

SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

Whether it be light in the sight of God to hearken unto you more than unto God, Judge ye.

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The S. W. Baptist.
TUSKEGEE, ALA.
Thursday, Mar. 31, 1864.

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

The Orphan Asylum for the State of Alabama.

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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 (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.

Monumental Gratitude.

The proposition to erect a marble monument in each county of our State, at the close of this war, on which to inscribe the names of every soldier in such county who has fallen in our struggle for independence, has been received with favor in many circles, and is no doubt a tribute of genuine patriotism. The names of these noble heroes deserve a place "in stone and ever during brass"—their deeds should be recorded in immortal song, and cherished in the hearts of unborn millions. But this must be reserved for other and happier days, when our independence is achieved, and the sun of peace shall cause our desolated country to rejoice and blossom as the rose. The more practical question is, what can we do to express our gratitude toward these martyrs to liberty? What monument can we erect which can adequately express our regard for the memory of men who have been cloyed down in battle? How shall we make good our claim to that patriotism which esteems no sacrifice too great for our country's cause, and to that magnanimity which, under suffering only can inspire? Marble monuments, poetry, history—let these accomplish their mission when our glorious Confederacy takes its position among the nations of the earth. In the meantime we are in the midst of times and circumstances in which we can write in more enduring letters, and on more imperishable material, a chapter in the history of this fearful struggle, over which the eyes of posterity will kindle with as intense an interest as the most brilliant campaign of the war. Reader! look around you! Listen to that wail of hapless orphanage! Think of those fathers who sleep far away upon a hundred battle fields! Come! there is a voice from the manes of their slaughtered sons! Women, gentle as the dew of heaven, yet potent as the voice of God himself—Take these our loved ones, and do for them as we would have done! We adjure you by the blood that gushed from our veins in the day of battle—by the love you bear to us who bared our bosoms to the blow that also had fallen upon you—by the ties of a common humanity—by the claims of that religion which "visits the fatherless and the widows in their afflictions"—see to it that these children shall never disgrace the memory of their fathers!

Let us heed the appeal, and set about the work of erecting an "Orphan Asylum," where they can be trained in all those habits of virtue and industry, which will make them useful citizens of the country. This will be a monument of which the State may well be proud. Let the soldiers now in the field know that this enterprise will be prosecuted to its completion, and it will nerve their arms with new vigor. And as they fall in battle, it will cheer their last moments to know that their children will have a home in an institution adequate to supply all their wants.

Can it be Done? Why not?

Can what be done? Why can a sufficient amount of money be raised to erect an Orphan Asylum for the children of deceased soldiers? But how much will it take? No matter what it takes. We seldom concern ourselves about prices now. We simply ask the merchant if he has the article we need—the price is of secondary importance. Reader! can you think of any thing independent of the absolute necessities of

life, that you need so much as these orphans need a home? Suppose it takes a million of dollars—what is this compared with the good that may be achieved for Church and State—for the souls and bodies of those who are thrown upon our charities? They are to all intents and purposes our children—the children of those who survive this struggle—bequeathed to us under all the sanctities of religion and patriotism. Can we, dare we refuse to accept the charge? The devil has already opened a school of vice—it remains to be seen whether we will open a school of virtue for them. Read brother Holman's communication.

Georgia Legislature.

While we do not intend to take any part in any political discussion that may be sprung upon the country, further than such discussion may bear vitally upon the grand result of this struggle, we must nevertheless congratulate the country that the Legislature of Georgia has not seen proper to follow the indiscreet recommendations of Governor Brown of that State, in regard to the recent enactments of Congress. Governor Brown has been a wise and patriotic executive up to this time, and the whole country has done him honor; but in this instance, we cannot but think he has committed a grave indiscretion. At a time when his own State is threatened with an invasion from a powerful army, and when soldiers from every State in the Confederacy are standing upon its northern frontier to stay the tide, it is certainly unfortunate that any note of discord should be sounded from any quarter, much less from the Executive of the very State so threatened. We cannot but think that a man who has proven himself so sagacious and energetic in most of the measures of his administration, will yield to that "sober second thought," which generally repairs the injuries likely to accrue from positions taken in excitement. As Dr. Franklin said in the Continental Congress in 1776, "If we do not hang together, we shall hang apart."

For the South Western Baptist.
Orphan Asylum.

The Association of brethren which convened in Selma some weeks since and inaugurated a plan for establishing and perfecting an asylum for indigent orphans in the State of Ala., especially for those who have been made orphans by this cruel war, held a special meeting in Selma March 17th, 1864, to consider the propriety of so modifying their "articles of Association" and so enlarging the Board of Trustees as to more effectually enlist the talent and concentrate the ability and energy of the friends of the orphan, throughout the State.

After due consideration it was unanimously agreed that such a change was both desirable and important. The following is an outline of the amended "Articles of Association."

1. The object of the Association—the establishment of an orphan asylum for the State of Alabama—to provide for the support, government and education of the destitute orphans of this State, especially of deceased soldiers.

2. The second article provides for a Board of Trustees, consisting of a President, two vice Presidents, a general Superintendent, a Treasurer, recording Secretary, and 39 other members, and an executive committee consisting of five members. The Board hereafter is to fill all vacancies that may occur in its own body, appoint the Executive Committee from its own members, enact all laws and regulations, employ all agencies and instrumentalities necessary to secure the end of this organization. It shall hold a regular annual meeting on Thursday before the 2nd Sabbath in November, at the place of meeting of the Alabama State Convention, and such other meetings as the President may call; and he shall call a meeting at the request of the Executive Committee. To make any meeting of the Board legal 15 members must be present.

