

# The Alabama Baptist.

VOL. 2.

MARION, ALABAMA, TUESDAY, APRIL 20, 1875.

NO. 7.

## Alabama Baptist.

MARION, ALA.

Tuesday, April 20th, 1875.

### Shall the Dead Arise?

AN APOCOTIC.

Ray, shall the saint ascend to his Saviour,  
Upward to triumph, by angels be borne?  
Blessed thought! how it cheers mid life's  
deepening sorrow,  
Sole that appear cast down and forlorn,  
Content with a glimpse of that heavenly city,  
Hiding so glad in the far, yet to come,  
I long for the time when I'll hear my dear  
Saviour

Did we second to rest in that home,  
K'ed the hope that the saint awakened by the  
trumpet,  
From his tomb, full of vigor, shall certainly  
rise,  
O'er the flames that are melting the elements  
round him,  
Rise upward to meet the Lord in the skies,  
To the heart, even now, seems a foretaste of  
heaven:  
How rich he tastes it may tell.  
K'ed oft to the poorest of earth it is given.

Bless'd anchor, securing the soul where it  
dwells,  
And is it a truth? Shall the grave burst  
saunders.

Permitting the dust of the saint to arise  
To a life, full of joy, to pleasures forever,  
In the presence of Jesus, in a home in the  
skies?  
Sound then, mighty trumpet, and "Gather  
the elect!"  
To that house full of mansions, to paradise.

R. M. P.

Ferryville, March 26th, 1875.

We this week send in place of editorial,  
an address, by a friend of ours,  
"who is not ashamed to use his wit  
in praising his Maker." E. B. T.

Address by Sumter Lea, Esq.,  
at Monthly Missionary Meeting,  
Selma Baptist Church,  
for April.

I find great pleasure in believing  
the fact, disputed among travellers  
and historians, that there remains  
standing in the garden of Gethsemane,  
that had escaped the destroying  
wrath of Titus, a cluster of eight of  
the ancient olive trees, beneath whose  
branches Jesus the Son of God, our  
Saviour, "poured out his soul in agony"  
on the night preceding his  
Passion. There is an inexpressible  
joy to me that springs from such a  
reflection. It seems to bring God's  
boundless love far more near to the  
embrace of my soul; and I can grasp  
with stronger hold upon its truth,  
when I think that the grey leaves of  
these mute witnesses of his sorrows  
near two thousand years ago, yet  
whisper and flutter in the night breeze  
and the same stars shine serenely  
down fleecing with mingled shade  
and light the very spot on which he  
kneled and prayed. "If it be possible,  
let this cup pass from me, nevertheless  
not as I will, but as Thou wilt."  
In imagination I can stand  
there at the foot of Mount Olivet to  
contemplate the wonderful event;  
more than ever before am I enabled  
to realize that this is the very world,  
blessed by his footsteps and on which  
he prostrated himself in prayer, and  
for the salvation of which he suffered  
himself to be led away and crucified.  
On this very spot he bedewed the  
sly earth with his blood that was  
poured out in his mortal agony while  
he sought strength for the last great  
crowning act of his love and mercy.  
Oh, how great that love, who can  
comprehend it? Alone in darkness  
—the world he had come to save had  
rejected him and scorned him and  
shamefully entreated him, yet he will  
drink the bitter cup. Forgetful of  
him, Jerusalem lay wrapped in sleep  
—or only those were awake who with  
cruel hatred plotted his destruction.  
Even the few humble and despised  
ones who were his followers and who  
alone of all the teeming multitudes  
of the world he had come to save that  
now even professed to love him, even  
these could not watch for him one  
short hour while he bowed beneath  
the guilt of the world beneath these  
sheltering branches. Oh, grief and  
sorrow beyond all human mind to  
conceive or imagine;—the Son of  
God driven like a felon to seek a shelter  
around the trees of the garden.  
No human sympathy, except he find  
it among the eleven who but an hour  
before had at their parting supper  
professed to love him. And yet  
even when to Peter and the two sons  
of Zebedee he went again and again  
and again, as if from their lips some

word of love and affection might  
assuage some pang that wrung his  
aching heart, even these he found asleep.  
Oh, who can sound the depth of that  
sorrow that found utterance in the  
words so gentle, yet so full of meaning,  
"What could not ye watch one  
hour?" And then his self-denying  
heart spoke to them in merciful pity,  
"Sleep on now, take your rest, be-  
hold the hour has come when the  
Son of man is betrayed into the hands  
of sinners."

Oh, why all this sorrow; all this  
agony? With his expiring breath,  
Jesus the Son of God, exclaims, "It  
is finished." What had been finished?  
The great and only sufficient  
sacrifice for sin had been offered and  
accepted. This was finished, but the  
glorious scheme of salvation had but  
just begun. Who shall be found  
worthy among all the great ones of  
earth to carry out his provisions for  
the salvation of the souls of men? To  
those eleven, poor unlettered, weeping  
and dispirited men—the apostles,  
had been left the grandest and most  
glorious commission that was ever  
committed into human hands. Go  
ye into all the world and preach the  
Gospel to every creature. I have  
paid the penalty for sin—whosoever  
believeth on me shall be saved. This  
then was the end and aim of it all,—  
that the Gospel might be preached to  
every creature—the glorious Gospel  
of the Lord Jesus Christ. Salvation  
to every creature under heaven—but  
it must be preached. The divine  
command of him who purchased it  
with his most precious blood was to  
"go ye into all the world"—yes, go  
and preach it everywhere. It will  
bring you no great reward in this  
world; and but little of that which  
men call glory and honor; nay, rather  
scorn and contumely and hatred, and  
in many cases death. But go  
and preach it far and near. It will  
be rejected and scorned; and you  
will be cast out often, and your life  
will be sought as that of a wild beast  
—but it must be preached for the  
glory of your Master everywhere.

Go ye, provide neither money for  
your journey, nor food, nor raiment,  
take only your staff and go forth—  
"for the laborer is worthy of his  
hire." Go and preach—begin at Jeru-  
salem. Let them hear it "who  
took Jesus of Nazareth with wicked  
hands and crucified and slew him." Let  
the multitudes who thronged the  
streets and rent the air with their  
clamors, that Barrabas the robber—  
let him be released, and this Jesus let  
him be crucified and his blood upon  
us and our children, let them know  
that even their sins may be forgiven  
by repentance and faith in him. And  
Peter stood up in that very city and  
proclaimed the message of love and  
mercy to the "men of Israel." And  
he continued to preach it, though he  
and John were cast into prison, and  
until Stephen the first Martyr was  
stoned to death and driven forth by  
the blinded and infatuated Jews.  
They were scattered abroad, and went  
everywhere preaching in every city  
and counting it all joy, that they  
were found worthy to bear sorrows  
and pains and death, that the Gospel  
of the Lord Jesus Christ might be  
proclaimed. Yes, glory be to God—  
they turned to the Gentiles and many  
heard it gladly. As they fell, one by  
one, and went to claim their crowns,  
others filled the places they left vac-  
ant, and to-night the Gospel is  
preached throughout nearly the en-  
tire earth—at home and in foreign  
lands—suffering, sorrowing, toiling  
and rejoicing in the same hope and  
expectation that sustained the devoted  
apostles—these are noble and true  
followers of their Lord and Master.  
Yes, this Gospel is preached,  
and will be preached by faithful men  
whom the Lord shall commend and  
commission until its sweet and pre-  
cious invitations shall reach every ear  
and heart to the darkest and remo-  
test confines of the earth. Very many  
have gone forth, and many, even now,  
are scattering the precious seed by  
all waters and weeping—"but doubt-  
less they shall come again rejoicing  
and bearing their sheaves with them."

The "Acts of the Apostles" con-  
tains the first account of missionary  
work. What a sad fulfillment it con-  
tains of all their Master had told  
them would be their portion if they  
would be his disciples—alas, how had  
sin blinded their eyes so they would  
not see. Who can read, without  
tears, of Stephen and Peter and John;  
and the great apostle to the Gentiles,  
Paul, and of Silas and of the glorious  
army of martyrs who cemented the

foundation stones of the Church of  
Christ with their tears and their  
blood. "These are they who have  
come through much tribulation and  
made their garments white in the  
blood of the Lamb;" and whom John  
saw in the apocalyptic vision "around  
the great white throne."

But by the Letters of Paul, we are  
made familiar with these great sor-  
rows and toils of the missionaries.  
We can almost realize when we read  
them as if Paul was still in the flesh,  
and he was addressing us, ourselves.  
They touch in our hearts here to-  
night; and the hearts of many thou-  
sands of others, in this glorious epoch  
of gospel light and liberty, the same  
chords that vibrated in the hearts of  
those who first received them. There  
is so much humanity about them, I  
am glad he wrote, for "this cloak left  
at Troas," there is something of an  
every day occurrence about the cir-  
cumstance that brings him nearer to  
my heart; and I can seem to share his  
grief, when rejected by his kinsmen,  
"according to the flesh," for whose  
salvation he "could almost wish him-  
self accursed;" and to mingle my  
tears with his for the wayward mem-  
bers of the churches he had planted.  
Who does not love "Paul the Pres-  
erver," writing with his own hand  
to his brethren at Colosse, and to the  
Galatians, and to the church at  
Ephesus, to his beloved Philippians;  
—"thanking God for every remem-  
brance of them" and for "their fellow-  
ship of the gospel." And then those  
modest solicitations to the cause of  
Christ, "as God had prospered them."  
All these tender, loving occurrences  
come home to our hearts to-night; and  
if Paul were his bonds now at Rome,  
we would all be willing, I dare say,  
to do as the early disciples did, sell  
all that we had and unite the pro-  
ceeds into one common purse, if need  
be, to loose his limbs and set the  
aged missionary free. Brethren, this  
very Gospel that Stephen and Peter  
and John and their blessed co-labor-  
ers preached from city to city amidst  
all discouragements and as long as  
strength and life lasted, and which

Paul preached and wrote so lovingly  
about, and for which he endured such  
hardship, shipwrecks and sorrow of  
heart continually up to his very  
death, has truly "gone forth and can-  
not return void." It has spread from  
nation to nation and from people to  
people. No earthly power or powers  
can resist its onward course. To us  
it is permitted in the goodness of  
God, if we will, to add to this move-  
ment an accelerating force; we are  
permitted to add our "mite" to the  
labors of those who have gone before,  
will we hesitate—oh, rather will we  
not rejoice to be esteemed worthy of  
so great a privilege. If we decline to  
aid the cause, it may not retard it,  
but alas, for us we have denied our-  
selves a most exalted privilege. As  
the Lord has prospered each of you—  
see to it that you give—give cheer-  
fully—fail not, I entreat you.

God has promised his Son "the hea-  
thens for an inheritance, and the ut-  
termost parts of the earth for a pos-  
session." The day is foretold "when  
every man shall know the Lord." Every  
knee shall bow and every tongue  
confess that Jesus is the Savior. Ah,  
who so foolish and hard-hearted as  
not to earnestly wish to have some  
humble part in hastening that blessed  
day? Who so hard-hearted as not  
to long for that divine event to  
which the whole plan of salvation  
points? None here, I am sure. Well,  
the day hastens, and he who is wise  
will act speedily. The morning light  
begins to break, and we can see its  
crimson rays begin to flash on distant  
seas, and soon the last cloud of su-  
perstition and heathenism will be  
driven away. Even benighted Africa  
is stretching forth her hands. There  
is scarcely a language or important  
dialect into which the Bible has not  
been translated, and we may hail the  
auspicious day as near at hand, when  
the gospel shall have been preached  
in its "fullness" to every Gentile na-  
tion; and the veil shall be removed  
from the hearts of the sons of Israel,  
and they shall see and know in Jesus  
of Nazareth, their long looked for  
Messiah.

The only question for us to settle  
is, shall we not take some humble  
part in this glorious consummation?  
Remember that its accomplishment  
has not been committed to kings or  
conquerors—not to the mighty, or  
the great, or to armies with ban-  
ners—but, hear it, to the disciples  
of the Lord Jesus—who love him  
and long for his appearing—and the  
widow's mite may accomplish just as  
much as the rich man's treasures.

## Communications.

### Christian Duty.—No. V.

FAMILY RELIGION—RESULTS OF PROPER  
AND IMPROPER TRAINING.

This branch of my subject has been  
often talked about and written about;  
in all our "associations," "family reli-  
gion" is one of the prominent themes  
of discussion.

