

SOUTH WESTERN BAPTIST.

S. HENDERSON, EDITOR.]

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The S. W. Baptist.
TUSKEGEE, ALA.:
Thursday, Mar. 2, 1865.

East Alabama Female College.

THE SECOND TERM OF THE FOURTEENTH ANNUAL SESSION will be opened on Monday, Jan. 2d, 1865, 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. REESE. 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. Boarders to the number of twenty or more, can be accommodated in excellent private families at a charge of \$125 to \$150 per month. Dec. 1, 1864. n12-tf

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.

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.

Moral Ends of Affliction.

A wise and pious Christian once said, "we cannot afford to lose our afflictions." They are so vitally connected with important spiritual results, that they are part and parcel of the Christian's present inheritance. His present sufferings and his future perfection are so indissolubly linked together that the one can only be reached through the other. "The sufferings of this present time" are the measure of the "glory that shall be revealed in us." As the Father has made the "Captain of our salvation perfect through suffering," so He designs to work out the perfection of and "bring many sons to glory" through the same fiery ordeal. For it is written, "if we suffer with him we shall also be glorified together."

But what is there in suffering to accomplish this result? We answer, much every way.—Particularly,

1st. It weans us from this present evil world. The language of every affliction is, "Arise ye and depart, for this is not your rest: it is pollution." God has something better for his people than this world can furnish; and when he sees that they are becoming too much entangled with its affairs, he sends some afflictive providence upon them, either "taking away the delight of their eyes," or destroying our desires for the things that perish with the using, by incapacitating us to enjoy them. As He has in heaven "a better and more enduring substance," He has placed us under just that kind of moral discipline which will cause us to groan and travail in pain until it is bestowed.

2ndly. Our present afflictions are purifying. In this life, we know that every state and condition we occupy is in order to a succeeding one; is preparing us for future labors and usefulness. The trials and discipline of youth prepare us for manhood—the stern duties of manhood prepare us for old age. So also is this life but a preparatory scene for a future one. And as that future life is only happy because it is holy, and as the "deeds done in the body" act upon that holiness and happiness, we must suppose that whatever contributes to the moral purity of our nature would be prescribed by infinite wisdom as the best condition of that nature.—Holiness is the dying and the judgment dress of the soul. It is the "wedding garment" that finds entrance into the "marriage supper of the Lamb." The general assembly and church of the first born is made up of those who pass through "great tribulation;" and why? Let an apostle answer: "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit." It subdues the power of sin by subjecting us to its penalties in this life.—Every stroke of the divine rod seems to say to us, "See how bitter a thing sin is! So bitter that He who loves you with an everlasting love is obliged to purify you by suffering! Turn from it, therefore, as deadly poison!" It learns us to place a higher estimate upon spiritual than temporal mercies. Spiritual benefits always cheer, strengthen, and comfort us; whereas temporal benefits are often abused, and always attended with care and anxiety. The more we have of the one, the more contented and hap-

py we are; the more we have of the other, the more anxious and miserable we become. And is it not therefore a mercy in God to take from us the things which destroy our present peace, and so seriously peril our final salvation? Let us learn the apostolic lesson then, to "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are unseen are eternal."

3rdly. Sanctified afflictions promote our usefulness. How rich the experience of a Christian while in the furnace of affliction!—How well adapted he is after the trial, to comfort his brethren "with the comfort wherewith God has comforted him!" His counsels and instructions fall upon bleeding hearts as the dew of Hermon. As he returns to these trials in future life, it is like Samson when he returned to the lion's carcass—he finds honey for himself and to dispense to others. Afflictions trace upon our hearts, as with a diamond pen, the infinite worth and comfort of "the exceeding great and precious promises" of the gospel.—And who so competent to unfold these promises as he who has tested their efficacy?

Finally, our afflictions promote our love to God. His love to us was manifested in the unparalleled sufferings of his only Son; and our love to Him is made perfect "by the afflictions of Christ." "That I may know Him," says Paul, "in the power of his resurrection in the fellowship of his sufferings, being made conformable unto his death." "The love of God shed abroad in the heart," is the last great fruit of tribulation. Grace, and grace only can teach us to kiss the rod, and "glory in tribulations." A little suffering makes us murmur and fret—"great tribulation" subdues and tranquilizes the heart, and awakens our love.

The Peace Commission.