The Executive Committee shall hold its meeting at the call of its chairman, and is invested with all the powers of the Board until the next meeting of that Board, when it (the Board) shall enact its own laws and the Committee then will possess Executive powers only as its name indicates.

The officers of the Board are executive members of the Committee, and any member of the Board being present at a meeting of the committee is authorized to act as a member of the same.

3. The third section indicates the office, and defines the prominent duties of the general Superintendent.

4. The fourth article prohibits the contracting any debt beyond the means in hand to meet the liability. The articles of Association being

completed, the following Board of Trustees and Executive Committee were appointed.

BOARD OF TRUSTEES.
Gov. Thos. H. Watts, President;
Ex. Gov. Jno. Gill Shorter, and Hon. J. L. M. Curry, Vice Presits; Rev. R. Homan, General Supt., Rev. A. T. Spalding, Recording Secretary; C. E. Thames, Esq. Treasurer.

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EXECUTIVE COMMITTEE.
W. N. Wyatt, Chairman; E. A. Blunt, J. E. Prestidge, W. W. Waller, C. C. Huckabee.

With several members placed upon the Board of Trustees the Association have not had the opportunity of consultation. This could not be done without too much delay, trouble and expense of another meeting of the Association. From their well known readiness for every good work they were unanimously elected to this position, and it is earnestly hoped they will cordially accept it and become co-workers in building up an Institution so much needed and which promises so much good.

The work we have undertaken must commend itself to every philanthropic and Christian heart. True there are some of our wise and good brethren who think this is not the time to commence such an enterprise. We appreciate their difficulties and objections and humbly hope that time, and the practical workings of the Institutions will soon lead us to see eye to eye and secure a generous and hearty co-operation on the part of those who now honestly differ with us.

The Executive Committee into whose hands this work is now entrusted desire to prosecute it with all dispatch and vigor. There are children now ready and waiting for the privileges of the Asylum. Funds are now needed to provide a place and means of support and education of such.

When the requisite amount is in hand to justify the committee will at once proceed to select a location, and make provisions for the care of the orphan. Money is now the great want. Without it we cannot proceed one step, and the helpless orphan must still remain in poverty and ignorance.

It may be some one has a good tract of land, in a healthy location, sufficiently central, and accessible which would be a suitable place for the Asylum, which he would donate for such a purpose. Perhaps some may have provisions, or clothing, or materials for clothing, that they will donate to this object.

It may be some are enquiring for a worthy object upon which they can bestow a generous patrimony by will; which, be a fund to remain and bless the poor after they are dead. This Orphan Asylum is an object that commands itself to all who desire to do good. For its commencement, and endowment it will require the "widow's mite" and the large contribution of the rich, and the earnest prayers of all who have access to a mercy seat. To the friends of the friendless, and to the "Father of the fatherless," it is committed.

R. HOLMAN.

General Superintendent.
P. S. All communications pertaining to the Treasury departments should be directed to C. E. Thames of Selma. Such as pertain to general business may for the present be addressed to me at Marion.

For the South Western Baptist
A Suggestion for the Consideration of Every Child of God.

BY C. F. STURGIS.

The question is often asked but never answered, "When will the war come to a close?" In reflecting upon this subject, three modes present themselves to the mind by which it is possible to close the war. They are as follows:

First. By diplomacy, or negotiation.

Secondly. By the exhaustion of one or both of the contending powers.

Thirdly. By Divine interposition. As it regards the first of these possibilities, this much must be obvious to all. We, that is the Confederate States, are most effectually excluded from originating any diplomatic measure whatever. We are fighting not for conquest, nor for glory, but for existence. We published to the world in the very inception of our enterprise that all that we ask is, to be let alone; and this declaration has been reiterated again and again. It is obvious, therefore, that any diplomatic measure originating with us, would be to our enemies an indication of approaching exhaustion, and would consequently have an effect the very opposite of the one intended.

From diplomacy then, we are effectually excluded, unless the proposition should originate with our enemies; a measure the farthest imaginable from a reasonable probability at this time.

With regard to the second of these possibilities, viz: Exhaustion, it is (so far as we are concerned,) in the far distant future, provided we are only true to ourselves. We are in a better condition this day than at any previous period. We are rid at last of that childish figment of the imagination that crippled our energies so much at the beginning, viz: Foreign intervention. Our armies are, with most gratifying unanimity, re-enlisting for during the war. Our good friends, the substitute men, are taking their own places with a hearty good will; the first gush of disappointment is over, and good sense and patriotism are assuming their rightful prerogatives over their minds; and the consequence will be that the spring campaign of 1864, will find us with a better army, and the government and the country in a better condition for supporting it than ever before. The almost unbounded internal resources of the country are being developed in a manner that gladdens the hearts of all true patriots, and makes the most inveterate croakers ashamed.

