

SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

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TUSKEGEE, ALA., THURSDAY, NOV. 10, 1864

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY.

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PROPRIETORS.

The S. W. Baptist.

TUSKEGEE, ALA.,
Thursday, Nov. 10, 1864.

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.

East Alabama Female College.

THE FOURTEENTH ANNUAL SESSION will be opened on Monday, Oct. 3d, 1864, under the administration of

REV. A. J. BATTLE.
aided by a Board of accomplished Instructors. The Musical Department will continue under the direction principally of the distinguished Southern Artist, Miss ALICE E. KRESSE.

Tuition, (if paid in provisions at prices of 1860) will be reduced to one half the former rates; if paid in currency, will be charged according to the following scale:

For Term of 3 Months.	
College Classes,	\$100 00
Preparatory Classes,	75 00
Primary Classes,	50 00
Music,	100 00
Languages,	50 00
Incidentals,	5 00

Young Ladies are requested to bring with them text-books, as far as may be practicable.

Board may be had in private families by paying in provisions, or equivalent rates in currency.

Aug. 24, 1864. n12-1f

Sunday Schools all winter.

All Baptist Sunday Schools in Alabama that intend to continue to meet throughout the winter, are requested to inform Rev. W. E. Chambliss, Selma, who wishes to publish a list of them in the S. W. Baptist. Please state name of school, county or town, and Association.

East Alabama Female College.

The Fall Term of this institution has been opened, and under the circumstances, a reasonable number are in attendance. President BATTLE has the assistance of an excellent corps of teachers.

We are gratified at being able to state that the principal difficulty in the way of its prosperity is likely soon to be obviated. When the former President, Col. PEARMAN, left the institution, unfortunately the furniture was sold, and the boarding department from that time until now has been closed; and for the last eighteen months, it has been quite difficult to obtain board in private families. The friends of the institution are now engaged in refitting the boarding department with the necessary furniture; and the prospect is that in a very short time, provision will be made to accommodate at least fifty boarders in the College. When these arrangements are completed, the public will be duly informed. The friends of the institution are determined that it must and shall be sustained through these trying times; under the able management of one who is fully competent to make it every thing they could wish. The few institutions of learning that remain to us must be most vigorously sustained at this time. It would be disastrous beyond conception to allow them to languish and die for the want of adequate assistance and patronage.—We are gratified to observe the noble spirit manifested by our brethren and friends in Marion, in sustaining the Judson; and trust that their example in equipping that institution so handsomely will provoke us to the like good work. We bid them God-speed, and exhort our brethren to go and do likewise.

The President of the E. A. F. College has signified his intention to meet the liberal spirit of our people by such change in the prices of tuition as will satisfy the wants of the public in all respects.

General C. A. Battle.

The numerous friends of this distinguished officer and gallant soldier will be gratified to learn that the wound he received in the battle of 19th ult., in the Valley of the Shenandoah, is doing well, and that he will be able to return home in a few weeks to share the kindly attentions of his family and friends until he recovers. No officer in the Virginia army of similar rank has purchased a more solid, enduring reputation during this war than Genl Battle. He has been in almost every important engagement in Virginia, and has uniformly distinguished himself for every quality of a good soldier. Brave without recklessness, he has dealt his blows where they have counted most effectively. In addition to all this, his strict morality and modest piety have purchased for him the confidence and esteem of his noble command, and the admiration of his countrymen. God grant that his useful life may be spared to his family and country!

War News.

On the 27th ult., Grant made another "on to Richmond" move, but it was most signally repulsed at every point, losing two or three thousand in killed and wounded, and about twelve hundred prisoners. Our loss slight.

Porter has blockaded the Tennessee river, and captured and destroyed several boats.—Hood is said to be at Tusculum, Ala.

The Ministry for the Times.

Ministers of the Gospel, from their very calling, are expected to endure more than common hardness in the service of their divine Master, even in the most prosperous times. If they fill their position worthily, it is because the churches have discovered in them a higher complexity of piety than is common among their brethren, thereby making them "ensamples to the flock." Their calling commits them to a service which looks for no adequate reward in this world. Hence, "having food and raiment, they are therewith to be content." Their service is a spiritual service, and their greatest reward must be a spiritual reward. That minister who expects to live in ease and luxury, as the reward of his "work of faith, and labor of love," has mistaken his calling. He is expecting wages of Caesar for the service of God.—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming?"

And if this be true of his holy calling in times of peace and prosperity, is it less true, nay, is it not more emphatically true, in times of adversity? God has so constituted human nature, that the most impressive form in which truth can be taught is by example. And as ministers are "set for the defense of the gospel," as they are, from their very calling, the living exponents of its holy nature and sanctifying power, it is pre-eminently expected of them, that the utterances of the pulpit shall be verified by a blameless and harmless life. It is expected that they shall furnish to the world "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." For while there is but one standard of Christian excellence to which all Christians are to be conformed, ministers are expected, above all others, to approach nearest to this standard.

