

## Alabama Baptist.

MARION, ALA.:  
Tuesday, September 7th, 1875.

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### Song of the Seasons.

Great Winter fling flakes of snow,  
Deep bartering field and wood and hill;  
And blizzards sweep air fierce and chill,  
And with the seasons circling run—  
And still they change till all is done.

Young Spring with promise in her eyes,  
And fragrant breath from dewy mouth,  
And meek touches for the nook  
Of budding flowers where wind is south,  
And with the seasons circling run—  
And still they change till all is done.

Then Summer stands erect and tall,  
With early sunrise for the lawn,  
Thick foliage woods and glittering seas,  
And loud bird chirping in the dawn,  
And with the seasons circling run—  
And still they change till all is done.

Now Autumn, gold with ripe fruits,  
And fragrant stalks with harvest gold,  
And fiery flushes for the leaves,  
And when cloud skies soft controlled,  
And so the seasons circling run—  
And still they change till all is done.

So it goes on, from dawn to dusk,  
The child, the man, the work, the rest,  
The sowing seed, the ripening soil,  
The winter all in bright and blest,  
For as the seasons circling run—  
And still they change till all is done.

Yes, reader—It is the orb  
Of the revolving round control light,  
The sun that in the east doth rise,  
And in the west doth set in light,  
And so the seasons circling run—  
And still they change till all is done.

### Communications.

#### Letter From Pine Apple.

REVIVAL—POLY-AGASSONS—ASSISTING PASTORS—CHURCH FOR OFFICE OF THE CHURCH—DO. CRUMPTON'S RESIGNATION—AN INVITING FIELD—VACANT—SEVENTEEN ADOPTIONS AT EBENEZER.

Rev. Editor: We have just closed a very interesting meeting at this place. Besides the display of active life in the church, who have been preparing themselves for months for this, there was an addition of great strength.

We baptized thirty-three and received seven more by restoration and letter. Five, we think, from the Christians (Campbellites) united with us. It was certainly a genuine revival. Calm, earnest, and spiritual were the services. A grand display of the Spirit's presence we never witnessed. The brethren worked in private homes and out of doors.

My Bro. Cleveland failed to reach us because of sickness in his family, and there was no real expectation of another. The pastor was very much faded from previous labor. Yet the church determined to carry on the meeting any way. In answer to prayer, Bro. B. F. Hixey came in Saturday night and preached once on the Sabbath and left. Bro. J. F. Burns came in and preached one sermon; and then Bro. Skinner, who remained until noon the next Sabbath. God sent them, and God helped them. The meeting, averaging about four hundred a day, continued until Monday night, when it closed because all were broken down.

This church now numbers about two hundred and ten members, and is as good a body of brethren as can be found anywhere. As pastor, we have never made a call that was not responded to. But as noble and true as these brethren are, with those of Mt. Moriah and Allenton churches which we serve in the providence of God, our connection will be severed in the winter. We trust and pray that they may secure the services of some worthy man, who may prove himself worthy of their confidence and support, which he will receive, he be a man indeed. We leave the field not from choice, but because the finger of Providence points us unmistakably to Greenville. This field will pay a man from eight to twelve hundred dollars, accordingly as he suits them. We urge whoever may be the choice of these churches, to accept and enter cheerfully upon his work.

Bro. Sims has just closed a fine meeting some twelve miles from this place at Ebenezer. He resulted in the accession of seventeen members. He was assisted by Bro. J. F. Burns and Bro. Sabrina Moore, who, though almost blind, to be called a preacher, gave us two most excellent and ef-

fective sermons at this place. Bro. Moore is a member of Ebenezer church, and we hope will soon be in charge of charges.

We start to-morrow, if well enough, for Georgianna, to a meeting.

B. H. CRUMPTON.

Pine Apple, Aug. 23, 1875.

### The Beatitudes.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God."

This beautiful passage stands at the beginning of the famous sermon on the mount. There is a hidden meaning—at any rate, a beautiful gradation corresponding to Christian experience, which is commonly overlooked. It is this. There are seven blessings, of which four belong to the human side of Christian experience, and three to the divine side. Taken together they present the entire experience, humanward and divineward, and exhibit a beautiful model. The first represents the utter beggarliness in which the convicted sinner sees himself. The second shows the working of godly sorrow for sin. The third exhibits the teachable frame of mind into which a repenting sinner is brought. The fourth completes the human side by showing insatiable thirst for more of the righteousness of Christ. At this point the gradation passes into the divine, and the first blessing represents the Christian as having feeling in common with Christ. The second represents him as partaking of Christ's holiness.

The third carries him beyond the life of warfare into the realms of bliss, and represents him engaged in the noblest work that can employ beings, human or divine—that of making peace. The seven verses begin in the lowest depths of poverty and end in the very sublimest heights of glory.

"Thou shalt I believe my weary soul,  
In seas of heavenly rest,  
And not a wave of trouble roll  
Around my peaceful soul."

### East Alabama Revivals.

SEVEN ADDED TO ROCK SPRING CHURCH—SEVENTEEN TO FREDONIA CHURCH—EIGHT TO WEHADKEE CHURCH (GA.)—TWENTY-ONE TO COUNTY LINE.

Dear Ala. Baptist: Allow us space in the Baptist to give a brief sketch of the meetings in which we have been engaged day and night for the past four weeks. The first was held at Rock Spring church, where the Lord met with his people, and much good, as we believe, was accomplished. The church was revived, and seven converts were baptized at the close of the meeting. Bro. C. S. Johnson, formerly of Georgia, now a resident of this place, in charge of our flourishing school, assisted in the revival. His sermons were telling, and much appreciated by all that heard him. We were proud of him in this part, and would that Alabama Baptists knew of him, as he is one of our true founders of Gospel truth.

Duty next called us to this church of our own home, where we continued a meeting for seven days, our brother, John Curdson, assisting most of the time. It seemed indeed that the old time of Zion had come. At 6 P. M. we were graciously revived, seven converted, and members converted, twelve were baptized, five received by letter, and we expect others at our coming meeting.

