen, except in the proclamation of the Governor of Ala. "The General Assembly of the State of Georgia recommend that we should implore through the merits of our Saviour, God's forgiveness and plead for wisdom to guide us, in which views Governor Watts concurs."

Why is this? It cannot be because our Executives are unbelievers in the great cardinal doctrine of the Trinity as taught in the Scriptures, and held by the Greek, Romish, and all protestant churches. It is well known that our President and the Governors of Georgia and Alabama are members of Christian churches, which believe and teach that God's absolute cannot be approached except through a Mediator; and that Mediator is none other than the eternal Son of God who became a man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever. These high functionaries call upon us "to fast, humble ourselves, and pray."

Each of these things consists of two parts, the outward and the inward, or the external and the spiritual. It is intended that the external acts shall be typical of the state of mind and heart, indicated by fasting, humiliation, and prayer. In view of our present calamities we are to pray.—What is prayer, it is the offering up of our desires to God in the name of Christ, and by the help of the Holy Spirit. Is it possible for any one to pray who ignores the existence and official name of either, God the Son, or God the Holy Spirit? Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groan-

ings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the spirit, because He maketh intercession for the saints, according to the will of God." These and other passages, teach us that the Son and Spirit are both advocates; the one interceding in the court of Heaven, by pleading the merits of his atonement; the other interceding in the hearts of all the children of God. It strikes us that the present instance of omitting the name of the Son and Spirit is a virtual denial of these divine persons. And the Saviour says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Mr. Editor, we would be glad to know how the present style of proclamations ever obtained? Is it based upon any established principle, or is it a custom handed down from one President to another—from one Governor to another. We had always supposed it was nothing more than custom; but from the reasoning of Prof. Peck in the Oct. No. of the Southern Presbyterian Review it might be supposed they take the present form from the alleged fact, "that evil government is the ordinance of God as the moral governor of mankind." The question is raised, whether civil rulers derive their authority from Christ, as Mediator, or from God as the moral governor of mankind?" Prof. Peck adopts the latter as the true view.

This view seems to us inconsistent with the unity of the Godhead so explicitly taught by the Saviour. "I, and my Father are one." How is this to be reconciled with all those passages which speak of Christ as being "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—or with those passages, which speak of Christ as the source of that power which is exercised by all kings and magistrates. Speaking of Christ, Solomon says, "By me, kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

In the 2nd Ps. which treats of Christ and the nature of his kingdom we have special instructions to rulers.—"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry and ye perish from the way, when his wrath is kindled but a little." Again, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist, and He is the head of the body the church. Who is the beginning, the first born from the dead; that in all things He might have the pre-eminence." "All things were created by Him and for Him." This will certainly include both Church and State. If Christ is in fact the Governor of the world—the King of kings and the God of gods, and Head over all things to the church, why should His favor or His anger be ignored in proclamations which call upon the people to seek for blessings which can never be obtained except through His mediation?

The State is made up of men who are religious beings. A religion of some kind, they must and will have, for it is a necessity of their nature.—Can the State in her legislation ignore this necessity of our nature? Assuredly not. We heartily agreed with the writer alluded to, that "it is a matter of devout thanksgiving unto God, that the people of the new Confederacy have had the grace given them explicitly to acknowledge their dependence upon Him, both in their Confederate Constitution and in their Confederate escutcheon. We have written "Deo vindice" upon our national flag."

We are deeply pained that our people or their representatives did not have grace and courage to go a step further and acknowledge the supremacy of God the Son. "All men should honor the Son even as they honor the Father." No service can ever be acceptable in the sight of the Father which denies the Son directly or indirectly.

Mr. Editor, suppose one, who was unacquainted with the common Christianity of our young Confederacy were to read the name of God in our constitutional law and on our escutcheon, then give him all those proclamations of our President and Governors which have no reference to Christ or the Holy Spirit, and what would

be his conclusion as to the religion of our people? Would he not be bound to set us down as a nation of Deists? But O, what a cold, blank cheerless thing Deism is for a nation of guilty sinners!

