

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.

Tuesday, Sept. 28th, 1875.

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### A Powerful Sermon.

BY DOUGLAS WILLIAMS.

A pious old father once got up to tell, The way to reach Heaven and how to shun Hell;

"The Devil," said he, "is a terrible thief; He conquers the heart and then brings it to grief.

He urges the young men to wink at the girls, While the preacher the banner of Jesus unrolls;

And sometimes he tempts them, they say, With a kiss, (But I doubt if he's author of any such bliss),

While Earth and Hell are weighed in the scale, In the dock of the 'little brown church in the vale.'

He silences the brethren and closes their eyes, He gets in the babies and fills them with lies—

He makes Becky Fidgetty turn up her nose, And criticizes Polly Ann Simmon's clothes,

Or frowns at the preacher for telling the crowd, The Devil delights in the way of the proud.

Our sisters, some of them, he's taught how to point, Until they resemble a barrel of corn;

And others he fills with nonsensical chat, 'Bout one lady's dress or another one's hat,

Just then old dog Tray comes in at the door, Followed by Bonner, a cur dog of yore—

A growl, and a plunge—then gnashings and yells: They almost desist and grow furious by spells;

The old man quite wearied, and sick of the things, Exclaimed, "See, the Devil has got in the things!"

Now some of you devils who feel yourselves stout, Get up and drive the antagonists out!"

The cars were put out, but the fight didn't cease—

The preacher said, "Brethren, let us have peace: Just one thought more, and then I am done, If you want to reach Heaven, the DEVIL YOU SHUN."

### Communications.

#### Heavenly Recognition.

It is often asked "Will we know our father, mother, children, and friends in Heaven?" We always answer, yes. It is our hope, precious hope! How many sighs it has hushed! how many tears it has dried up! how many desert hearts it has made to bloom again! And when the Christians' loved ones fall asleep in Jesus, what a hopeful vista it opens up to their mind, that they shall awake in the likeness of Christ, and that they shall meet and recognize each other and "be forever with the Lord!"

#### UNIVERSAL RELIEF.

In favor of "Heavenly Recognition" we notice, first, that the belief and hope of meeting and recognizing our friends in Heaven is universal, which is strong proof in its favor.—Where is there a universal idea or hope that is not founded in truth?—Where is there a hope that is common to heathen, Jew, or Christian, to all lands and ages, that is groundless? Not one! We don't mean ideas that are the deduction of reason or reached by a train of arguments, for such are not universally entertained, but we refer to the wants or demand of our humanity. That does not lie.—"Any want which it expresses is a true one; any hope which it cherishes in its universal bosom will be realized."

The heathen motto "Vox populi, vox Dei" (the voice of the people is the voice of God) was not true in the sense in which they used it, but it is true in higher and more pleasing one.

The universal demand or want of humanity, that which we hear sounding forth, as one voice from our whole race,—comes from Heaven; and—when Heaven speaks, earth returns the echo; and if we hear but the echo, we know the word that was spoken as well as if it had been more distinctly heard.

The heavens reflected from the waters below, point to the heavens spread out above. The moon and stars would not be seen reflected from the restless waves, had they not been placed first in the tranquil heavens above.

That all universal ideas are found

ed in truth may be shown by reference to some which are universally believed. For example:—

1. The belief in the existence of a God is common to all people; they may and do have imperfect ideas of him, but of the existence of a Superior Being none can doubt. All admit it, and that obedience, love, and praise are due him, all believe; and it has been truthfully said that these ideas are not so much the deductions of reason as the revelation of himself to man. "None by searching can find out God." The world by wisdom never knew him. It is the light and life of God's reflected image in man.

2. Again, the doctrine of the "soul's immortality" is also universal.

All nations, from the twilight of time, have believed in burying their dead, that that was not the last of them, and that they would live in a better country beyond the grave.

3. Alike universal is the belief of "Heavenly recognition." As widely as nations differ in their characters and positions in life, all alike cling to the hope that they will meet and know their friends in Heaven. The rich king and poor beggar, the learned theologian and ignorant savage, all cherished this hope; and while this idea is common to all, those who are most deeply imbued with the spirit of Christ most fondly cherish this hope; it grows with their spiritual growth, and brightens with their hope of Heaven. If this were a mere phantasm, a delusive hope, such would not be the case. It would not grow much with spiritual graces; for it is the Holy Spirit that enlightens and sanctifies the Christian's heart, and produces in it all the Christian graces. The Comforter, that abides with the Christian always and leads unto all truth, would not mock his sorrows with a hope that would only end in dreary disappointment. It can not be. Such thoughts would contradict all the revelations he has ever made of himself to us, either in his book of providence or volume of inspiration. The Jews living in an early age of the world, in burying their friends, comforted themselves with this hope. It was this hope that reconciled David to the death of his child. "I shall go to him, but he shall not return to me."

The doctrine is clearly implied in Paul's letters to the Christians that he had brought into the faith of Christ. He says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." "Then should they shine in his crown of rejoicing as the brightness of the firmament and as the stars forever." How would they be his joy and crown at the great day of judgment more than any other saints, if he were not to recognize them as the very ones he had been the means of turning to Christ?

#### VIEW OF THEOLOGICALS.

Examine the teachings of theologians eminent for their Christian experience and biblical knowledge, they too taught the same doctrine, cherished the same hope. Listen to some of them. Martin Luther: "How did Adam do? He had never seen Eve; he lay and slept; yet when he awoke, he did not say, 'Who are you? Where are you from?' but he said, 'This is bone of my bone and flesh of my flesh; how did he know this? Because he was full of the Holy Spirit and true knowledge of God. Into this knowledge and image we will, in the future life, again be renewed in Christ; so that we will know our fathers and mothers and each other on sight better than Adam did Eve." Rev. Jno. Dick held to the same belief. He says, "Could the Saints spend eternal ages in Heaven without asking, 'Are my children here? Are our relations here?' If the future is the sequel and result of the present, how can recognition fail?" And he or Dr. Burgess says, "There is no extravagance in the wish of Dr. Randolph to know Cooper above, from his picture here."

The same hope was cherished by John Calvin, Richard Baxter, Dr. Doddridge, Newton, and Chalmers—And the same belief cheered Jno. Bunyan in his dying hour.