We were compelled to close this to meet our obligation at Wehadkee, Troop county, Georgia. There we soon realized the goodness of God in his reviving influence. We could only reason with this church six days. At the close of the meeting seven young men were baptized, and one old man, some fifty-five years of age, lies over for baptism. He professed during the meeting. We trust we will reap much of the fruit at our next meeting that closed with much interest, and we welcome back to this coun-

ty and State, proceeding to County Line, where we spent eight days in a most precious meeting and revival. God was waiting to be gracious. The church was soon alive and at work. Sixteen were baptized and five received by letter. We were assisted here by brethren C. P. Sison and John Jarrell, whose labors were much blessed and highly appreciated. We left the meeting in their charge to be continued two days longer, as we were compelled to meet other obligations. Twelve or fifteen had professed, and there were about fifty mourners. We could say much more, but hope you will pardon us for asking so much of your space.

R. A. J. CRUMPTON.

Fredonia, Ala., Aug. 20, 1875.

[Bro. Cumbee need make no apology for writing. It does our heart good to read such letters, and we know that the same is true of all our readers.—Ed.]

### I Can't Renew.

Dear Bro. Winkler: You have no idea how much I regret seeing that Blue Mark upon my last number of the ALABAMA BAPTIST, whose weekly visits have been regularly made for the past twelve months. It has brought words of cheer from friends of kindred spirit, battling in the Master's cause; it is appreciated, you loved, because it is our paper; we are Alabamians, having been spared to enter the seventeenth year in the field of Indian Missions; we love it, because it teaches Christ, and the peculiar doctrines of the Gospel. And again we have the pleasure of reading communications from brethren, true, noble fellows, with whom it was our privilege to labor in bygone days. But I am about to extend my remarks too far without saying what I set out to say. I am unable to say *renew*. I have not the means, even in prospect. I have received but six dollars on my last year's service, and as a matter of course living harder than at any time since the war! How can I say more? I am not willing to drop the paper, but I am unable to do so. Brethren of Alabama, help us with your prayers, and believe me to be, as ever, yours in Christ,

WILLIS BERNES.

Stonewall, Chickasaw Nation, Aug. 13, 1875.

[We will send the paper to this dear brother, even though our people have not enabled him to renew. Brethren, what a startling fact is here revealed in this letter. How can an empty treasury pay the servants of Christ who have given up all for the honor and glory of his name? Help the Board, we beg you.—Ed. ALA. BAPT.]

### John's Baptism.

"And he said to them, Unto what then were ye baptized? (immersed.) And they said, Unto John's baptism. (immersion)."—Acts 19:3.

There is no account that John ever was at Ephesus, or that he ever immersed a Gentile.

By whom and by whose authority had these disciples been immersed? John could not and did not commission any one as his successor, his work was preparatory, and ended with him. As he had been beheld more than three years before, who had immersed these disciples? From the connection in which this passage stands with the name of Apollos, we think it his work, and without authority either of Jesus Christ or even that of John, and therefore null and void; and it was set aside by the authority of the Apostle under the sanction of the Holy Spirit. They had not been taught that there was any Holy Spirit, or that Christ had come, or that he had died for the sins of the people, or that he had risen again, and ascended into heaven, and that the Holy Spirit had come into the world to carry on the work of redemption. The above disciples were in much the same condition, as the best Campbellites of the present day.

ROBERT KEITH.  
Americus, Ga., Aug. 11, 1875.

### Baptist Girls Going to Virginia.

I see it stated that quite a number of Baptist girls from the Gulf States are going to Virginia to school, and most of them to Pedobaptist schools. Now I wish to say, as having had considerable opportunity to know, that decidedly the best female schools in Virginia are under the control of

Baptists. If brethren of Alabama are not content with sending to the Judean, under one honored Dr. Sumner, or to the Central Female College at Tuscaloosa, under my friend Bro. Lannan, but for whatever reason prefer to have their daughters go to Virginia, then I should beg leave respectfully to urge them to Prof. John Hart, of the Richmond Female Institute, or to Prof. C. L. Cooke, of Hollins Institute, Botetown Springs, Va. I should never insist on a brother's sending his child to an inferior Baptist school in preference to a superior one that was Pedobaptist, but when the fact stand exactly the other way, I think they may be pardoned for respectfully offering a suggestion.

W. A. BROADUS.

Greenville, S. C., Aug. 20, 1875.

### Revival Notes.

REVIVAL IN CLAY COUNTY.  
Dear Bro. Winkler: I have a few words for our Baptist, if you deem them fit. I have just closed a meeting at my church in Millerville, Clay Co. The congregation was very large. The order observed can not be excelled. Three were received by letter, seven by experience. All testified that they had found redemption in the precious blood of Christ and were willing to "follow Him through evil as well as good report." Brethren J. A. J. Nelson and Jacob Nelson were my ministerial aids.

Yours in Christ,  
Aug. 23, 1875. J. R. RAYBURN.

### REVIVAL IN SUMMER.

Dear Bro.:—At the request of Bro. B. F. Hendon, I give you a statement of an interesting meeting, held with the Stonewall Baptist Church, in North-Center Co., Ala.

I sent an appeal to preach there on the 1st of July, which was very rainy, but we obeyed the command to be "in season and out of season," and God showed our labors as a matter of course, for I believe he meets with those who are in the path of duty. The meeting was unexpected, but they met with us and I trust were benefited.

The church had been dissolved for many years. The house, where Bro. Teague once joyed to meet loving brethren and sisters, had been removed to its present site from Warsaw. As to the immediate results of our labors, harmony and peace are restored to this church of seven members. About ten, I think, will exist in their love with the land of hope, from other churches, because of its convenience. I feel satisfied there will be some additions through baptism.

A deep seriousness pervaded the entire community, and not a discordant note was heard. Bro. B. F. Hendon will serve them as Pastor through the remainder of the year—May the Lord bless and prosper him.