For more than a year there has been a growing party in the Confederacy, patriotic and loyal we doubt not, who have been in favor of combining negotiation with fighting, as perhaps the most certain method of securing our independence. Our Vice President was of this opinion, and many of our influential newspapers favored it. We have never entertained any such opinion. We have ever believed that any such overture on our part would be accepted by the enemy as an evidence of our weakness, and that it would therefore increase rather than diminish the war spirit of the north. But the recent visit of Mr. Blair to our capital on a mission of peace furnished a fitting occasion for our President to send Commissioners to meet similar ones from the Washington government, for the purpose of fairly testing the power of this agency in securing a safe and an honorable peace. Mr. Davis made unquestionably the wisest selection for the commission that could have been made. What Messrs. Stephens, Hunter and Campbell could not do in this capacity, could not be done by any other three living men. The result of their interview with Lincoln and Seward was published in our last in an official statement from our Commissioners. And we recur to it now for the purpose of chronicling perhaps the most important epoch in the history of this revolution—important, first, in developing the diabolical purposes of the enemy, and, secondly, in hushing that false cry for peace into which many good men had been betrayed, and uniting our people as they never have been united in the great struggle for liberty and independence. Mr. Lincoln has put down his terms of peace, not in messages to his supple tools in Washington "yelet the Congress of the United States, nor in notices addressed "to whom it may concern," but in a personal interview with three of the most able and distinguished statesmen of the Confederacy. There can now be no mistake. "The wayfaring man, though a fool" cannot err.—These terms are—that no proposals for a treaty of peace could be entertained by him, emanating either from the Confederate States, or from any of the States separately—that no armistice could be granted without satisfactory assurance in advance, of the complete restoration of the authority of the Constitution and laws of the United States over all places within the Confederate States—that whatever consequences may follow from a re-establishment, that authority must be accepted—and that individuals subject to pains and penalties under the laws of the United States might rely upon the very liberal use of the power confided to him to remit those pains and penalties, if peace should be restored during the conference proposed.

Such are the terms proposed as essential conditions of peace! We thank Mr. Lincoln for his candor and plainness. We can now begin to measure with some approximation to accuracy, the depth of that degradation to which he proposes to consign us. If we will lay down our arms, acknowledge our sins for having dared to take them up to repel his minions, and to protect our homes, our wives and children, and our sacred altars from their devastations—if we will give up our property, our liberty and independence, and consent to be ruled by his satraps, to exchange conditions with our negroes, and allow yankee masters "to give us leave to toil"—why, he will be wondrous kind! We may rely upon "the very liberal use" of the pardoning power vested in him, Mr. Lincoln! That is, we are all criminals, and deserve to be hanged; but if we will come back, repent of our manifold sins, accept the yoke of bondage, and give up our property, he will only hang a sufficient number to satisfy the very reasonable demands of the very plausible yankee nation! Of course he expected our Commissioners would jump at these terms(?) and be the very first to sue for pardon! That they did not do so, must have been a source of great astonishment to himself and his very amiable Secretary of State, Mr. Seward! But seriously, a more insulting and degrading proposition could have emanated

from no other source. If Mr. Lincoln had designed to make the breach irreparable forever, he could not have pursued a better policy to effect that result. The issue between us and our enemies is now at least sharply defined: It is either independence or the most thorough and complete subjugation. This report of our Commissioners has wrought the most manifest change in the spirit of our people ever witnessed. The tongue of the croaker is paralyzed, and the voice of carping criticism is dumb. The despondent and the faint-hearted are aroused, and the strong and hopeful are doubly confident. It was feared by many that Mr. Lincoln would seek to divide us, by proposing to ignore the Confederate government, and open negotiations with the separate States—but contrary to these expectations, he has effectually closed the door to State as well as Confederate overtures. Neither in our State nor Confederate capacity will he consent to entertain any proposition for peace. We are no people—are entitled to no government only such as he shall prescribe! This menacing insult has done that for us which neither the President, nor the Congress, nor Governors and State Legislatures, nor Generals and armies all combined could do—he has made us ONE PEOPLE in a higher sense than ever could have been imagined of us before—one in feeling, one in suffering, one in destiny, he it weal or woe. He has literally shut us up to the only path that can most certainly lead to independence. For if union and a solemn determination with the help of God to fight and endure to the direst extremity can secure our independence, we will yet be free. And this feeling we are glad to see, is pervading the entire Confederacy. Virginia, through her Legislature, still bares her bosom to the storm of war, and bids defiance to the foe. Georgia, though recently desolated from the mountains to the seaboard by an insidious invader, rises in her majesty and unites with Virginia, through her Legislature, in the firm purpose to fight it out. The like spirit, we understand pervades the Carolinas. Alabama, through her primary meetings, echoes the same stern resolve. Nor in Mississippi, Louisiana and Florida behind their sisters in the glorious work. "To arms! to arms!" rings from one end of the South to the other with something of the enthusiasm of 1861. And well it may; for never did patriotism call so trump-tongued to any people. The people are willing to place any number of able-bodied negroes from one to two hundred thousand at the disposition of Congress, when that body shall consider the emergency sufficiently imperative to call for them. We have just reached that point in the history of this war, where every man, (except the few who are joined to the idol wealth) is willing to place every thing, himself included, at the disposition of the government, to be used for the good of the cause. This marks the turning point of the war. We may, and doubtless shall, meet with other reverses; but we think that the tide will now set in in our favor. God is wont to vouchsafe his aid at man's greatest extremity. Let the prayer of faith mingle with our efforts, and the God of Jacob will ere long put forth his arm and effect our deliverance, we verily believe.