In these times of tribulation, does the love of many wax cold? Then must the men of God, like the harbinger of Jesus, be "burning and shining lights." The fire of divine love in the heart must burn with more than common intensity, and glow with more than common brilliancy. Like the beacon lights upon the sea shore, they are to reflect a light of increasing splendor as the night grows darker and more tempestuous. Their love to God and zeal in his cause must know no abatement. Instead of being quenched by the decay of spirituality in others, these virtues in them must glitter with still greater lustre. The scarcity of any thing essential to the well being of man but enhances its value, and true piety is no exception to this rule. The very coldness of others should arouse our ministers to still greater efforts "to strengthen the things that remain, and that are ready to perish."

Again: In these times of religious declension, does inquiry abound? Then is it more imperative on ministers than ever to "cry aloud and spare not"—to show unto Israel their sins, and the house of Jacob their iniquities." Then it is that the "woe" pronounced against "them that are at ease in Zion," hangs over the slothful and the indolent with a more fearful potency. Iniquity imperils alike the well being, the very existence of Church and State; and that watchman whom God has stationed upon the walls of Zion, and who fails to warn his people of approaching danger, will not only be destroyed himself, but, O, dreadful thought, the blood of the people will be required at his hands! We need more of that martyr spirit manifested by Paul when he reasoned before Felix of righteousness, temperance and judgment to come." We need more of that holy courage that will dare to smite the rock of covetousness in our churches, until it shall gladden the habitations of penury and want.—We need something of the spirit of Nathan the prophet, that will individualize iniquity, and say to the guilty culprit, "Thou art the man!" This is no time to temporize. This is no time to palliate sin by the plea of necessity—to gloss over the darker shades of iniquity with the pretences of hastiness and passion—to dream of safety while we are cherishing the ungodliness against which the wrath of God is revealed from heaven—to hush the mutterings of conscience by the "cry of peace, peace, when there is no peace." That moral cowardice that will shrink from a painful duty in the face of public sentiment is far more culpable than that natural cowardice that would yield our country's cause upon the field of battle; because the one could only visit upon us the wrath of poor mortal man, while the other will bring upon us the vengeance of Almighty God. We need a ministry, therefore, that will bring the whole moral artillery of the gospel to bear upon that iniquity which seeks to bury all that is dear in patriotism and all that is sacred in religion in one common grave. The contest now is, not with those lesser forms of evil, which, in other days, were wont to hide themselves from the good man's gaze, but "with principalities and powers, with spiritual wickedness in high places;" and this contest demands higher forms of Christian manliness.

Once more: Does the cloud of divine vengeance still lower over us, threatening to pour forth even fiercer fury upon our people? Then should the ministers of Christ stand between the porch and the altar, and cry, unceasingly, "Spare thy people, O God! and give not thy heritage to reproach!" We need more of the tenderness of the weeping prophet when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people!" We need something of the pathos of David when he said, "Rivers of tears runs down mine eyes, because they keep not thy law." Instead of recoiling from the work before them from its very magnitude, the ministry should gird up their loins, put on the whole armor of God, and address themselves to the

mighty task of meeting these new demands upon their energies. Strange that we should use the very plea to justify our indolence that God designed should inflame our zeal. Passing strange that we should change the very occasions of usefulness into occasions of crime.

Now, all this should be done in the true spirit of Christianity—not as delighting to denounce the judgments of heaven upon our race—but in that spirit which "weeps where most it loves." Much of our preaching is lost from the want of this tenderness of heart, which warns and entreats every man with tears. In other words, we need more of "theunction of the holy One," under the inspiration of which Paul could say, "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." With such a ministry as this, sustained by active, working churches, it would not be long before the barren wastes of Zion would blossom as the rose.

The Sanctity of the Marriage Tie—Applicable to our Slaves.

Some eight or ten years ago, we remember to have had a long conversation with one of the wisest men and most able ministers of the Confederacy on the abuses of the marriage relation among our slaves. It was a subject to which we had given much thought; and were anxious to know if any remedy could be applied to such crying evils. We remember the substance of that brother's opinion as then expressed—That evil, and only evil could come of these abuses, and that as there was no remedy in law for them, the churches should mitigate them as far as came within their power.