How sanguine was Dr. Berg!—Thus he says, "The wormwood and gall are tempered by the sweet balm of hope, and Heaven wins the attraction which earth has lost." And was not that consolation the strongest assurance you, that the departed one, whom God had taken, would run

to meet you when you crossed the threshold of mortality, and, with the holy rapture to which the redeemed alone can give utterance, lead you to the exalted Savior, and with you bow at his feet and cast the conqueror's crown before him.

This, too, was the joy and hope of Rev. Thomas Smythe, D. D., who said, "Can we not with David exclaim 'They cannot come to us but we can go to them.' They are not lost but gone before. There, in that world of light and love and joy, they await our coming. There do they beckon us to ascend. There do they stand ready to receive us."

#### SCRIPTURAL TEACHINGS.

Death separates us from those we love below, but it unites with those we love above. It is no mere death, but a sweet departure; our children still are ours. We are still their parents. We are yet one family; one in memory, one in hope, one in spirit; they are yet with us; and dwell with us in our sweetest, fondest recollections. We, too, are yet with them, in their bright anticipations of our reunion with them in the upper sanctuary. Who can read the parable of the rich man and Lazarus, the vision of the Seer, of Patmos, and the emblematic transaction of Mt. Tabor, and yet doubt future, Heavenly, personal recognition? "It is written" in the parable, that the rich man, being in torment, lifted up his eyes and saw Abraham, and Lazarus in his bosom. And he recognized them both, for he called them by name personally. He knew Lazarus to be the same poor man that once lay at his gate full of sores. He also knew Abraham, though he had never seen him before. The Apostle John on the Isle of Patmos, wrapt in holy vision, saw Heaven (the home of sinless angels and the pure in heart).—He saw and seemed to recognize the twelve different tribes of Israel, and he seemed to know the Confessors, Martyrs, and Elders.

At the time of Christ's transfiguration on Mt. Tabor, Moses and Elijah came down from Heaven; and Peter, who was present, recognized them; not one as the representative of the law, and the other a representative of the prophets—but as Moses and Elias. This would seem to teach that we will not only know those in Heaven that we had known on earth, but also those that we had never seen and known before. And what are we to learn from the angels being named in Heaven, and the Christians' names being written in the Book of Life, if they are not to be known by them?

The doctrine of Heavenly recognition is the demand of our humanity, it is the doctrine of reason, it is the doctrine of the Bible.

#### MANNER OF RECOGNITION.

It is sometimes asked, "How will Heavenly recognition take place?"—We suppose that Heaven has much the same social features as this world, and that recognition may take place much in the same way; sometimes on sight; sometimes it may be gradual, as like that of the two disciples who fell in with Christ on his way to Emmaus. Or, there, it may take place through the kind agency of "Saintly Spirits." The law of the many mansions of our Father's house may consign to the parents the pleasure of receiving the child at the white portals or pearly gates; of conducting it through the bright mansions and golden streets, and making it known to the sinless angels and the pure in heart; or the child may thus receive the parent, or sometimes acquaintances may be made through the kind ministry of those loving angels that encamped around, ministered to, and guarded them that should be heirs of salvation. Or it is reasonable to suppose that in those Heavenly pastures kindred may meet, as the sons of Jacob met Joseph in Egypt; and, while regarding each other as strangers, a sudden, joyful ecstasy may be produced by some such expression as this, "I am Joseph your brother;" "I am Willie, your son; or Mollie; or Lila, your sister; or Mary or Julia, your daughters." Comfort ye one another with these words, "Those that have fallen asleep in Jesus are not lost." When Jesus comes again he will bring them with him. Not lost then, only gone before. "Gone down like the stars to shine on some brighter shore." Our pure, living, fadless treasures,—we shall meet them and know them and love them forever, where there is fullness of joy and pleasure evermore. \*B.\* Carthage, Hale Co., Ala.

### A Voice from the Dead.

["Being dead yet speaketh."]

#### THE CENTENNIAL MOVEMENT.

My recollections of Alabama go as far back as 1819. My acquaintance with some of the old and best ministers of the State extends to 1828 or 1830. The first Baptist minister I ever heard preach was Joseph Hill, an earnest, plain, uneducated man of God, who died during last year, at the advanced age of about a hundred years. About the same time, I heard Sion Bythe, a pioneer of this section, who organized the Springville, Ashville, and many other churches of this section, and died in Texas long ago. After my return from South Carolina, in 1824, I became associated with brethren Jas. M. Scott, Wm. McCane and his brother Andrew, Henry Cox, Thos. Cox, P. Archie, Hosea Holcomb and Wm. and T. his son, O. Welch, Jacob Lawler, Wm. Witt, J. D. Williams, Thos. Calley, Platt Stouff, Thos. Chilton, S. Henderson, J. Byers, A. J. Waldrop, and Wm. C. Mynatt; and time would fail me to mention others of that noble band of ministers; all of whom,—except brethren Scott, Mynatt, Henderson and Waldrop,—after serving their generations have fallen asleep in Jesus and gone to their reward. I knew these brethren; I have talked with them and preached with them; I think I may venture to speak the sentiments of those who having obtained a good report have gone to receive the promise. Brethren Mynatt, Henderson, Waldrop and Scott, I thank God, are here to speak for themselves, and will doubtless witness a good profession on this project.

Now none of these good ministers of Jesus Christ (if we except Bro. Chilton) are, in any high sense of the term, educated men. True they were mighty in the Scriptures and served their generation well, laying the foundation of the enterprises of the Baptists of Alabama. I say I knew the sentiments of most of these brethren; and if there was one thing above an other over which they lamented, that thing was that they did not enjoy a higher degree of intellectual and theological culture; and a part of these very brethren—to wit, Holcomb, Cox and McCane projected the manual labor School in 1833 which was located at Greensboro. Experience soon proved that Southern students, not much accustomed to manual labor, would not crowd such an institution; and that it was not adapted to the wants and purpose for which it was intended. But what did they do? Sit down and pine? Nay; they went to work to accomplish the original object, which was to establish an institution to meet the wants of our people. The next step, involving as it did a change in the plan as well as the locality, resulted in the present plan and locality of