Letter from Richmond.

We venture to publish this week copious extracts from a long letter we recently received from a friend in Richmond, believing that our readers will esteem the privilege of reading it as highly as we did. We need only say it is from a source entitling it to the highest degree of credit. While we think the writer a little too sanguine, we nevertheless believe that his views and suggestions are so patriotic and just that they will accomplish good by being published. The rapid concentration of forces in South Carolina and Virginia seems to indicate that events are rapidly reaching a crisis. If God should reward our efforts with success at these points, it will throw a new aspect over our affairs, and place us on a higher vantage ground than we have yet occupied.

We must say in justice to our friend that the letter was written for our own eye, and not with any view of its publication. Still, we do not see that he could have written a more appropriate article for the press.

Dr. Howell.

From the *Religious Herald* we learn, that a letter has been received in Richmond, by flag of truce, from this brother, dated Nov. 1st, 1864, stating that many of the best members of his Church are dead, and that a majority of the remainder are scattered to the four winds. He is still preaching to the little remnant that remains in Nashville, in the "New Theatre," and has a tolerably good Sunday School. There is no Baptist minister in the city except himself, nor does he know of a single Baptist minister in fifty miles that preaches; the churches being dispersed, and the few houses of worship not destroyed being occupied by "contrabands" and refugees. Himself and family were well.

Capt. Gillespie.

We are glad to understand that Capt. Gillespie, who is Assistant Quarter-master at Montgomery, has raised the price of work which he is giving out to soldier's wives and other poor women. This is an act of liberality, for which he is entitled to all praise. The women need this work, and we learn that he has sent a liberal portion of it to this place to Mr. Thomas B. Jones, who well understands the necessities of the times, and who is liberal and gentlemanly in his dealings with those who come in contact with him. For making drawers 20 cents are now paid, and \$1.15 for shirts.

War News.

Since our last issue Sherman's movements

have been very rapid. He forced the evacuation of Charleston and Columbia, S. C., and his track is attended with great destruction, both to public and private property. He is now moving in the direction of Charlotte, N. C. No news from other quarters of importance.

For the South Western Baptist.

TUSKEGEE, February, 1865.

Mr. Editor: As it will be the duty of the people of Macon County to elect representatives to their State Legislature on the ensuing August, it becomes us, as a wise and provident people, to cast about and select from among us only such men as from their known ability, force of character, and promptness of action, will make suitable legislators to direct the policy of our State in the coming struggles, and more immediately to reflect the sentiment and represent fairly the interests of the true and loyal people of Macon County. We want men who can come fully up to the emergency of the times and have the nerve and moral courage to act for the country, and not from motives of personal popularity, and self-aggrandizement.

In ordinary times there was not that pressing necessity to be overly nice in the selection of these officers; but in extraordinary times like the present, it needs no argument to convince us, that selections cannot be made with too much prudence and caution.

We are all aware of the want of harmony that has heretofore existed for some time between the Executive and Legislative departments of our State, to the detriment of the great cause of independence, in which we are all engaged, by refusing to give that support to the measures proposed by our Governor which would have increased the military efficiency of the State, and given that support to the Confederate States which was due from the State of Alabama.