We are glad to see that so large and influential a body of Christians at the "Georgia Baptist Association" has spoken out on this subject. Good men have long deplored the legislation of our Southern States, which makes marriage among our negroes a matter of mere convenience. They have been deterred from discussing the subject by that morbid sensitiveness in the public mind which admitted no interference with the existing order of things either by friends or foes. The meddling propensities of Northern fanatics had naturally superinduced the opposite extreme in the South, thereby greatly multiplying the abuses of an institution, which, had we guarded, humanized and elevated by all the sanctions of God's law, would have secured us the respect, if not the sympathies, of the civilized world, instead of their scorn and hatred. In our efforts to prove that they are our lawful property, so recognized by the laws of God and our country, many of us have forgotten that they are human beings, subject as we are to the laws of the Creator. Marriage is an institution of God, sanctioned and controlled by His law; and no human authority has any right to lift it out of its relation to this divine law, in respect to any color or condition of our race, and subject it to the caprices of interest. It is as binding, therefore, upon the servant as upon his master.

It often happens that in separating negro families, the wishes of the parties are consulted. We have known some instances where servants preferred to remain with the family where they had been raised, rather than be sold for the sake of remaining together as husband and wife. But surely the wisdom of our legislators is competent to devise some method of preventing such an alternative. It is problematical whether it is right to separate the parties, even when it is done at their own earnest wishes, and out of the most benevolent desires. That happiness of the slave that is purchased at the expense of purity, is to say the least, of doubtful character. The law of marriage was ordained for the human race, as such, irrespective of social, political or religious conditions; and any human law that contravenes this divine institution, either express or implied, is essentially wrong.

If any one should be disposed to raise the question of expediency by saying that this is not the right time to correct such abuses—that our enemies will claim that they have induced such a step—and that it is an acknowledgement on our part of wrong doing in this respect—we answer, that we have verily been guilty of a grievous wrong in this regard, and the sooner we acknowledge it, and the more ample the atonement, the better. It matters little to us whether friend or foe has been instrumental in showing us our sins in regard to this, or any thing else. The truth is not less the truth because the devil himself proclaims it. No good can come of persisting in the wrong. It is always the right time to do right. David's followers no doubt thought it very singular in the old King, when he forbade them to "take off the head of that dog," Shimei, when he stood off and cursed him in the day of his adversity. His meek response was, "the Lord hath said unto him, curse David." It is both foolish and sinful to refuse to do right because our enemies will look on it as a triumph. And what if they do? Is it not better for them to triumph in the right, than for us to persist in the wrong, and provoke the vengeance of Him who is mightier than all our foes? Indeed, the time has come when we need more of the martyr spirit of John the Baptist, when he said to Herod, "It is not lawful for thee to have her," and the saying cost him his head. We are glad, therefore, that the "Georgia Baptist Association" has broken ground upon this delicate question, and have no doubt that the movement thus inaugurated will ultimately form a correct public sentiment which will ere long embody itself in such legislation as will greatly mitigate, if it does not entirely cure this mighty evil.

Our State Legislatures may not act promptly on this grave question. It is envied with many difficulties, and it will require some ability to elaborate such improvements in our laws

as will meet these difficulties. But statesmen who have the good of their country at heart, and the fear of God before their eyes, will not be deterred from doing their duty because it is a delicate and difficult one. We are as thoroughly satisfied as any man that slavery is recognized and sanctioned by the word of God—but the institution of marriage stands upon the very same foundation. They must, therefore, be made to harmonize. Surely no man can suppose that infinite wisdom would ordain two institutions incompatible with each other. If our system of slavery cannot be made to harmonize with that great divine institution of marriage, which lies at the basis of all social, political and religious order and purity, it is radically wrong, and will come to an end. But we have no such idea as this. It is possible to conform the institution of slavery to the requisitions of God's law, and it is high time the legislators of our country were taking the subject in hand.

A Day of Fasting and Prayer.

The President of the Confederate States again calls the people to the sacred duty of fasting and prayer, and has appointed the 16th day of November for this service. We cannot doubt that there will be a cheerful response to the call of our Chief Magistrate, and that from one end of the land to the other, our sanctuaries will be filled with Christian assemblies; who, while confessing their sins and the sins of our people, will reverently invoke the blessing of Almighty God upon our beleaguered and afflicted country. A most solemn duty devolves upon our ministers and churches at this time. All that is inspiring in patriotism, holy in religion, and sacred in domestic relations, unite in calling our people to those duties prescribed in the word of God and appropriate to the periods when the judgments of God are abroad upon the earth. If four years of the most devastating war which has ever afflicted the earth fails to humble our people under the mighty hand of God, doubtless we may expect this great calamity to be supplemented by those of pestilence and famine. The occasion demands those "great searchings of heart," which will spare no sin, individual or national, which cries to heaven for vengeance. We are literally shut up to the Divine Being for help in this crisis.—No human eye pities, no human hand is stretched out to save us. Our enemies are numerous, vindictive, malignant, determined. They unquestionably re-elect the heartless tyrant, and now rules them with a rod of iron, who will continue to drag them to the feast of death by hundreds of thousands. Surrounding nations look on with an indifference which could not be greater if humanity had forsaken the earth.—God and our own arms are our only defence.—Let us realize this in all its stern reality, and give suitable expression to the conviction at the approaching solemnity, and we need not doubt the result.