And yet, after all this, the want of  
more pure and refined "family reli-  
gion" is keenly felt by many private  
families; and this want is glaringly  
shown in our public affairs. Now, to  
illustrate this, let us go to sacred  
chronology, and see what awful cala-  
mities befell Israel on account of  
some of their prominent men not hav-  
ing maintained pure and untarnished  
religion in their families.

Let us take the history of Eli, the  
priest. He himself was a godly man,  
but his sons were wicked. 1 Samuel  
2:12, 17. And 22:25. See what  
curses were pronounced against his  
house because he had not trained  
those sons rightly; 3:12, 14. And in the 4:10, 22 verses you find  
the first fulfillment, and in the 22  
chapter, and 18 and 21 verses you  
find another, and in second Samuel;  
2, 27, the last one. And now, re-  
member that in almost all these in-  
stances, the whole nation suffered.

Then think of the many troubles  
through which Israel passed, during  
the time of Saul's reign; and what  
was it brought those troubles upon  
them? Why, it was Saul's evil con-  
duct, says every one. Well, why did  
God permit this wicked man to reign  
over his people? We all know, by  
reading the account of his being cho-  
sen, that it was to punish the people  
for their rebellion. And why did  
they rebel? Well, Samuel had two  
sons, and though he was a good man,  
his sons were wicked; and Samuel  
had made them judges, as he was old  
and could not fill the office well; and  
those sons did so badly that the peo-  
ple began to complain, and to call  
for a king. So all this came by the  
good man Samuel not having raised  
his children right. Then look at the  
trouble which David and Israel saw,  
in his time with his sons. It must  
have been from the lack of training;  
Solomon says, "Train up a child in  
the way he should go, and when he is old  
he will not depart from it."

Thus we see that a whole nation  
may be accursed, just by a few in-  
dividuals doing wrong. Read in the  
Levitical law, how the duty of train-  
ing children, religiously, was strictly  
enjoined upon the people, and study  
their history in the days of their  
obedience and prosperity; and see  
how they obeyed this command. And  
these Americans have the name of  
Christians; then to us is the com-  
mand "let your light shine" etc.; and  
"go teach all nations, beginning at  
Jerusalem," (home). How beauti-  
fully can a father or mother let their  
Christian influence be seen, at home  
among their children. God has given  
them their children, and also the pow-  
er to make them either a blessing or  
a curse to themselves. And by the  
sacred influence of the religion of Je-  
sus Christ, they can be made a blessing.  
Look at Abraham, he doesn't seem  
to have seen any trouble with his  
children, except Ishmael, and that  
was because he did wrong himself,  
he trained them right, and look at  
many in our own knowledge. I know  
nothing of the duties of heads of fam-  
ilies by experience, but I do by ob-  
servation; and thank God, I know  
something of the benefits of religious  
training, for very often has my dear  
old mother corrected me for bad con-  
duct, and often kept me out of bad  
company. Doubtless, when she is  
laid in the dust, I shall remember her  
with gratitude for those very things,  
for which, at the time, I thought hard  
of her. (I had no father from infancy).

Where can a man begin to  
teach the principles of Godliness more  
appropriately than at home, among  
those over whom God has given him  
full control? Nowhere. Then, fellow-  
Christian—soldier of the Cross—yon  
who are farther advanced in the  
affairs of life than myself, let me ad-  
monish you, if you love your Master,  
his cause, your own peace, the future  
welfare of your children, both for  
time and eternity, look well to this all  
important matter. All that is  
held sacred by a Christian, demands  
that this matter of family religion  
should be well cared for. It is the  
most important of all Christian du-  
ties, it is the most important of all

patriotic duties. The home circle is  
like a spring, or multitudes of them,  
sending forth their waters into all the  
earth. The family is the nursery in  
which everything, both good and  
bad, are raised; it is the cradle in  
which is rocked every virtue and ev-  
ery vice, which is produced among  
men. And if those are presided over  
by persons having the love of Jesus  
burning in their souls, beaming in  
their countenances and showing forth  
in all their actions, what wonderful  
things will soon be accomplished for  
the Master! And for the nation too.  
But think of the dereliction of Chris-  
tians! What feeble effort is made in  
the advancement of the cause of  
Christ, and the overthrow of Satan's  
kingdom.

Think of the mighty tide of cor-  
ruption that is sweeping over our  
once happy country! look at Catholi-  
cism—the mother of harlots and  
abominations of the earth. See her  
sitting, as she once was, on the beast  
with seven heads and ten horns! but  
now sitting upon many waters! Now,  
evidently trying to seat herself on  
that beast with two horns, the Ameri-  
can continent, with two distinct gov-  
ernments—bears represent kings,  
governments, kingdoms. See her  
aiming at the nursery of our country,  
in which our religious liberty has  
been cradled and where our public  
rights have been preserved these  
many years, now she is trying to pol-  
lute it, taking the responsibility of  
training people's children for them;  
and intervening between them and  
their God. And her mammoth of blas-  
phemy—priests—teaching them that  
right is wrong, and wrong right.

There is also Mormonism, with its  
damnable tenets; Infidelity, ("the  
fool hath said in his heart there is no  
God."); Universalism, ("they say  
peace when there is no peace"); and  
Spiritualism, showing signs and won-  
ders so that if it were possible they  
should deceive the very elect. I al-  
lude to all these evils to show the  
Christian reader the necessity of  
Christian energy and activity. Let all  
these evils be met. These anti-Christ  
if they find they cannot succeed with-  
out, will one day unite; and who will  
have to meet them? The Baptists,  
my brothers. For, one day, all of  
the other denominations will fade  
away, though they are aiming to do  
right and honor Christ, yet one can-  
not fight the Devil, the world, the  
flesh, the beast, the false prophet and  
the "three unclean spirits like frogs,"  
which John saw, unless he is well es-  
tablished on a pure, firm, Scripture  
foundation. If he has "built on hay  
or stubble, or wood, his work will be  
burned" in the fire of Christian con-  
flicts—that "great battle of Armaged-  
don;" and "he shall suffer loss, though  
he be saved himself, yet as by fire."

But, on the other hand, if he shall  
have built on the one true foundation,  
and maintained a pure Christian walk,  
led a holy life, filled with good works;  
then, when he comes to die, he may  
fitly say, as Paul did, "I have fought  
a good fight, I have finished my course,  
I have kept the faith, and henceforth  
there is a crown of righteousness laid  
up for me; which God the righteous  
judge shall give me at that day; and  
not only me, but unto all them also  
that love his appearing."

Not long since, I saw a friend die,  
and a very few hours before his hap-  
py spirit took its upward flight, the  
above passage was read in his hearing;  
and he was asked if he could appro-  
priate this saying to himself, and  
though his lips were almost paralyzed  
by death, yet, with emphasis, he said  
yes. It would rejoice any one, know-  
ing we all have to die, to see a friend  
thus pass away, without frown, but  
little expression of pain, all peaceful  
and calm.

"Blessed are the dead that die in  
the Lord;" "let me die the death of  
the righteous, and let my latter end  
be like his."

While watching by the bedside of  
this dying Christian, who was also a  
scientific teacher of vocal music, I  
thought of many sacred poems, which  
he had taught us to sing, one of  
which was:

My sands of life are running fast;  
I can't recall a moment past,  
I've much to do in little space.  
Oh, can I yet be saved by grace?  
Oh, can I yet one effort make?

The language of this hymn is very  
appropriate, at all times, so true—the  
three first lines—it ought to be com-  
mitted to memory by every person.  
I have now written somewhat at  
length on this subject—have tried to  
make each article of the five readable,  
but if the casual reader fails to see

the importance of "Christian duty"  
in the articles, charge it only to the  
incompetence of the writer, not to a  
want of interest in the subject, or its  
lack of merit. All I ask is that some  
more gifted and learned brother will  
do what I fear I have to do.

T. M. M.

### Brief Greeting.

Alabama Baptist: I greet you  
with warmth of heart, and not in a  
conventional manner. I read your  
columns with interest and with profit.  
The issue of March 30th was a feast  
to me—denominationally, mentally and  
spiritually. I can't forbear to men-  
tion especially one or two items. I  
arose from the reading of Dr. Daggs's  
brief letter and the two it introduced  
from Europe, with tears of joy and a  
grateful heart.

Thank God for the communications we  
enjoy through the medium of our re-  
ligious papers. Then what a feast to  
the heart was the editorial on "The  
Incarnation the Assurance and the  
means of Salvation." There are none  
who need such encouragement as  
such articles afford more than agents  
and pastors; careworn, anxious, so-  
licitous, yet criticized coldly, their  
motives impugned, and but few who  
can sympathize with them. But the  
dear loving Saviour was in the flesh  
too. "Wherefore in all things it be-  
hooved him to be made like unto his  
brethren, that he might be a merciful  
and faithful high priest in things  
pertaining to God, to make reconcilia-  
tion for the sins of the people."

Let not the readers of this suppose  
I have been rebuffed, or unsuccessful  
in my special work, for the bright  
days now upon us—even brighter  
than usual—are no brighter than my  
feelings within. Success, too, have I  
met for the few days past, and many  
smiling faces have welcomed me and  
warm invitations to "come and see  
us again." Still, I am feeble in body,  
and worked almost to the end of my  
strength, while my heart is burdened,  
burdened heavily about our Home  
Mission Board, and the necessities of  
our missionaries. Let me say in con-  
clusion, I hope Alabama will come to  
the relief of our Indian Missionaries  
while they are almost breadless.  
Their small salaries, always impor-  
tant, are especially so now.

W. N. CHATDOWN,  
Dist. Sec'y, etc.

### Sunday School Addresses.

Bro. Editor: Would you allow so  
little a fellow as I am to make a sug-  
gestion to our Sunday School speak-  
ers, who talk so beautifully at our  
grand Baptist gatherings? If you  
say aye, I suggest that they make  
their talks particularly applicable to  
the lesson of the day—a lesson which  
probably fills the minds and hearts  
of the school to which they are talk-  
ing. True, this might prevent the  
using of some of their prettiest illu-  
strations and speeches, but the benefit  
would be greater to Sunday School  
scholars because upon a subject they  
are studying. The impression for  
good would doubtless be more last-  
ing. The benefit to teachers would  
be greater for the same reason, as  
well as for the special reason that it  
would be a practical illustration to  
them, as to the manner of using our  
uniform series of lessons to the best  
advantage. That's a point upon  
which, we little fellows, digging away  
in our own little schools, want light.  
Make your speeches a light and a  
help to us in that direction.

I had the pleasure of attending the  
Southern Baptist Convention for two  
years past. The lessons for the Sab-  
baths of the Convention were beau-  
tiful, but were singularly skipped  
over by our Sunday School talkers,  
to my great regret. Let me insist  
that a pretty speech—however inter-  
esting it may be—is not half so  
profitable to us teachers as a good  
and interesting illustration of the les-  
son of the day would be.

Fraternally, M. G. H.  
Mobile, April 8, 1875.

In reference to the effect of a Chris-  
tian policy in dealing with the In-  
dians, the Tribune justly says:

It is a noteworthy fact that not a  
single tribe has failed to advance  
when brought under the influence of  
honest dealing and Christian teach-  
ing. In cases where the new policy  
has been at work but three years, the  
wild rovers of the mountains have  
built up settlements, carry on farm-  
ing, the raising of cattle, etc., and  
have become, in a word, quiet, in-  
dustrious citizens and sincere Christian  
converts.

### Burdens.

We all have them to bear, and  
there is no escape. With some the  
burden is poverty, with others igno-  
rance, or loneliness, or care, or neg-  
lect, or ill-health, or bereavement,  
and no two burdens are alike. Some  
carry a load of unsatisfied longing  
and of quenchless aspiration from the  
cradle to the grave. This is the grand-  
est burden one can bear, as that of  
conscious guilt is heaviest and most  
grievous.

Sometimes we are able to shift the  
weight from one shoulder to the oth-  
er, but often it is as a yoke on our  
necks, that with all our efforts will  
stay in just the one place. Due at-  
tention to business, careful invest-  
ment and shrewd foresight enable  
many to rise from poverty to wealth,  
but in doing this they by no means  
get rid of that trouble to which all  
men are born—panics frighten and  
ruin them, railroads become insolvent,  
banks break, flood and fire and whirl-  
wind desolate, insurance companies  
fail.