As a measure to obviate these difficulties, and to save us, in the future, from all others of a like character, let the people of Macon County do all in their power towards the accomplishment of this end, trusting that the same motives will prompt the people of the State generally. I therefore propose the names of Col. A. B. Fannin, H. H. Armstrong, and Dr. James M. Foster, of Union Springs, as suitable persons for said offices.

ONE OF THE PEOPLE.

For the South Western Baptist.

RICHMOND, Va., Jan. 25, 1865.

MY DEAR BRO. HENDERSON: Your esteemed favor was received to-day, and although I have some fifty letters unanswered (they accumulate on me so fast), and the clock has just struck 11 at night, I think I should sleep better after communicating a moment or so with one that I love as I do you.

* * * * *

In politics as in religion, our ungrateful hearts turn to and gloat over our ills as though we had no merciful Father who bestowed on us any blessings. This sense of our misery, real or imagined, may become morbid, then we give up to despair, and die forsaken of God and everything but the weak, foolish despondency which supplanted our faith. Have we even now no reason to be thankful and take courage in our national affairs. Four years ago, we started an infant republic, with a divided people—no army, no ships, no munitions of war—with scarcely any arms, and without manufacturers—and soon our ports were blockaded so that we were cut off from the outside world. We had not money enough to buy paper on which to write our constitution; and in this condition we were plunged into the war with a people infuriated to the highest degree, and unbounded almost as to their numbers and warlike appliances. Four years nearly of the most bloody war the world has ever seen, has been carried on against us, and strange to say we have scarcely lost a battle. Here stands our capitol to-day with the flag of our young Republic waving defiant over it, and the bones of our enemy bleaching on every plain for miles around it. Every where over our country are workshops, and we are now prepared to be self-sustaining in subsistence, clothing, arms and munitions of war of all kinds. The enemy has less of our territory than he held the second year of the war. He stands on the brink of a volcano as to his currency which is kept up day by day, on the little gold he can clutch, and reports of our despondency and readiness to surrender. He cannot drag out his own people to the slaughter pen and his foreign recruiting service has played out. He has been driven to the humiliating confession that he must steal our slaves to fight us. He sees clearly that England and France, which acknowledged the independence of the States and not the United States, will be compelled after Lincoln ceases (4th

of March next,) to be the President voted for by these States, to regard him as the representative of them—and knowing and seeing all these things, and knowing how the negroes can and do fight, and that we have 200,000 stalwart warriors who can carry death and devastation into their own country, and will be made to do it, if they press us much more; they (our enemies,) are becoming exceedingly nervous—nervous for peace—Blair comes, is told we want peace—have always wanted it—willing any time his President finds out there is such a government as the Confederate States, and intimates a desire to parley on the subject of peace, let him name his men, his time and place, and men of the same grade will immediately be sent. In a few days he comes again. I am told he went off well pleased, but have not learned what transpired. In the meantime Singleton comes, and he is astonished to find that we look so fat and hearty, and that we are not half naked for want of clothing. He goes back, well satisfied that there is no chance to subjugate us. Congress is hard at work to restore a sound currency, and will do it if the people will stand up.

I warn the people by all that is dear in this life, by the hopes of the future, by the recollections of the past, to spring up, like tigers from their lair, and resolve by the help of the God of the brave and the true, that they will not be subjugated.—That they will place their substance at the disposal of their government and sustain it to resist this tide of vandalism which seeks to crush us. Better die, my brother, than be subjugated. This is my deliberate opinion. If the people of the cities and villages would meet and in view of our situation, in this hour when our young republic is bowed amid the throes and agonies of giving birth to liberty, would resolve to stand by and protect her, renewing their vows to give life and property to the cause sooner than be subjugated, the war would end in four months. I have not a doubt of it—more than probable we should not have another great battle. Cannot this be done, not as empty gasconade, but with a solemn resolution before God to keep and perform the vow? Old Virginia through her Legislature, has spoken out; she will not give up; she has felt the war, and knows what subjugation means. I would be glad to find at least one green spot in Alabama. Can you not furnish it in Tuskegee? I know you have many noble spirits there—wake them up.—In the name of my beleaguered country, wake them up, and tell them such a response at such a time, setting the current the other way, would immortalize them in history and write them down as fearless, true patriots in all time.