The third of our assumed possibilities is therefore the only one that is at all practical with us, viz: The hope of Divine interposition. It is on this that I beg leave to offer a few remarks. And first: Did I have the ear of our worthy, and I trust truly pious President, I would ask, Why have we no more days of fasting and prayer?—Those occasions have doubtless resulted in unspeakable comfort to the hearts of God's people all over our land; and as has been observed by many, have been followed by most cheering evidences of the divine blessing upon our efforts to repel the invader from our land. Why then have they been intermitted for so long a time? Instead of relaxing on this subject I think our President had better inaugurate a system by which these days might be observed at regular intervals, say every three months. But in addition to these, more general occasions on which all our people should be invited to unite their humble and penitential cries before the throne of grace; in addition also to the morning and evening offerings on thousands of family altars. In addition too, to the regular assemblies for prayer and praise in the ten thousand sanctuaries, in which prayer for our country, for our soldiers, for all our defenders by land and by sea, should always occupy a conspicuous place. In addition to all these, what I would suggest, and what it is the chief object of this communication to suggest, is, a weekly concert of prayer for our country. A season when all might feel the inspiration and sympathy which numbers always give; when each may feel, I am not praying alone, but thousands, yea, tens of thousands of the true children of God are at

this very hour pouring out their hearts in prayer to God for the same object, viz: Divine interposition on behalf of our beloved country. As to the particular hour, that might be adopted, I am without any very great preference; the object should be to accommodate the greatest possible number. Some churches or communities are already in the observance of a prayer meeting for this object. One pastor with whom I have conversed suggests the hour of ten o'clock every Sabbath morning; and the arrangement has many obvious advantages that need not now be stated. The chief aim, as remarked, should be to accommodate the greatest number, so that those who assemble, and those who are providentially hindered doing so, might each alike participate in these interesting solemnities. Will the pastors of the churches, in view of the importance of the subject give each other their opinions, that there may be concert of action among us?

More Blessed to Give, or, the "Old" and the "New Man."

I had the following narrative from a most reliable source, and as near as may be will give it in the language of the narrator:

"I knew a man who, until past the meridian of life, manifested in all his transactions a mean, miserly spirit, money was his God. He was proverbially a mean man. Between forty and fifty years of age he became a subject of sovereign grace. His eyes were opened to see with great distinctness the truth of these words 'A man's life consisteth not in the abundance of the things which he possesseth.' In a word, he was truly converted. At the period of which I speak he was a wealthy farmer, on one of our prairies. He united with the people of God. He confessed and most deeply deplored the sin of covetousness. He promised with Divine help to live no longer unto himself. He was sincere in his promise and his purpose. Little did the poor man know himself; the power of habit, of temptation, or the conflict before him between the 'Old' and the 'New man.'

"As was then in the Methodist Church in the country, and is to some extent the custom at this day, the minister in charge was in the habit of receiving his dues in provisions, etc. Soon after 'old covetous' united with the class, the preacher got out of meat so he harnessed up, and rode over to bro. C.'s house.

"Good morning, bro. C."

"Good morning; glad to see you; won't you light?"

"No thank you. Wife says we are out of meat and I thought—"

(Old man)—"Out of meat are ye?"

(New man)—"Well I'm glad to hear it; it will do me good to supply you. Go to my smoke house yonder and take the best ham you find, mind and take the biggest."

On went the preacher, and soon returned having a ham weighing twenty pounds. He passed on to his wagon.

Now came the conflict.

(Old man in his heart, *solos*) "You old fool; that ham weighs twenty pounds! Hams are scarce; worth one shilling per pound." (New man, *solos*) "God loveth the cheerful giver. 'What shall it profit a man, though he gain the whole world and lose his own soul?' O God forgive me! 'Get thee behind me, Satan.' Here. Mr.—, come back! come back!"

"Now," said he, "go again to my smoke-house, and this time get two hams. Get the very best, mind you get rousers."

Soon he returned, bearing forty pounds more of the precious meat; then came over the poor man again the spirit of covetousness.

(Old man)—"Well, you are a fool! You will die in the poor house yet! Forty-sixty pounds, worth \$8. Eight dollars gone slick!"

(New man)—"Honor the Lord with thy substance. Give and it shall be given to you." "Rejoice not against me, O mine enemy! though I fall, I shall rise again. Though I walk through the valley of the shadow of death, I will fear no evil. Oh, I am in the valley."

Poor man he was, and, like Bunyan's

Christian, he sheathed his sword and cried to Him who was "able and willing"—"Lord save me."

(New man.)—"Here Mr.—, come back!—come back!" Now his manly form trembled! The warter stood in his eyes, and then, like a little child, he wept and sobbed as he told his minister of the warfare within. "And now, Mr. Devil," said he, "if you don't quit this business, I'll give away every ham I've got in the smoke-house."

Then Apollyon spread his wings and left him for a season.

Reader, did you ever know such a man? All this may be Greek to you. If so, just turn to I Cor. 2, 12, and you will learn a simple lesson. I personally knew the man when he hoarded everything. I know him now, and honor to his "new nature" and to the Saviour he loved; building churches, profuse in his benevolence, "given to hospitality." O, how does such a man "preach the Word!" Talk of great preachers! The tongue of the eloquent. One such living example of the power of the Cross is as high above mere pulpit eloquence as we can well conceive.

Danger of Delay.

Let me call the attention of the reader, says a physician, to an event which happened lately, as an awful instance of the uncertainty of life, the frailty of even youthful vigor, and the danger of procrastination. The individual to whom I allude was a young woman, seventeen or eighteen years old, possessed of a rather handsome person; she belonged to the laboring class of society, and earned her own living, in part, by working at the mill of a manufacturer. Here her morals became gradually tainted, till at length, as will appear by the sequel, she fell into very gross sin.—Her female cousin, for she had neither father nor mother, had often reasoned and expostulated with her on the alarming change that was observable in her conduct. She succeeded sometimes in softening her mind, and drawing from her repeated promises of amendment, and attention to the word and will of God.