#### HOWARD COLLEGE.

at Marion. The plan and locality I now believe, after a period of "over thirty years of fire and war and disaster, during which time I have watched its progress, was wise and judicious. Marion was, at the time of its location, as near the center of Baptist thought and influence of South Alabama as could have been at that time selected; for let it be remembered, that North Alabama did not till last July, in any practical way, co-operate with the State Convention; and the sections in East Alabama, comprising the territory of the Creek and Cherokee nations, were new, and the Baptist force in this section was not well organized. The brethren and sisters in and about Marion did not seek to make gain out of its locality amongst them; but opened their hearts and their purses and their houses to foster this infant enterprise. This I can testify to from experience and observation; and this they have continued to do through all the fiery trials through which it has passed; and I doubt if there is a locality in Alabama where the influences of society are purer and more elevating than in Marion; so much so, that for a student to act badly would be to outrage public opinion; and, if the existence of the Howard College and its wonderful success under all circumstances are to be ascribed to any cause besides the providence of God, it is due to the Horbuckles, Wyatts, Tarrants, Barons, Kings, and others among the dead; and the Lockharts, Blounts, Fowlkes, Baileys and others equally

as deserving among the living. No student, however poor and friendless, if he behaved well, was permitted to leave for want of homes and means. Their rooms and tables and purses and hearts were constantly and generously opened to cheer the worthy student; and, if sympathy and money and prayers and faith and labors can secure its final success, the Howard will surely live. *It ought to live, it will live.* And, in alluding to the earlier friends of the College, we should never forget the labors of brethren Devotee and McIntosh and Talbird and Holman. These brethren and others gave impulse and council to it in its day of fire and trial.

It has been frequently remarked that the foundation of the College was laid in prayers. This I would sometimes doubt; but, by reference to Holcomb's history, p. 71-2, it will be seen that, in 1833, one of the gloomiest hours of the Convention, a few brethren, after great despondency for a day, arose next morning determined to offer prayers. At this session, the project of the manual labor school was started; and the Howard College is only a reorganization of the original purpose to establish an institution of learning under the supervision of the State Convention.

If no higher consideration were presented to the descendants of this noble ancestry, the prayers and sacrifices of these old uneducated men, looking to the good of the coming generation, should nerve the hand and animate the heart of this generation. The people, too, of Marion, have claims upon the denomination; will we allow the Howard to languish and perhaps die for want of endowment? And let us not deceive ourselves; it may well be doubted if any College, especially one located in a section smitten and stricken and oppressed and impoverished, can maintain its existence without an endowment; and will the 80,000 Baptists in Alabama tax the nerves and brains of President Murfee and his coadjutors to do what they ought to do? Surely, surely not. It is enough to require of them to tax their energies to preserve the present standing and increase its facilities; even if the College were endowed. In 1856, I wrote some articles for the S. W. Baptist, assuming and attempting to prove from facts and figures that the Baptists of Alabama ought to endow with \$500,000 and that it was their duty to do it at once.

I only allude to this to guard our people against letting an opportunity slip. We then numbered some 65,000 strong; were comparatively rich, but we waited too long till the fortunes of war swept what had been done.—We may not have a better opportunity to do this work in a long time.

2nd. We owe it to the cause of truth to endow it;—truth, not propounded to us through the decrees of councils and Priests and Popes and general Assemblies and general conferences, but committed to us by the Lord Jesus Christ, who was the truth, and his inspired apostles, and transmitted through successive generations from their day to the present;—through fire and faggots and prisons, and by men and women, who dared to suffer these things rather than sacrifice the truth. It may almost be said of them, *Utterly*; "They had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments; they were stoned, they were sawed asunder, were tempted, were slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth." Who shall defend the principles and practices of the Baptists; for which they have suffered for eighteen hundred years, from the ten thousand tongues which assail? Shall we be content to send forth a few Shangers with an ox goad against this host of armed errors? or shall we enow the Howard College, so it may send out, from year to year and from generation to generation, men of cultivated minds and sanctified hearts, to translate the Scriptures, proclaim the doctrines and defend the ordinances from the assaults of the multifarious errors and sins in the world.

3rd. The old forms of error and corruptions have nearly run their race; but new and modified forms are rapidly taking their place, under softer names and more plausible pretenses. Having failed to crush out these great

fundamental truths underlying the system of salvation, taught by the greatest Teacher and his apostles, and to hush the voice of their advocates and defamers by the sword and faggots and prisons, the advocates of errors and sins would love us to death; yes, literally love us to death. We are invited under the plausible names of unionisms and evangelical alliances and kindred names and forms to abandon or half compromise much that our ancestors have suffered for. We are asked to associate most intimately and commune most lovingly with bodies calling themselves the church of Jesus Christ, composed in part of unconverted and unbaptized persons; in a word, to yield or greatly modify much, if not all, that has distinguished us as a peculiar people, and this is done by men highly educated, versed in all the arts of creed theology, burning with zeal to reform our principles and practices. Again I say, can a few untrained Shangers oppose this host? I repeat, *we must educate our people.*

4th. You owe it to that class of young men, scattered all over the South, who are thirsting for knowledge, who desire a higher intellectual culture, to prepare them to perform the duties of life. This is an age of activity and progress in every department of life, in agriculture, mechanics, and all divisions of arts and science. The world trembles under the activities of its people. The watchword is onward to the summit. It may be safely assumed that a part at least of these young men will be educated somewhere; and if you do not afford them the facilities in Baptist colleges, they will go elsewhere. And shall we repeat the experiment of allowing our sons to go to other institutions, surrounded as they would be with influences calculated, in the nature of things, to warp their minds and lead them from the faith of their fathers and mothers? Let the lessons taught in sending to Catholic schools teach us a lesson of caution and wisdom on this subject. Shall we throw this work on Tennessee and other States where there may be Baptist institutions? Already Alabama has been drained of many of her most promising young men. What State excels this in richness of soil and variety of productions? or has a more intelligent population? Why can not you endow your college? I repeat, *we must endow the Howard College.*

5th. Finally, you owe it to the people of Marion. It has already been said, that for nearly thirty years, the people of Marion had watched over and labored to sustain your college. Let it be remembered that it has twice been burned down to ashes, besides suffering from the disasters of the war. This necessitated the rebuilding and refitting the college.—Much of the expenses and toils and anxieties incident to this, doubtless, devolved upon the people of Marion. While it is true, generally, that the location of a college in any particular place is incidentally an advantage, yet it may seriously be doubted if the people of Marion have realized as much as they have expended; and shall they, after watching and waiting and working for near a third of a century, at last be mortified to see its walls deserted as a monument of shame and mortification to them and the Baptists in the State? Let the male high school at Talladega lift its warning voice before it is too late.