It has given us great pain to see so many of our people regardless of these days. There has been a gratifying improvement in my places.—But we are pained to see so many who seem to have no regard for God or man. They drive their gains or pleasures, on these, as on all other days. When thy judgments are abroad in the earth the inhabitants learn righteousness. It is a ground of great discouragement that our people are so slow to learn righteousness.

G. W. B.

POELARD, ALA., Dec. 15th, 1863.

For the South Western Baptist.

Leisure Thoughts.

This is my third number of my "leisure thoughts," and what shall I say now to my kind indulgent readers. Shall we discourse of gold or cotton or salt or merchandize or speculation and extortion or this war and its privations and all its glorious expectant results? No, let us talk of our souls, is yours converted—have you a hope in Jesus, is there a promise in all of God's word, which you feel authorized to say was made to you? Oh, let us not trifle with time—with time's terrible and avenging God. If we are out of Christ let us seek to secure an interest in him. The time is short, perhaps this is the last poor contribution from my feeble pen, that you will ever be permitted to read.—Let a sincere friend then counsel you to prepare to meet your God.—And so may God bless you. Amen.

"EARNEST."

CLAIBORN, ALA., Nov. 1863.

For the South Western Baptist.

Paragraphs by Tau.

On opening an old copy of Weems' Life of Washington, I perceive that the children, by penciling the outline of the grand old general's face on the opposite side of the leaf, have produced a Hogarthian caricature, though very like the real woodcut, still. Whereupon the power of analogy turning to work, under the guidance of professional bias, I am reminded of those sermons, which present divine truth indeed, but caricatured—lacking the unction, which, like the touch of the skilled artist, mellows every feature into harmony.

Apocryphal preaching, the highest excellence at last, is found in offering pure incense before the Lord—"stacte, and onycha, and galbanum, with frankincense" the pure affecting of the heart-kindled by the fire which cometh down from heaven. Exod. 30:34. Lev. 10:1-4.

How beautiful are their feet," who come with clear and varied thought, clothed in words fitly spoken," instinct with celestial fervor, yet how many fail to distinguish between this divine ardor and the natural heat of the secular orator.

For the South Western Baptist.

Matthew 19:14.

"But Jesus said suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Persons who lose their small children by death frequently quote this passage, believing it teaches the salvation of infants; and hence they console themselves with the idea that their loved ones are surely gone to glory. But this passage teaches no such doctrine. The salvation of infants is not alluded to either directly or remotely. It teaches another doctrine altogether. Hence all the comfort fond parents derive from this passage over their departed loved ones, is false and not real. A correct interpretation of the passage, and of parallel passages, shows that no allusion whatever is made to any relationship existing between small children and the kingdom of heaven. But it shows as plainly as the sunbeams that true Christians who are really childlike are those of whom the kingdom of heaven is composed. See Matt. 18:1-6. Mark. 10:13-16.—Luke 18:15-17. The coming of those children to Jesus gave him an opportunity to teach his disciples an important lesson, one that they had great need to learn, that of humanity. Their childlike was used as a figure to impress upon the disciples the great truth that humble and devoted disciples were they who composed his kingdom. Nothing is said in the whole connection to justify the belief that those children, and other children throughout the universe, have any connection with the kingdom of heaven.

This passage is also greatly perver-

ted by Pedobaptists to sustain their theory of infant baptism; but if I have given the correct interpretation, their theory is without the shadow of support from it. They had just as well look to any other passage in the New Testament; for every other passage sustains it quite as well.

HINTER.

For the South Western Baptist.

BRO. HENDERSON: It gives me pleasure to communicate intelligence of a glorious revival of religion in this place. Two years since, I arrived here, an exile from Kentucky, found no Baptist Church organized, though two brethren had built a splendid house of worship. We organized with eleven members, and commenced labor. We have had good congregations, considering that this is a new trading town, builded up since the construction of the New Orleans, Jackson and Great Northern Rail Road. We had received two members, by letter up to the first of last month when assisted by Elder J. R. Graves we commenced a protracted effort, which resulted in the addition of 80 persons to the church, more than 60 by baptism.