In this manner time wore away, and, doubtless, day by day, and month by month, Satan, the great enemy of her soul, failed not to suggest to her that she was quite young, and strong, and healthful; what need then of immediate concern? would not to-morrow do as well? why not seize the pleasures of to-day? Surely she would have abundance of time and opportunity to follow up serious resolutions. At length, however, the hour did come, and found her sinful and unconverted.

With a mind intent upon everything, except the one thing needful, she awoke to pursue her daily calling; ate her breakfast, joined merrily in the jests and follies of her depraved associates, went out returned at her usual hour of dining, sat down at the table with a slight head-ache, when suddenly her eyesight became affected she rose up, made an effort to cross the room, staggered and fell senseless across her bedstead, never to speak more! I was sent for, and found her in this state, alive, it is true, but without the power of thought or utterance. She was laboring under a fit of apoplexy. Medical aid was tried in vain; death held fast his prey. When I called the following morning, and had ascended, without meeting any person, the broad stair case of the large old building, which had been let off to tenants to poor people, I opened the door of her chamber, and looked about me for the aged woman who had undertaken to nurse her. I drew near to the bed, the curtains of which were close round; on being drawn aside, they disclosed a livid corpse, cold, stiff and swaddled up in grave-clothes.—It was the girl, who only twenty-four hours before could have boasted of youth, and strength, and who looked for years to come, with the youngest and healthiest of her companions.—Her cousin joined me while I stood gazing upon the awful spectacle, and from her I gathered the account which I have now related.

Let me ask you, reader, if the above is not a sufficient proof of the danger of delay, and a full corrobor-ation of the declaration of God, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Too Late.

When Pharaoh saw there was respite, he hardened his heart. Solomon tells us, Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But God's keeping silence is not approbation. His long suffering is not even cunnivance. He can be merciful, without allowing us to trifle, and insult him forever. His patience has its rules and its bounds. And Jerusalem knew this.

Much has been said on what is termed a day of grace; and much which we neither admire nor believe. We are not authorized to say any one is beyond hope while he is yet in life. Manasseh would have seemed very likely to be such a desperate character; but he obtained mercy.

"And while the lamp holds out to burn, The vilest sinner may return."

If we cannot view any of our fellow-creatures as beyond the possibilities of salvation, so we have no rule by which we can absolutely determine against ourselves. Yet there are several things of fearful import, to which we do well to attend.

First, The language of the word of God is fearful. "Ephraim is joined to idols, let him alone." "Israel would none of me; so I gave them up to their own hearts' lust." "In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee." "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." We offer no commentary on these passages—but surely, their language is fearful.

Secondly, We know that final impenitency is irrecoverably hopeless; and with life all our opportunities end—and this is fearful. It would not be kindness, but cruelty, to flatter men with a contrary expectation. Search the Scripture, and you will always find a difference between the present and the future. One is a state of trial, the other of decision. The one is sowing, the other reaping; and whatsoever a man soweth, that shall he also reap. Is not this sufficient to induce us to seek the Lord while he may be found; and to call upon him while he is near?

Thirdly, This life, upon which everything depends, is very brief—this is fearful. Look at the images of Scriptures; a flower of the field; a watch in the night; a dream; a vapor. Consider the deaths that come under your own observation. Observe the frailty of your frame. Remember the numberless diseases and accidents to which you are exposed. Think of your pulse, where the question is asked sixty times every minute, whether you shall live or die—and then you may well exclaim—

"Great God! on what a slender thread Hang everlasting things! The eternal state of all the dead Upon life's feeble strings!"

Fourthly, Our continuance here is as uncertain as it is short—this is fearful. "I have not had," said a good man, "a to-morrow for years." It would be well if we had not. Indeed, we have not in reality, what ever we may have in imagination—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Fifthly, Before this short and uncertain period terminates, many opportunities and advantages may elapse to return no more—this is fearful. Many conviction may die away, no more to be renewed again unto repentance. We may be deprived of reason; and religion can only operate through the medium of thought. Old age helps on insensibility; and before we are aware, though unpardoned and unrepented, we may become incapable of a moral change. The gospel may be removed from us. We may be placed where it is not in our power to attend it. We may become deaf or blind. Sickness may confine us to a room of pain or a bed of languish. The influences necessary to render the means of grace effectual may be withheld. Though Paul plants, and Apollos waters, God alone gives the increase; and though we can do nothing to deserve His grace, we may provoke His anger; and He may judiciously give us up to a reprobate mind. The heart is hardened through

the deceitfulness of sin—and no less so—by familiarity with divine things. And is not this the case with many? Once their consciences smote them. They dropped a tear upon their Bible. When walking alone, among the works of God, they prayed, "Lord I am thine; save me." But Felix no more trembles. And the Gadarenes have besought the healer of their sin, to depart out of their coasts.

Let us Alone.

"Let us alone," Mark i, 24. This was a prayer of devils, a prayer well befitting the character and circumstances of those who offered it; the door of mercy had been closed forever against them; a sentence of perpetual banishment from the heavenly city had gone forth, never to be revoked; and though they may be said to believe, it was to "believe and tremble," not to "believe and be saved."