H. H. STREIBER.  
Demopolis, Ala.,  
Aug. 23, 1875.

### REVIVAL AT GUNION.

Bro. Winkler:—In giving you the result of the meeting held at Clinton Baptist church of Christ, in July, I stated that there were six conversions. Four of this number had offered themselves as candidates for baptism, and we hoped that others might come out from the world and follow their Savior. On the 7th inst., as per appointment, Bro. B. F. Hendon preached, and after services an opportunity was given and one more offered herself as a candidate for baptism. This made five, then awaiting the ordinance, which, as per appointment, was to be administered on the following day, Sabbath the 9th ult.—After preaching by Bro. H., many assembled at the water—as we think, the appropriate place for baptism—and there witnessed the burial of five of our intelligent and zealous young ladies, who have chosen as Mary, Jesus for their Savior. Being convinced that he and his Apostles were immersed, they desired fully to follow in their footsteps, regardless of the thoughts and sayings of the world.

Never in my life did I witness baptism that presented more fully, as I thought, the true teachings of the New Testament, which is the inestimable gift of God to man as a rule and guide for his faith and practice.

We were satisfied that the subjects on that occasion referred to were true believers; and having been received on a profession of their faith, and being

duly immersed, they received an answer of a good conscience towards their Lord and Savior Jesus Christ. Such we know accords with the teachings of that blessed volume given us by our Heavenly Father.

Sustained by Divine Grace, which is promised them, may they, as the lambs, go on their way rejoicing and never leave him, but continue to grow in grace and in the love of their Lord and Master, ever desiring to let their lights shine. Let us pray for them that our Father may bless and sustain them.

Bro. Winkler, we ask continuance of the prayers of all Christians, for Bro. Hendon, that his temporal condition in the future may be such that he may fully give himself to his Master's service, and that he may also be blessed spiritually and physically; that he may ever be ready and desirous, to stand behind the cross of our Savior, and preach the unsearchable riches contained within God's word, to all creatures.

The BAPTIST is a weekly treat to us. Often do we peruse its precious truths. May God bless you and yours in all your efforts to serve him.

Yours in Christ,  
N.

### Mission Department.

SOMETHING ABOUT THE FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION AND THE CHURCHES WHERE THEY ARE LOCATED, WITH A SUMMARY OF REPORTS FOR THE YEAR 1874, AND WORK OF OTHER DENOMINATIONS.

### AN APOLOGY.—WHY I WRITE.

As the Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention, I receive many letters, especially from young friends and active members of missionary societies, with inquiries and requests as to those who are our present missionaries? How are our missionaries? Where are the fields in Africa? Can you not tell me something of our missionary work and missionaries, at the head of an essay? Would it not be well to publish the results of modern missions? What is the estimate put upon woman's work in the missionary enterprise? How many brethren have been converted through our missionaries? What is the average of the annual receipts of the Foreign Mission Board?

To some of these requests, I have responded; to others, I have promised replies; and to all of these dear respondents, I now say that, to save time and to be of service to the largest number, I propose to give sketches of the foreign mission work, especially of our Southern Zion, which will cover most of the points to which my attention has been drawn. I do this not without the reason, also, which Sir Francis Davis, following a French writer, gives for his book on "THE CHINESE"—"Le desir d'un malheur, ou d'un oblige de le desirer."

I am encouraged in the work by the following circumstance: The last time I spoke on Foreign Missions, I was accompanied on the rostrum by a venerable man of God, who probably is better informed on our Foreign Missions than any man in America. Just before we appeared before the audience, he said: "Let me tell you the best kind of speech to make. Talk to the people about the missionaries and their stations. Tell them what is doing and what has been done. The people need information, and you must not presume that they are informed on those matters which may be perfectly familiar to those whose business it is to think of missions."

Another consideration has some weight. The material for history should be collected and preserved for future use, in its convenient form as practicable, by those who have the greatest facility for so doing. There are still living representatives of all our deceased missionaries, and several of the original members of our Board, from whom can be obtained accurate information of a personal and general nature, which cannot be found in the records of the Missions, or of our Board. In a few years, such material, if not now secured, must be lost; or at least, it will be much more hard to obtain. Of itself this might be our sufficient apology.

Another reason may be added. A spell of illness has removed me temporarily from my official work. While confined to a sick-room, this seems an easy and efficient way of keeping up the Master's business; to which my soul has devoted itself since the moment it espoused Christ; to which some of the incidents and controlling circumstances of my early childhood tended to direct my mind; and to the advancement of which, members of several generations of my blood have consecrated the energies of their lives.

### HOW I WRITE.

Before taking up my pen, I have read again, or had read to me, more or less fully, the RECORDS OF THE

BOARD OF FOREIGN MISSIONS: THE PROCEEDINGS OF THE SOUTHERN BAPTIST CONVENTION, so far as they relate to Foreign Missions; the communications of the former Secretaries and the missionaries of the Board, on the subjects proposed to be treated, which are found in the Southern Baptist Missionary Journal, The Commission, and the Home and Foreign Journal, as well as many of their unpublished letters on the files of the Mission Rooms.

By my side, I have Gamwell's History of American Baptist Missions; Tracy's History of American Missions; Foreign Missions, by Dr. Rufus Anderson; "Go or send," by Dr. Haggood of the Methodist church; the Foreign Missions of the Presbyterian Church, by Dr. John C. Lowrie; Bowyer's Central Africa; Livingstone's Explorations; Barth's Discoveries of North and Central Africa; The Middle Kingdom, by S. Wells Williams; An Exploratory Visit to the Consular Cities of China, by Rev. George Smith, M. A.; The Chinese, by Sir John Francis Davis, Esq., F. R. S.; The Great Commission, by Harris; Knowlton's China as a Missionary Field, the biographies of Judson, Mrs. Shuck, and Rev. J. B. Taylor; The Encyclopedia of Missions, by Harvey Newcombe; D. Wm. Williams' Historical Sketch; Dr. Cox's History of the Baptist Mission, and missionary magazines and papers.