Bro. Graves is full of the Spirit and preached as none but himself can preach. He expects to go soon as a missionary, to the army. We thank God that He has blessed His church here, though the times are gloomy and pray that He will establish it freely in this town, which will eventually be large.

Yours in Christ,

J. F. COOK.

SUMMIT, MISS. Dec. 8 1863.

Wilful Sin.

By the original constitution of the mind, a mere perception of virtue is also a power, inclining us to the performance of it. "IT IS RIGHT," are words which the ear of man was framed, by the Author of his nature, always to hear with interest. This potency of conscience has been matter of trite observation in every age.

In respect to some forms of vice, this purer tendency of the moral sensibilities never loses its power. Here, it conducts an unconverted man to an honesty which can perpetrate no fraud. There, it inspires an unconverted woman with an honor which can never seek corruption—never surrender to it.

But every person who is not "born of the Spirit," has some besetting sin that prevails over him; some type of evil desire which exacts its gratification. And need we say, that conscience and wrong inclination are sworn foes? that they wage uncompromising hostility against each other? that on every disputed field, one must be victor, and sooner or later, possess it in peace?

So it comes to pass that men will sin, and directly in the face of their own convictions. Though their sense of right and wrong lay hold upon them, to restrain them from paths of evil, they deliberately break away from its grasp, and hurry onward.—conscience may lift up its voice solemnly against the deed of guilt. They place their hand on its mouth, intent to stifle the remonstrance they are resolved to disregard. They perform that which they know to be wrong.—they are fully persuaded that their character, if not changed, must ruin them forever; yet they cling to it. Even the impenitence which is seen to be utterly unjustifiable, is not forsaken. They do the things which they know the judgement of God, that those who commit them are worthy of death.—They behold the beauty of virtue—and loathe it: they behold the deformity of vice—and long after it. So entirely does the sinful heart carry it over the understanding; and the faculty which admonishes man of responsibility to his Maker go down before the march of passion!

Oh, what but the mighty power of God can rescue these slaves of their own lusts? And are you refusing to seek the interposition of that power? Nay, when it interposes, are you thrusting it from you and fighting against it?—Cease, oh cease at once, from this madness. Wilful sin is sin confirmed; and sin confirmed is certain damnation.—Religious Herald.

Spencer and Raffles.

The late Dr. Raffles, of Liverpool, was the biographer of his immediate predecessor, Spencer, who was drowned while bathing having been but six months pastor of the church. In one of the sermons just delivered on the occasion of Dr. Raffles' death the preacher, Rev. C. M. Bissel, gave the interesting facts concerning Dr. Raffles:

"He was a little more than 17 when

he began his study for the ministry; he was only 21 when he assumed his first pastoral charge, and it was before he had completed his 24th year that he entered upon what proved to be the work of his life." That was an undertaking at first of a very peculiar character. Our population then had not quite reached 100 000; religion, as far as I can learn, was not fervent among non-conformists, and in the pulpits of the national church there was scarcely any preaching reputed to be evangelical. It was a saying of Hall, founded on his own experience at Cambridge, that a young minister encounters no greater peril than when he becomes the pastor of a spiritually dead people, for their influence on him, though less obtrusive, is generally more powerful than his on them. A singular change, however, in this instance, had just been produced by the visitation of Spencer. That six months' ministry, like a shower after protracted drought, diffused sudden verdure over the whole field of religious society. The manner in which the gift was withdrawn enhanced its power a thousand fold, and its results may be traced, like the green margin of a stream, to the present hour. It was a marked blessing that his successor received his falling mantle, and was enabled to carry forward without interruption the work he had left unfinished. With the pen he laid on his paper just before he departed unconsciously for his eternal home, the new pastor, wrote his biography, and under the hallowed impulse he left behind him prosecuted for 50 years the ministry of life."

A Brave Sailor.

A merchant and ship-owner of New York was standing at the entrance of his warehouse, conversing with a gentleman on business. A pious sailor, belonging to one of his vessels, came to the warehouse to enter it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation.

While waiting he heard the name of Jesus profanely used, and on turning to look, he observed that it was his employer who was speaking.—Instantly changing his position and standing in front of the gentlemen, with his head uncovered, and his hat under his arm, he addressed the merchant in this language:

"Sir, will you excuse me if I speak a word to you?"