But what a sad truth it is that this prayer, "Let us alone," is not confined to devils; it is a prayer which has been echoed continually in many a poor sinner's breast; the language of the unrepentant heart, "O conscience, let me alone; yet a little sleep, a little slumber, a little folding of the hands to sleep; rouse me if you will when death knocks at my door, but let me alone now." Such a prayer may not have been expressed in words, but has it not been conceived in the heart? If so, be entreated O sinner to pause, and for a moment think how you would like to be classed with devils. Their present home is a region of despair, where not one ray of the sunshine of hope can ever penetrate; it is all blackness and darkness forever. But is it so with you? No, you live in a region of hope, the hope set before you in the blessed gospel of our Lord Jesus Christ, an open door by which you may enter the kingdom of heaven, if you are only willing; and it is the Holy Spirit's office to make you willing, and one method which he employs is by the word and through conscience. And when you ask to be let alone, it is just bidding the Holy Spirit depart and quenching the light which can alone guide you to heaven.

The answer to such a prayer may come at a time when you look not for it; ere you are aware, God may pronounce the fatal sentence, "My Spirit shall not always strive with that sinner; he is joined to idols: let him alone." "It is a fearful thing to fall into the hands of the living God."—It is a fearful thing to live and die unrepented, unpardoned, unsanctified; and O, it is a fearful thing to be let alone, to be allowed to sin on without one feeling of compunction of sorrow or repentance; to be, in short, without God and without hope in the world.

A poor traveler in an Alpine country, where perpetual snows cover the face of nature, overcome by drowsiness, would gladly lay himself down to sleep; but would it be safe, would it be kind in such circumstances to let him alone? Certainly not, for his sleep would be a never-waking one; it would be a fatal slumber, and however harsh might be the voice that awoke him or rough the arm that laid hold of him, the sound and the action would both be recognized as most friendly. We are all travelers in the journey of life; there is many a snowy region through which we must pass, and yet cold and dreary as this world's atmosphere is in reality it has so many attractions that fain would we be let alone, that we might take up our rest in it and sleep on in sin, forgetting that "sin, when it is finished bringeth forth the death."

Sitting During Public Prayer.

An Act of General Assembly. An Overture from the Presbytery of Philadelphia, asking the Assembly to adopt measures for arresting or abating the growing evil of sitting in public prayer. The Committee recommended the following action, viz.

That while the posture of standing in public prayer and that of kneeling in private prayer, are indicated by example in the Scripture and the general practice of the ancient Christian Church, the position of sitting in public prayer is nowhere mentioned and by no usage allowed; but, on the contrary, was universally regarded by the early Church as heathenish and irreverent, and is still, even among the modern and western nations, as an attitude obviously wanting in the due expression of reverence. Therefore, this General Assembly

Resolved, That the practice in question be considered grievously improper, wherever the infirmities of the

worshippers do not render it necessary; and the ministers be required to reprove it with earnest and persevering admonition.

Influence of Hymns.

Magdeburg is memorable in the story of hymns, for it was at the cruel sacking of it by Tilly that the school children marched across the market place singing, and so enraged him that he bid them all to be slain, and from that day, says the choriniers, fortune departed from him, nor did he smile again. Other hymns were more fortunate, for we read of a certain rough captain who would not bate a crown of thirty thousand he levied off a captured town, till at last the archdeacon summoned the people together, saying, "Come my children, we have no more either audience or grace with men, let us plead with God," and when they had entered the church, and sung the hymn, the fine was remitted to a thousand.—The same hymn played as merciful a part in another town, which was to be burned for contumacy. When mercy had been asked in vain, the clergyman marched out with twelve boys to the general's tent and sang there before him, when to their amazement, he fell upon the neck and embraced him. He had discovered in him an old student friend, and spared the place; and still the afternoon service at Pagan was commenced with the memorable hymn that saved it.—Of another, it is said that a famous robber having been changed himself, sang it among his men, so that many of them were changed also. Rough hearts, indeed, seem often the most susceptible. A major in command of thirty dragoons entered a quiet vicarage, and demanded within three hours more than the year could give in a year. To cheer her father one of his daughters took her guitar, and sang to it one of Gerhardt's hymns. Presently the door softly opened; the officer stood at it, and motioned her to continue, and when the hymn was sung, thanked her for the lesson, ordered out the dragoons and rode off.—Macmillan Magazine.

Scripture for the Times.

James V: 13. "Any one afflicted among you, let him pray." Such is the simple remedy of Inspiration for affliction. It is prescribed by the Great Physician. It has been tested by martyrs. The mercy seat is the place to carry all our troubles. Adopt this method of relief at once—while the eyes still weeps. Turn affliction to good account by converting it, in prayer, into a blessing.

1. Cor. XVI: 13. "Watch ye, stand fast in the faith, quit you like men, be strong." Vigilance—Firmness of trust—Manly action—Moral strength. No counsels for human life meet our wants better than these. Especially now, when every man is to bear his part in a great national struggle, do these words deserve special reflection.

Psalms XXXIII: 12. "Blessed is the nation whose God is the Lord." Moral blessedness is the chief thing to be sought by a people is the sure way to be a powerful and happy people. Let us be concerned to become a holy nation, putting away that which offends God, illustrating His salvation and offering ourselves as His agents in spreading the glory of His name abroad in the earth.

Isaiah XXVI: 12. "Lord thou wilt ordain peace for us: for thou also has wrought all our works in us." Peace brought about by the Lord in his purpose to bless his people, is the most honorable, permanent and every way desirable peace that any people could have.

Let us seek such a peace at His hands. He can make war to cease and tranquility to return to our land. Let us meet the conditions of peace in the humility and prayer prescribed for us in his holy word, and we shall soon enjoy a day of blessed peace.—Richmond Christians Advocate.