"And, when he thinks, good easy man, full  
of surety,  
His greatest is a rippling—oh, his rest,  
And then he falls—"  
The burden of ignorance is another  
that may be sensibly lightened so  
long as continual progress up the  
heights of learning gives one the con-  
sciousness of advancement, but the  
higher we get the more do we see of  
the unknown and the unknowable,  
the further do we remove ourselves  
from sympathy with the mass of our  
fellows. Mountain tops are cold and  
solitary, and, for the most part, un-  
frequented. We change the place,  
and keep the pain, and so we are  
forced at last to the conclusion that  
the poet taught us long ago, though  
we wouldn't learn it, that:

Not enjoyment and not sorrow  
Is our destined end or way;  
But to find that each to-morrow,  
Find us further than to-day.

We children, old and young, are  
all at school; tasks are given us to  
perform, and there is a dark closet or  
a hickory switch, or keeping in after  
school for those who are idle or in-  
subordinate or stupid. Divine Provi-  
dence takes us all in hand, and, re-  
warding the diligent, visits condign  
punishment sooner or later on all of-  
fenders and delinquents. There is no  
choice at all in the matter; the issue  
is obedience or disobedience, with re-  
ward or penalty. Not seldom do we  
feel that the lesson is so hard we nev-  
er can learn it, the task utterly be-  
yond our strength; but we are kept  
at it, and kept at it, until we conquer  
or the master, discouraged with our  
dullness, gives us over to perpetual  
stupidity. Now, in such a case, what  
is the best thing to do? Isn't it to  
"buckle right down" cheerfully, and  
patiently and persistently to the task  
assigned, until light breaks in some-  
where, or the master, seeing our ef-  
forts, lends a helping hand? When  
this lesson is learned, rest assured  
there are more to come, in another  
branch perhaps, and if we don't wish  
to be kept down in the primary classes  
all our lives we must study. If what  
has been said is true, what is the wis-  
est, most politic, most prudent course  
for us to take? Shall we sit down  
and refuse to carry the burdens laid  
on our shoulders? Thus doing they  
will crush us to the earth. The only  
sensible thing to do is to march on,  
walking firmly when we can, staggering  
when we must, looking at the  
blue sky over our heads instead of the  
rough road beneath our feet, catching  
all the joy we can from the bird songs,  
flowery perfumes, pleasant talk by  
the way with other burdened souls;  
and keeping evermore steadfastly in  
view the day when we expect to hear  
"Well done, good and faithful ser-  
vant; thou hast been faithful over a  
few things." Shall we not then re-  
solve that "henceforth life shall not  
be shirked, life shall not be shunned,  
life shall not be picked over, as pig-  
gish boys pick over puddings for just  
the plums, but that this life, this one  
common life, this good and finished  
life, which God has made good, shall  
be accepted, seized, held fast, em-  
braced, anchored to, shall be accept-  
ed as a good and satisfying inheri-  
tance, the whole of it, and without  
amendment or any approved wish for  
amendment or change?"

The following is a summary of the  
proceedings in a late trial of Rev. M.  
Mackonochie, an extreme high-church-  
man:

This pugnacious parson is one of  
the extremists who pin their piety on  
big wax candles, smoking censers,  
pretty robes, and genuflections. He  
made his congregation mad by turn-  
ing his back on them during the cele-  
bration of the Lord's Supper, and one  
of the ecclesiastical courts laid vio-  
lent hands on him. He pleaded for  
his playthings manfully, or child-  
fully, but the court suspended him  
from the ministry—we beg pardon,  
the priesthood—for six weeks. The  
conscientious criminal took an appeal  
to a higher court, and is bowing and  
burning his candles as before. There  
are other similar cases. Meetings  
are held on both sides of the fence—  
the very high fence—which divides  
the extremists of the church.

A cross woman makes a cross  
husband; and when both are cross,  
they may prepare themselves to bear  
crosses.

—Three wolves and a wild man, are  
breaking up the Iowa Sunday-schools.



## Alabama Baptist.

E. F. WINKLER, EDITOR.  
J. S. TRIGUE, ASSOCIATE.  
J. J. R. KENFROE, ASSOCIATE.

MARION, ALA.:

Tuesday, April 20th, 1875.

## Home Again.

We have been, for nearly a week, absent from home, having enjoyed, during this interval, a visit to the Tennessee Baptist Convention, and a share in the counsels and labors of the Centennial Commission. A worthy brother of Nashville has agreed to furnish us with a detailed account of the proceedings which we hope to receive in time for the present number.

The Convention had an animated but harmonious session, under the presidency of Rev. T. T. Eaton, to whose labors the unification of the denomination in that State is largely due. Bro. Eaton presided with promptitude, discretion and dignity; a constitution for the Convention was adopted; a general board appointed, and other steps were taken looking toward denominational development and progress.

The committee of the centennial Educational Commission held its session in the Bible Class room of the First church. There were no other members of the Committee from other States, except Doctors Baker from Kentucky and Yesman from Missouri, and the writer, who was elected to represent Alabama. Dr. Burrows, however, of the Richmond committee, and Dr. Sumner of the Home Board were present and helpful. Sub-committees were appointed to inaugurate the Centennial movement in the various States embraced within the province of the committee. The appointment for Alabama was as follows:—Col. J. T. Murfee, Dr. D. W. Gwin, Hon. Jno. Haralson, Gen. L. W. Lawler and the writer. An address will be prepared by the committee, and published in the denominational papers of the Southwest and West. On Monday we addressed the convention by appointment, at eleven o'clock, and were followed by Dr. Burrows, who delivered a telling memorial speech. The denomination in Tennessee is deeply interested in the Centennial movement, which it is hoped, will build up the Southwestern University, while it promotes the educational interests of the other States.

On Saturday, an interesting evidence was afforded of the esteem of Tennesseans for our Home Mission work and agency. After speeches made by Dr. Sumner and ourselves on the subject, an unsolicited contribution of about \$155.00 was made to the great cause of Domestic evangelization. It appeared from the report of the Secretary that the most encouraging progress has been made in the way of liquidating the debt of the Board, notwithstanding all the financial discouragements and general depression of the past year. We are sure that the facts of the case, when reported to the Charleston Convention, will not only silence the clamors against the Board, but will afford a grateful relief to the friends of the cause under its charge. While some have been complaining, and many have been folding their hands, and the work has been steadily going on, and a divine blessing has rested upon it.

The First church of Nashville is enjoying a religious awakening of unusual extent and power; in which our esteemed Ex-Missionary, Rev. A. D. Phillips, is rendering efficient aid to the pastor. One evening, just before the session of the Convention, a considerable number of persons were converted simultaneously in the church. To those present it seemed like a renewal of Pentecost. On Sunday night, Dr. Jones baptized some eight or nine persons, performing the rite with impressive grace and tenderness.

We enjoyed the hospitalities of Dr. Shelton, whom we had hitherto known only by his reputation; and found ourselves very much at home in his cultivated and genial household. Dr. Shelton is Secretary of the Centennial committee, a position for which he is admirably qualified both by his intelligence and his large experience as an educator.

**Our Friend.**—A sprightly monthly paper of 16 p., published at Fish Kill, N. Y., at a dollar a year. Two pretty chromos are given with the paper. We like ours so well that we intend to frame them.

We should see to it that our families are supplied with at least one religious paper; and if but one, let that be the ALABAMA BAPTIST.

## The Deaconship.

The late General Conference of the Methodist Protestants abolished the office of the Deaconship in that body. The reasons alleged were, that the deaconship arose from special circumstances which do not now exist, and is not one of the ecclesiastical "orders." It is even argued in the *Methodist Protestant* that "the sacred types of the Old Testament exhibit but two grades in the ministerial office, the Levite and the Priest, answering to our licentiates and ordained ministers." Therefore only these two should have office in the Christian church.

We must confess to a great astonishment at this style of dealing with the positive instructions of the New Testament.

Every special institution of the New Testament must have its own time and place and circumstances of introduction. If therefore the same conditions must exist now, to authorize their continuance, it is manifest that we have no authority now for the maintenance of any New Testament institution. The argument of the *Methodist Protestant* proves too much. Reject the Deacon's office as "a creature of circumstances, a specialty in favor of Grecian widows," and you may reject the Gospel of Luke as a specialty to Theophilus.

A divine institution must come into existence in connection with certain circumstances; but it must relate to a steadfast principle and a permanent need. Foot washing is not an ordinance, because it relates to the need of sandals; and it is the symbolical inculcation of the principle of hospitality and mutual serviceableness. The Deaconship is an ordinance because it provides for the administration of church finances and charities, whose objects and occasions never pass away. What difference does it make whether the believing widow who needs help, is or is not a Grecian; or whether the minister who must be supported, is or is not named Paul?

As to the position that Old Testament types shape, in any way, the ecclesiastical polity of the New Testament, it is wholly indefensible. Indeed we know of no instance in which its absurdity is more apparent than it is in the present case. The Levite and the Priest of old do not correspond to the licentiate and the ordained minister. The ordained minister is not a priest any more than the unordained believer is. The whole body of Christ's people are his priesthood, appointed to offer spiritual sacrifices. On the other hand the Levite did not correspond to the licentiate; he did not perform the duties of the higher office, nor was he in preparation for them. The functions of the Levite rather corresponded with those of the Deacon than of the licentiate.

The deaconship, as it was established by inspired wisdom, and maintained by the apostolic churches, is an essential element in church organization. The detailed account of its institution, in the book of Acts, was not at all intended to indicate that it was a temporary expedient. For the office was extended to the churches generally. The Epistle to the Philippians was sent to the deacons as well as to the ministers of that city. And Paul's letter to Timothy, in which the character and qualifications of deacons are described, shows the permanency of the office, an office, it may be added, for which "aptness to teach" is not demanded as a qualification. It is clear as anything can be, that the denomination which rejects the deaconship, as the Episcopal church in fact does, and as the Protestant Methodists now do, abrogates a positive and important institution of the New Testament.

The revival of the office is specially demanded at the present day. Most of the success achieved by Dr. Chalmers in St. John's church, Edinburgh, was confessedly due to the services of its deacons. They sustained the pastor and brought the church into close connection with the masses.

We do not hesitate to avow our own conviction that a faithful deaconship contributes as largely to the prosperity of the churches as a faithful ministry.

## The Imperfections of Christians.

What now shall we say of another objection—that founded upon the imperfections of Christians.

Clearly, Christianity is not responsible for the follies and inconsistencies of mere pretenders. As no one would condemn scholarship, because so many ignorant persons claim to be scholars, so no one would judge the Gospel because so many who have not the spirit of Christ claim to be Christians. Nor is the pretension made more respectable, by the number of those who assert it. A corrupt and persecuting church has no better title than a vicious and ill-tempered individual. The name is nothing when

the reality is wanting. The livery of the court of heaven is a cheat when used as a garb to serve the devil in.

It is surprising that Prof. Draper and others who have assailed Christianity on account of its supposed opposition to science, have quite lost sight of a principle. It is quite true that the Pope condemned Galileo—but what has Christianity to do with either.

But now, if the objector goes further and urges the faults of actual Christians as an objection against the Gospel; the reply is that so far as the Gospel influences them, these faults are corrected. It does not give present perfection, but sets that aim before us and animates us to its pursuit. No one would condemn a school, because its pupils are ignorant of many things. They are sent there because of this ignorance. The test of this school is their steady improvement.

In like many Christianity is a system of training. It gathers believers as pupils in the school of Christ. Time is required for their growth in knowledge and virtue. They must be disciplined by work, conflict and affliction, in order to become strong, bold and steadfast. The building is not yet finished; it is going up. And in the meantime even the imperfections of Christian character have some compensation. The believer is taught by the experience of his own weakness to sympathize with the feeble and the erring. His demeanor is gentler in the domestic relations, and more friendly and considerate in social life, when he remembers his own shortcomings. And thus even the frailties of an earnest spirit may add something to the happiness of life and the spread of the Gospel.

The Christian is imperfect. We freely admit this. But we add that it does not enter into the plan of God that he should be perfect in this world. Perfection is our aim—not our present attainment. Yet let us also add; it is something more than imperfection that Christians here display.

For, indeed, what do we not owe to the Gospel impersonated in Christians and churches! Where now is the doubt and fear that hovered over classic antiquity? The demons of the Heathen have fallen from the heavens like Lucifer. Where the Christian word has been uttered it has exerted a creative power—a chaos of superstition and vices has rolled away, and a new moral world has appeared. Truth flung upon the air has become triumphant and immortal. A worship spiritual and dream-like, where neither priest nor altar nor sacrifice lured the carnal multitudes to the shrine, has become as enduring as the pyramids. And what specially concerns us now, a new type of CHARACTER has been created. The Heathen world revered the might of hand, of will, of brain; the Christian world recognizes the mastery of love—love in the object of its worship—love in the corresponding and supreme law of duty. Amiableness of character is the Christian ideal. This central fact speaks volumes.