For the South Western Baptist. Marriage of Slaves.

The following important resolution was unanimously adopted by the Georgia Baptist Association at its recent meeting with Pine Grove Baptist Church, Columbia Co., Geo., Oct. 7th and 8th, 1864:

Resolved, That it is the firm belief and conviction of this body, that the institution of marriage was ordained by Almighty God, for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people, in all countries, and in all ages, till the end of time; and that consequently the law of Georgia in its failure to recognize and protect this relationship between our slaves, is especially defective and ought to be amended.

For the South Western Baptist. BRIDGEVILLE, ALA., OCT. 25, '64.

DEAR BRO. HENDERSON: Commencing with our regular meeting in September, (3d Sabbath,) at Forrest church, we protracted the services a week. We had no ministerial help except when bro. Nicholson could spare a moment from the practice of physic, and drop in and preach us a sermon. But our constant prayer was, "Lord revive us!" And God graciously poured out His Holy Spirit upon us. And it seemed to permeate and leaven the whole community and so thoroughly revive the church that we were almost made to exclaim, "We never saw it on this wise!" Saints rejoiced, sinners were cut to their hearts and made to cry out, "What shall we do to be saved!" And many mourners found comfort in believing in Jesus. And on Friday following twelve willing subjects were "buried with Christ by baptism into death," and we trust that, "like as Christ was raised up from the dead by the glory of the Father, even so they [we] also may walk in newness of life." Five others were received into the church, making in all seventeen.

At our next regular meeting in October, we continued four days. We received fourteen more (ten by experience and baptism) making in all

thirty-one. Truly God has been good to us. "The Lord has done great things for us, whereof we are glad!" And we can but say to God's children everywhere, "Rejoice with us!" To God be all the glory, now and forever. Yours in Christ,

WILLIAM ASHCRAFT.

For the South Western Baptist. Sunday Schools.

I am glad to see from bro. Spalding's advertisement that the publications of the S. S. Board may now be had at Selma. These books cost very little, and, being carefully prepared and admirably adapted to our schools, will, I hope, commend themselves to teachers and scholars throughout the State, and prove an efficient aid and stimulus to the cause.

It is especially now to be hoped that vigor will be infused into the operations of Sunday Schools, so that they may be kept up during the winter. It is time that the process of hybernation were dispensed with.—Superintendents everywhere know the evil results which follow it. There is, first, the necessity of re-organization in the spring, and therefore the trouble and time necessary to get up the proper degree of interest and enthusiasm. It is much easier to keep anything in motion than to start it afresh. Habits of regular attendance once broken up, it is hard to renew them in children or in adults. Then there is the very serious interruption of studies. Children not only make no progress in knowledge of divine things as a general rule, but forget what they had previously learned.—System and continuity are as necessary here as in secular education, and the more that so much is made to depend on oral instructions of the teacher. With such interruptions, I fear that the boys and girls will carry with them into mature life but small foundation for broad Christian knowledge. And, thirdly, this winter cessation diminishes the importance and value of the school in the eyes of the scholars. What is so easily given up cannot commend itself to them as very valuable. Their exertions in its behalf will be slackened, the school will lose its interesting character, the teachers, feeling the influence of the general listlessness, will be less active and effective, and will react on the pupils, the superintendents will not be exempt, and so the life of the school will depart. I do not say that the maintenance of schools throughout the winter is a remedy for the evil; but it will, in great measure, obviate those that have been mentioned. And that there are difficulties in the way, is only a reason for stronger and more persistent effort. For the sake of the cause of Christ, let us do more than we have ever before done. With earnest prayer for God's blessing, and with hearty enthusiasm in our labors, we may work wonders.

For the South Western Baptist. Evergreen S. School—S. S. Record.

Don't forget, Superintendents, Teachers and children, to send us the name and address of your school immediately, if you want it published in our list of "Evergreen Schools."

The statistics of your school, we desire to have, by all means, to be embraced in our S. School Record.—When, where and by whom, was your school organized; what officers have you; how many teachers and scholars;—all information of this kind, please forward to us. Any incident or matters of interest pertaining to the past history, or present condition of your school—how are you supplied with books; what books have you; have you had any revivals of religion in your school; how many of your teachers and scholars are pious; how many of these were brought into the fold of Christ through the instrumentality of the Sunday School; have you any Missionary Society in your school; have you any prayer meeting. A little attention in your letters, dear friends, to these interesting details, will furnish a fund of information, pleasing and valuable to every lover of Sunday Schools.