Act as he (Davis) will, there are complaints. When I came here in August 1861, there was great clamor for Gen'l Lee's removal. He was falling back in the Valley before Rosecrantz—he was called Granny Lee. But now we vote to make him Generalissimo. A brave people determined to be free should not get out of temper and fall upon their rulers for every disaster that in the varying fortunes of war overtake them. It is discouraging. If the present spirit of distrust and despondency prevails, it will necessarily affect those at the helm and oars, who are laboring most faithfully, and when you have caused these oars to fall from their nerveless grasp, the ship will sink to rise no more. The muse may then strike her melancholy note, and time hush into silence the wrongs, oppression and ruin of a people forever undone.

Remember Lot's wife—remember the Jews—when Moses was communing with God for their deliverance, they said, "Give us another leader, for as for this man Moses we wot not what has become of him."

For the South Western Baptist.

Rev. J. J. Bullington.

Bro. HENDERSON: It becomes my painful task to communicate to your readers the sad intelligence of the death of our much esteemed brother, the Rev. J. J. Bullington, of syllacogga, Alabama.

Bro. Bullington was a native of the State of South Carolina, reared under the ministry of that excellent man, John S. Landrum, of Spartanburg District, and at the time of his death was about forty years of age. He had been a resident of the State of Alabama between fifteen and twenty years; some fourteen years of this time he lived at Syllacogga, in Talladega County. He had been faithfully preaching the glorious gospel of the blessed God for some fifteen years. Previous to his entering the ministry, and for some years after, he was a successful school teacher.

From the beginning of the war his mind had been greatly and constantly agitated upon the subject of going to the army as an army preacher.—How often and anxiously he consulted with his brethren and friends, and how intense was his solicitude, may not be told. How troubled between what seemed to be conflicting duties, and how often he carried those troubles to God, cannot be known! But at last the question was settled—the decision was made. He resolved to leave his beloved family and churches, and go forth bearing precious seed to the army of Tennessee.

He bid adieu to his frail, faithful wife and fond little children, in the early part of last November, and, as chaplain of the 46th Ala. Reg't, he reached the army a day or two before the sanguinary battle of Franklin.—In view of the opening winter and the trying campaign, and in view of the fact that he had never been in the army before, and was by no means a man of stout constitution, it would seem to have been the most unfortunate time he could have gone. But the Lord reigneth—he directs the steps of man—he guides his servants.

He entered at once upon a career of untold trials and excitement—witnessing awful battles, joining in hard marches, through wet and cold, and submitting to the privations common to soldiers under such circumstances. His health began rapidly to fail. He was seized with dysentery and hemorrhage of the bowels. On the retreat he suffered as he had never suffered before. After the army recrossed the Tennessee river he obtained a leave of absence and came home across the country on horseback. For a week or ten days he seemed to improve, was able to visit his nearer neighbors, and joined his friends in a deer hunt or two in the adjacent hills.

He then accepted the earnest invitation of his old friend and brother, Col. George Hill, and went to his house to spend a day or two. He was taken suddenly ill of Pneumonia; suffered intensely for a week, and on Thursday the 26th of January, at 1 o'clock P. M. his sufferings were ended—he fell asleep in Christ.

And on Saturday the 28th, his remains were followed by the Masonic fraternity and the whole community, to the graveyard in Syllacogga, and there, surrounded by his mourning church, and broken-hearted family, all that was mortal of the devoted pastor was committed to the clay, to await the morn of the resurrection, when that slumbering dust shall be changed into a glorious body, and come forth in the immortal image of the son of God.

1. Bro. Bullington was a good man. I suppose this is doubted by none who knew him. He lived the life of an humble Christian. He leaves the testimony behind, that he pleased God; he died without a stain on his good name.

2. He was a good preacher. He was getting to be an able minister of the New Testament. I believe I am acquainted with no man who was growing more rapidly in pulpit abilities than he. He was a minister of constant improvement.

3. He was a good pastor. This is fully evinced in the fact that his churches were devotedly attached to him and he loved his churches, and in that his churches lived in peace and prospered.

4. He was a most useful citizen, lending earnest co-operation to every enterprise in his community and country. Perhaps no minister in the State has given more constant and practical attention to the families of

indigent soldiers than he. He was a patriot of the right stamp. No man ever heard him croak or whine. 5. He was a splendid associate—a most pleasant companion; prudent, modest and reserved. 6. He leaves behind him a wife and five children—four sons and one daughter. His wife, the faithful partner of all his toils, and sorrows, and blessings and joys, is an excellent Christian lady, and his children are children of promise. They must not be forgotten. Brethren! you for whom he so long and faithfully labored, they must not be forgotten! Ten thousand blessings upon the devoted widow and darling orphans!