The gentleman recognizing him as one of the crew of his vessel, recently arrived, and supposing he might have something to say about the business of the ship, told him to speak on.

"You won't be offended then, sir, with a poor ignorant sailor, if he tells you his feelings?" said he.

Certainly not," replied the merchant.

"Well then, sir," said the honest hearted sailor with much feeling, "will you be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour! He took my feet out of the horrible pit and miry clay and established my goings." Oh, sir! don't, if you please, take the name of my Master, the Lord Jesus in vain! He is your Creator as well as mine, and he has made you and preserves you and is always doing you good."

This was said with so much earnestness and feeling that the gentleman was quite touched. His eyes filled with tears. And he said,

"My good fellow, God helping me I will never again take the name of the Lord Jesus Christ the Saviour in vain."

"Thank you, sir," said the honest tar; and putting on his hat he went away to his work.

JOHN LELAND.—Many years ago I heard him preach in Pittsfield, to a large congregation, when his text was from that chapter of the Acts in which the history of Philip and the Eunuch is given. His subject included that narrative, and involved the question of baptism. He read on till he came to the question, put by the Eunuch to Philip, "See, here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And then read, "Philip and the Eunuch went up the broad alley of the meeting house, and Philip put his hand in a basin of water, and laid it on the Eunuch's head, and baptized him, and they came out of the meeting house, and the Eunuch went on his way rejoicing." "Stop," Leland said, he you don't read right; and beginning again, "And they went down both into the water, both Philip and the Eunuch. Ah, that's it," and went on with the narrative; and he finished his sermon with no other allusion to this subject.

Incident of the Last War in Germany.

During Napoleon's wars in Germany a French regiment, on its march through the country, was quartered on the inhabitants of a certain village. Among the soldiers was one of remarkably fierce and savage aspect, with a black beard surmounted by an immense quantity of a bristly hair, who, in his gestures and whole demeanor, affected to personify the wild man of the woods. The farmer upon whom he happened to be billeted was terrified at the sight of his guest, and told the officer that he would agree to take in the place of such a savage, two of a less ferocious appearance. The officer agreed, and took the soldier to other houses; but, receiving the same answer he turned him into the street to find a lodging for himself. This happened on an evening when the few members of the society (Moravian) met for edification in the hall of one of their number, who acted as their leader and kept them together. He was standing at his door, and saw the poor man passing by more than once. At length he asked him on whom he was quartered. The soldier answered, that no one would take him in. The Brother, though somewhat alarmed by his fierce looks, on being assured that he would behave decently, feeling pity for him, showed him into his house. On seeing the benches placed in order, and a little organ in the hall, he asked if it were a church, and was answered, that he would soon see the use to which these things were applied. He sat down in astonishment. The company assembled, hymn was sung, a portion of scripture read and a prayer offered up. The poor man was deeply affected, and exclaimed: "You are a happy people. Would God I were like you! But I hear none of the things. I am a poor wretch, and shall be shot in the next battle." The Brethren spoke kindly to him, and directed him to that Saviour who will cast none out, not even the worst. By the kindness of his charitable host he now got a good supper and a night's lodging.

In the morning early he went out and sought the farmer who had first thrust him away, whom he demanded to see, and then informed how, and where he had found much more comfortable quarters. The farmer laughed him to scorn; and being a great enemy of the Brethren, replied that he was very welcome to join those wretched pietists, but as for himself, he would never enter their house. "But you shall, though," cried the rough soldier, enraged at hearing his hospitable friends abused; "you shall, attend this very day at their evening worship, and I will come and fetch you, and take no denial." He was as good as his word. At the proper time he appeared at the farmer's door, who terrified by his determined manner, accompanied him, and, to the surprise of all present, was found seated next to his conductor, who fairly mounted guard over him. But now the Lords time was come. The wrath and fright of the poor farmer vanished; and, touched by a Divine power, he sought and found forgiveness of sin through the atoning blood Jesus. He went home in a very different state of mind from that in which he entered the house, and by his testimony his wife and family were awakened to a sense of their lost estate and nature, and with prayer and supplication sought and obtained the same mercy. The conversion of this man and his family created a great sensation in the village, and proved the means, under the influence of the Holy Spirit, of the conversion of many souls. We are not told what became of the poor soldier, but we will hope that what he heard and felt was not lost upon him, and perhaps, in the day of battle, was brought home to his soul.—*La Tröte's Letters.*