Some of these volumes I have read for the second time; others of them I have read only in part; and all of them I have examined, more or less, carefully marking passages, and turning down pages, with the expectation of making such use of them as may be found necessary, or convenient, in doing what I propose.

With these works before me and fresh in my mind, I write *currente calamo*; only with the view of being clear and correct, and with no attempt to be either original or impressive. The very words of these authors may abound in these sketches, as no effort will be made to avoid it, and sometimes the objects in view may be best subserved by a literal copying of them. What I wish to say here is this: That one who will read these records and books, and converse freely and with the expectation of making such use of them as may be found necessary, or convenient, in doing what I propose.

Do not our resolutions amount to the same thing? We resolve that we will sustain the Sunday school work with our time, our talents, and our influence; that we will infuse new life into our people on the subject; that we will organize schools, sustain those that are already in existence; in a word, that we will act upon the motto, "A Sunday school in every Baptist church." And thus we form a strong organization for work, but we go back home where the great arch-enemy appears at a thousand points, and our company is at once dissolved. Let us not only resolve, but let us act. In the name of our God, let us set up our banners, and go forth in this grand cause conquering and to conquer. Mighty interests are at stake. The character of the church, the State, and of society in the not distant future, is to be determined, in no small degree, by Sunday school workers. The eternal interests of thousands upon thousands of helpless children in our land are imperiled. Who will act? I call upon you tonight to say who will come to the rescue.

THE END OF UNBELIEF.—Robert Dale Owen is, or was previous to the present visitation of insanity, a man of much more than ordinary ability and of extensive culture. But early in life his mind took a skeptical turn, and he devoted his talents to the endeavor to undermine the public faith in the Christian religion. We have seen and read his writings, more or less, for over forty years. In 1833 he was engaged with the then somewhat notorious Fanny Wright in editing the *Free Inquirer*, we think it was called, which was the ablest and most outspoken publication of the kind we ever saw. Thus beginning his career, he has gone on—wasted the talents which God gave him—wasted his opportunities, and like others, who profess that they cannot believe in the revelations of the Bible, he became a blind believer in the manifestations of modern spiritualism. Table-tippings and mysterious rappings became to him a more potent revelation than the words of prophets and apostles. So it is ever with the poor dupes of skepticism. They prove the most easily deceived people under the sun, and having unsettled their minds, are ready to run after every delusion, and to become the prey of every designing impostor. They seem to be left to their own madness, and go the way of destruction.—Standard.

The American Palestine Expedition left London for Liverpool on Saturday, July 10. They expected to embark on the Canopus for Egypt, on route for Beyrout. The members of the expedition are Col. Lane, chief; Prof. Merrell, archaeologist, and Mr. Treat, surveyor. At Beyrout they will be joined by a photographer and by some of the young men from the American College in that city. They received in London all possible attention from the members of the English Palestine Exploration Society.

Little Alice was crying bitterly, and on being questioned confessed to having received a slap from one of her playfellows. "You should have returned it," wisely said the questioner. "Oh, I returned it before," said the little girl.

squarely and cleanly; and then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know where to begin, let me tell you a secret; take hold of the first one that comes to hand, and you will find the rest all fall into line and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word *now*.

### Not only Resolve, But Act.

Rev. Dr. Wharton, of Augusta, Ga., in the course of an address before the Baptist Sunday School Convention of that State, thus effectively "pitched into" the business of passing high-sounding resolutions at such gatherings, and then failing to carry them out:

Resolutions, did I say? I never heard the word, especially in our religious gatherings of to-day, but I am reminded of a series of resolutions passed in a place called Banglown, W. Va., during the war. When war was raging, and there were like-wise "rumors of war," the people of that town met to organize a military company, when the following resolutions were offered by some patriotic soul and unanimously adopted:—

Resolved 1. That this company be called the Banglown Rifles.

Resolved 2. That this company shall not go into actual service, unless the enemy actually makes his appearance in our midst.

Resolved 3. That in case the enemy makes his appearance in our midst, this company shall be at once dissolved.

Do not our resolutions amount to the same thing? We resolve that we will sustain the Sunday school work with our time, our talents, and our influence; that we will infuse new life into our people on the subject; that we will organize schools, sustain those that are already in existence; in a word, that we will act upon the motto, "A Sunday school in every Baptist church." And thus we form a strong organization for work, but we go back home where the great arch-enemy appears at a thousand points, and our company is at once dissolved. Let us not only resolve, but let us act. In the name of our God, let us set up our banners, and go forth in this grand cause conquering and to conquer. Mighty interests are at stake. The character of the church, the State, and of society in the not distant future, is to be determined, in no small degree, by Sunday school workers. The eternal interests of thousands upon thousands of helpless children in our land are imperiled. Who will act? I call upon you tonight to say who will come to the rescue.

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Alabama Baptist.

E. T. WINKLER, EDITOR. J. B. TRIGUE, J. J. D. REXFORD, J. H. BENTLEY, J. BRACKLEY, D. G. LYON, ASSOCIATES.

MARION, ALA.

Tuesday, September 7th, 1875.

Charity the Measure of Piety.

If they appear somewhat unnatural to set off the Divine Love by Charity as its correspondent duty, were not this the sentiment of the entire Scriptures. The two tables of the moral law represent the inextinguishable union of Piety and Charity. The life of Christ consecrated as it was to the Divine Will, and inflamed as it was with the ardors of Divine Love, was spent for the most part in ministering to the necessities of men; and in this respect he has left it to his own example with all its inherent and influential excellencies, to control the lives of his Disciples.