J. J. D. RENFROE.

Letter from a Soldier.

(From the Richmond Whig.)

ON THE LINES, NEAR HOWLETT'S, January 13th, 1865.

A stranger to pass along our lines here would conclude we were a very religious people. He would see commodious churches every six or eight hundred yards. They are made of logs, of course. To save labor and heat, they are three or four feet below the surface. The congregation is well and comfortably seated. Prayer meetings are held twice, generally, during the week, and preaching twice on Sabbath. Young Men's Christian Associations are organized. I understand that the Association near us, attached to Corse's Brigade, have invited many distinguished gentlemen to lecture before it this winter, and that there is a prospect of success in the worthy enterprise. The great theme will be the twin duties—Piety and patriotism. These are noble subjects. The world furnishes many splendid illustrations for the speakers, and they will be used with effect. I doubt not. Thank God, in our own short history we can furnish noble examples of both of these cardinal virtues. Our cause has been already baptized with the blood of Christian patriots. Among the speakers invited to address the Association we may mention Drs. Burrows, Duncan, Hope and Minnerode, and Generals Wigg and Pendleton; also, Hon. Messrs. Hartridge, Henry, Goode and others. We have no doubt but that these gentlemen will fire the blood of many a man that is now lukewarm. We feel not half as dependent as the people of your town—indeed, never have—but there are, doubtless, men in the army who would be profited by a word of cheer. The Christian man needs line upon line, and so with the patriot. Not that he has any idea of abandoning his glorious work, but that he will do it with more cheerfulness, and, consequently, more thoroughly. I do not pretend to tell you how the whole army feels, but can say for myself that it has been four years since I commenced this work, and if I know my heart, I am more fully determined to give my life, if need be, to it than ever before. It seems to me this is a perfectly natural feeling. We had some respect for our enemy when the struggle first began—now we have nothing but unmitigated disgust. To my mind the word "Yankee" is the personification of all that is mean, lying, sneaking, braggart and cowardly. A great nation making war upon men not only inferior in numbers, but making war upon old men and women, and upon boys and girls! Alas how has the mighty fallen! But I must conclude with an apology for writing so much.

Yours, A SOLDIER

Human Sinfulness.

The Lord from heaven became the second Adam, and dwelt among us. He took our abode of darkness. He took our name of "no reputation." He took our form, of hunger, and thirst, and weakness, and fatigue, and pain. He took our mind, with all the limitations which press upon it round about and hem it in. He took our course, of labor, of suffering, and of death. Was there anything which the Son of God would not take upon Him, when He consented to be made the Son of man? There was. It was a prominent feature of our character too. Christ would not take our sinfulness. Everything else He welcomed to himself; but not this. He turned away from nothing whatever, except from this alone. He would be a man—a friend and tempter to a man who had not where to lay His head—a man on whom reproach rained down its words of shame—a man of sorrows and acquainted with grief—and dying under it. But He would not—no, He would not—be a sinful man. He received and kept His title as the Holy One to the last.

How great must be the deformity of that sinfulness, which, when a union was effected between Christ and our nature, built up one wall of separation to part them—the only one! How hateful must it be, and worthy of abhorrence! What trembling ought to smite us, when we remember how this sinfulness has been taken into our bosom, and cherished and enthroned there; when we know and feel, that as the blood of the veins is diffused all through the body, so, all through the heart this sinfulness spreads and pervades!

It is thus that, while what Christ consented to take addresses the languages of hopefulness to our despondency, what He rejected addresses to our presumption the language of self-loathing, godly fear. Let us watch, and wrestle, and pray, that in the point of character in which Christ would not be made like us, we may be made like Christ. Let it be the ruling desire of our hearts, the one work of our lives, to be rid more and more, through the power of Divine grace, from our original and remaining sinfulness—Religious Herald

Abounding in Faith.