Conclusively, will the Baptists of this noble State suffer this centennial movement to fail? No, brethren, let a voice from the past urge you to noble deeds for the future; and, if Bro. Renfroee needed a word of encouragement, I would say, "Be strong and of good courage and do it." Inscribe "Truth against error," on your banner and go forth with the "So help me God," and raise the \$100,000.—God help you.

JESSE A. COLLINS.

#### Let Us Work While It is Day.

Bro. Winkler.—Long since have I been convinced that many of our Baptists were wanting in the necessary energy and determination, that they would support their master's cause; and often have we spoken of such. We have been made to feel sad over the vacant churches which are in our country, which are entirely destitute, having had no preaching of consequence since the war; and have seriously considered alone what could or should be done. We are not willing to see our houses of wor-

ship become decayed and fallen, when we are satisfied, if the means that are within the reach of our brethren were properly and energetically managed, our cause would prosper. God, our Father, has promised us that He would aid.

I make this suggestion which you can publish for the benefit of all true Baptists, if you think proper. Let every male member of the Baptist church, and every female, the head of her family, set aside separate and apart from her or his farm, one (1) acre of good land, which they shall plant in cotton, with the understanding that such shall be properly prepared and cultivated, and the proceeds thereof given to their church; and I assure you, if each is done, that every pulpit in the bounds of your association will be properly filled during the year; and, if not willing to give one acre, give less. But one should prayerfully consider this subject, for I am fully convinced that the members of the Baptist church in my county are not as diligent, and do not look after their Master's cause as commanded. We have, as it were, to-day only, to serve our Master, which is life; and the question arises are we willing to pass through this life as drones, and do nothing for our Master and for the future generation? It appears to me, if our church continues in the future as in the past, that in many sections there will be but few Baptists and those will be afraid or ashamed to acknowledge that they are members of the church of Christ and have been asleep so long. So let us be up and doing.—Please introduce this through the columns of the BAPTIST that we may hear from others on the subject. We are not willing to see our Master's cause continue in the future as in the past; and we are convinced if our members will but consider the many blessings they have and are receiving from the hands of our Father, daily, that they will become more interested. And I say let us become more economical and energetic, if necessary, and be willing to make many sacrifices that our pulpits shall be filled in the future; and that we will fully sustain our pastors, that they may give themselves fully to the cause of their Master, and we have every promise that God will bless us. So let us be up and doing.

Yours in Christ,

#### A Word from Troy.

Ed. Alabama Baptist: The Baptist Male and Female High School opened its fall session on Monday last, with increased number of pupils over last session. Prof. T. J. Carlisle, principal, with assistant, Prof. R. W. Priest has also a good school.

Rev. E. Y. Vanhose has been recently conducting several very interesting meetings; he has just closed one at Brundridge, with nine additions to the church. Bro. J. S. Yarbrough is carrying on a meeting at Orion; some additions by experience and baptism.

I learn through the moderator, that the Zion Association meets at "Andalusia," Covington county, on Saturday before the 3rd Sabbath in October.

E. H. LOCKE.

Troy, Ala., Sept., 1875.

#### Revival at Choctaw Corner.

We had a great revival in New Hope church, at this place. We held a meeting of nine days. It commenced Saturday before the 3rd Sabbath of August. The church was much revived and sinners came crying, "What shall we do to be saved?" Thirty-two professed faith in Christ and were baptized; and twenty were received by letter; making fifty-two accessions to the church. Bro. L. T. Daniel is pastor; but brethren Kevin and Adams did all the preaching.—Some six or seven came from the Methodist Society.

Yours in Christ,

GREEN DAVIS.

The Austin, Texas, State Gazette, says that three-fourths of all the cotton raised in that State is produced by white labor.

The cotton crop of the South is worth annually \$240,000,000 to \$250,000,000. Last year's cotton crop of Alabama alone, was estimated at \$67,000,000.

Andrew Johnson left no will; neither did he have any insurance on his life; but his estate is said to be sufficient to maintain his surviving family.

The Democrats are overwhelmingly triumphant in the California election. The Legislature is largely Democratic. The Constitutional Convention proposition defeated.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. B. TEAGUE, J. J. D. BENFORD, J. SHACKLEFORD, D. G. LYON, ASSOCIATES.

MARION, ALA.:

Tuesday, Sept. 28th, 1875.

## Neglects of Professing Christians.

When he addressed his sharp rebuke to the Hebrew Christians, the apostle addressed not them only, but the disciples of all countries and ages. The admonition still applies: *When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God.* It is not the scribes of ancient times only, who were set to be the teachers of religion, and yet who were ignorant of its true doctrines. There are Christian scribes. A mere profession of religion may be made even in a Gospel land. Among the mountains that lift their summits above the clouds, and catch the earliest and latest beams of the sun, there are deep and crooked chasms to the bottom of which the daylight never penetrates; and thus souls may darken in a Christian land, beneath the beams of the sun of righteousness. A delusive flood of light may play upon the rugged edges, while within all is gloom. The fissure claims a place upon the mount of God, but lifts no shining pinnacle on high to guide the lost traveller. Its very character is darkness; and never will the light pervade it until it becomes a crater, glowing like a furnace with the wrath of God, and surging with sulphury fire. Yes! the professor may not be a Christian at all. Surrounded by all the means of Gospel knowledge, he may never teach it, or have it himself. He may permit his family to grow up young barbarians, so far as the kingdom of God is concerned.—He may regard the church of Christ as a mere mosaic economy of priest-hoods and ceremonies, and never extend a helpful hand, a kindly rebuke, an act of sympathy a prayer, to minister to a brother's needs, or to lift a lost and desperate immortal out of the horrible pit and the miry clay. Professing to possess one antidote to all spiritual ailments, he may, with cruel negligence and sloth, permit a dying world to die. Yea; he may need himself to learn the first principles of religion; things which are as necessary to it as the alphabet is to language; or as fire, water, air, and earth are to the world in which we live. Let us not satisfy ourselves with a mere profession. Religion is a creed, but it is also a life. It is an implanting of truth; but it is also a growth and a harvest. Reader, you say that you love God. Very well. Now show it. Tell others that God is worthy of their love, and make religion beautiful in their esteem.