W. E. CHAMBLISS.
Selma, Ala.

For the South Western Baptist.
DEAR BRO. HENDERSON: I wish, through your paper, to call attention to the fact, that we are receiving at "these head quarters," a large supply of the publications of our S. School Board Question Books, adapted to every capacity—from the most advanced Bible class, to the very infant school,—embracing an admirable little "Catechism of Bible Doctrine," "Teacher's Class Book," for reports, etc., we are ready to furnish to Sunday Schools. The dear children will be glad to learn that the excellent "Con. S. S. Hymn Book," which our good Secretary, bro. Broadus, has been promising us, is now out of press, and on its way here. Now, dear little friends, with these One Hundred and Fifty beautiful hymns, that you have waited for so patiently, you can make sweetest music to the blessed Savior and sing your own little hearts happy.

Appreciating the difficulty which many of our brethren of other denominations find, in supplying their schools with text books, I will furthermore state, that to other schools, or to families desiring them, as well as to our own, the publications of the Board will be furnished at advertised rates.

Talking about these books, among other good things which the brethren of the Bethel Association resolved to do during their recent session, to promote the interests of the Saviour's kingdom, is the establishing of a Depository of S. School books, to facilitate the organization and furnishing of S. Schools within their bounds. A similar enterprise was inaugurated in Montgomery the other day; the handsome sum of \$1071 75 being raised to constitute a permanent fund for a S. School depository in that city.

In your issue of 29th ult., you report that Talladega and Calhoun counties had contributed to the S. S. Board \$1059 75. The good brethren of these counties are doubtless very liberal, and many of them feel a lively interest in S. Schools; but whatever they may purpose to do, they have only yet given us 241 75, as you may see by referring again to the list of contributions I sent you.

Did it not occupy too much of your limited space, I should like to tell you of Unity, Bethel, and Alabama Associations, recently visited. Of the Christian harmony; of the labors of love, and zeal, which marked their sessions, you would be pleased to hear. The state of religion generally, seemed encouraging. God has most graciously blessed the worked at home, as well as in the army; giving large accessions to some of the churches.

In Christian love,
W. E. CHAMBLISS.
Selma, Ala., Oct. 19, 1864.

EUFULA, ALA., OCT. 17, '64.

BRO. HENDERSON: Perhaps you and some of your readers may be glad to hear more from the meetings in our church to which you alluded in your last. I am happy to inform you that on last night I had the pleasure of baptizing ten young ladies. It was an occasion of great interest. Our meetings have been continued so far with unabated interest, but we have adjourned until Wednesday night.—Much good has already been accomplished, not only in bringing some to a knowledge of the truth as it is in Jesus, but in arousing the church to a more earnest and energetic discharge of its duties.

But why didn't you or bro. Arch'd Battle come and help me? I must be peculiarly unfortunate in my location. I have never been able to get any of the pastors around to aid me. Bro. Tomkies, chaplain of the 7th Florida Reg't, has assisted me some during our meetings. He has preached with acceptance, and is a young man of promise.

Our meetings may continue longer after Wednesday night. Others will probably connect themselves with the church soon.

Yours truly,
W. N. REEVES.

Never lay too great a stress upon your own usefulness, or perhaps God may show you that he can do without you.

The Man of Nazareth.

FROM THE GERMAN OF ULLMAN.

The character of Jesus, though thoroughly individual and unlike every other, has yet no such eccentric or peculiar feature as results from a disproportioned combination of the inward faculties. On the contrary, there is in his nature the most perfect harmony and completeness; and his acts bear the stamp of universal propriety and rectitude. Who can say that the peculiar characteristic of Jesus was soundness of judgement, or tenderness of feeling, or richness of fancy, or power of execution? But all these excellencies are found in him, just in their due proportion, and they work together in uninterrupted harmony. High fervor and gracious mildness; heavenly serenity and absorbing sadness; elevation above earthly pleasure and conditions, and a pure, cheerful enjoyment of the same; regal dignity and self-denying humbleness; vehement hatred toward sin and affectionate forbearance toward the sinner—all these qualities are combined in his nature in one inseparable whole, in the most perfect subordination. Never was Jesus driven out of his own path; it was a quiet path and always even. All the manifestations of spiritual life have one great aim; his whole character has a unity that is perfect, complete within itself.