For see what the result is. If greatness is moral, then all of us may aspire to it. It is no longer the monopoly of king or priest or philosopher, but may be won by any one who has a human heart. Peter may have it as he casts his flashing nets into Galilee. Mary may have it as she attends the festive board at Bethany. It may dwell in the bosom of a child. So far as the Gospel operates in any nature, that nature is bettered by it—in any sphere, that sphere is ennobled by it. Sex or age or class, it matters not.

Thus it appears that the limited influence of the Gospel in respect to individuals in no way detracts from its glory. The Gospel operates by moral influences and produces moral effects. By quality, not by quantity must we estimate the jewels earth yields to the crown of the Heavenly King.

## Field Notes.

Rev. T. M. Mundine writes from Kelley's Creek: "I love the BAPTIST, and feel under obligations to help extend its circulation; both on account of its merits as a religious paper, and my desire to help in forwarding my Master's cause."—Bro. J. W. Wayne writes from Ramer, Ala.: "I am satisfied that, but for the tightness of money matters, your subscription list would be largely increased. I would rejoice to know that the head of each Baptist family in the State was a subscriber to the ALABAMA BAPTIST."—We thank Bro. J. L. Birch, editor of the Wetumpka Constitution, for a kind notice of the ALABAMA BAPTIST, in a recent issue of his paper. —Bro. J. G. Mundine, of Kelley's Creek, Ala., says: "I would not be without the ALABAMA BAPTIST for ten times the money it costs."—Bro. R. H. Molton, writing from Montgomery, says: "We

have had 25 accessions to our church, and the interest good still. The other churches have had a good many additions, say 25, the result of our meetings."—A current of immigration is beginning to set into Alabama. Two flourishing German colonies are already established, and others are coming. The mineral and agricultural riches of the State are inexhaustible. Not many years will have elapsed before it will be the abode of contented and thriving millions.—The University has not quite eighty cadets. Howard College lends the institutions of the State.—The most important measures passed by the Alabama Legislature were the following:—(1) an election and (2) a registration law, to purify the ballot-box; (3) the recognition law was repealed, and crime cannot go unwhipped of justice now; (4) a law to prevent the buying and selling of produce at night; (5) a law to require officers to give bond in their own county.—Fifty thousand persons, among whom there were twenty-six priests have seceded from the Roman Catholic church in Poland.—A Boston merchant of distinction was hesitatingly approached by an agent who anticipated a chilling reception. On the contrary the noble philanthropist warmly welcomed him, gave a liberal benefaction and then, pressing the agent's hand, said, "Whenever you know of any other such cause as this, do me the favor to let me know it."—Dr. Biting has presented to each of the deacons of his church a cane made from wood obtained near Jerusalem.—A great work of grace is going on in Raleigh.—Over 500 persons have been converted in Roanoke Co. Va., in two months.—There are many converts and inquirers in Montgomery. We hope to have the details. Write brethren.—We met Rev. A. P. Graves in Selma on the 13th inst. He was on his way to Meriden, to hold a "union meeting." For our part, we are quite unable to see any reason why a Baptist evangelist should not labor as a Baptist. Preaching and baptism come very close together in the apostolic commission, as they also did in apostolic practice.—The public meeting in Louisville in the interest of the Southern Baptist Theological Library was a success. Prominent citizens of various denominations assembled, and cordially passed the resolution to favor the movement. It is arranged that the money given by Louisville shall be appropriated to the purchase of a library to which the members and ministers of other denominations shall have equal access with that granted to Baptists.—Some of our papers which tolerate Darwinism and other infidelities with great forbearance, have become utterly intolerant in regard to what they are pleased to call the "Revival Mania." To become excited about politics and money is natural; to become alarmed about the soul is fanatical—such seems to be the philosophy of the New York World.

## Our Evangelist.

Our Evangelist—the Rev. T. M. Bailey, is actively, earnestly and successfully prosecuting his work. May we not speak for him a cheerful co-operation wherever he may go in our State. Let it be remembered that he goes forth to preach the Gospel, to work in Sabbath School interests, and to act as agent for our Sunday School Board. Therefore we trust the churches, where they can do so, will respond to his appeals with liberality. Brother Bailey desires that brethren in different parts of the State will correspond with him promptly and freely, and let him know where he is expected, and aid him in making appointments.

He has an occasion appointed for special effort at Birmingham, beginning Friday before the second Sabbath in May, where he has the promise that several other able ministers will be with him, and speak on subjects assigned them.

Meanwhile, do not forget that the Board is still glad to receive postal orders in behalf of this cause. Several of our towns and cities have done virtuously, but thus far Mobile has excelled.

## The Cyclone Through Georgia.

We are in receipt of a letter from Mrs. Pilcher, wife of our relative, the Rev. T. J. Pilcher, of Warren county, Ga., whose church house, Elam church, was destroyed in the recent tornado which passed through that State. It was while the congregation were assembled and engaged in worship and conference meeting that the terrible disaster occurred. We have frequently preached in that church house on occasions of visits to our many relatives who live in that region, and feel a tender attachment to that church, and a deep sympathy for them in this great trial. They had a real good house of worship—

one of the old Baptist landmarks of that part of the State—handsomely located in a good country and among an excellent people, with a strong and useful membership. Mrs. Pilcher says, "I was at Elam that day; consequently was among the number wounded, had my left arm broken. Oh, that was the most awful time I ever witnessed! We were completely buried amid the ruins of our large church building. Only one among us was killed—(the wife of one of the deacons). Eighteen other females were hurt in some way, and several males. Jimmie (her son) pulled me out. When we reached home we found our home almost ruined. \* \* \* Ten houses gone and every panel of fence, the garden, lot and grove all torn to pieces." Elder Pilcher is a faithful and useful Christian minister, and his family one of the most pleasant and happy we have ever seen. We hope to see them again on our way to Charleston in May. R.

## Query.

1. "Would a church under any circumstances be justified in giving a brother license to preach, whom she never heard attempt to preach or exhort—never heard take part in public exercises except rarely leading in prayer—the piety of the brother unquestioned—the only evidence of a call to preach is his statement that he feels called?"

"Under any circumstances"—Well, yes; we believe that circumstances might exist under which a church might safely and properly grant license to a brother, who had never preached or exhorted in the hearing of the said church or any where else. License is granted not because it is known that the candidate can preach, but in order that he may have full opportunity to try and to prove this fact. We receive men into baptism and into our churches upon their "statement that they feel" converted and believe themselves converted; and subsequently, if one of these whose "piety is unquestioned," shall state to his brethren—his church, that he "feels called" to preach, we should not hesitate to vote him a license, provided there was no other objection to him as a candidate for the ministry than the bare fact that he had not been heard to try. We have known such cases which proved satisfactory. Some brethren are timid and overmuch modest, and have to be drawn along by their brethren. Churches ought to pray for ministerial gifts among their members; and they should look out for such gifts and encourage them.

Benedict says that the opinion existed among Baptists fifty and a hundred years ago, that a faithful church will be impressed that it is the duty of a given brother to preach as early as he will feel it himself; the church will somehow feel the call as soon as the candidate will. In Baptist churches it is the privilege of every brother to talk and exhort in social meetings and on all occasions when he can do so to edification; and if this privilege were more generally embraced, we should know more of each others fitness for a more distinct position as leaders in the worship of God; but even in such cases we are liable to mistake perfunctory services for a call to the ministry. A church who bestows a license, should watch the "gift" with care, and if unprofitable should recall the said license. In our judgement it is not in granting license that our churches err, but in ordaining the great blunder is often committed. Let every brother have liberty to try who may wish, but "lay hands suddenly on no man." It will sometimes be discovered very soon, that the "preaching" done by a certain licentiate is not profitable, that he makes no progress, that he cannot teach, that no one wants to hear him, and that altogether his position is hurtful to the cause of Christ; in such cases the church should withdraw the license. And in granting license it would of course be best for the church to have a good knowledge of the mental, moral and religious standing of the candidate. R.

## Another Board.

What shall be done for the Baptist interest among the freedmen of the South? This question should not be neglected or lightly esteemed by the approaching meeting of the Southern Baptist Convention.

The Baptists of the South are fully committed to the doctrine and do earnestly believe, that God made of one blood all nations of men to dwell on the face of the earth, and therefore that the negro is a branch of Adam's race. And whatever may be said of the attention which the masters and churches of the slave States gave to the moral and religious wants of the negroes before the war, there was sufficient effort made with them to make more Christians among Southern slaves than existed

among the African race in all the world besides; and a very large proportion of these African Christians in the South were Baptists. "The negroes are very generally Baptists," said a distinguished Pedobaptist to a cultivated Baptist lady some years ago, "Yes," said she, "and this proves the divinity of Baptist principles and the simplicity of the gospel as well; the common people hear the Baptists gladly as they did their Lord."

This interest of our denomination has maintained itself as to numbers since the freedom of the negro up to this time. Our white pastors have most generally given them such attention as circumstances would allow. But the colored Baptist churches of our section of country have been organized and hitherto have labored at a disadvantage.

Since the war the Southern Baptist Convention and other Baptist bodies have repeatedly "resolved" that special efforts ought to be made by us for the culture and religious welfare of the freedmen. In every year we stand committed to this interest.

Recently there have been propositions submitted, in a more or less formal way, for the organization of a convention or society of national character, looking to the elevation and religious weal of the negro.

Now we wish to submit, whether this field is not of sufficient magnitude and the demand sufficiently urgent, to make it the duty of the Convention in Charleston to create a Board with exclusive reference to Christian effort among the freedmen of the South?

If the Home Mission Board can do the work, let it be anew placed in the hands of that Board with such encouragement and assurances as may be necessary. We are not in favor of multiplying unnecessary machinery; nor have we any prejudices against "machinery;" we are aware that several Boards in the history of our Convention have passed away, and scarcely any one of them left a fragrant memory behind;—to say the least, their fragrance was adulterated by somewhat of "unpleasantness." And we believe that the power of the Home Mission Board has been diminished rather than increased by the transfer of the work of other departments to it.

Let that Board in its work be instructed to concentrate its entire energy on the waste places among the white people and the Indians. But what is to be done with the negro? Is it not our duty to look after him?

Do not these four million of colored people, in their ignorance and superstition, have claims on the enlightened civilization of Southern whites and white churches and ministers? Do not the wants of our own brethren among them appeal to us? If the Romish priests are leading them away from the gospel of the grace of God, is it not true that the Baptists are pre-eminently the people to meet and confront these priests? Since we already have a more extensive and powerful hold on them than any other denomination, does not this afford encouragement to increase our efforts, and to organize for the work? We can not do this work nor discharge our duty in this behalf without organization with special reference to it. If such a Board were organized as might be found among the Baptists of the city of Atlanta, with Dr. Spalding as President, and some suitable man as Secretary, with moderate salary, we believe that twelve months would show commendable liberality among Southern churches for that Board. And if they came to it slowly, let it be so, with patient continuance in well doing we should be certain to reap after a while. One efficient minister in each State, laboring constantly with the colored churches and ministers, would accomplish great things in giving proper shape and direction to them. In a year or two such a Board would find itself fixed in the affections of both white and black, and in a few years our people would become educated to feel that this is their work. "What remains to be done, can not be done too soon." And the least possible time which should be taken to do anything, is just so much time as is necessary to do it well." R.

## Meditations Among the Tombs.

We have recently been called to witness something of the last hours of several Christian friends whom we loved, and we feel that it is a small thing that we should allow their names a brief space in our paper.

MRS. MARY CURRY, widow of the late Col. Wm. Curry, died at her home—the old Curry homestead—six miles from Talladega, March 1875, at the age of about 75 years. Mrs. Curry, a native of Lincoln, Ga., had resided in our county about forty years, and here she had reared a large and interesting family of sons. She reared seven sons of her own and was the step-mother of

the late Mr. Jackson Curry of Perry, county, Ala., and of Dr. J. L. M. Curry, of Richmond, Va. Taking charge of the latter when he was a little child, he knew no feeling in relation to her but that of filial affection for the most tender and faithful maternal care and love. For many years her home was one of the happiest and most inviting homes in Alabama. Honor, intelligence, piety and hospitality, made it truly a charming home. Mrs. Curry was a sincere Christian, and her death was a happy one. She met it without regret, but full of hope and joy.