SAINTS AS THEY SHALL BE.—Soon, soon, the saints of the earth shall be saints in light; their hairs of snowy age shall be crowned with perpetual joy and everlasting youth; their eyes suffused with tears shall be made bright as stars, never to be clouded again by sorrow; their hearts that tremble now are to be made joyous and fast, and set forever like pillars in the temple of God. Their follies their burdens, their griefs, their woes, are soon to be over; sin is to be slain, corruption is to be removed, and a heaven of spotless purity and of unmingled peace is to be theirs forever. But it must still be by grace. As was the foundation such must the topstone be; that which laid on earth the first beginning must lay in heaven the topmost stone.

Reluctant Devotions.

It is said that a certain great political wit, once apologized for his late attendance in Parliament, by saying that he had been detained with a party of soldiers who were dragging a volunteer to his duty. Is there no occasion to fear, that many perform their duty with the same spirit with which the volunteer went to his? Prayer and praise, and holy meditation, an *irksome task*; a piece of drudgery undertaken and gone through with, just because it cannot be safely neglected! Reader, are you characterized by this spirit? With all your sins, and guilt, and weakness, and depeendance, do you find it hard work to pray. Does not your knee bow reluctantly before the throne of grace? Living in God's world, rioting upon the bounties of His providence; your life crowned with His loving kindness and tender mercy; and above all enjoying the rich blessings of the gospel, do you find it a burden to pour forth into the ear of your heavenly Father the language of praise? And when attempting these exercises, are you like Doeg—detained before the Lord? If so, thy case is pitiable indeed.—Where this feeling is habitual, there can be but little solid ground of hope; sin must have dominion. Prospects for eternity must be dark, and growing darker. How little is such a spirit like that of the Psalmist! "O God have I in heaven but thee?" "Who God thou art my God; early will I seek thee; my soul thirsteth for thee my flesh longeth for thee in a dry and thirsty land where no water is." "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate upon thee in the night watches."

Reluctant devotions! Brother, sister, in the Lord—professing Christian—disciple of a bleeding Saviour—think I pray you, of these words; think long and intensely. How think you do reluctant devotions look to that God who so loved the world, as to give His only begotten Son to die for its redemption: to that Saviour "who was rich, but for our sake became poor, that we through His poverty might be made rich;" to angels and glorified spirit whose notes of bursting praise are always echoing through the lofty arches of the upper temple! Alas for us! if the privilege of holding intercourse with God, is lightly esteemed; if communion with a glorious and infinite Saviour is a vain thing; holy meditation of little worth; and the service of heaven is regarded as a weariness. Such is not the temper of heaven. It is not an indication of a growing meekness for that blessed world. It savors of unbelief, of want of love to God, of abated interest in spiritual and eternal things: it is an ill omen—an alarming symptom. If this hateful, wicked spirit is about us, let us be in trouble. "It is high time to awake out of sleep"—to seek the Lord while He is to be found, and call upon Him while He is near—to repent of this great wickedness and cast ourselves down at the foot of the cross, that our sins may be blotted out when times of refreshing come from the presence of the Lord, and that we may be "baptized with the Holy Ghost," and be brought fully into "that liberty wherewith Christ makes His people free."

ALL FOR GOD.—Keep not back part of the price. Make a full surrender of every motion of thy heart; labor to have but one object, and one aim.—And for this purpose give God the keeping of thine heart. Cry out for more of the divine influences of the Holy Spirit; that so when thy soul is preserved and protected by him, it may be directed into one channel, and one only, that thy life may run deep and pure, and clear and peaceful; its only banks being God's will, its only channel the love of Christ and a desire to please him.