A Curious Prayer.

In the State of Ohio there resided a family consisting of an old man by the name of Beaver, and his three sons, all of whom are hard "pets," who had often laughed to scorn the advice and entreaties of a pious though very eccentric Minister, who resided in the same town. It happened one of the boys was bitten by a rattlesnake, and was expected to die when the Minister calling on the family, kneeled down and prayed in this wise.

"O Lord, we thank thee for rattlesnakes; we thank thee because of rat-

tiesnakes; we thank thee because one has bit him. We pray thee send a rattlesnake to bite John; send one to bite Bill; send one to bite Sam; and, O Lord send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance."

HARDEN NOT YOUR HEART.—The Lord hardened Pharaoh's heart by not withholding Pharaoh from doing just as he chose to do; and he chose to rebel against God. So, sinner, your heart may be hardened to an obduracy that no Christian penitence will ever soften.

The prosperous man will be envied as naturally as the summer brings its swarms of insects.

Secular Intelligence.

From Florida.

A soldier who left Baldwin on Wednesday last informs us that five deserters from the Yankee army had come in to that post. Three of them were Germans who could not speak a word of English. In conversation with a German Confederate soldier they represent that they belong to the 150th New York Regiment. They state that they had been four months in New York, that they had only been made drunk, and when they came to their senses they found themselves on board of a transport ship bound for the Yankee army in the South. They state that there are about one hundred other deserters of the Yankee army between Palatka and Gainesville, endeavoring to make their way to our lines. One of the number, a fine looking young fellow, states that he belongs to the 4th Ohio Regiment. He gives as the reason why he deserted that a negro corporal was placed over him with whom he had some difficulty, which resulted in his knocking the negro down. Disgusted with his association with negroes, and to avoid punishment for his offence, he deserted to our lines.

These deserters represent that many of the Yankee recruits, who like the Germans above mentioned, were kidnapped and forced into the service against their will, have never received any pay—that there is much dissatisfaction and discontent in the Yankee army, and that hundreds of them would desert if they had a fair opportunity.

One of the deserters at Baldwin states that the number of negroes killed and wounded in the fight at Olmstead, had been ascertained to be seventeen hundred and fifty eight.

Our informant states that when he left our lines on Wednesday there was unusual activity observed in the Yankee camps, and it was thought that they were preparing either to fight or evacuate their present position.—Sav. News 19th.

A CAVALRY EXPLOIT.—We have the particulars of a very handsome affair which occurred last week near Snicksaville in Loudoun county. A party of seventeen men of different companies of the 6th Virginia cavalry, "disbanded" until the 15th instant to recruit, heard that a party of Yankees were coming up towards Snicksaville and determined to go into "active service" and attack them. The Yankees numbered twenty-three men, of the 21st New York cavalry. They were charged as they came up the mountain, four killed, four wounded, and all the rest captured except three. These three were pursued until they took refuge with a body of 50 of their comrades who were approaching, and who were too strong for our men to attack. The prisoners were brought off safely. Only one of our men was wounded.—Richmond Dispatch.

FROM FLORIDA.—THE YANKEES DESERTING. The latest news from Florida is not very favorable to the discipline and integrity of the Yankee army under Seymour. A despatch from the operator at Baldwin, dated 17th, says: "The news from the front this morning, is that eighty five Yankee deserters came in early this morning, and they report that forty more are on the way."

The operator at Waldo reports that the Yankees at Palatka are also deserting fast. About fifty had skeddaddled from their lines, and negro pickets are stationed in every direction to keep the clan of robbers together.—Sav. Rep.

THE HOUSTONIC.—A Yankee correspondent from off Charleston thus writes of the splendid vessel of war which was recently destroyed by one of our torpedo boats:

The Houstonic is a total loss. All hands lost all they possessed—money, clothes, &c.—In fact many of them, including some of the officers, went on board of the Canandaigua in a naked state. Ensign Hazleton, of Concord, New Hampshire, Mr. Muzzey, Captains Clark, John Williams, Quartermaster, and John Welch, coal-heaver, of Boston, were drowned. The latter had got safely on the deck, but vertured back to save \$300, which he had in his bag on the berth deck. Poor fellow, he never returned. Parker, (colored) who was on the lookout directly over where the ship was struck, was blown into the air and instantly killed.—Capt. Pickering was slightly injured by the explosion. John Goff, the Captains steward, was somewhat injured. These were all the casualties. The officers and men of the ship displayed the greatest coolness during the trying scene, and thereby saved many lives. The Houstonic has been the special spite of the Rebels. Three times they have tried to destroy her, and now they have succeeded.

ESCAPED PRISONERS IN CANADA.—A North Carolina (doubtless Col. Winston of Rockingham county), gives an account in the Greensboro Patriot of the escape of himself and companions from Johnson's Island, through Canada, Bermuda, &c. In closing he says:

"It is estimated that over 300 escaped Confederate prisoners are now in Canada waiting an opportunity to get home. To the Confederates one who knows would speak, cheer up.—Our enemies are becoming disorganized. 80,000 Yankee deserters are now in Canada. As to old regiments re-enlisting, it is all humbug.—Their treasury is failing; when this takes place soldiers who fight under thousand dollar bounties will not fight. Cheer up, God with the weapon of right will conquer a glorious peace."

FROM NORTH ALABAMA.—Large bodies of Federal troops are passing through North Alabama in the direction of Chattanooga.