MISS BETTIE A. WALLACE, a beautiful and most agreeable young lady of about 24 years of age, died at the residence of her uncle—Mr. Nat. Mallory, of Shelby county, March 31st, after a most painful illness of four months, resulting from a serious burn to which, in the Providence of God, she was subjected last November. Miss Wallace was one of the most kind-hearted, unselfish and affectionate girls we have ever known; and as a consequence she was beloved by all who knew her; and no young lady could have been missed in that community more than she, and this will be true in a special sense of the church where she held membership. Being a person of heart and of means, the cause of Christ always received a hearty response from her. The fact that other and older members of the family contributed freely to her pastor's support, did not relieve her sense of personal obligation. She felt and acted the same way in reference to missions, and when the ALABAMA BAPTIST started, she set a noble example in paying for the paper for some other young ladies whose circumstances were not so easy as her own. She had a warm, cheerful, Christian experience. And yet we feel sad at the death of this young lady. God doeth all things well.

MISS MOLLIE MCCOLLUGH, daughter of Mr. Wm. McCollough, died at the residence of her father, six miles from Talladega, April 2nd. Miss Mollie was another truly charming young lady of about 19 years. It will be no injustice to surviving friends, to say that the Lord set his hand against the most pleasant picture in that interesting household, and removed it from the circle that loved it so well. We cherish for her the believer's hope. Although she was not a member of the church, she, in her illness, expressed deep regret that she had never followed the Savior in baptism.

J. C. WHITLEY, of Calhoun county was a friend and brother for whom we had long cherished a high and affectionate regard. He died the 24th of December last, and we soon after prepared a more lengthy notice of his death, but somehow it miscarried. We knew him from his childhood; for years the pastor of his parents before the late war, we enjoyed many delightful hours under the hospitable roof where he was reared, Alexandria. We were intimately associated with him and an elder brother in the army, and there we baptized him in Virginia, in 1863, and while we preached for the Jacksonville church, we were again his pastor. A more spotless man we have never known; besides he was one of those Christians who lived in the enjoyment of his religion. We saw him a few days before his death; his hope was bright and his confidence unshaken. The men who were baptized during the war in the army, have maintained their religion in as large proportion and as satisfactorily as those received at home. He was a son of the late Deacon S. J. T. Whitley, who died in Green county, where his widow still lives. The young family of J. C. W., near Jacksonville, have our sincere sympathy. R.

## Rev. A. P. Graves, and his Theory.

We had a brief interview, a few days since, with this brother. He regards union meetings, in which all denominations shall heartily unite, as the best means of securing the divine blessing in the conversion of sinners; indeed he seems to think it unfortunate when any pastor, especially, hesitates on this subject. We understand the "evangelists" of the times, to be, in general, of the same opinion.

The question with many ingenious people is how far to go in this direction. If baptism and church order, be ignored for the time—that may be sufficient for Baptists, Presbyterians, and perhaps Methodists. But suppose a good pious Episcopal preacher or church should come into the circle, as in some cases we understand they have; then questions of "holy orders" must be ignored. In a word, as the circle widens, the temporary platform must be narrowed; and where shall the work of trimming stop? Good men, on all hands, are very anxious to oppose nothing that



is doing good, and yet at a loss about the logic of these union meetings.

We do not understand brother Graves to be less a Baptist than the rest of us; but he reasons differently if our premises are the same.

Another form of joining forces proposed and practiced in many cases, we may call co-operation meetings. That is, where one denomination holding a meeting, invites the aid of devotionists in others, to assist in prayer, praise, or even preaching. This has been our notion of the only practicable plan of united effort. In such case, the denomination holding the meeting is supposed to be entirely untrammelled in every thing it does. There are those who think this latter thing impossible; and we are obliged to confess that difficulties do sometimes arise.

We have long felt, and more and more feel, as time elapses, that the mission of Baptists, and we think it a most important one, can only be accomplished by giving prominence to their peculiarities. Baptism of believers, and believers only, is as much a part of our commission, as to disciple all nations. It is sinful to sink it into unimportance.

**Alabama Baptist.**

**S. S. Department.**

D. W. GWIN, EDITOR.

MARION, ALA.:

Tuesday, April 20th, 1875.

**Our Message.**

Let old men cultivate young men, by association, sympathy and acceptance of their plans. Dr. Plummer maintains his power over young men by respecting and falling in with their plans and measures. This is wise; for each generation has its peculiar prejudices and methods and to resist them, is as the Latin expresses it, to "struggle like a swimmer against the stream." Of course the fixed principles and tried experience of age must and will not be ignored by those whom it widely conciliates. Our notes for the last issue failed to reach the printer in time for publication. The extra labor at home has greatly hindered the preparation of these lessons. Let it be understood that our connection with this paper is always subordinate to our pastoral engagements. Twenty-six have been added recently to our church in Montgomery; and we look for eight or ten more accessions. There have been sixty or seventy conversions from this special effort.

**Second Quarter. Lesson IV.**  
**April 25th, 1875.**

**GIDEON'S ARMY.**

Judges vii. 1-8.

**Leading Text.**—THERE IS NO RESTRAINT TO THE LORD TO SAVE BY MANY OR BY FEW.—1 Sam. xiv. 6.

**ANALYSIS.**  
**FORCES RAISED.**  
**REDUCED.**  
**RETAINED.**

Gideon, very early after being convinced that God had sent him to deliver Israel, entered upon his grand work. Baal's altar was destroyed, signs from the Lord were obtained, and an army was collected. Consider-

**I. Forces Raised.**—(Vs. 1, 2.)—

Out of the tribes of Manasseh, Asher, Zebulun, and Naphtali, thirty-two thousand men were raised to oppose the oppressing Midianites, numbering one hundred and thirty-five thousand. Gideon, called Jerubbaal, i. e., let Baal fight against him, because he had thrown down his altar, came near the well of Harod, or "Spring of Trembling," (for water was necessary), near Little Hermon, not far from Gilboa on the borders of Manasseh. The foe lay on the north side only two or three miles distant. Dr. Hackett alludes to this valley as one of the world's historic battle fields. The raising of this force in so short a time demonstrates the influence of Gideon and the latent interest and loyalty of Israel. But the Lord said, "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, 'Mine own hand hath saved me.' So Paul spoke of the Christian ministry, 2 Cor. 4:7. God would prove 'the power' to be of Him, 'not of us.' There must be no ground for human boasting which is foolish and fatal, 'against Me,' saith God. God intended to 'give the Midianites into their hands.' Well for us to stand still and see the salvation of God, to rely solely on the Divine arm, to inquire whether we mean to use for the advancement of His cause be such as He ap-

proves, and to wait till He bid us 'go forward.'

**II. Forces Reduced.**—(Vs. 3-6.)—

There was a law (Deut. 20:8) to prevent the contagion of cowardice, and the Lord, reminding Gideon of this, directed him to issue his proclamation dismissing "early from Mt. Gilead" (perhaps Gilboa), the fearful and faint-hearted. Twenty-two thousand returned; less than one-third stood the test, the rest were cowards. It is better that cowards be dismissed from contact with God's people. How many are now in the church, who are not of the church. No loss would befall the church if such were excluded, but much power gained. And it is the Lord's command to "separate" from them. Did Gideon's heart fail under this severe trial? No: because in secret he had acquiesced in God's will and way, and in public he bided God's time. Let our doubts be consumed in the secret presence of the Most High; then when we face the foe our cheeks will not blanch, our hearts will not faint, our hands will not palsy, "the righteous shall be bold as a lion." The Lord continues to deplete the army. He commanded Gideon to take the ten thousand down to the water, and He will try or separate them, as the Hebrew implies, even as metals are refined.

All who lapped of the water, took it up with the hand as a dog with the tongue were placed to themselves, and they numbered three hundred men. The nine thousand and seven hundred were then dismissed, because, perchance, they were more dilatory and self-indulgent than the others. God rejected them, sending them to their tents.

**III. Forces Retained.**—(Vs. 7, 8.)—

Three hundred were elected by God who always determines who shall be the soldiers to fight for and with him. By these "will I save you and deliver the Midianites into thine hands." They were, it may be, more prompt and watchful, energetic and original, or, though scarcely reasonable, the choice may have been altogether arbitrary. These took provisions and trumpets, no swords nor javelins, but firebrands in pitchers (v. 16), and made their attack at night when the Midianites in a horrible panic fled, slaughtering each other, one hundred and twenty thousand being finally destroyed. "The Lord mighty in battle," was faithful to His promise, and to His people. Victory came from God—yet the sword of Gideon and the sword of the Lord are one. Christ is our Gideon who brings salvation to His people. The Lord saves by many or by few, as it pleases Him. "The battle is not yours but the Lord's."

**TEACHINGS.**

1. God's ways not our ways. His glory is the chief end of our life and service. He will not forsake His people. Study His sovereignty, and His salvation. He chooses the weak things of the world to confound the mighty.

2. Character of the Christian hero—trustful and true, humble and hearty, confident and courageous, watchful and workful, faithful and fighting.

3. Character of the unbelieving—hesitating, doubting, treacherous, fighting against God and His people, always failing, finally defeated.

**Communications.**

**The Southern Baptist Convention.**

We publish, for the information of the Delegates to the Southern Baptist Convention, the following from the Railroads to which we have made application for return tickets free:

**Memphis and Charleston Railroad.**—"Will place on sale a through ticket good to return from Conpon. Stations on our line—Memphis, Grand Junction, Corinth, Decatur, and Huntsville, property limited, at a rate of six cents per mile for the round trip."

**Mississippi and Tennessee Railroad.**—"Will sell Delegates tickets to Meridian, Miss., at one fare the round trip."

**Alabama and Chattanooga Railroad.**—"Will instruct agents to sell Delegates and friends. Excursion Tickets over our line—return free."

**Alabama Central Railroad.**—"Will not sell round trip tickets to Convention."

**Mobile and Montgomery Railroad.**—"Ticket Agents of the Road will be instructed to sell Excursion Tickets at rate of six cents per mile going, and return free."

**Montgomery and Eufaula Railroad.**—"Will issue Round Trip Tickets to Delegates. Delegates must provide themselves with Tickets from station they start from."

**Western Railroad Company, Alabama.**—"That this company will sell

tickets at one fare, good to return over its own Road, to Delegates only. Proper credentials must be presented to our Ticket Agents."

**Selma, Rome and Dalton Railroad.**—"Will sell mileage Tickets to Delegates."

Be careful to remember terms of each road, and take certificate of your appointment as delegates to the meeting of the Southern Baptist Convention, to meet at Charleston, S. C., May 7th, 1875.

The number of Delegates to the Southern Baptist Convention for 1875, to which each State will be entitled, upon the basis of their contributions to the Home Mission Board, is as follows, viz: Georgia, 53; Kentucky, 23; Alabama, 19; Texas, 15; South Carolina, 12; Maryland, 10; Virginia, 7; North Carolina, 5; Louisiana, 5; Indian Territory, 3; Tennessee, 2; Mississippi, 2; Missouri, 1.

The other States of the South have not contributed each as much as one hundred dollars.

M. T. SUMNER,  
Cor. Secretary.

**Home Mission Board, S. B. C.**

**Receipts from Alabama from January 1st, to April 10, 1875.**

Rev. T. P. Holcomb,	\$17.00
Talladega Baptist Church,	14.30
Jacksonville Baptist Church,	5.70
St. Francis Street Baptist Church, Mobile,	50.00
Rev. A. Andrews, per W. H. F. Palmetto St. Baptist Sunday School, per Geo. A. Pearce,	7.50
Rev. W. N. Reeves,	10.00
C. D. Cross, per J. J. D. Renfro,	5.00
Rev. J. C. Foster, per D. G. Lyon,	2.00
John A. Wyley,	5.00
Siloam Baptist Church, Marion, per S. H. F., Treasurer,	11.00
Palmetto St. Baptist Sunday School, per Geo. A. Pearce Tr.,	20.00
Selma Baptist Church,	13.50
Ditto, per J. W. Hudson,	17.25
A. J. Waldrop, per D. G. Lyon,	1.00
Total,	\$177.00

M. T. SUMNER,  
Cor. Secretary.

**Central Association.**

The few brethren in our Association who read our paper will please take notice that the next meeting of Executive Committee will be held with Polar Springs church on Saturday before the 5th Sunday in May. Will you not go to said meeting, and get as many of your brethren to go as you can.

At the last meeting, the undersigned was appointed Chairman of Committee on Finance. And as such I request that each one of you will see what your churches will do, for the Association Mission sometime between now and the next meeting, so that we may have some basis to operate on.

Brethren, you know that great destitution prevails in our bounds; shall it always be so?

In the name of our blessed Savior we beg you to help us. You can if you will, have the Gospel sounded out in all this region.