Faith has won its grandest conquests on straightened and sorrowful fields. If the strength and joy of believing are proportioned to the weight of the crosses for it—and such a rule as that does appear to have place in the spiritual economy—then it is in some such post of perplexity as a Caesar's household, some age of persecution or close corner of peril, that we must look for the bravest witnesses to truth. So keenly has this been felt by some adventurous souls, that have positively longed for fiercer onsets of trial than our common and easy fortunes bring, giving their religious constancy a chance to prove itself invincible. Sir Thomas Browne, with his unbounded veneration, had an appetite so hungry for this stimulus to trust, that he says, in one of the passages of his "Treatise on the Religion of a Physician," "I bless myself and am thankful that I lived not in the days of miracles, and that I never saw Christ or his disciples; for then my faith would have been thrust upon me, and I could not have enjoyed that greater blessing promised to all that see not and yet believe." He envies the old Hebrews their title to the only bold and noble faith, since they lived before the Savior's coming, and gathered their confidence out of the mystical types and obscure prophecies. Modern society does not abound in instances of such enthusiasm for believing. More persons seem to be asking what is the minimum of faith that can be made to serve for safety—from how much knowledge the divine indulgence will release them here—than how affluent a measure they may be privileged to keep in reserve. We eulogize virtues that flourish only in a favorable soil and climate. We palliate and excuse the deficiency, when honesty is missing in the household of Cæsar, in seats of power, or wealth, or folly; in office, or at court. We forget that the current piety of the church, of society, and of the market, sinks and dwindles inevitably, unless it is replenished by the energy of those valiant examples which will dare to bear testimony and be true in the very palaces of power, and fashion, and mammon.

Walking with God.

There is a singular force and pregnancy often in the descriptive phrases of Scripture—two or three words limning a character. What can be added to heighten our conception of a Christian when it is said of him as it was of Enoch—"He walks with God?" "In the Christian who has attended to the distinction, there is a thoroughly reconciled and accordant mind perfectly according with the Character and will of God, as he has revealed himself. There is first, the knowledge of God in all his attributes and purposes; then approval; no wish to change anything—admiration of Him as he is; of his plan, as it is; of his administration, as he sublimely conducts it. Here faith comes in as an integral quality—one essential in him who walk with God is infinite in his being and purposes; consequently, but little of him comparatively can be revealed to the human apprehension. Here, where communication is not, vision is not, faith must be. So it is that he who works with God, walks by faith. It is faith that apprehends God, and brings him near. Though all is dark ahead or the way is beset with dangers, and no end or safe conclusion is revealed, faith encourages the soul to go, for God goes with it.

Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.—Secker.

Secular Intelligence.

FEDERAL LOSSES IN VIRGINIA.—The number of men lost to the Federal cause by operations in Virginia, since the 4th of May last, cannot be less than one hundred and twenty thousand. This includes those lost by Siegel, Hunter, Wright and Sheridan in the Valley of the Shenandoah; by Grant in the battles of the Wilderness, Spotsylvania, North Anna, Coal Harbor, before Petersburg, in Butler's assaults on the Richmond defenses, and the numerous raids and reconnoissances made South of the James, and by Butler while he commanded the department of the James, previous to the abandonment of the Rapidan route by Grant. [Cor. N. Y. Times.]

GEN. LEE'S OPINION OF THE SITUATION.—The people (says the Lynchburg Virginian) are always glad to know General Lee's opinion on matters involving public interests, as he has their confidence to an extent enjoyed by no other man in the Confederacy. They will be glad to know what he thinks of the present situation. Without violating any confidence, we are enabled to gratify them to some extent. A letter before us, from a prominent gentleman, informs us that while in Richmond a few days since, Gen. Lee remarked to a friend that "he saw and appreciated the difficulties surrounding us, but he was hopeful and confident—that any compromise now would prove but a truce or an armistice, and would be an unmanly shrinking from present duties, and entailing upon our children trials which we should meet and overcome."

Notice Tax Payers.

THESE will be a Special Term of the Commissioners' Court of Macon County, held on the 24th Monday in March next, at the Court House of said county, for the Correction of Errors in Taxes for the year 1864. By order of the Court, C. A. STANTON, Judge of Probate.

Notice.

THE undersigned having been appointed by the Probate Court of Macon County, Executor of the estate of Thomas H. Smith, late of said county, deceased, he hereby notifies all persons indebted to said estate to pay to him, or persons having claims against said estate to present the same to him within the time allowed by law, or they will be forever barred. ROAN O. SMITH, Executor.

Notice.

OFFICE OF DIST. TAX COLLECTOR'S 34th DIST. ALA., Tuskegee, Ala., Feb. 13th, 1865.