This admirable institute of Revealed Religion is not more strikingly characteristic of the disinterestedness of him, whom we adore, than it is of the beneficence of that Divine Plan on which we build our hopes of Salvation. Dependent upon God, we are also dependent on our fellows.—All of us being exposed to casualties, misfortunes, afflictions, each individual is day by day surrounded with opportunities of usefulness, with wants, necessities, distresses, and cares, which he may supply or remove. But had not God commanded, such spectacles of human woe would not have been sufficiently moving to disturb the selfish isolation of man.—The natural Benevolence which we see among us in Christian countries belongs to characters who have been affected by their contact with Christian persons and examples; and its promptings, even under these circumstances, are fitful and uncertain. But what the natural benevolence of man's heart is,—benevolence unaffected by religious motives, untutored and undisciplined by Divine instructions,—let the days of French Atheism declare, when every one magnified brotherhood among men, but when the only object of the great was political power, and when unobtrusive poverty was silenced and starved by terror; and poverty, made reckless by cruelty, now gathered in its gaudy despair around the gaolhouse, looking with envy upon the victims whose blood dripped from its blade, or in blind fury against its oppressors rushed through the streets of Paris, bearing on its spears those heads, which, however bedabbled and defaced, once filled the Court of Versailles with beauty and honor, themselves the brightest ornaments to the anointed majesty of France, and those hands which would have borne the banner of the Golden Lilies most heroically against its foes. "If," said Voltaire, the high Priest of that Revolution, "the world were ever to be governed by Atheists, we might as well be under the empire of those infernal beings, who are represented to us as savagely tormenting their victims;" and the effect of his writings has taught us more convincingly than his words, that where Revelation ceases to operate upon society, wealth becomes oppression and poverty crime. They have taught us how salutary is the religion which has redeemed the world from similar scenes; which has instructed man to reverence in man an heir of immortality, a creature of God; which has made kindness a noble ministry, a conformity to a Divine example, the beginning of a heavenly existence; which, however sublimated by that higher sphere, will preserve this essential feature, so long as Immanuel remains seated on the Eternal Throne.

Testimony of an Episcopal Scholar. One of the most distinguished theologians and critics of the church of England is Professor Joseph Barber Lightfoot. He is regarded as one of the glories of Cambridge, where he graduated in 1851; and has received the successive appointments of Fellow, 1859; Tutor, 1857; and Hulsean Professor of Divinity, 1861. He is author of a commentary on Paul's Epistle to the Galatians, 1865; the Epistle to the Philippians, 1868; and editor of the works of Clement of Rome, 1869. He is also a member of the Commission now engaged in revising the English Bible.

In his recent commentary on the Epistle to the Colossians, this accomplished scholar gives the following note on Col. 3: 1, (which he translates, "If then ye were raised with Christ,")

"The sacrament of baptism as administered in the apostolic age involved a twofold symbolism, a death

or burial and a resurrection. In the rite itself, these were represented by two distinct acts, the disappearance beneath the water and the emergence from the water; but in the change typified by the rite, they are two aspects of the same thing, "like the concave and convex in a circle," to use an old simile. The negative side, the death and burial, implies the positive side, the resurrection. Hence, the form of the apostle's resumption, "If ye died, if then ye were raised."

Our Students in Texas.

The pupils of the Baptist instructors of Alabama make their mark. A correspondent of the Dallas Messenger, writing from Marlin, says:—

"I think Marlin is highly favored in having the services of Eld. J. L. Lattimore. He has a jewel of a wife, who aids him in his school efforts. They are worthy teachers of a high order. One is a graduate of the Judson; the other of the Howard, Marion, Ala.; and if Marlin does not continue their services in the school room, I am sure there are a hundred other places that would be pleased to secure the services of such as I know these to be.

A Model Conversation.

We are indebted to our brother of the Working Christian for the following conversation, which, with a slight change, we reproduce for the benefit of all whom it may concern. It is one of the most sensible things we ever saw. And its chief beauty is that it carries its own moral.

"Pastor.—My brother, have you any money with you to-day?"

Member.—Yes, a little.

Pastor.—Are you a subscriber to the ALABAMA BAPTIST?"

Member.—No, sir.

Pastor.—Give one good reason for not subscribing and I'll say no more.

Member.—I don't know as I can do it.

Pastor.—I see no alternative.

Member.—Here is the money.

Three hearts are made glad by the above short dialogue—the pastor, the member, and the editor.

SEEDS.—We have received of Mr. L. L. Osmond, of Cleveland, Tenn., a three-ounce package of Ruta Baga seeds, which are said to be imported from Canada and of superior quality. We have had them planted, and will report progress when they show what they can do.

Domestic Monthly for September. This popular fashion magazine continues to improve. The literary matter is entertaining, and the pictorial illustrations more abundant than ever.

Field Notes.

Mr. Henry Varley has been holding a series of religious meetings in Edinburg.

Camp-meeting John Allen, 82 years old, has just attended his 251st camp-meeting—this time at Old Orchard Beach, Me.

A Washington undertaker is praised for his beautiful way of singing "I would not live always." He gives it in Sunday school.

It is said in some parts of Arkansas the public schools are in so poverty-stricken a condition that sand and pointed sticks are used instead of blackboards in illustrations.

We regret to learn that Rev. L. M. Ayer, has been compelled to leave the church at Jefferson, Tex., on account of his health. He is now in Greenville, S. C.

A Convention of Sunday-school workers in the State of Virginia will be held in Richmond, Oct. 6. All denominations of Christians are included in the invitation to attend.

The London Tablet reports that the second son of the Grand Lama of Thibet has arrived in Paris. He is accompanied by a French Catholic missionary; and will, it is said, embrace Christianity.

Rev. J. Henry Hendon is preaching every night at Forest, Miss. He has baptized seven persons recently. We hope that our young brother may be induced to return to Alabama. He is a graduate of the Howard, and a first rate preacher.

In his commentary upon the Epistle to the Colossians, Mr. Gladstone, in thanking a German author for the dedication of his work, writes: "Germany now holds the first place on behalf of the world in asserting the necessity of limiting spiritual powers to spiritual things."

A Baptist lady of Rhode Island is said to be the richest woman in America. She is the wife of Prof. Gamwell, formerly of Brown University, R. I. She has an income of at least \$100,000 a year, her father's estate which she has just inherited, being estimated at fully \$20,000,000.

Ex-President Davis has been invited by a Baptist church in Lancaster, Penn., to come and deliver a lecture in its behalf. The writer of the invitation says: "Although this was the home of the late Hon. Thaddeus Stevens, and I was one of his warm friends, yet you need not fear of being well and courteously treated."