I am requested to invite Brethren Henderson, Renfro and Wilkes, to meet with us and aid us by their councils. Surely one or more of these brethren can be with us. (Polar Springs is about fifteen miles from Sylacauga.) Any of our brethren in Coosa River Association will be cordially welcomed.

We have already in cash and pledges \$125.00. We hope the brethren will be able to meet those pledges. Now dear brethren let us go up to the meeting with our alms and our prayers, and with words in our mouths, and let us try to get the great heart of the brotherhood fired up in this great work, and we will possess this land in the name of our God.

H. CLAY TAUL,  
Ch'm Com. on Finance,  
Wetumpka, Ala., April 12th.

**Work for Missions.**

To the Baptist Ladies of Alabama I would make an appeal in behalf of the Mission cause. This State is behind many others in laboring for the spread of the Gospel, and I can but believe that if the subject of Missions were brought before the Christian women of our denomination, much could and would be done by them.

All who truly love the Savior wish to serve Him actively, in other words, desire to make some sacrifice for Him. This cannot be done to better purpose than by giving enough of our abundance, or poverty, as the case may be, to make some self-denial necessary.

Noble women have given up friends, and the comforts of home, and have gone to tell the glad tidings

to those who sit in darkness. It is our privilege to contribute to their support, and yet how remiss have we been! This is owing greatly to want of concert of action.

A plan has been suggested that would, I believe, accomplish practical results. It is this: Let the female members of each church form a society, and devise some means of raising money for the support of some one of our female missionaries. This would be a noble work, and would be more cheerfully undertaken for having a definite end in view.

I have written hastily the above appeal, hoping it may be sufficiently suggestive to call forth an expression from those who have time and ability to give to the work.

HOPE HASTINGS.

**The Law Changed.**  
And 70 cents now required.

Since our announcement of 400 packages of assorted back numbers of our best Sunday School papers and specimen copies of the Baptist Quarterly, and of the 50th Annual Report of American Baptist Publication Society and other documents—each package worth over \$3.00 at regular subscription rates—all to be given away to any persons applying for a single one and sending 35 cents each to prepay the expenses of packing and mailing—the United States postal law has been changed—the rates doubled for this class of transient matter, so that 70 cents are now requisite to prepay the expenses. Any person, therefore, wanting these packages, and sending us 70 cents, will have a package promptly forwarded by mail or express, with expenses prepaid. Address,

BAPTIST BOOK DEPOSITORY,  
No. 209 North Sixth St., St. Louis Mo.  
G. J. JOHNSON,  
District Secretary.

March 10, 1875.

**Mrs. Fannie Barron.**

Died, in Marion, Alabama, February 19th, 1875, Mrs. FANNIE BARRON, in the 34th year of her age.

With an attractive person, and a refined gracefulness of mien, were combined intellectual endowments of a high order, and a culture that unfolded the affluence of her gifts, not the least remarkable of which, was a sense of the beautiful, revealing itself in the exquisite taste that left its delicate impress upon every thing she touched, whether in the construction of a bouquet or the creations of her fertile fancy. Over all was shed the softened light of a piety, as modest as the violets that she loved, and as pervasive of her life as the perfume of flowers upon the breath of morning.

Among those whom the exigencies of war banished from their homes, she left hers in Vicksburg, Miss. In Marion, whither she felt the Providence of God directed her steps, she formed the acquaintance of the late Dr. J. T. Barron, to whom she gave her hand in marriage on the 9th of March, 1865. His death, a few years after, consigned her to widowhood, in the midst of reverses that changed all her prospects in life.

With true womanly fortitude, she adjusted herself to her altered circumstances, and with a lofty faith, bowed to her lot, as the behest of Him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." "The spirit truly was willing, but the flesh was weak." A fatal disease had already assailed her, and was soon developed in its steady inroads upon her strength. With her mother's heart, she clung to her children, two sweet little girls, with increasing tenderness, as she felt that she must leave them. The desire that for their sakes she might live was strong. Like her Master she prayed, "if it be possible take away this cup from me, yet nevertheless, not my will but thine be done. Her sickness was long and painful. Rarely was witnessed such suffering with such serenity, afflictions so sharp, with a mind so tranquil, "trials" so "fiery," with a faith so unflinching. There was a richness of experience, a maturity of "the fruits of the Spirit" in her character, a melioration of piety, that impressed the visitor to her sick chamber, with a sentiment, almost of awe, mingled with delight. She seemed to stand so near the gates of glory as to reflect the effulgence of his light, and to have caught the dialect of Heaven to express the rapture of her soul. It is a service of tender and grateful friendship, to commemorate the name, and the virtues of the beautiful and the pure, who, while here, blessed us with the example of a life of trust and love, and dying illustrated how sweet it is to fall "asleep in Jesus—blessed sleep."

From which she will not awake to weep."

W. H. M.  
Macon, Ga.

**Baptist State Convention of Tennessee—Interesting Session—Dedication of a Church—Revival, &c., &c.**

NASHVILLE, April 13, 1875.

The second annual session of the Baptist State Convention assembled in our First Church, on the morning of the 10th, and was called to order by Rev. Dr. T. G. Jones. Prayer by Rev. Dr. Samuel Baker, of Ky. The Rev. Dr. Hendrickson, of West Tennessee, preached the introductory sermon. His subject was, the true idea of a church, taking the church at Thessalonica as a model. Upwards of one hundred delegates were present, among whom we noticed several distinguished Alabamians. The Rev. Thos. T. Eaton, of Chattanooga, was chosen President, Drs. S. Landrum and J. R. Graves, of Memphis, Vice Presidents, and Rev. J. H. Borum, of Durhamville, Secretary. An order of business was adopted, and committees on Finance and Preaching appointed. The Report of the Executive committee was presented in the afternoon, recommending various changes in the Constitution.

The Rev. W. A. Nelson, Rev. T. T. Eaton, Rev. Dr. Shelton, W. H. Pohlman, and A. Larcombe, were appointed delegates to the National Sunday School Convention at Baltimore.

The Rev. M. T. Sumner, D. D., Corresponding Secretary of the Domestic Mission Board, addressed the Convention in his usual earnest and fervent style. The Rev. Mr. Goforth, of Mossy Creek College, also addressed the meeting.

On Saturday, Mr. John W. Thomas was elected Treasurer of the Convention for the ensuing year. He is the Superintendent of the Nashville, Chattanooga and St. Louis Railroad Co., and one of the most active, quiet Christians in the land.

The town of Jackson, where the South-Western University has been located, was selected as the place for the next meeting. A number of delegates were appointed to the Southern Baptist Convention, and considerable other business transacted on Saturday.

Appointments were made for preaching on the Sabbath, in the pulpits of all the Baptist, Presbyterian, Methodist and Cumberland Presbyterian churches in Nashville and Edgefield, (a town just across the river.) The Rev. E. T. Winkler, D. D., preached at the First Presbyterian church, in the morning, and at the First Baptist church at night, and also on Saturday night. Rev. W. P. Yeaman, of St. Louis, Rev. Dr. Burrows, of Louisville, Rev. Dr. Baker, and other visitors from other States, also proclaimed the Gospel in different pulpits. About thirty different Baptist ministers preached on Sunday. But the most interesting Sabbath exercises, perhaps, of all, was the dedication of the Edgefield Baptist church, on Sunday, from 3 to 5 o'clock, by Rev. Dr. J. S. Burrows, of Kentucky. Bro. Wm. A. Nelson is the pastor of this church, and his success in winning souls to Christ and in building a House unto the Lord, is truly wonderful. The history of his labors and good works are as romantic and rich in grace as any on record. Rev. Dr. T. O. Summers, of the Methodist church, complimented him in the highest terms, publicly, on Sunday afternoon. So did Bro. Sumner, of Marion. The church was in debt, on dedication day, over \$1400, and more than \$1200 of the amount was raised at this meeting. Rev. L. B. Fish, of Georgia, did the singing at the Sunday School of Bro. Nelson's church in the morning. He sang, also, at the meeting of the First Baptist church, last night. Sweet, indeed, was the meeting.

On Monday the unification of all the Baptists in Tennessee was completed, a system for raising a Centennial Endowment fund adopted, and a committee to investigate the feasibility of establishing a Southern Baptist Review was appointed. A very large amount of business was transacted, and the entire proceedings would fill your columns. On the report of the Centennial Committee, Rev. Dr. Winkler made an eloquent and felicitous speech. He was followed by Dr. Burrows in an effort replete with gospel wisdom and beautiful oratory. The Rev. D. W. Phillips, President of the Normal and Theological School for colored people, now in successful operation here, was listened to with great attention. The labors of the Convention closed just before dark, last evening.

A glorious work of grace has been going on in the First church (Dr. Jones') for three weeks past, and more than fifty conversions have taken place, and all have been baptized save two, who will receive the ordinance next Sunday night. Pray for us, brethren and sisters, that we be more greatly blessed with an outpouring of the Holy Spirit.

As an item of news, I will mention that Whittle and Bliss, the evangelists, will commence meetings in Nashville next week, in the Exposition building. I do not know to what denomination they belong.

X.

AMELICK, GA., April 8, 1875.

Dear Bro. Winkler: The Evangelist, A. P. Graves, is now and has been since the first of this month holding meetings in this city—prayer meetings at 9 o'clock in the morning, preaching at night in the Baptist church—4 o'clock, at Methodist, and twice at Presbyterian, during the week. Will send you an account when he closes of the results of the meetings. He seems to have quite a power over the congregations, for they do just as he says.

Truly yours,

ROBERT KEITH.

—The Rev. Dr. Angus was recently addressing an audience in London and "brought the house down" by telling the following characteristic story of American life. He said:

Three years ago I happened to travel from Chicago to San Francisco on the other side of that continent, with a very intelligent, warm-hearted Wesleyan, and we were talking about the condition of the country and the progress of the denominations, and he told me that along the 2,500 miles between those two cities the railways own alternate blocks of twenty miles, the government owning the other alternate blocks, and in a way very common in America the railways offered to any religious body a site for a chapel and a school-house and minister's home, provided they would undertake to build them within the next ten years, and my friend said the only two bodies that accepted that challenge were the Methodists and the Baptists—(laughter) and he headed, "You will see how the thing will work. We shall supply the fire, and you will supply the water, and we shall get up the steam along the whole line." (Much laughter.) I believe in order, and I believe, on the whole, a little more firmly in freedom, but I believe, besides that, if work is to be done, fire and water are the best things (Cheers.)

—Those who would be great must fix the heart on something worthy of their ambition, and then never turn back.

—Few men ever succeed who do not first bear the cross, up some dark Calvary of human difficulties.

—Washington County, Ohio, has the champion name for a Post-Office—Shookumchuckee!

—It is said that there are 57 women editing newspapers in this country.

**News Items.**

—The Millidgeville Union & Recorder says careful investigation shows that nine persons were killed, sixty wounded, ninety-four houses blown down, and \$50,000 worth of property destroyed in Baldwin county by the late tornado.

—There was a great disappointment over the Connecticut election at the White House. The Washington correspondent of the Cincinnati Times says: There is no disposition on the part of the Administration to deny that the result of the Connecticut election is a very great surprise, and entirely different from what they expected.

—The United States Treasury at Washington now holds \$380,619,000 in United States bonds to secure national bank circulation, and \$16,302,300 to secure public deposit. The national bank circulation outstanding amounts to \$349,658,376, of which \$2,389,500 are notes issued to gold banks. Adding the greenbacks outstanding—\$278,220,000—we have a paper circulation of \$728,888,376.

—Ben. Butler endorsed everything that Philip Pigan Sheridan did in Louisiana. Just like the beast. The Dublin Nation, the leading paper in Ireland, says: "If Gen. Sheridan is Irish he must be descended from the Hessians sent by George III to conquer and devastate the island. Ireland recognizes no such tyrant, and eschews any relationship with him."

—On All-Fool's day some Hartford wag sent letters to most of the members of the clerical profession, inviting them, singly, to be present at the United States Hotel to unite a couple in marriage. Not dreaming of a trick, and not knowing that others had been invited, each clergyman who had received a note went to the hotel at the appointed hour, and all found they had been made the victim of a practical joke. It is said that nine ministers were there at one time.

—The Virginia Legislature has before it a bill appropriating \$10,000 for re-erecting and placing upon a suitable pedestal the statue of "Stonewall" Jackson presented to that State by his English admirers. Resolutions have also been passed authorizing the Governor to proclaim a public holiday when the statue shall be unveiled, and asking Mr. A. J. B. Beresford Hom, M. P., through whom the gift comes, to take part in the exercises of dedication.