AN INVALUABLE RECIPE FOR DESPONDENCY.—Read that portion of the history of our first War of Independence embraced in the years 1778 and 1779, once a month for the next three months, and we are greatly mistaken, kind reader, if you do not give your doubts to the winds. A patriotism fired by the recollections of the privations and sufferings of those days, is invincible. We know comparatively little of what liberty costs a people engaged in wrenching the priceless boon from a tyrant's grasp. They only deserve the blessing who endure unto the end. If we succeed in this struggle the spirit of our fathers—nay, the spirit that thrilled our own people in '61 and '62—must be revived.

Let the Drum Beat.

An old gentleman lay upon his bed, sick, faint and weary. He had commanded armies in the last American war; had been honored by his government, and loved by the people.—But now his strength was well nigh gone. The physician carefully examined his symptoms informed him that his time had come, that he could live but a few hours. The General replied, "Let the drum beat! I have done my duty; my knapsack is strung, I am ready to go."

Are we ready? Can we say, with humble Christian hope, "Let the drum beat?" The call will soon come; the drum will beat, the roll will be called, and we shall be mustered to judgment. If we have slept at our post; if we have deserted from duty; if we have been disobedient to orders, or mutinous in camp, we shall tremble and fear when the drum beats. Now is the time to review our conduct; now we can make peace with the King, now we can correct the roll, but soon it will be too late.

A New View.

A minister preaching from the text, "Thou shalt not steal," laid down the proposition that the command not only forbids what is known to the civil law as larceny, but it inhibits, also, among other things the wilful withholding by the debtor of what he honestly owes his creditor, and if the former is able to pay, and does not he is as guilty before God of a violation of the command, as he who commits a theft behind his neighbor's back.—This he enforced with considerable zeal, and then said: "There are instances almost within every man's knowledge, where honest debts have remained unpaid, because of sheer neglect or dishonesty. This sometimes is the case with individuals who profess to be Christians, and are members of a Christian church. They have bills at the physician's office, at the merchant's desk, on the grocer's book, and I might add, on the church book for pew-rent and subscriptions for the support of the Gospel ministry."

He might have added, for subscriptions to their religious newspaper.

Religion a Great Interest.

Religion must be shown to be a great interest. When we argue the cause of God we must show that something momentous is at stake. Man must be made to tremble, fear, hope, love. Here is the great defect of Unitarianism. Everything dwindles in their hands; they are always on the negative side. If a Unitarian stood at the foot of Sinai wrapped in fire and darkness and bending beneath an incumbent God, he would put an inverted telescope into your hands and remove its terrors as far off as possible. But all this leads the people to say that religion is an unimportant interest; it is turning the tragedy into a farce. "Hush! hush! hush! don't be excited; don't fear; all will turn out well at last." If religion herself were to talk thus, she would be committing suicide.

THE PROVIDENT DEACON.—A deacon in a country church, was a cool, calculating man. He succeeded in almost all his worldly enterprises.—He felt it his duty to support his family, as well as his church. He grew rich by close calculations and industrious manœuvres. To illustrate his nice management, take an instance: He made every thing to sell, and would never pay money when he could barter. So to pay his subscription of twenty dollars to his pastor, he had generally sent him two barrels of flour and a hundred pounds of meat, which receipted his subscription.—Since the great change of prices, he pays his twenty dollars in cash, promptly, sells his flour for sixty dollars and his meat for a hundred, thus saving one hundred and forty.—But don't he cheat the poor preacher?

[Religious Herald.]

For County Superintendent.

We are authorized to announce
JNO. P. YARBROUGH,
as a candidate for election to the office of County Superintendent for Macon County. Election first Monday in May next.

Due Notice.

Forbearance has ceased to be a virtue. We have repeatedly requested short obituaries, as we did not change for them, but they increase in length. Our limited space compels us to change our rule. We shall in the future charge as advertising matter all obituaries over ten lines from this rule we shall not depart.

NEW ADVERTISEMENTS.