Writer in the Examiner and

Chronicle claims that the first camp-meetings in America were held in 1787 by two Baptist ministers, the Rev. Samuel Harris and the Rev. James Read, who preached in that part of Virginia lying between the Rappahannock and James Rivers.

A family meeting of all the descendants of the Rev. John Eliot, the Apostle to the Indians of New England, will be held in Guilford, Conn., during September. The editor of the Pacific, San Francisco, says he is a lineal descendant of this apostle. According to his record, the son, the grandson, and the great grandson of the first Rev. John Eliot were all ministers.

"Please attend the session of the Bigbee Association, at Livingston, 1st Sabbath in October, and preach the 11 o'clock Sabbath sermon for me." J. R. Ryan, Pushmataha, Ala. We would be happy to do so, but cannot leave Marion on the Sabbath before the opening of the Judson and Howard.

Col. Forney writes that the first sleeping carriage he saw in Europe was on his journey from Berlin to Frankfurt-on-the-Main. It is owned by an American, Col. Mann, proprietor of the Mobile (Ala.) Register.

The Catholics have uttered a warning to the New York Herald. That enterprising print is informed that if it does not change its tone on Catholicism, the priests will from the pulpit forbid its entrance into Catholic families. The experiment would be an interesting one to look upon—this attempt of the Catholics to muzzle the press.

Rev. J. B. Hartwell, China missionary, is now in South Carolina.

Bro. Mendenhall, District Secretary of the Home Mission Board, made an eloquent address in behalf of that cause, at the recent meeting of the Tiger River Association. He made no money collection, but urged the pastors to go to work in their churches.

Bro. Bailey, State Evangelist, writes: "I had a pleasant four days' meeting at Montevallo. The Lord blessed his appointed means to the accomplishment of good. Three were added to the church; two by experience and baptism, and one by restoration."

The provision of the draft of the new Spanish Constitution in relation to the exercise of religion is explained to mean that non-Catholic worship will be tolerated indoors, but that no public religious ceremonies other than Catholic will be permitted. The Catholic religion is declared to be the religion of the state.

be remembered that this is no more than a draft of an article of the Constitution prepared by a committee.

Y. M. C. A.

A few weeks ago, our town was visited by members of the Young Men's Christian Association, of Alabama. These gentlemen, (Messrs. Hardie, McKee, and Wriden) were earnest, faithful Christian men; and we think their visit was productive of good to the Christians of our town—if to no others. They talked like they were in earnest and they made others believe that they were in earnest. Their zeal did not go beyond knowledge. They evidently believed that to be a Christian was to be a worker for Jesus. We are glad that they visited us, and we trust that their recent visits to the various towns, in our State, will result in stirring up Christians generally, to more zeal and activity in the Master's cause. But the object of this article is not to give an account particularly of the visit of these brethren to our town, but to make an inquiry which was awakened in our own mind by this visit, and it is this: Must the energy and zeal of Christians be aroused only by an association of men outside of the church of Jesus Christ? Or rather, is it necessary for us to have an association outside of the church to set in motion the means and appliances by which Christians are to be stimulated to the faithful discharge of their duty? If this is so, is not the church a failure? We incline to the opinion that all this work can be, and ought to be, done by Christians inside of the churches of Jesus Christ. The duties of lay members can be just as clearly demonstrated and urged by the pastors and members of churches within their own churches, as they can be in organizations outside of their churches. John Wesley sought to purify the church of England by his class meetings and societies outside of the church, with no idea, at the time, of founding a distinct denomination.—But the result has been, that his society, designed originally to promote piety and Christian activity within the church of England, has declared herself a church, separate and apart from her mother—the church of England. May not this be the case, ultimately, with the Young Men's Christian Associations? We

do not suppose that those now connected with it intend any such thing; but it will get beyond their control, as John Wesley's society did his.—We are satisfied that the church of Christ has the power within itself to purify itself and make it, as its founder intended that it should be, an aggressive body. There is no need of such auxiliary societies as the Young Men's Christian Association, to do the work that legitimately belongs to the church. We do not make these remarks from a spirit of hostility to the objects that this Association has in view or to its work.—It is certainly engaged in a good work and the young men connected with it are noble young men. But can't they do this work in the church, and let the church have the honor of it and not a mere human institution? We are somewhat inclined to think that Jesus Christ, when he established his church, knew what he was doing and knew that it would be able, with his help, to meet every exigency. Things have not happened that he did not foresee. Men may imagine that they know a better way to accomplish his purpose, but we think they will find themselves slightly mistaken. All attempted improvements upon the part of men (and many have been attempted) upon the original constitution of His church, tend to lead mankind into error, and result in much evil to men themselves, and to the church which they attempt to improve. It is better to search for the paths and walk in them. S.

Revival Notes.

Bro. M. A. Verser writes that he has been engaged nine days in a meeting twelve miles from his residence. There were ten conversions and six baptisms. He intended to make a tour through the Tennessee Valley, but was taken sick near Courtland and had to return home. His wife has also been very sick, but has recovered. We are sorry that Bro. Verser has been so afflicted.—We hope to meet him at the Ministers' and Deacons' meeting at Moulton.

Elder S. M. Stenson closed a nine days meeting at Mission Grove church, Lawrence county, on Sunday the 22nd ult. Results, twelve additions to the church; six by letter and six by experience. Four were baptized on the last day of the meeting. He was assisted by Elders E. R. Little, and W. Agee. We hope that brethren in North Alabama will send us all the revival news they

Our young brother, Riley, visited a number of our churches in North Alabama after the Convention at Huntsville, in the interest of the Home Mission Board at Marion. He preached with great acceptability. The brethren were greatly pleased with him. He is a young brother of great promise. S.

New Appointments.

The State Mission Board at its late meeting in Talldega, made the following appointments:

Rev. Thos. M. Bailey, of Pleasant Hill, was continued as Evangelist with the additional duty of Financial Secretary of the Board.