**Connecticut.**

The result in Connecticut is taken as a complete Waterloo to the Grant forces. The State platform endorsed his conduct towards Louisiana; the candidate for Governor, as Mayor of Norwich, fired one hundred guns in honor of Sheridan's dispersal of the Louisiana Legislature; the Radical candidates for re-election to Congress voted for the Civil Rights bill, and, as far as they dared, upheld and defended the Administration. The Democrats and Conservatives, on the contrary, joined issue squarely at all these points, and gained a great and glorious victory. Where the majority by Congressional Districts two years ago, was Radical by 2,000 to 3,000, the majority this year is reversed. Governor Ingersoll is re-elected by an increased majority, and both branches of the Legislature strongly Democratic. Ex-Speaker Blaine, Hawley, Jewell and many other leading Republicans canvassed the State, but they were routed and scouted. The people are tired of war talk and are in favor of genuine peace and reconciliation. That is what the Connecticut election means.

The beaver is very numerous on most of our creeks in this part of the State, and we should think that trapping them might be made remunerative, if attention were turned to it.

**Alabama News.**

—The trial of the Forkland rioters, for murder, committed last fall, was brought to a conclusion, in the Greene County Circuit Court, last week, and the following is the verdict of the jury:

We, the jury, find the defendants guilty of murder in the second degree, and sentence R. H. Skinner, Woodville Hardy and Jim Black to the Penitentiary for a term of twenty-five years, and Winfield Hardy, Sam Hardy, George Williams and Henry Thompson for a term of ten years.

L. F. POLLARD,  
Foreman.

The Eutaw Whig says: Several others are yet to be tried for unlawful assembly and riotous conduct.

—Mrs. Mary L. Hardee, widow of the late Gen. Hardee, died in St. Augustine, Florida, on the 6th inst.

—Searborn B. Bizzell, a printer who founded one of two papers in Alabama, which still exist, died recently in Atlanta, Georgia, of consumption.

—There are several cases of typhoid fever in Eufaula.

—A Young Men's Christian Association has been formed in Eufaula, Capt. S. H. Dent was elected president and T. W. Givens Secretary. Over seventy-five members have been enrolled.

—A new ferry flat has been built at the ferry, on the Warrior river, at Erie, Hale county.

—Mr. Meares, of Port Huron, Michigan, has moved to Huntsville with his family, and will go into business there. It is probable that many other citizens of Michigan will make their homes in Alabama during the present year.

—The religious services began four or five weeks ago, at Eufaula, continue with unabating interest. Many have been the professions of conversion, and the accessions to the churches will be large.

—The United States District and Circuit courts have lately held their sessions in Huntsville. Judge Bruce, District Judge, in the absence of Circuit Court Judges Woods or Bradley, presiding. The Independent, says of Judge Bruce's charge to the Grand Jury: "We consider his charge to the Grand Jury a very clear and fair enunciation of the law governing their duties, and inimical to none but offenders."

—Peter Albo, of Mobile, was robbed on Monday night of last week, of a gold watch and chain, diamond pin and pocket book, by a thief calling himself Henry Burnett. The rascal had not been arrested at last accounts.

—The Selma Times says that during the month of March there were filed in the office of the Probate Judge of Dallas county, two hundred and eighty-seven claims.

—Four negro men, in endeavoring to cross the Alabama river at Black's Bluff, Wilcox Co., in a skiff, during a high wind which capsize the skiff, were drowned.

—The last rise of the Warrior river reached 32 feet on the bridge scale, at Tuscaloosa.

—The Tuscaloosa Times learns that the engineers in charge of the improvement of the Warrior and Tombigbee rivers, have agreed upon a programme of operations which they will proceed to carry into effect, as soon as the stage of the waters will permit.

—The Times thinks the University of the State, all things considered, is in a prosperous condition.

—A thief entered the store room of H. P. Walker, of Tuscaloosa, a week or two ago, and abstracted the entire supply of family groceries that he had on hand.

—Admiral Raphael Semmes publishes an eloquent protest, in the Mobile Register, against Alabama's participation in the Centennial celebration at Philadelphia.

—The Evangelists, Messrs. Whittle and Bliss, have been invited to visit Huntsville.

—The trustees and bondholders have agreed to postpone the sale of the Alabama and Chattanooga Railroad to the first Monday in May.

—Arthur Bingham has retired from the Montgomery State Journal, which will hereafter be managed by an association. It has been trimmed down in size.

—Hon. J. R. Tompkins, of Mobile, will deliver an address to the Old Fellows of Montgomery on the 24th of April, the day of their annual celebration.

—The total number of voters registered in the city of Montgomery, is 2131. Of this number 1199 are whites and 930 colored—white majority 253.

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## Alabama Baptist.

MARION, ALA.:

Tuesday, April 20th, 1875.

## Home and Farm.

## The Flow.

God speed the plowman! Tell me not  
Of those who plow the dark green sod,  
Or till the fruitful soil.  
Why should the honest plowman shrink  
From mingling in the van  
Of learning and of wisdom, since  
The mind that makes the man?

God speed the plowman, and the hands  
That till the fruitful earth,  
For there is in this world, so wide,  
No gun like honest work.  
And though the hands are dark with toil,  
And flushed the manly brow,  
It matters not, for God will bless  
The laborer of the plow.

## Clean Culture.

Bearing in mind that plowing and hoeing have for their object not so much the killing of the grass as the opening of the pores of the soil for the admission of heat, light, air and moisture, we must stir the land frequently whether there is grass or not. Like other evils grass has its benefits. Without it, the farmer would not be forced to cultivate his land, and the plants would not grow so well. In destroying the grass, we pulverize the soil, and invigorate the growing crop by admitting to the roots the fertilizing agents of the atmosphere. We destroy the weeds and manure the soil—all at one operation. And the hoe and plow are the cheapest fertilizers.

Do not wait till the crop becomes foul, for the atmospheric manure will not be admitted frequently enough. Besides, if we wait till the grass gets much above the surface, three licks of the hoe will not kill as much as one made before it reaches the air. Destroy the enemy before he rises and while he is pale and weak.

All tools used in working the soil should be pulverizers, not packers. If any implement does not open the pores, but packs the earth, it does great injury—not only to the present, but to future crops. A harrow, with sharp teeth set very close together, is one of the best pulverizers; and there is no tool better adapted for the preparation, planting, and cultivation of a young crop. It is an admirable pulverizer, and can clean a large surface in a short time. One hand with a good harrow can destroy more grass just before or as it is peeping out of the ground than ten can do with hoes after it becomes established above the surface. A good plan is to devote all the time of one hand and mule, or more, during planting and early cultivation, to harrow work.

How can a farmer afford to dispense with good pulverizers, or to let his grass get much above the surface?

From the National Baptist.

## Farming in China.

BY REV. S. B. PARTRIDGE.

The density of the population in China requires that the tillable soil be compelled to produce as much as possible of everything eatable. Necessity has taught the Chinese how to work the ground to the best advantage. To one accustomed to see the land rest through five or six months of frost, it is almost painful to see a new crop put in before the one just ripened is fairly gathered.

In February, the farmers set out sugar-cane, plant beans and other vegetables, and sow rice. The rice is sowed very thickly in a small patch. In April this rice is pulled up in small handfuls, and transplanted in rows eight or ten inches apart. The field in which the rice is to be set out is prepared by plowing, after which water is let in, and buffaloes or bullocks are led back and forth until the field looks like a pool of mud.

I have sometimes noticed that the farmers, when transplanting the rice, first press down into the mud a handful of sweet potato vines, the fermentation and decay of which hastens the growth of the rice. In July this crop of rice is harvested. The Chinese say this crop is ripe in ninety days after transplanting. A month before the harvest, that is, in June, a small patch is thickly sown with rice to be transplanted as soon as the harvest is completed. This second crop is harvested in November, or, according to the Chinese rule, one hundred days after transplanting. The first crop usually produces more in bulk than the second, but the grain of the second is heavier, and the quality is better.

If the farmer wishes a crop of sweet potatoes to follow this second crop of rice, he can set out his vines between the rows of rice about the time the rice blossoms. Last November I saw men taking rice from a field, and other men killing up the sweet potatoes, which already had a very good start. Probably the majority of the rice fields are sown with wheat after this second crop of rice, and the wheat is reaped in April, so as to clear the field for what is called the "early rice crop."

In December and January the ar-

gar cane is cut and crushed. Vegetables of various kinds are gathered every month in the year.

The soil in this part of China does not seem to be particularly rich, and much of it is in itself decidedly poor; but the Chinese know how to fertilize, and they seem to expect to take out with each crop all the fertilizing material they put in. So far as I have observed, they use only liquid manure. Bean cake, the residuum after the oil has been pressed from beans and peas, is largely used. Holes are dug near the gardens and lined with cement, forming large water-tight tanks, that receive everything that can be used as a fertilizer. These tanks would be voted a nuisance at home; but to a Chinaman, nothing is a nuisance that will increase the products of his fields.

It is well known that the Chinese understand the value of irrigation. They are both patient and skillful in conducting streams of water to their fields, from springs or brooks.

And yet the masses of the Chinese are poor and destitute beyond anything known in the United States. They seem to think of little beyond what they shall eat and drink, and with what they shall be clothed.

SWATOW, Dec. 1874.

## Renovating an Orchard.

A correspondent of the New England Farmer gives the results of his experiment in renovating an orchard as follows:

When I came into possession of my present home, two years last April, I found three dozen apple trees on a light sandy loam. They had been set seventeen years and had attained a fair size for the time they had been growing. The outside trees, however, were much the largest and healthiest, although the whole orchard had a generous space for each tree. Ten of those in the centre of the orchard appeared to have given up to die. The bark was dead in spots, or rather in sections of the trunk, and on many of the trees the ends of the limbs were dead. The previous owner could not account for this condition. I finally came to the conclusion that the preceding dry season must have caused the decay, as the ground was covered with grass which would appropriate to itself all dews and light rains that fell, and leave the trees to seek for moisture and sustenance in a sandy subsoil. This view has been confirmed beyond doubt by the results of my subsequent treatment, which was to exterminate the grass, and at the same time bring the roots back again where they could obtain nourishment.

To secure both of the results at the same time, I gathered seaweed drift from the marshes, sods from the bogs, and all kinds of trash I could get hold of, that would smother the grass and cause it to rot instead of furnishing the trees. Around most of the trees I put loam a dozen feet in diameter and six to eight inches in depth. One tree appeared in a hopeless condition, with bark dead all around the trunk save about four inches; top also badly dead. I cut the dead bark away to live bark, cut dead limbs off, smeared the trunk with manure, wrapping a cloth around to keep it in place, and also to protect the trunk from the sun. This cloth I took off the past fall, and found as fine a bark all around the trunk as could be desired. I also dug a trench around the tree, six feet from it, one foot wide and about as deep; cut all exposed roots smooth, with a knife. Into this trench I put six inches of fine manure, mixing it with good loam. The past season's growth has been very vigorous, the fruit the largest and smoothest seen in this vicinity.

I am giving a particular account of the treatment of this tree because it illustrates what can be accomplished with even an apparently hopeless case. I have also gone over most of the least vigorous trees and cut all the ends of the branches that were not perfectly healthy. The result is satisfactory.

I dug around several trees during the past summer, on a circle as large as the circumference of the branches, and buried half a barrel of fish, a foot deep. Hope to hear from them in the future. I will also state that shells, old mortar, old shingles, corn-cobs, rotten wood, mulch from the wood house, trimmings from the trees cut up, corn stubble, etc., etc., find their way into the orchard and play an important part in rejuvenating my trees, which process is being developed very satisfactorily. Many of the trees have borne well the past season and made a fine growth of wood.

I am of the opinion that an apple tree, judiciously treated as to nourishment, mulching, and root and branch pruning, can be perpetuated in life and bearing condition. I can recall many facts pointing in this direction.

WHO WANTS A COFFEE TREE?—A few weeks since Col. Coates of Point Finalis mentioned that a lady near him, having occasion to make use of some raw coffee tea, had poured boiling water over the berries brought from a store. After allowing the water to remain on them until cold, she poured it off and left the berries in the cup. The next morning she found they had sprouted. We have tried this with the same result. The berries should be planted very shallow, with the sprout down, in moist soil, kept shaded, and always damp; and we have no doubt that those who wish to plant coffee may get the berries to germinate and form plants in this way. Only those berries that are perfect should be used.—Florida Agriculturist.

A female flirt is like a senseless child playing with serpents. A male flirt is a great serpent, seeking to crush innocence and purity in its scaly folds.