It is indeed true, as a saint who knew Christianity from the life, once said in his heart, "One man who can be a guide to the world, on the whole, more than a hundred of such a character as Christ's; and if any one should be able to mock and deride, he must be insane. Every man whose heart is in the right state will lie in the dust, and rejoice and adore." It is true; even as a bare idea, the spiritual image of Jesus which the Bible holds out to us is the most dignified and the most precious which is known to our race. It is an idea for which one may well be justified in offering up his life. For we may boldly assert, this idea is the most sublime to which, in the province of morality and religion, the human mind has been raised. It is the jewel of humanity, and whoever knowingly tarnishes or disfigures it, commits an outrage against the majesty of the heaven-born soul of man in its most beautiful manifestation. Let it be a fable, it is still the most noble truth which has been either received or communicated by the human mind, and preponderates, even as a fable, over a thousand varieties of ordinary experience. But it is not a fable; it is not a bare idea; for the man who was able to produce from his own invention, such a character, such a pattern, must himself have possessed this greatness of soul, if we deny that he observes it in another. We must transfer the spiritual and moral greatness of Jesus to his biographer, if we deny it to himself. If we glance at the rarest characters which have been exquisitely portrayed to us by the creative power and art of the most gifted poets, do we find in these characters anything like that which is developed in Jesus? And these plain, uncultivated Jewish evangelists, they, forsooth, were able to invent it? How far, as an unaided man, did each of these writers of Memorabilia stand below Xenophon and Plato; and yet how high, in its silent majesty, stands the simple image of Jesus, which the unlettered evangelist presents, above the character that is given to the wise. Greek by the two masters of language and intellect!

And this life, are we all to come to this? Yes, said a voice from the tomb, many go many ways, but all have at last to cross the same dark river. How true the old adage, "once a man—twice a child," but the new adage is equally true, "once we die but twice we live." Thanks be to the Saviour who has brought life and immortality to light.

Life is Yours.

And a great blessing it is, too, properly employed. No Christian should be unwilling to live, so long as there is one soul unsaved to which he can have access. No one can tell the amount of good he can effect by laboring constantly, and personally to lead sinners to Christ. A letter written, a word spoken, or a tear shed may be blessed of God to the salvation of a soul. O, if our hearts were only in true sympathy with Jesus, if we felt for the welfare of the people as he does, we would find ways to impress the truth upon their minds. This thought was deeply impressed upon our heart by reading the following circumstances in a late number of the Guide to holiness:

"A few years ago, a layman of one of the churches in New England, sat musing on the eve of the new year, and he said within himself, 'How sweet it would be to die this year!' But he checked himself and said, 'No, I prefer to live and serve God, and if it please him I will live, and I will labor to bring as many souls to Christ this year as possible.' He immediately began by embracing every opportunity to converse personally with whomsoever he met, about the interests of their souls. The first person he accosted, was a very gay and wealthy young lady, who indicated no seriousness at the time, who was wholly irreligious, and who said that she had never been conversed with before in relation to the salvation of her soul. She became serious, sought religion, obtained it, was a devoted Christian, and, before the year expired, she died in the Lord. In the course of that year he conversed directly upon the subject of their souls' salvation with about sixteen hundred individuals, more than half of whom said they had never before been accosted on the subject."

Laying up for Children.

Parental affection naturally inquires what it can best do for the welfare of its children in future years, and when the bosom which now throbs with love to its offspring shall be cold in death. Many plans are laid, and many days and hours of anxious solicitude are spent in contriving ways and means of rendering children prosperous and happy in future. But parents are not always wise in the provisions which they seek to make for their children; nor do they always seek direction and counsel from God in this matter. The best inheritance for children, beyond all contradiction, is true piety towards God—the salutary truths and principles of religion, laid up in the hearts of children—a good education—good and virtuous habits, unbending principles of moral conduct, the fear of God, and the hope of heaven. This is the best inheritance for children, and which all parents should be most anxious to lay up for them.

Many an unwise parent works hard, and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man adrift with money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders, and go to the bottom. Teach him to swim, and he will not need the bladders.

Give your child a sound education. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be more valuable than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, and the blessing of God, the better.

I'm Almost Home.

A traveler weary and worn, covered with dust and suffering many privations, sees in the distance the curling smoke ascending from his homestead; and choked with feelings almost too big for utterance, exclaims, while tears of joy are rolling down his cheeks, "I'm almost home!"

ness gathers around its footsteps; yet as it sees some well known object, shakes its curling locks and clasps its glad hands, exclaiming—"I'm almost home!"

The mariner after a long and toilsome journey, describes in the far distance, the outline coast of his native land, and sings aloud with joy, while his heart is full to breaking—"I'm almost home!"

The Christian, after having fought many hard battles, endured many trials, resisted many temptations, suffered over many short comings, feels gradually approaching the halt of disease, and being admonished thereby of his speedy dissolution, lifts his glad eyes heavenward, while his heart melts within him, as he exclaims, in triumph—"I'm almost home!"

Too much liberty is productive of greater evils than too little.

Secular Intelligence.