## Dispensations of Religion.

The love of God to man glorifies each of his successive Dispensations, and lends them a peculiar charm.—This condescending and glorious sentiment illustrates the whole history of the world, from the moment when the Creative Spirit brooded over it, and drew the fragments of chaos together, and thrilled the pulses of dead Nature with life, until the moment yet to come, when the same spirit shall move upon the waste places of creation, that it may rebuild the desolations of humanity, in a fullness and a power never known before; and when, along the way of its return, the wilderness shall bud and blossom as the rose.

Through all the past an unearthly influence has agitated the human heart. Those unacquainted with its nature have complacently referred it to the operations of their own minds, or have been startled into unwonted and inexplicable yearnings after "the Supreme God." But those to whom the Scriptures have revealed the secret of that agency have felt exalted by its presence into the friends of God. The holy Oracles, which have revealed to them life and immortality, have also revealed to them the original, efficient cause of life and immortality, in the outgoings of mercy to beauty and bless the earth. They yield to the sweet assurance that redeeming agencies have labored for every generation of man. To their inspired vision a supernatural shape appears and re-appears in every epoch of the past. Now it moves dim and distant amid the shades of Eden.—Now it appears more faintly still, in "the horror of a great darkness that falls upon the soul of Abraham," as, preceded by "a smoking furnace and a lamp of fire," it passes between his parted sacrifices. Now with its cloudy banner spread, it leads the desert

marches of Israel. Now a flamy glory, it hangs above the cherubim of Tabernacle and Temple; disappearing when the day is past from the common eye, that it may surcharge with its royal pomp the dreams of the Hebrew seers; and that Daniel, Ezekiel, and Isaiah may see it, as an unearthly artist of the sublime and beautiful, it paints, upon the midnight skies of Palestine and Chaldean, its celestial revelations. Now it assumes the affections and achieves the triumphs of Bethlehem and the wilderness, of Gethsemane and Calvary, shorn to appearance of all its glory, and yet more truly glorious to spiritual eyes, than when "thousand thousands ministered unto it, and ten thousand times ten thousand stood before it." And now it ascends to its rewards, and Heaven hails it as the King of Glory, and its hands hold high the sceptre of a world redeemed.

Henceforth it has appeared no more a visible form upon the earth; but for two thousand years the surface of the earth has preserved the memorials, the history of the earth has been fashioned by the influences of a wonder-working power, at once human and Divine.

## Signs of Reaction.

The latest news from the distracted kingdom of Spain shows that the Roman court is renewing its old pretensions there. Both the Carlists and the Alphonsists need the support of the priests, and the circular of the Papal Nuncio shows upon what conditions that support can be secured. The Nuncio demands that the exercise of any non-Catholic creed shall be forbidden; that the superintendence over public education shall be transferred to the clergy; and finally, that the secular power shall co-operate with the church in suppressing heretical teachings and literature. It is well understood in Spain that this circular threatens the present liberal government with overthrow, unless it shall consent to re-establish the frightful and pitiless despotism of the Middle Ages. The Nuncio naively remarks that "one of the causes of the civil war in Spain is the way in which religious unity has been misunderstood! In other words, the priests have fomented the civil war, and they will not allow it to be composed, until they secure, from one party or another, the right of persecution. It is the church which is pouring out the treasure and the blood of Spain!

We wonder not that a special meeting of the Spanish cabinet has been held to consider "this audacious claim." The aid of the priests is important to the government. In the rural districts they are the most furious and influential politicians. And yet, in this XIX century, no government can stand, that undertakes to rule by terror the human conscience and to crush out the Gospel of the grace of God.

Simultaneous with the appearance of this infamous circular appears the announcement of the Pope, that the vatican council will re-assemble in the year 1876 to complete its work. The former council protested against the rights of governments and the liberties of subjects; against education and science and progress. We doubt not that the circular of the Spanish Nuncio shows precisely what the policy of the Pope contemplates. The Pope is seeking to repress freedom everywhere by imposing penalties upon it, by fomenting civil wars, by controlling schools, and persecuting preachers.

For our part we say, Let the council convene! Let the lists be opened! In this centennial year of Religious Liberty, the Baptists of this country,—whom, perchance, the Pope has scarcely heard of,—arm themselves for the conflict. We have already established religious liberty in this country. Our next battle field is Rome.

## Pine Barren Association.

We have just returned from an interesting session of the Pine Barren Association, at Camden. One of our ministering brethren has promised to furnish a detailed account of the proceedings. The churches were well represented. Bro. B. H. Crumpton was elected moderator, and presided with discretion and dignity. Rev. B. J. Skinner preached an excellent, practical sermon, the introductory. Notwithstanding the inclemency of the weather, a missionary mass meeting was well attended on Saturday night, presided over by Dr. Cleveland, Sunday afternoon was given to the Centennial. Dr. Sumner presided, and graciously introduced the exercises.

After an address by the writer of the present notice, Dr. Cleveland and Bro. Skinner delivered telling appeals. The subject came up again on Monday, and awakened much interest. Bro. Skinner will endeavor to visit the churches in the Association, and secure the appointment of

local workers.

Dr. Sumner obtained some pupils for the Judson during his visit, and Bro. Crumpton secured a good list of subscribers for the ALABAMA BAPTIST. We enjoyed the hospitalities of Brethren Wilson and Harris at Allenton, and of Mr. John T. Matheson at Camden. The Camden church is in want of a pastor; it is a pleasant and promising field.

We call attention to the following Selma houses advertising with us: H. H. Stewart & Co., Wholesale Grocers; Hardie & Robinson, Dealers in Red Rust Proof Oats; N. Waller, Cotton Factor; and the Railroad Compress and Warehouse. We believe these to be worthy of patronage, as also is the firm of Fowlkes Bros., whose card appears in our paper.

Sojourners in Mobile should put up at the Gulf City Hotel. See card.

## Field Notes.

Dr. J. L. Reynolds is in a flourishing condition.

A revival is in progress in Chattanooga, Tenn.

Bro. Mayfield has been preaching "eight of his telling sermons" in Panola, Miss.

Bro. J. B. Taylor has accepted the call of the first Baptist church in Wilmington, N. C.

Dr. Pritchard has returned to his charge from the mountains with but slightly improved health.

In the Tabernacle church, N. Y., Dr. Hawthorne "continues to be prospered in his work."

Rev. Ellison Capers (son of the Methodist Bishop) will take charge of the Episcopal church at Selma.

In the editorial department of the *Examiner*, the statement is made that the Universalists openly lay claims to Dr. Reeves, of Albany.