—It is good to live in the service of

## Fireside Reading.

"Me, too."

"We'll look for flowers in the woods,"  
I heard my mother say.  
"Amid the leafy solitudes  
We'll spend the closing day.  
Come, Willie, call the other boys,  
For falls the evening dew."  
And then another little voice  
Expected said:  
"Me, too!"

O childish heart, that could not bear  
Her name should be forgot!  
O childish love, that longed to share  
In love the common lot!  
Such words of wisdom could, hear in vain,  
Words of affection true!  
Who has not felt a kindred pain,  
Neglected, cried,  
"Me, too!"

For not alone in childhood's years  
The heart aches out to cry:  
The heart that biter sighs and tears  
In husband's agony  
A lonely soul aches for love  
Will cry as infants do,  
And lift all other tones above  
These helpless words,  
"Me, too!"

## The Boy Who Took a Boarder.

BY CHARLOTTE ADAMS.

Once upon a time, long before any of you children were born—about two hundred and fifty years ago, in fact,—a little boy stood one morning at the door of a palace in Florence, and looked about him.

Why he was standing there, I do not know. Perhaps he was watching for the butcher or the milkman, for he was a kitchen boy in the household of a rich and mighty cardinal. He was twelve years old, and his name was Thomas.

Suddenly he felt a tap on his shoulder, which made him turn around, and he saw, with great astonishment, "What! Is that you, Peter? What has brought you to Florence? and how are all the people in Cortona?" "They're all well," answered Peter, "but likewise was a boy of twelve."

"But I've left them for good. I'm tired of taking care of sheep—stupid things. I want to be a painter. I've come to Florence to learn how. They say there's a school here where they teach people."

"But have you got any money?" asked Thomas.  
"Not a penny."  
"Then you can't be a painter. You had much better take service in the kitchen with me, here in the palace. You will be sure of not starving to death, at least," said the sage Thomas.  
"Do you get enough to eat?" asked the other boy, reflectively.

"Plenty. More than enough."  
"I don't want to take service, because I want to be a painter," said Peter. "But I'll tell you what we'll do. As you have more than you need to eat, you shall take me to board—on trust at first, and when I'm a grown-up painter I'll settle the bill."

"Agreed," said Thomas, after a moment's thought. "I can manage it. Come up stairs to the garret where I sleep, and I'll bring you some dinner, by and by."

So the two boys went up to the little room among the chimney-pots where Thomas slept. It was very, very small, and all the furniture in it was an old straw bed and two rickety chairs. But the walls were beautifully whitewashed.

The food was good and plentiful, for when Thomas went down into the kitchen and foraged among the broken meats, he found the half of a fine mutton pie, which the cook had carelessly thrown out. The cardinal's household was conducted upon very extravagant principles.

That did not trouble Peter, however, and he enjoyed the mutton-pie hugely, and told Thomas that he felt as if he could fly to the moon.

"So far, so good," said he; "but, Thomas, I can't be a painter without paper and pencils, and brushes and colors. Haven't you any money?"

"No," said Thomas, despairingly, "and I don't know how to get any, for I shall receive no wages for three years."

"Then I can't be a painter, after all," said Peter, mournfully.  
"I'll tell you what," suggested Thomas. "I'll get some charcoal down in the kitchen, and you can draw pictures on the wall."

So Peter set resolutely to work, and drew so many pictures of men and women and birds and trees, and beasts and flowers, that before long the walls were all covered with pictures.

At last, one happy day, Thomas came into possession of a small piece of money. Upon my word, I don't know where he got it. But he was too honest a boy to take money that did not belong to him, and so, I presume, he derived it from the sale of his "perquisites."

You may be sure there was joy in the little boarding-house up among the chimney-pots, for now Peter could have pencils and paper and India-rubber, and a few other things that artists need. Then he changed his way of life. He went out early every morning and wandered about Florence, and drew everything he could find to draw, whether the pictures in the churches, or the fronts of the old palaces, or the statues in the public squares, or the outlines of the hills beyond the Arno, just as it happened. Then, when it became too dark to work any longer, Peter would go home to his boarding-house, and find his dinner all nicely tucked away under the old straw bed, where landlord Thomas had put it, not so much to hide it as to keep it warm.

Things went on in this way about two years. None of the servants knew that Thomas kept a boarder, or if they did know it, they good-naturedly shut their eyes. The cook used to remark sometimes, that Thomas ate a good deal for a lad of his size, and it was surprising he didn't grow more.

One day, the cardinal took it into his head to altar and repair his palace.

He went all over the house in company with an architect, and poked into places that he had never in all his life thought of before. At last, he reached the garret, and as luck would have it, stumbled right into Thomas's boarding-house.

"Why, how's this?" cried the great cardinal, vastly astonished at seeing the mean little room so beautifully decorated in charcoal. "Have we an artist among us who occupies this room?"

"The kitchen-boy, Thomas, your eminence."

"A kitchen-boy! But so great a genius must not be neglected. Call the kitchen-boy, Thomas."

Thomas came up in fear and trembling. He had never been the mighty cardinal's presence before. He looked at the charcoal drawings on the wall, then into the prelate's face, and his heart sank within him.

"Thomas, you are no longer a kitchen-boy," said the cardinal, kindly.

Poor Thomas thought he was dismissed from service—and then what would become of Peter?

"Don't send me away!" he cried, imploringly, falling on his knees. "I have no where to go, and Peter will starve—and he wants to be a painter so much!"

"Who is Peter?" asked the cardinal.

"He is a boy from Cortona, who boards with me, and he drew those pictures on the wall, and he will die if he cannot be a painter."

"Where is he now?" demanded the cardinal.

"He is out wandering about the streets to find something to draw. He goes out every day and comes back at night."

"When he returns to-night, Thomas, bring him to me," said the cardinal. "Such genius as that should not be allowed to live in a garret."

But, strange to say, that night Peter did not come back to his boarding-house. One week, two weeks went by, and still nothing was heard of him. At the end of that time, the cardinal caused a search for him to be instituted and at last they found him in a convent. It seems he had fallen deeply in love with one of Raphael's pictures which was exhibited there. He had asked permission of the monks to copy it, they, charmed with his youth and great talent, had readily consented, and had lodged and nourished him all the time.

Thanks to the interest the cardinal took in him, Peter was admitted to the best school for painting in Florence. As for Thomas he was given a post near the cardinal's person, and had masters to instruct him in all the learning of the day.

Fifty years later, two old men lived together in one of the most beautiful houses in Florence. One of them was called Peter of Cortona, and people said of him, "He is the greatest painter of our time." The other was called Thomas, and all they said of him was, "Happy is the man who has him for a friend!"

And he was the boy who took a boarder.—*St. Nicholas.*

## It is Three Months Before Harvest Time.

Is that true, soul-reaper? Must you wait till the Week of Prayer, or the Lenten fast? Lift up your eyes and look on the fields, for they are white already to harvest. Convictions have been maturing while you have been resting.

They may have suddenly ripened by the heat of a heart-throe that could not even be spoken. Seeds of gospel truth, sowed years ago by hands now cold and still, have sprung up, and the headed grain is now ready for the reaper. God's harvest is not past, nor is his spiritual summer ended. Keep on sowing. Some soul is always at its spring-time. But do not neglect to thrust in the sickle. The harvest is even now too abundant for the workmen. Are you weary, brothers? Rest in Christ. Are you weak? In him you may be strong. Are your helpers few? Pray the Lord of the harvest. He will send laborers into his harvest. Look out at the ground at your feet. Look up! Look up to God. Look off at the waving grain. Gather fruit unto life eternal. He that soweth receiveth wages. He that soweth and he that reapeth shall rejoice together.—*Advance.*

## Shooting Lawyers.

"One day when I was at the Orkney Islands," said the wild duck in one of our conversations, "I saw an islander walking along with a gun on his shoulder and a game-bag in his hand. He was met by a group of travellers from England, who had just landed."

"What sport?" cried one of them to the islander. "What sport have you had this morning?"

"Well, nothing very great," answered the man, civilly enough. "I've only shot a brace of lawyers this morning."

"What?" screamed the travellers. "What! killed two lawyers, and talk about it as coolly as if you had only bagged a couple of birds?"

"And so I have," laughed the islander. "There is a bird here, a sort of puffin, that we Orkney folk always call lawyers. Why, you didn't think I meant men, did you?"

"And," continued the wild duck, "while the travellers thought it a dreadful thing to kill a lawyer when the lawyer was a man, they thought nothing at all of it when the lawyer was a bird. Just as if a bird's life wasn't worth as much to it as a man's life to him. Humph! Very queer, I think."

—In the Gardner (Me.) Methodist Conference, there are 16 persons between the ages of 90 and 100.

## Humor.

Some one sent a Delaware man by express a paving-stone weighing 30 pounds, and as he opened the box after paying \$11 charges, his voice was heard clear over in the next county.

A widow was weeping bitterly at the loss of her husband, and the parson tried to console her. "No, no," said she; "let me have my cry out, and then I shan't care anything more about it."

Old Mrs. Smith left her patent churn open last Saturday to dismiss a book agent from the door. The cat that was taken out after an hour's churning, was not as lively as when it jumped in.

Somebody has written a book entitled "What Shall My Son Be?" Upon which some one else frankly replies: "If the boy is as bad as the book, the chances are that he will be hanged."

The venerable Rev. Lyman Beecher once told a young minister not to think too much about the tone of his voice, but to be in earnest. "No man," said Mr. Beecher, "ever cried fire in the wrong tone when his own home was burning."

During the late bathing season, a pompous individual walked up to the office of a seaside hotel, and with a considerable flourish signed the book, and in a loud voice exclaimed, "I'm Lieutenant-Governor of ——" "That doesn't make any difference," says the landlord, "you'll be treated just as well as the others."

A little Vermont girl called at a drug store, and said: "My mother wants ten cents' worth of jumps." This astonished the clerk. The child insisted that it was jumps she had been sent for; but returned to her mother for further instructions. Very soon she came back, and said it was hops that she wanted.

A little girl on Chontan-ave. was offered three cents by her mother if she would cease imitating those cherabims who continually do cry. Hastily revolving the matter in her wee blunder head, she replied: "No, its wuff more'n free cents to me to cry," and with a fresh "bob-hoo" she started a whole row of shingles on the roof.

A paragraph is going the rounds of the newspapers to this effect: "There is one good wife in the country and every man thinks he has her." Old Brown who lives on Olive-st., who is bald and whose wife has a wicked eye, read this and murmured as he meditatively passed his hand over his head, "I dunno! I dunno!"

A female lawyer in Wyoming was recently obliged to suspend her argument before a justice in order to minister to the wants of her baby, who was arguing for its dinner in an adjoining room.

"Please, mister, my father's dead and my mother's runned away, and would ye let me and sister sneak cider through a straw out of that 'ere barrel o' yours?"

A clerical gentleman, remarkable for preaching many Sabbaths from one text, had nearly run through the year from these words: "Peter's wife's mother lay sick of a fever." The church bell tolled early one morning, when the minister dispatched a servant to inquire who was dead. The sexton pretended ignorance, but returned for an answer, "that he believed it was Peter's wife's mother, as she had been sick for a long time."

There is a good story of a certain Boston Doctor of Divinity, whose name they spell with a "P." A man of the same name died, and a zealous newspaper fellow, seeing the death in the paper, and thinking only of Dr. P., wrote a most enthusiastic obituary. A wag met Dr. P. the next day. "What! you are not dead?" he said. "Well, then, you ought to be. No man can live up to that obituary."

A party of men animatedly engaged in discussing politics before a country store attracted the attention of an aged agriculturist. "There's somethin' the matter here," he observed to his wife; and drawing in his team, he shouted to a consumptive individual on the outskirts, "What's about?" "Twelve inches," was the sardonic reply. The aged agriculturist drove on.

The following is a Summer episode as evolved by little Johnny: "Last Summer our dog Towser was a lyin in the sun and tried to sleep, but the flea was that bad he coudent, cos he had to catch em, and bime by a bee lit on his bed, and was a working about like the dog was him. Towser he bel his hed still, and when the bee was close to his nose Towser winked at me, like he said you see what this duffer is a doin, he thinks I'm a lily of the valley which isn't open yet, but you just wait till I blossom and you will see some fun, and sure enuf Towser opened his mouth very slo, so as not to frighten the bee, and the bee went in-ide Towser's mouth. Then Towser he shot his eyes dreamy, and his mouth too, and had begun to make a peace-like smile when the bee stung him, and you never see a lily of the valley ack so in all your life."

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