Huntsville and other places are being garrisoned with negro troops.

Several prominent citizens of North Alabama have been sentenced to close confinement and hard labor during the war.

The Federalists have put the negro women and children at work on deserted plantations in order to make them pay their way.

A large number of deserters and conscripts are scattered thro' the country.

The Federal commandant in North Alabama refuses to allow the residents to carry on trade across Tennessee river.

THE FLORIDA.—A letter from Brest to the London Herald says:

I regretted very much arriving in Brest a day too late to visit the C. S. ship of war Florida. The Florida is away again, and it may be useful to state that the crew consists of a few Irishmen, a great many Austrians, some Belgians, and quite a number of Italians. This is reliable. The officers I was told, are fine fellows, and the crew are picked men, who will give a good account of any equal number of the Federals.

Rev. James Barrow's Appointments. AS MISSIONARY OF LIBERTY ASSOCIATION: Thursday after the 2d Sabbath in March, at County Line, Chambers county, Ala.; at night at bro. John Talbert's; Friday at Sandy Creek, at night at bro. Crow's; Saturday and Sunday the 3d Sabbath, at Mt. Pleasant Church; will be at Tuskegee the 4th Sabbath on my return home; Monday after the 4th Sabbath at Concord, Macon county; Tuesday at Lonschopka; Wednesday at Bethel, Tallapoosa; 1st Sabbath in April and Saturday before, at Mt. Zion, Chambers.

For County Superintendent.

We are authorized to announce

JNO. F. YARBROUGH,

as a candidate for re-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 care for them, but they increase in length. Our only recourse is 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.

NOTICE.

LETTERS of Administration on the estate of W. H. McKinley, having been granted to the undersigned by the Probate Court of Macon county, on the 8th day of January 1864: All persons having claims against said estate will present them within the time allowed by law, or they will be barred. J. T. CHAFFORD, Administrator.

MARRIAGES.

Married, on the 22d inst., by Elder A. Van Hook, at the residence of the bride's father in the city of Euftala, Ala., the Rev. W. N. REXEY (pastor of the Baptist Church in Euftala), and Miss FLORENCE MCNAB.

On the 8th of February, 1864, by the Rev. Mr. Middleton, in Opelika, Ala., L. PETER GREEN, of the Confederate States Army, and Miss SARAH WHARTON.

On the 17th of March, 1864, at the residence of the bride's father, by the Rev. S. Henderson, Capt. SIMON M. ROBERTSON, late of the 57th Regt. Ala. Vols., and Miss NANNIE B. WHARTON.

O happy love! where love like this is found! O heartless raptures! bliss beyond compare! I've found it here, and here I'll stay, till death do us part. And sage experience bids me thus declare: "If heaven a draught of heavenly pleasure spare, One cordial in this wretched life is here."

When a thoughtful, loving, modest pair, In other's arms breathe out the tender tale, Beneath the milk-white thorn that scents the evening gale.

Obituaries.

William P. Lanier, son of David and Rachel Lanier, departed this life on the night of the 17th inst., at his residence, near Nottulga, Macon county, Ala., in the 26th year of his age, of Typhoid Fever. He was born in the State of Georgia; removed to this county with his parents when quite a youth, and resided in said county from that time until his death. William was an extraordinary man; from his youth up, he imbibed in a good degree a high moral character. Some years since he professed to have a good hope in Christ, but never connected himself with the Church, but such was his walk among men, that those who knew him well often remarked that he was a perfect model of morality and strict integrity. Perhaps but few men ever loved their friends better than he did, and possessed more kindness to those who needed his charities. He was sick for several weeks, and nearly all the time during his sickness, was as to his severity that his mind was of a delicious character; at intervals, however, he was rational for a short time. A day or two before he died his faithful clergy discovering he was rational spoke to him on the subject of death; he replied that he was not afraid to die, that he was prepared. He has left to mourn his irreparable loss an aged mother, three sisters and a brother, and a large circle of friends; but they mourn not as those who have no hope. Weep not aged mother, sisters and brother, your loss is truly great, but we believe his is a great gain. S. L.

Died, at the residence of Jabez Curry, Esq., in Perry county, Ala., on the 1st Feb. 1864, Miss LIZZIE A. BELL. While but a young girl of youth was upon her cheek and the promise of years to the future presented a daffodil hope, she has passed away, so suddenly, that we can scarcely realize that she is no more to be seen among the living. Endowed with unusual intellectual gifts, which were highly improved by culture, attractive in person, and sincere in character, she will long be mourned by those who knew her, and loved her.

Business Department.

Receipt List.

Rev J T S Park S W B for sol	No.	Amount
Thos. Nickelson	16	42 5 00
Mrs B B King	16	42 5 00
Miss Bettie Cummins	16	42 5 00
Capt Henry Reed	16	42 5 00
Rev C F Sturges	14	29 5 00
Mrs Judge Tate	16	42 5 00
Mrs E A Long	16	42 5 00
Mrs Ray	16	42 5 00
Capt B L Seimon S W B for sol		50 00
J T Crawford	16	42 5 00
Rev A J Stafford S W B for sol		10 00

JOHN G. STOKES,

Attorney at Law,

TUSKEGEE, ALABAMA.

WILL practice in Macon, Russell, Chambers and Tallapoosa Counties.

Special attention given to business in the Probate Court of Macon County.

Office Over the State Bank building.

March 17, 1864. n41-2m P3 \$5

TO HIRE:

A BLACK SMITH, 1414 Col. Breedlove

March 17, 1864. n41-1f

FOR SALE:

TWO No. 1 Concord Coaches.