BUTLER'S CANAL.—This great work, for the completion of which Grant and the Yankee army are waiting, drags slowly. The cutting through the neck of land known as Dutch gap, is of itself a big job; but this done, but half the work towards making the canal is, we are correctly informed, accomplished. It is said the channel of James river where it passes the gap runs near the southern shore. If this be the case, when Butler shall have done his digging, the labor of constructing a breakwater to turn the stream through his canal will be before him. Before all this is done, the snow and ice of winter will be upon him, and the present fixed position of the hostile armies will indeed become a dead lock. *Richmond Dispatch.*

THE MANHOOD PEACE ADDRESS.—The last European address in honor of the peace address recently given in England, signed by the hundred thousand names representing the peace-loving people of the world, is forwarded to the United States to the people to which it is dedicated. This document was published in our columns, and was commended to our readers. It is an appeal to the subjects of Antislavery Lincoln for a cessation of hostilities and for the establishment of peace, on the basis of a recognition of the independence of the Southern Confederacy. The address very lucidly states the insuperable difficulties which lie in the way of a conquest of the South; and argues the utter impracticability of accomplishing that absurd undertaking. *Chas. Courier.*

MILTON, FLA. DESTROYED BY THE YANKEES.—We learn by a private letter from below, that a Yankee force came up to Milton, Florida, on Wednesday last, and drove off the cavalry company that was stationed there. They burned the town and destroyed the salt works and property generally. The Yankees came from Pensacola, and greatly outnumbered the small Confederate force protecting Milton. *Mont. Advertiser.*

The sugar crop of Texas, this year, it is said will turn out 2,500 hogheads. Trade with Mexico, and through Mexico with the outside world, appears to be unrestricted. A merchant in Houston advertises 250 reams printing paper, 28 X 36, and the San Antonio merchants announce full supplies of everything.

THE WAR IN KENTUCKY.—The Journal says that the rebel General Lyon, in the department of Southern Kentucky, has 500 men under his command, and that his move to the south side of the Cumberland river indicates an attempt to strike the Nashville and Northwestern railroad near Charlotte. Four regiments of rebels are reported at Centerville, in Hickman county, but to whose command they belong is uncertain. Scouts report that Forrest is again crossing the Tennessee river below Florence, Ala. A force of 400 rebels was at Owensboro, on Friday, and on the same day, a guerrilla leader, calling himself Col. Chenoweth, was in Henderson. His band committed but few depredations.

It is thought that the several bands of outlaws who are scattered along the Ohio river, between the mouth of Salt river and Evansville, will number 2,000 men.

We learn from one of our correspondents that the "Convalescent Camp" for Gen. Wheeler's broken down horses has been changed from Southwest Georgia to Southern Alabama, in the vicinity of Greenwood, where forage, provisions, and chills and fever are abundant. *[Southern Conf.]*

DEATH OF "FREEDMEN."—It appears from a careful and complete report made up in New Orleans, that over fifty thousand "freed" negroes have perished of starvation and misery in that Department during the past two years. This is the result of abolition proclamations. So says a Yankee paper.

Mrs. Chappell, a widow lady of this county, aged 59 years, had a horse stolen from her a week or two ago, by four deserters or stragglers. Men being scarce in her neighborhood, the old lady, ignoring the age of steam, and realizing the fact that "writers" are scarce in this section, in a last desperate effort, she ordered her son and daughter made up in cart, and herself and her maid made up in conveyance, she traveled day and night until she overtook the thieves in a backwoods place, and there she took them prisoners and recaptured her lost "critter." The thieves, who proved to be deserters, were promptly dispatched to Camp Watts, from whence they will doubtless be sent to the army. Hurrah for the women of the Southern Confederacy. *Chambers Tribune.*

MARRIAGE.

Married, in Pickensville, Ala., at the residence of Dr. Williams, the bride's father, on the 20th ult., by Elder Wm. A. Scherdt, Elder John W. Taylor, to Miss Leta R. Williams.

Obituary notice of not more than ten lines will be inserted free of charge; all over ten lines will be charged one dollar per line. Any person can make the calculation as to the price for inserting an obituary by counting the words to the line. The money should accompany the obituary to insure its insertion.

Obituaries.

WARRIOR STAND LODGE, No. 115.—At a regular communication of Warrior Stand Lodge, No. 115, held on September 24th, it became the melancholy duty of this committee, with hearts full of sorrow, to pay the last tribute of respect to Lieut. A. B. BROWN, company "C," 4th Regt. Ala. Vol. He fell heroically wounded at the battle of Jonesboro, but a few brief hours were given him, and he gallantly returned again to the battle of him who gave it. Appreciating, therefore, his many noble qualities of character and deeply feeling his loss, this lodge has had a service conducted in honor of his death. The lodge has had a service conducted in honor of his death. The lodge has had a service conducted in honor of his death. The lodge has had a service conducted in honor of his death.