We are pleased to observe the number of revival notices in the *Working Christian*. It is a time of refreshing in South Carolina.

In the next issue we hope to present our readers with reports of several of the Associations. Brethren have promised to furnish them.

The Baptist General Association of Virginia propose to raise \$20,000 for the education of the sons of Ministers. The design is good.

The Greenville (S. C.) institutions open encouragingly—the Baptist Female College with over one hundred pupils. The Blytheview Seminary is also flourishing.

The prospects of the Howard and Judson are unusually encouraging.—Both institutions will be well supplied with pupils, notwithstanding the efforts of certain educational "drummers" from abroad.

Dr. J. A. Chambliss, of Charleston, is now in New York seeking to secure bonds in help of the endowment of Furman University, S. C. Only \$25,000 are needed to complete the endowment of \$200,000.

The S. W. University, at Jackson, Tenn., "is now fully organized" in the College department. It has three professors in that department, one of whom is the President of the institution.

Forty-seven students, at last accounts, had entered the Seminary at Greenville. Several others are attending the lectures; among them a Bro. Werne, a prominent business man of Louisville, Ky.

At Portland, Oregon, a Chinese Christian, bearing the musical name of Dong Gong, was ordained recently. He will add in an important particular to the Baptist influence on the Pacific Coast.

Bro. Hartwell, from China, is preaching in South Carolina. A writer in the *Working Christian* notes the impressiveness and intense ardor of his appeals, and the resemblance of the missionary to his honored father.

Bro. J. A. Hackett will devote some six or eight months to the Centennial work in Mississippi. Dr. Webb, of Clinton, thus commends him: "If any body wants to hear a better speech than Dr. Boyce made at Hazlehurst let them send for Bro. Hackett, and, my word for it, they will not be disappointed."

The Philadelphia church, Barnwell Co., has made a list of its members with their children to be forwarded to the Centennial Committee, notifying them that this church pledged itself to give one dollar for every member and the children of said members.

A private letter from Atlanta says: "We are having a glorious meeting here; many remarkable conversions, and all the churches in this city wonderfully revived. Nor is the good work confined to Atlanta. It is going on all over Georgia. Pray for us."

To Bishop Howe's proposal that "the sects" should unite with the Episcopal church, Dr. W. B. Carson recommends the Baptists instead.—He says: "This denomination is

some 1533 years older than Bishop Howe's. Which has the better history, the reader will judge. I would respectfully propose this ancient and historical denomination as a basis of union equal to any.

"T. P. L." in referring to Dr. Tupper's suggestion as to the observance of a day of prayer and almsgiving for Foreign Missions, says: "If all the churches in our Southern land will vigorously act upon Dr. Tupper's suggestion, the Board will soon be relieved from debt. And while we are moving in this direction, let us not fail to follow up the solemn and urgent appeal of Dr. Winkler in behalf of the Home Board with a similar response."

A man named Louis Burke, who lived at Burkesville, a few days ago indulged in very blasphemous language because his crops had been destroyed by high water. He cursed God for having his crops destroyed last year by heat and drought, and for destroying them this year by flood, and concluded his blasphemy of the Creator with a horrible oath. His tongue clove to the roof of his mouth, and he died the next night, never uttering another word.—*Tarboro' Southerner*.

## Special Notice.

Our co-laborers throughout the State, who are collecting funds in aid of our Centennial endowment, will do us and the contributors a great favor, by taking the address of the parties, as we intend to send a certificate to every one as soon as we get our certificates from New York, where they are being prepared. We have expected them before this time.

## Model Document.

We call attention of all to the following paper, prepared by Dr. Henderson, of Alpine, and passed unanimously by the late session of the Coosa River Association. We have yet to see the man who can excel him in the preparation of such resolutions. It might be well for our brethren throughout the State to consult this document in shaping work for the Associations yet to meet. However, any of our brethren can prepare the thing that is needed.

The resolutions are as follows:—WHEREAS, The centenary of our national independence is to be observed the approaching year; and whereas, our religious, no less than our civil liberty, demands our most devout gratitude to God as well as a most grateful recognition of the efforts of our fathers in this respect; and whereas the Constitution of the United States was the first instrument of the kind that ever embodied the principle of "Soul Liberty" as an inalienable right; and whereas, the Baptist denomination as such was mainly instrumental in securing the incorporation of this principle into that organic law; and whereas, history has awarded to our said denomination the distinction of being the first to enunciate and maintain this noble feature of American liberty by declaring that "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists;" (Bangs' History of the U. S., Vol. 2, p. 66-67) therefore,

1. Resolved, That we, as Baptists of Alabama, esteem it no less a patriotic than a Christian duty and privilege, in common with the denomination throughout the U. S., to observe the approaching Centenary in a manner becoming alike to our patriotism and Christianity.

2. Resolved, That the honorable record of our Baptist fathers, "in the time that tried men's souls," deserves to be commemorated by us, their descendants, in a manner not unworthy of their mighty deeds, and as will show to our posterity that we have placed some adequate estimate upon the priceless boon of "Soul Liberty."

3. Resolved, That said Centenary presents a grand opportunity for us to erect an enduring monument to the patriotism, intelligence, and piety of our ancestry, who had "understanding of the times to know what Israel ought to do."

4. Resolved, That an adequate endowment of HOWARD COLLEGE, an institution dear to all our hearts, and which offers the advantages of a thorough education to the youth of our country, and especially to young men preparing for the ministry, presents an object broad, far reaching and enduring, and therefore eminently worthy of being selected as the object to receive our benefactions, and as the monument to the memory of our noble dead.

5. Resolved, That it is alike practicable and expedient for the Baptists of Alabama to contribute to this Centenary fund as much as ONE DOLLAR each, or an amount equivalent to one dollar for each member, and that we as an Association agree to do

what we can to raise out *pro rata* share of this amount.

6. Resolved, That a Centenary Committee, consisting of one from each church in our body, with a working quorum of five members at Alpine (church selected), be appointed at this meeting to take charge of this matter, and that they be authorized to adopt such measures and employ such agencies as will prosecute this work to a successful issue, by a thorough canvass of every church in our Association.

7. Resolved, That the appointment of mass meetings, at convenient points in the bounds of our Association, at an early day, to be addressed on these great historical facts which bear upon our religious liberty, would greatly tend to promote this cherished object.