Rev. Joseph Shackelford, D. D., of Tusculuma, was appointed Evangelist for North Ala., with instructions to supervise the interests of the Board in that part of the State, and also to give special attention to the Centennial work, for the endowment of Howard College, and take subscribers for the ALA. BAPTIST. Therefore, he will preach the word, address the churches on Sabbath School work, collect funds for both causes when he can without conflicting these interests with each other.

Rev. W. H. Carroll, of Opelika, was appointed Evangelist for East and South-East Ala., to preach the word, aid pastors when needed, address the churches on Sabbath-School work, present the claims of the ALA. BAPTIST, aid the grand movement in the interests of our College. His field embraces the (East) Liberty Association, thence west to the river, thence south in the direction of Florida by the west line of the Tuskegee Association.

Col. J. B. Fiquet, of Talladega, was appointed Recording and Corresponding Secretary. We mean by Recording Secretary, that he will keep the books and accounts of the Board. We mean by Corresponding Secretary, that he will answer such letters as may come here for the Board, receive reports from the brethren in the field, make appeals through the paper—if necessary, &c. Funds sent to Rev. J. M. Bailey, Financial Secretary, would best be sent by post office order on Selma. Bro. Bailey will be expected to devise the plans of getting money for the Board. He will have an understanding with the other brethren in the field on the subject. The churches and pastors can see

that the Board has taken a bold advance movement. It is because this was the spirit of the late Convention; indeed, this was the action of the Convention. We must hold the hands and encourage the hearts of these able and worthy Missionaries. We have faith in the liberality of the churches. We have faith in God!—The Mission Board will likely not make any other appointments this year; and as it is now fully organized in its work, and the writer has his hands full of the movement in the Centennial work, the churches will look to the Evangelists in the field, and to Bro. Fiquet, and specially to the Financial Secretary, to keep them posted and warmed up on this sublime work of State Evangelism. God will bless this work. It is his own work. "Go!" "As ye go, preach." "How shall they preach except they be sent?"

J. J. D. REXFORD, Pres. Mission Board.

Brother Foster's Plan.

We call special attention to the plan of endowment for Howard College, found in another column, as furnished by Deacon Ira Foster, of Gadsden. It is worthy the most candid consideration. When he partially submitted it in a speech at Huntsville, we believed the plan to have great force in it, and we are still of that opinion. We can see one great difficulty in it, namely; will the several classes mentioned take hold of it? If they will, they can make it a success. We shall be pleased, yea, much gratified, to know that five hundred acres of ground are growing for this great enterprise. Yet, let this not interfere with the plan put forth already by the committee and myself. I propose to go right at the people with the one dollar roll and the larger rolls; and if the Central committee at Marion think this plan of Bro. Foster will not conflict with the one already selected, I shall not hesitate to try to work the whole list. If the one plan, however, will embarrass the other, then it will be best to take a single plan. Meanwhile, the friends of this cause can use both in working up funds for the great work which we have undertaken. We must have the "one dollar roll" completed.—Brethren this much must come!—Get ready for it! Oh, let us all get ready for it; and do the same for our children, and then stimulate our friends to do the same for this grand work. J. J. D. REXFORD, Gen. Agent.

Appointments.

I expect to be at the Harmony Association—at the Tuscaloosa—at the Coosa River one day only—in the city of Tuscaloosa on the 3rd Sabbath in September. Likely at the Mulberry. Other appointments will be announced in due time. Let the brethren understand that I shall want to talk and speak Centennial. R.

Communications.

Revival in Monroe County.

Dear Bro. Winkler:—Having been constantly engaged in protracted meetings for three weeks, I have deemed it proper to report results to the ALA. BAPTIST. The meeting at BURNT CORN began on Friday before 2nd Sabbath in August, by fasting and prayer, and continued one week. This church has been in a very low state for a number of years. Soon after the war, the prospect was so dark I advised the church to dissolve; but a few faithful sisters resolved to hold on and hope and pray for a brighter day. And that day has dawned at last. The church has risen from her ashes, and with the addition of twelve new members from the most prominent and influential citizens of the community as the result of the meeting. The outlook is truly encouraging. Nothing now seems to be in the way of continued prosperity.—The work still goes on. Half dozen or more are expected to join at the next meeting. I was assisted in the meeting by brethren B. J. Skinner and J. W. Duke. After filling my regular appointments at Evergreen on the 2nd Sabbath, I returned on Monday to PHILADELPHIA church, located in my immediate neighborhood and with which myself and family hold our membership.—Here I found my esteemed Bro. Duke (the pastor) in the midst of a warm and enthusiastic meeting. This meeting continued with unabated interest until Friday: closing with addition of eighteen by baptism. Others are still coming in at the Thursday night prayer-meetings, and probably the number of accessions will reach twenty-five. After filling my regular ap-

pointment at Bellville on the 4th Sabbath, I returned Sabbath night to MARION, a new church located five miles from my home and about the same distance from Burnt Corn. Here I found the zealous pastor, J. L. Edkins, with young Bro. Higdon engaged in a most interesting meeting. This meeting is still in progress, and at the present writing twenty-six have been added to the church. The three above named churches are located in a section not exceeding ten miles square. In this small and sparsely settled territory, probably not less than seventy souls have been converted in the last three weeks.—To God be all the praise. BURNT CORN, W. G. CURRY, Aug. 27, 1875.

News from the Bethel Association.

Dear Baptist:—I have long and anxiously looked for something cheering from our Association (Bethel) in your columns; but up to this time, have looked in vain. Spiritual barrenness has prevailed and been complained of from every quarter that I have been able to hear from. It has been a long, and need I say dreary season with us; but thank God for the evidences of better times. Our church meetings are better attended and I hear of other favorable indications from many parts, of late. Dear Bro., it affords me inexpressible pleasure to write you the following:

On reaching my appointments at Aimwell church, Marengo Co., in July I was solicited to continue the meeting a few days; the indications being favorable on Sunday, I gladly consented. We had a pleasant season of seven days. I had the assistance of brethren P. E. Kervin and F. H. McGill. The church was graciously refreshed; and during the meeting two were restored, two received by letter; and at the close I had the pleasure of baptizing eight willing souls, three of whom were formerly Methodist.