Resolved, 3rd, That this lodge wear the usual badge of mourning for thirty days.

Resolved, 4th, That the bereaved family be furnished a copy of these resolutions and another be sent the South Western Baptist for publication.

C. P. LAUGHTER, Committee.
W. T. HARRISON, Committee.
W. A. REYNOLDS, Committee.

Tribute of Respect.

At a regular communication of Zach. Camp Lodge, F. and A. Masons, No. 215, F. D., held at camp, near Bridge, September 12th, 1864, a committee was appointed to draft a preamble and resolutions expressive of the feelings of the lodge in regard to the death of the following named brother, who fell in the various battles and skirmishes of the late campaign, to-wit:

- Brother Captain Ben. B. Little, 234 Ala. W. M.
- Lieut. L. C. Apperson, " " S. W.
- James M. Hampton, 19th " Tyler
- Lieut. Jesse D. Gellighly, " " "
- Johnson Vandiver, " " "
- Wm. H. B. Alston, " " "
- R. R. Westbrook, " " "
- Lieut. Levi Parks, 22nd " "
- Sergt. L. J. Parks, " " "
- Lieut. J. G. Haden, 25th " "
- H. E. Dameron, " " "
- Kinchey May, " " "
- Captain T. K. Langford, 50th " "
- Lieut. George F. Critz, " " "
- George T. Austin, " " "

WHEREAS, the supreme Architect of the universe in His wisdom has seen fit to take from us the paths of men the above named worthy brethren; and whereas, we recognize in this bereavement the providence of God—Therefore, be it

Resolved, That we solemnly submit to the will of our Great Master above, and will endeavor to profit by the impressive lesson that He would teach us.

Resolved, That in the death of these our brethren, their families, relatives and friends have suffered an irreparable loss, the fraternity being deprived of bright ornaments, the country of brave and gallant defenders and activity of good and faithful members.

Resolved, That we tender our heartfelt sympathy and condolence to the families of our deceased brethren in this, our mutual bereavement.

Resolved, That these resolutions be published in the Daily Chattanooga Rebel, Weekly Montgomery Advertiser, South-east Christian Advocate, South Western Baptist and Southern Observer, and that the Secretary forward a copy to the respective families of our deceased brethren.

W. F. NORTON, Chas.
S. A. WEST, W. J. ELMOR,
H. T. WALKER, Wm. HESTER,
Committee.

Unanimously adopted, this Sept. 14th A. D. 1864.

Witnessed, VAN B. GILBERT, W. M., ex officio.

S. M. AINSWORTH, Sec'y.

Business Department.

Receipt List.

	Paid to Volume	No.	Amount
T. McFarlan	14	50	\$12 25
W. C. Gray	17	14	5 00
Rev A. Whitten	17	34	5 00
Rev G. W. Gunn	18	30	10 00
B. P. Hill	17	14	5 00
Nash Wright	16	45	5 00
Miss L. E. Lockhart	17	14	5 00
Key W. G. Curry S. W. B. for			50 00
W. Hill	17	22	5 00
J. L. Bliss	17	15	5 00
T. P. Miller	19	30	10 00
Rev Thos. Granberry	17	20	5 00
Rev A. J. Stringer	17	15	5 00
Nash Mary Harp	17	15	5 00
Rev J. M. Cawkey	17	15	5 00
Merritt Burns	17	16	5 00
P. B. Brandy	17	26	5 00
Rev C. C. Willis	17	16	5 00

NEW ADVERTISEMENTS.

Executors' Sale.

BY virtue of power conferred on me under the will of J. Lane Esq., deceased, as Executor, I will proceed to sell the late residence of said deceased, situated on the corner of the city of Macon, Ga., on the 25th day of December next, to the highest bidder, the perishable property belonging to said deceased—consisting of Horses, Mules, Cattle, Corn and Fodder and many other things. Terms of sale cash.

WM. EZZELL, Executor.

NOTICE.

I will attend the last time at the following times and places to collect the Taxes due Macon County for the year 1864, to-wit: On the 1st day of November, at the Court House in the city of Macon, Ga., and on the 1st day of December, at the Court House in the city of Macon, Ga., and on the 1st day of January, at the Court House in the city of Macon, Ga., and on the 1st day of February, at the Court House in the city of Macon, Ga., and on the 1st day of March, at the Court House in the city of Macon, Ga., and on the 1st day of April, at the Court House in the city of Macon, Ga., and on the 1st day of May, at the Court House in the city of Macon, Ga., and on the 1st day of June, at the Court House in the city of Macon, Ga., and on the 1st day of July, at the Court House in the city of Macon, Ga., and on the 1st day of August, at the Court House in the city of Macon, Ga., and on the 1st day of September, at the Court House in the city of Macon, Ga., and on the 1st day of October, at the 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