8. Resolved, That as the 4th of July, 1876, is the day set apart by our people to celebrate our Centenary, we, as Baptists, feel it our duty to observe that day principally in its religious aspects for liberty of conscience; and that our Centenary Committee be empowered to select some central point in the bounds of our Association, for a grand Baptist gathering on that day, and that Ex-Gov. THOMAS H. WATTS, of Montgomery, Capt. JAMES CROOK, of Jacksonville, and JAMES E. WELCH, of Alpine, and such others as the Committee may see proper to invite, be requested to address the meeting, and that the public at large be cordially invited to attend.

## Communications.

## European Letter.

When we parted with our loved brother, Curry, in Charleston, last May, he authorized us to make "judicious selections," for our paper, from any private letter we might see from him, while he is travelling in Europe. We know the following most interesting letter will be read by our readers with great pleasure.

INTERLAKEN, SWITZERLAND,  
August 24, 1875.

Dear Brother:—We landed in the south of Ireland and went through the country to the extreme north.—South Ireland is lovely. I never saw such verdant herbage and luxuriant flowers. Nature has been lavish of her gifts. Extremes meet here very closely, princely wealth and squalid poverty. I never saw so much filth and beggary. The people are miserably superstitious and priest-ridden. The government has not, of course, been as just and generous as it should have been, but the "wrongs of old Ireland" are largely of the begetting of priesthood and chronic discontent. As you go north, the people seem cleaner and more contented, but the soil is not so fertile. Giant's Causeway is the most wonderful natural curiosity I ever saw. Besides the huge caves, into which we rowed for a considerable distance, the causeway is a vast collection of basaltic pillars, so regularly arranged that their construction and position seems to be the result of human skill and machinery. Some 40,000 columns are compactly situated, each distinct; and yet a knife can not be inserted between any two. They are mostly pentagonal. How deeply fixed in the earth or how far they extend into the sea, has never been ascertained.

A stranger is much interested in seeing people, pigs, and poultry, all living in friendly intercourse in the same cabins. The little donkeys are very numerous and draw immense loads.

We spent more than a week in Scotland visiting lakes, mountains, towns, abbeys, and other places of interest. Scotland is a charming country for the tourist. The scenery in itself, is picturesque, beautiful, or grand; and Scott and other writers have made history of Gaelic tradition, and invested numerous localities with the interest which genius only can create. Those who have read Scottish history and are familiar with Burns and Scott and Ramsay and Wilson and Hogg travel through Scotia with unceasing delight. The Scotch character has much that is admirable: conquered, as was Ireland, reluctantly annexed to Great Britain, the people by their industry, integrity and intelligence, instead of being a thorn in the side of the government, have become an honored integral portion, contributing science, statesmanship, literature, theology to the English-speaking world.

We did not tarry in England, reserving that for our return and spent only a few days in London to make financial and other outfits. Sunday occurred during our stay, and, of course, I went to the Tabernacle to hear Mr. Spurgeon. Drs. Jeffrey and Burlingham, Messrs. Wayland, Hoyt, and Van Meter were there on the same day. The Tabernacle is built in oval shape and has two gal-

eries running completely around the room, so as to furnish seats for from 5,000 to 6,000 people. The building was packed; and, as I looked upon the sea of living and expectant human faces, I rejoiced in such a living ministry capable of preaching and willing to preach the pure, unadulterated gospel. The whole "service"—but I hate the words as applied to your worship,—was simple, unostentatious, earnest, spiritual. The singing, congregational, was grand. The exposition of the Scripture read was devotional and practical rather than critical and adapted to the occasion. *I never heard such a prayer.* It was truthful, filial, wrapped communion with the Lord. The sermon was excellent but not altogether equal to some that I have read from the preacher. After the congregation was dismissed, I had a brief and pleasant interview with him and he invited me to dine with him on the Tuesday following.

In the afternoon of the same day, I went to Westminster Abbey, a magnificent Gothic structure, used as a national cemetery as well as for worship. Ushers, in gowns, with measured steps and bated breath, were polite in furnishing seats to strangers. The usual service of the prayer-book was gone through, in tones, or nasally whined, and sang a la the Hardshell Baptist style, but not so effectively. The music was artistic and excellent, boy chorists taking the place of female voices.—When the usual preliminaries were recited, a procession of gowned clergy came in, a tip-staff preceding the preacher and conducting him with ceremonial obsequiousness to the little pulpit. Dean Stanley, so well known for his great learning, his works on Palestine, the Jewish church, his recent participation in the monumental honors tardily done to Bunyan and Baxter, read closely a sermon, or rather a classical and highly finished eulogy, on the late Bishop Thirlwall, whose body was interred the next day in the Abbey.

As a scholarly production, the sermon was able and will read well in print. I could but contrast the magnificence, the elaborateness, the gorgeous ritual, the aesthetic effect, the cumbersome ceremonial, of the Abbey, with the simple, earnest, popular, spiritual worship of the Tabernacle. One claims to be of the regular "apostolic succession," but which was more like the preaching and worship of apostolic times? Any ingenious reader of the New Testament can have no difficulty in deciding.

I gladly availed myself of Mr. Spurgeon's invitation to visit him at his home. When I see you I can tell you of many things that interested me much. I depise this prurient curiosity and this execrable, ill-mannered taste, which allow a public man no privacy and which rob him of true home life. I shall not therefore detail his conversation, nor describe the furniture of his rooms.—His reception was cordial and his whole manner pleasant and genial.—He is full of fun and humor, and his conversation was sparkling and instructive. His intercourse with others shows frankness, firmness, self-reliance, contagious sympathy, and catholic warmheartedness. He loves the beautiful in nature, and his grounds in the rear of his neat house are in the very perfection of landscape gardening. A volume of caricatures and pictures of himself furnishes a chapter in his biography, as showing how the boy preacher, attracting multitudes, once the butt of ridicule and despised by the establishment, has become a recognized power in the land, whose opinions and influence are more weighty than even those of the nobility. He kindly gave me the notes of the sermon which I heard him preach. I shall frame them (they are brief) and place them in the Richmond College Museum. The College boys were having their annual dinner at the opening of the session, and Mr. Spurgeon's demeanor towards them was dignified and kind even to affectionateness. Spurgeon's success shows what power yet exists in a pure old-fashioned Pauline Gospel. He is a great man, with extraordinary administrative and organizing power, and when close to him, you cannot help from loving him. When I return to London, I hope to see and know more of the man, whose writings have been translated into more living languages than those of any other of the two centuries.