The State of Alabama—Macon County.
PROBATE COURT, SPECIAL TERM, 3RD DAY OF DEC., 1863.
This day came John W. Williams, Administrator of the estate of David Thomas deceased, and presented his account current and vouchers for a final settlement of his administration of said estate, which was ordered to be read and appear at a regular term of Probate Court, to be held on the 2nd Monday in February next, at the court room of said court, and show cause why said account and vouchers should not be allowed.
C. A. STANTON, Judge of Probate.
Jan. 7, 1864. n20-41-85

Executors' Sale.
BY virtue of an order, granted to me by the Probate Court of Macon County, I will sell at the residence of the late Wm. Goodson deceased, on Monday the 15th day of February next, the following property belonging to said estate:—South 1/2 of Section 34, Township 18, of Range 24, containing 3/4 of an acre or less, said land subject to dower or the dower will be carved out before day of sale. Terms of sale cash.
ALBERT H. ROWELL, Executor.
Jan. 7, 1864. n22-41-85

A LIST OF LETTERS

REMAINING IN THE POST OFFICE AT Tuskegee, Ala., on the 1st January 1864:
Bolton, John Lewis, J. D.
Borry, Preston Micky, Mrs. Mary
Beeland, G. W. Mathews, V. T.
Bradley, Miss L. Menshen, J.
Burford, Mrs. M. T. Moore, Miss A. E.
Beasley, Parker Mardy, C. D.
Brown, A. D. Morton, Mrs. Jane
Bass, Jno. D. Myres, Claiborne
Boyd, Dr. M. W. 2 Martin, Mrs. S. E.
Buck, A. Moore, Geo. W.
Buckner, W. T. 2 Michell, B. E.
Cook, Mrs. Dr. Mackenzie, John
Coody, R. L. Mckenzie, Mrs. M.
Cooke, John Mobley, T. J.
Cass, M. A. Maize, William
Cleaveland, Miss B. Mackall, W. W.
Clifford, Frank Pruitt, J. C.
Cook, Dr. Geo. E. Palmer, H. L.
Campbell, Mrs. M. Pierce, R. B.
Degraffine, Mrs. L. A. 2 Roper, J. C.
Davis, Milton Rayne, A. B.
Dawson, Capt. Ray, Miss R. M.
Dickinson, Miss M. P. Richardson, N.
Daniel, Miss M. J. Rawlison, Mrs. N.
Elsner, Major Smith, Mrs. D. H.
Freeman, M. J. Singleton, Mrs. T.
Forest, J. N. Esq. Seals, R. T.
Fields, Mr. Syers, Mrs. M.
Ferrell, L. B. Stratton, Calvin
Fairweather, Miss L. Smith, Sergt. B.
Farley, Capt. Smith, Miss C. D.
Grout, Mrs. C. Towns, Miss M.
Grant, D. K. Taylor, Mrs. I.
Gariand, S. Thomas, Miss M.
Granberry, Rev. T. Townsend, T. S.
Glenn, Mrs. L. G. Thompson, D. D.
Gilmore, V. B. Tobey, Rev. T. W.
Hall, Mary A. Wilson, Miss A. B.
Hannon, Mr. Worthy, Mrs. L.
Hall, Mrs. A. M. Walker, Mrs. J. W.
Harris, Miss M. Williams, Mrs. J. A.
Hammock, Mrs. J. V. Wingate, Mrs. S.
Hughes, Mrs. F. N. Williams, A.
Holland, J. A. Walker, W. T.
Jones, Amos Wootley, J. D.
Jackson, C. E. Wood, Campbell
Kelley, Mrs. A. M. Walker, Miss E.
Kearney, Vinson, N. W.
Lee, Capt. W. J.

Persons calling for any of the above letters, will please say they are advertised.
JOHN HOWARD, P. M.
Tuskegee, Jan. 1, 1864.

Tax Collector's Sale.