NOTICE is hereby given to all persons in said District practicing a profession, and to all persons doing a regular business, within thirty days after the date of this notice, to file with me, as account of quarterly sales, incomes, salaries, &c., for the year 1864. Those failing to comply with this notice will be held in default of the said statute, and a like sum for every thirty days they may be in default. LEWIS ALEXANDER, Dist. Collector.

The State of Alabama—Macon County.

PROBATE COURT, SPECIAL TERM, 10th day of Feb'y, 1865. WILLIAM KELLIGAN, Guardian of the Estate of David J. Taylor, deceased, presented his account current and vouchers for a final settlement of his accounts as guardian aforesaid; which were ordered to be filed, and for settlement on the 24th Monday in March next. Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court, to be held on the 24th Monday in March next, at the Court-room of said Court, and show cause why said account and vouchers should not be allowed. C. A. STANTON, Judge of Probate.

The State of Alabama—Macon County.

PROBATE COURT, SPECIAL TERM, 10th day of Feb'y, 1865. W. M. MITCHELL, F. M. TAYLOR, Executors, and Nancy Taylor, Executrix, having filed their account current and vouchers for a final settlement of the estate of Jesse Taylor, deceased, and presented the same to me, as account of quarterly sales, incomes, salaries, &c., for the year 1864. Those failing to comply with this notice will be held in default of the said statute, and a like sum for every thirty days they may be in default. C. A. STANTON, Judge of Probate.

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Grand Select Concert.

THERE will be a Grand Concert at the Methodist College Chapel to-night (Tuesday, Feb. 23rd). By MR. E. O. EATON. The Celebrated Pianist and Vocalist, CHARLES L. WARD, the well known Flautist and Vocalist, GEORGE SWAN, the popular Ballad Singer and others. These gentlemen are all artists in the Army and on the Stage, and have contributed no little amount to the Wayside Home's edifice which they have performed. They are all talented Musicians, and are spoken very highly of in Montgomery, Columbus and other places. Give them a good house.

NEW ADVERTISEMENTS.

ADMINISTRATOR'S NOTICE.

LETTERS of Administration of the estate of John C. Taylor, late of Macon County, deceased, having been granted to the undersigned by the Probate Judge of Macon County, Ala., on the 15th day of February, 1865, I hereby give notice to all persons having claims against said estate to present the same to me in the time prescribed by law, or they will be forever barred. W. M. STAFFORD, Adm'r de bono.

ADMINISTRATOR'S NOTICE.

LETTERS of Administration, with the will annexed, having been granted to me by the Probate Court of Macon County, Ala., on the 15th day of February, 1865, I hereby give notice to all persons having claims against said estate to present the same to me in the time prescribed by law, or they will be forever barred. BENJAMIN THOMPSON, Administrator.

EXECUTOR'S SALE.

BY virtue of an order granted to me as Executor of the estate of W. P. Wood, deceased, by the Probate Judge of Macon County, Ala., on the 15th day of February, 1865, I hereby give notice to all persons having claims against said estate to present the same to me in the time prescribed by law, or they will be forever barred. RICHARD H. WOOD, WILLIAM TALLEY, Executors.

NOTICE.

THE undersigned having been appointed by the Probate Court of Macon County, Ala., Executor of the estate of Thomas H. Smith, late of said county, deceased, he hereby notifies all persons indebted to said estate to pay to him, or persons having claims against said estate to present the same to him within the time allowed by law, or they will be forever barred. ROAN O. SMITH, Executor.

NOTICE TAX PAYERS.

THESE will be a Special Term of the Commissioners' Court of Macon County, held on the 24th Monday in March next, at the Court House of said county, for the Correction of Errors in Taxes for the year 1864. By order of the Court, C. A. STANTON, Judge of Probate.

NOTICE.

OFFICE OF DIST. TAX COLLECTOR'S 34th DIST. ALA., Tuskegee, Ala., Feb. 13th, 1865.

NOTICE.

NOTICE is hereby given to all persons in said District practicing a profession, and to all persons doing a regular business, within thirty days after the date of this notice, to file with me, as account of quarterly sales, incomes, salaries, &c., for the year 1864. Those failing to comply with this notice will be held in default of the said statute, and a like sum for every thirty days they may be in default. LEWIS ALEXANDER, Dist. Collector.

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