Nov. 17, 1863. n26-1f

Notice to Tax Payers.

ALL Tax payers who fail to make returns of their Tax in kind, and of the value of all nett cattle, horses and mules not used in cultivation, beyond the 4th day of April next, will be taxed 25 per cent on the amount assessed.

I will attend at the Court House until the 2d April to receive returns: WM. WILLIAMS,

March 10, 1864. n41-1f

The State of Alabama—Macon County.

PROBATE COURT—SPECIAL TERM—16th DAY OF MARCH, 1864:

THIS day came William Hooks, by his Attorney, C. P. Tor & Ligon, and filed in this office an instrument in writing, purporting to be the last will and testament of John H. Crawley, late of said county, deceased, for probate and record; and whereas his petition, among other things, shows that Ellen McCaskill, who resides in the State of Texas, Josiah Crawley, Theresa King and George Crawley, who reside in the State of Mississippi, and Z. S. Crawley, who is in the Confederate States Army in North Carolina, are non-resident heirs; This is therefore to notify said non-resident heirs and all other parties interested to be and appear at my office in Tuskegee on the second Monday in May next, to show cause, if any they have, why said will should not be admitted to probate and record: C. A. STANTON,

March 17, 1864. n41-3f \$5

Administrator's Sale.

UNDER and by virtue of an order of the Probate Court for Macon county, I will sell on Monday 18th April, 1864, to the highest bidder before the Court House in Tuskegee, the West half of section twenty-three, in Township nineteen, of Range twenty-six, of the property of Joseph R. Bell, to pay debts of said estate. Terms cash.

March 24, 1864. n42-4f \$5

Administrator's Sale.

UNDER and by virtue of an order of the Probate Court for Macon county, I will sell on Monday 18th April, 1864, to the highest bidder before the Court House in Tuskegee, the West half of section twenty-three, in Township nineteen, of Range twenty-six, of the property of Joseph R. Bell, to pay debts of said estate. Terms cash.

March 24, 1864. n42-4f \$5

Administrator's Sale.

BY virtue of an order granted to me as the Administrator of the estate of George Oswalt, deceased, by the Probate Judge of Macon County, I will proceed to sell to the highest bidder, the following property belonging to the said deceased, on Saturday the 16th day of April next, at the late residence of said deceased, to-wit: Household and Kitchen Furniture; one Carriage and Harness; one Buggy and Harness; 3 Horses, 2 Jacks, 25 bushels of Wheat, one Gold Watch Chain, and other minor articles. Terms of sale cash.

HENRY OSWALT,

March 17, 1864. n41-3f P3 \$5

CHANCERY NOTICE.

Es Parte. J. T. CHAFFORD came the petitioner for the appointment of a trustee to receive certain funds donated to Petitioner by marriage contract made by her said husband, William S. Funn, on the 25th day of November 1861: Notice is therefore hereby given to all parties interested to be and appear at my office in Tuskegee on Monday the 18th day of April next, when said petition will be heard and determined.

March 17, 1864. n41-5f \$7

ADMINISTRATOR'S NOTICE.

LETTERS of Administration on the estate of James C. Bart having been granted to the undersigned by the Hon. Judge of Probate Court of Macon county; Notice is hereby given that all persons having claims against said estate will present them within the time prescribed by law, or they will be barred; and those indebted to said estate will make payment to me.

March 17, 1864. n41-5f \$7

ADMINISTRATOR'S NOTICE.

LETTERS of Administration upon the estate of Geo. Oswalt, deceased, have been granted to the undersigned by the Hon. Judge of Probate Court of Macon county; Notice is hereby given that all persons having claims against said estate will present them within the time prescribed by law, or they will be barred; and those indebted to said estate will make payment to me.

March 17, 1864. n41-6f P3 \$7

ADMINISTRATOR'S NOTICE.

LETTERS of Administration having been this day granted to the undersigned upon the estate of D. H. McKinley, late of said county deceased, by the Hon. Probate Court of Macon county; There are therefore to give notice to all persons having claims against said estate to present them in the time prescribed by law, or they will be barred, and all persons indebted to said estate will come forward and settle.

March 17, 1864. n41-6f \$7

CHANCERY NOTICE.

IN pursuance of an order made by the Hon. N. W. Cooke, Chancellor of the Southern Chancery Division of the State of Alabama, notice is hereby given, that a Chancery Court will be held for the 13th District of said Chancery Division, (composed of the county of Macon,) at the Court House in Tuskegee on the 20th Monday in April next, to-wit: on the 11th day of said month.

March 7, 1864. n40-1m \$5

REGISTER'S SALE.

Chancery Court, 13th District of the Southern Chancery Division of the State of Alabama.

JAMES FOUNTAIN, IN pursuance of a decree rendered by the Hon. N. W. Cooke, Chancellor of the State of Alabama, in the case of Joseph J. Wright, vs. The Fall Term hereof A. D. 1863, MARY S. WRIGHT, I will proceed to sell to the highest bidder for cash, the following real estate, to-wit: One lot of land, situated in the 13th District of said Chancery Division, on Monday the 4th day of April next, the life estate of said Mary S. Wright, in the slaves, to-wit: Eliza and her children, Hiram and Maria; also, Edy, Jenn and Lou, the children of Maria, in the decree in the above cause mentioned.

March 10, 1864. n40-4f \$7 \$0

REGISTER.