I have just closed one of the most interesting meetings with the New Hope church at this place it has ever been my privilege to attend; as it would occupy too much space, I will forbear details and only give particulars.

The meeting commenced 14th inst., and continued to the 22nd. We had the assistance of brethren H. A. Kervin, and Wm. De Witt. It pleased God to abundantly revive the church; and it has never been my pleasure to witness as great interest as was manifested among sinners, from thirty to sixty asking for prayer. It was my pleasure to baptize thirty-one: some were restored, some joined by letter, making the whole number of additions fifty-two, nine of whom were formerly Methodist.

Dear Bro., in consequence of the impoverished condition of our country I have not been able to do anything for our paper. I have been anticipating sending you a long list of subscribers this fall; but, alas! my hopes in this respect are almost entirely blasted. We have been suffering from the most withering drought I ever experienced. Our people are willing, if they only had the ability. I must close. We would be very glad to have you and Bro. Bailey (Evangelist) meet with us at our Association. L. T. DANIEL, Choctaw Corner, Aug. 25, 1875.

The Great Missionary.

Very naturally some reader's mind will be directed to Judson, who foresook all for Christ and His gospel; choosing a field of labor which demanded great self-denial; rather than an easier field at home.—Burmah rather than America; because his zeal for God's glory was sufficiently akin to that of his Master, to overcome every opposing influence from within and without. Others think of Carey, the pioneer-missionary.—Others still are led to fix their mind on some faithful servant of God, with whose labors in foreign lands they are most familiar.

But the mention of One far greater than these—infinite exalted above these—may intensify our zeal, and increase our efforts in the great work, which so imperatively demands the interest and aid of all true Christians to-day.

The Son of God was the greatest of all Missionaries. He was Heaven's Missionary to earth; characterized by perfect consecration and faith, as well as power. Christ's consecration was perfect. When His missionary work was set before Him, the glory of Heaven could not tempt Him to decline it; and the combined powers of this world and the prince of this world could not force Him to forsake it.—In the act of assumption, He stands

before us the embodiment of sublime self denial; in the prosecution of that work, He stands before us the embodiment of sublime consecration.—From the time in which He declared to His parents that the things of His Father constituted the sphere of His being, to the moment when He concluded His bitter prayer in the garden of Gethsemane; from the moment in which He was buried in the waters of Jordan, to that in which He was buried in the tomb, He proclaimed His Father's will, illustrated conformity to it, and fulfilled it. Through Him was announced God's "so great salvation;" and it was His delight to discharge every duty imposed by the Father, who had sent Him.

The Faith of Christ, in His missionary work, was as sublime as His Consecration.

Missionaries have gone forward in the discharge of their duties when they knew what injury and death were possible; Christ, when He knew that they were certain. In His atoning work He "endured the Cross, despising the shame," assured that He would "sit down at the right hand of the throne of God;" and the same was true of Him as a missionary.—Faith, as verily as Divine foresight, saw into the near future, and aided Him in being (in His labors, as on the Cross) "the great exemplar of faith's power;" while, on the throne, He is "the great exemplar of faith's results."

As the Father sent Him, so did He send His disciples; emphasizing the missionary character of Christianity. If we are not led to become missionaries, in the stricter sense, imitating our Leader's consecration and faith, in foreign lands; we can at least hold up the hands of those who, by the grace of God are called, and enabled to do it.

Let us give them our prayers; and let our sympathy and aid attest the sincerity of our prayers.

Mobile, Ala. J. O'B. L.

PINE LEVEL, ALA., Aug. 26, 1875.

Dear Alabama Baptist: In behalf of the centennial movement, I beg of the Central Committee a suggestion, which will do no harm, and if you think proper, please publish.

A word from a child is often the means of accomplishing good. The object of the centennial movement in Alabama, is to endow "our college," the Howard. I have watched its workings from the first, read the suggestions of our committee, and those of other distinguished Baptists throughout the country, with a prayer that it may be a success; yes, willing to aid, if but little. I am thankful that the committee has appointed an assistant in each Association; I think they could go further with considerable profit. Appoint, or instruct the associational assistant to appoint an assistant in each district of each Association. Let that assistant appoint a committee at each church; say four, two brothers and two sisters; and let this committee have the right to raise the subscription first, and do the collecting afterwards; turning the money over to the district assistant and he to the Central Committee. It is a well established principle, that to enlist the people's sympathy and aid, in any cause, they must be aroused; brought to feel the value and importance of the object in view; if possible, made to feel that it's our movement; thus we will succeed. The district assistant will have more time to visit his churches. These church committees ought to first raise a centennial subscription. I know from several years experience, that much more money will be subscribed than will be paid down; if that committee does not collect all that is subscribed, this is the best method of raising the endowment. Let the church committee do the collection, because they have the advantage; also relieving the assistant of a great work; he could devote himself to lecturing and preparing the people for this church committee.

My object in writing is the love I have for the denomination and the cause of Christ, praying that my ideas may raise us one round up the ladder of this our denominational enterprise, which is this: the Central Committee consists of three members, and there are about fifty Associations in the State, with four assistants from each, making a committee of two hundred, bearing and feeling the interest of twelve hundred Baptist churches; with a committee of four from each church, making a committee of forty-eight hundred; and the three committees added, numbers over five thousand, consisting of Baptists upon every hill and in every valley over this our beloved Alabama. These five thousand Baptists would feel a direct interest in the movement, which would inspire them with zeal, to work for the enterprise. The eighty thousand Baptists of the State of Alabama, through the committees of their respective churches, would exclaim, "Our movement;" the committees of each church, through their district assistant, would exclaim, "Our movement;" the district assistant, through the Centennial Committee, would exclaim, "Our movement;" yes, all would say, "Our movement," and we would win. Then success will be certain. HAMILTON,