Will be sold on Monday the 26th day of February next, at the Court House in Tuskegee, Alabama, the following tracts or parcels of land for the Taxes due thereon, viz:
Sec. 12, Township 17, Range 26, Beat No. 1. Owner unknown. Taxes \$40.00 cost \$1.50.
Sec. 12, Township 17, Range 26, Beat No. 2. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 3. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 4. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 5. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 6. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 7. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 8. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 9. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 10. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 11. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 12. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 13. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 14. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 15. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 16. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 17. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 18. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 19. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 20. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 21. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 22. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 23. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 24. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 25. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 26. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 27. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 28. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 29. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 30. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 31. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 32. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 33. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 34. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 35. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 36. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 37. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 38. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 39. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 40. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 41. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 42. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 43. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 44. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 45. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 46. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 47. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 48. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 49. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 50. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 51. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 52. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 53. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 54. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 55. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 56. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 57. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 58. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 59. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 60. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 61. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 62. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 63. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 64. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 65. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 66. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 67. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 68. Owner unknown. Taxes \$109.02 cost \$1.50.
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Sec. 13, Township 17, Range 26, Beat No. 70. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 71. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 72. Owner unknown. Taxes \$109.02 cost \$1.50.
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Sec. 13, Township 17, Range 26, Beat No. 74. Owner unknown. Taxes \$109.02 cost \$1.50.
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Sec. 13, Township 17, Range 26, Beat No. 76. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 77. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 78. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 79. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 80. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 81. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 82. Owner unknown. Taxes \$109.02 cost \$1.50.
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Sec. 13, Township 17, Range 26, Beat No. 97. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 98. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 99. Owner unknown. Taxes \$109.02 cost \$1.50.
Sec. 13, Township 17, Range 26, Beat No. 100. Owner unknown. Taxes \$109.02 cost \$1.50.
C. A. STANTON, Judge of Probate.
Jan. 7, 1864. n20-41-85

Notice.

THIS day came the

Obituaries.

Mrs. Emily K. Lanier.

Th excellent Christian woman died in Tuskegee on the evening of the 26th day of December, 1863, after a long illness of several years. She was the wife of Isaac Sampson Lanier, a position she adorned with every virtue prescribed in the word of God.

Mrs. Lanier was born in Guilford county, N. C., 7th March, 1815; was the daughter of Kinchen and Tabitha Vaughn; and was married to Mr. Lanier in 1837. She united with the Baptist Church in 1859, and excepting an interval of some three years of absence in Tennessee, she remained a member of the Baptist Church in Tuskegee from the time of its constitution until her death. Never has on church been called upon to mourn the death of a member who combined more eminently the meekness and gentleness, the fervent piety and well tempered zeal, the charity that suffereeth long and is kind, and the patience that is perfect work, which impart to the Christian character so divine a lustre. Her works of faith and labors of love are treasured up in many grateful hearts, and will live with the Master to reward them. And yet we have never known any person who seemed to be so unconscious of the very virtues which showed so resplendently through her whole life. Her tender and timely charities, like the dew of heaven, were so gentle and unobtrusive, as that they were seldom known beyond the recipients of them. No views of prosperity or adversity, of sickness or health, ever dimmed the ardor of her piety, or ever checked the growth of those fruits of the Spirit which were so prominently displayed both in her life and death. Naturally endowed with a strong mind as well as with enlightened and refined sensibilities, she conversed fully to the service of Him who loved her and gave Himself for her, and never failed his last hour she did her love and duty in his cause. Did he forsake her in the last great conflict. His presence illumined the dark valley of the shadow of death, imparting to her soul brighter visions of that heavenly Jerusalem where she now rests from all her toils. "Precious Jesus! Precious Jesus!" she often exclaimed before her death. O how precious now that she no more "sees through glass darkly, but face to face."

To the tender mercy of that Saviour whose love and honours we commend her afflicted companion and surviving friends. May their last end be like hers! H.

Died, in Macon County, on Sabbath morning Dec. 20th, 1863, Nancy, youngest daughter of Homer T. and Mary Crowder, aged one year and 16 days.

"Sleep, gentle Nancy, sleep,
We'll meet again."

Died, in Macon County, on the 10th Nov. 1863, Mrs. MARTHA J. SCHEIDT, wife of J. W. Scheidt in the 34th year of her age. For many years she had been a member of the Baptist Church, and was highly esteemed by those who knew her for her humble and modest piety. Her duties were met with fidelity to every relation in life, and her death was met with a desolation of heart, and inflicted a loss to her husband and children, relieved only by the assurance that the change is to her eternal gain. "Precious in the sight of the Lord is the death of his saints."

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