Since leaving England, (Oh that dreadful passage across the channel! the very memory of it excites horrible nausea!) we have been into Belgium and Germany and Switzerland, visiting Brussels, Antwerp, Cologne, Coblenz, Mayence, Heidelberg, the Rhine Falls, Zurich, Zug, the Rigi, Lucerne, Brien, and are now at Interlaken. Tell the boys to take their map and trace out our route of travel. We have used steamboats, railroads,

omnibuses, carriages, horses, and our feet, to accomplish as much. The Rigi is a mountain near 4,000 feet high. From its summit, a small bare space, the eye may sweep a circuit of three hundred miles. Ten lakes, their shores fringed with pretty villages, are visible to the naked eye.—Twenty or thirty thousand visitors annually ascend the Rigi to get this panoramic view, or see the sun rise or set. The difficulties of ascent have been much diminished by a railroad running to within 150 yards of the summit from two sides. Up steep mountains, over yawning chasms, under overhanging rocks, by the fearful edge of dizzy precipices and down perpendicular slopes (apparently), the traveler is borne by the locomotives, which have underneath them a wheel running into a grooved middle track: such consummate engineering daring is only equaled by the mad enthusiasm which makes men, women and children venture upon such a breath-taking achievement.

No country surpasses Switzerland in the grandeur and variety of scenery. Two days ago, in crossing a mountain pass, I could see the sources of the Reuss and the Rhine, and the little streams, creeping or rushing from the base of mountain glaciers, hurried away, in ceaseless agitation, in opposite directions. I went for some distance under the Rhine glacier, and such a mass of square miles of solid ice was fearful to behold.

I must stop; a book could not contain what I have seen.

Yours affectionately,

J. L. M. CURRY.

The Conservatives, I see, have carried the election for Convention. Will they use their power wisely?

## Springville.

SUNDAY SCHOOL.—BLIND MAN.—PLEASANT EVENINGS.

Bro. Winkler: I have been for the past two weeks at Sulphur Springs, St. Clair Co., Ala., during which time it has been my pleasure and privilege to attend the Sabbath School at Springville. Bro. T. V. B. Moore, the beloved Superintendent, informs me that the school numbers 75. They use *Kind Words Lesson Paper*, and are in a flourishing condition.

My interest and sympathies have been greatly aroused in behalf of a member of the school, who has been blind from his birth. He is now thirty-four years of age. Notwithstanding the severity of his affliction, he bears up under it with Christian fortitude, and is an instrument of much good in the school and community. In cheerfulness, zeal, and Christian grace, he is an example worthy of imitation. He has a rich bass voice, and leads in the singing in the church and Sabbath School. He finds great delight in reading the Scriptures, and can repeat many chapters and hymns from memory. He has a Bible with raised type, which he reads with great facility, having been educated at the Talladega Asylum for the blind. I have been thinking that many in the full possession of the senses do less than this afflicted man for the promotion of the Master's cause, and that we do not sufficiently prize the blessings which he has bestowed upon us.

One other thought has been impressed on my mind, viz: the beauty and efficacy of sacred music, not simply as an agent in promoting love to Christ, but also in encouraging unity and harmony among his followers.

It has been a favorite way of passing the evenings at our boarding house, to join in singing the sweet Sunday school songs and the grand old hymns which stir our hearts in church. That exercise has excluded secular songs, which are often of a frivolous character, and have knit together the hearts of strangers in bonds of Christian fellowship and love.

I am pleased to see the ALABAMA BAPTIST is a weekly visitor in the home of the family with which I have been thrown, and to know that others in this vicinity subscribe for it.

Yours truly,

Sulphur Springs, St. Clair Co. Ala.,  
September 11th, 1875.

## Ala. Baptist Association.

The next session of this Association will be held with the church at Pleasant Hill, commencing on Friday before the second Sabbath in October. Visiting brethren will find convenience at Pleasant Hill depot on the S. & G. R. R., Friday and Saturday evening. There will be no down train on Thursday. Liberal preparations are being made by a most hospitable people to entertain delegates and visiting brethren.

Sept. 1875. W. C. CLEVELAND.



## Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, Sept. 28th, 1875.

## Take All.

Take my life, and let it be  
Consecrated, Lord, to thee.Take my hands, and let them move  
At the impulse of thy love.Take my feet, and let them be  
Swift and "humble" for thee.Take my voice, and let me sing  
Always, only, for my King.Take my lips, and let them be  
Filled with messages for thee.Take my silver and my gold;  
Not a single word I withhold.Take my moments and my days;  
Let them flow in ceaseless praise.Take my intellect, and use  
Every power as thou shalt choose.Take my will, and make it thine;  
It shall be no longer mine.Take my heart, it is thine own;  
It shall be thy royal throne.Take my love, my Lord, I pour  
At thy feet its treasure-store.Take myself, and I will be  
Ever, only, ALL for thee.

## Jesus Lifted Up; or The Aim of the Sabbath School.

As an agency for spreading the Gospel, the Sabbath school, though of recent origin, ranks among the most efficient instrumentalities of the church of Christ. While neither outlined nor enjoined in the Scriptures, the system is none the less the fruit of that faith whose benevolent impulse struggles to obey Christ's commission, "Go teach—disciple—all nations." The Christian is a propagandist. To disseminate the truths that have changed and gladdened his life is his highest ambition. The search for lost souls is his thankful tribute of loyalty to his Redeemer. Bought with the blood, clothed with grace, and fired by the spirit of Christ, he rejoices whenever Christ is preached; and holding the truth in a pure conscience, he desires to preach it, so that no institution or relation shall be overshadowed. The Sunday school enforces the truths taught by the ministry and the family; and, interwoven with these, forms a three-fold cord not quickly broken.

The aim of the Sunday school, one with that of the church, is to Christianize souls, especially the young. Within the compass of this aim is a two-fold work. 1. *The conversion of the scholars*; this is as much the aim of the true teacher as it is the aim of the physician to rescue his patient from the jaws of death. The one theme is Christ crucified. The children must be taught that they are sinners, and need salvation; dead, and need life; dark, and need light; lost, and need a home and a Savior. To ignore this theme, to obscure this aim, is to imperil the peace and safety of the immortal soul; as if a ship master in mid ocean would throw away his compass, unrig his ship, and leave her to the whim of the waves and the shock of the storms. Since Christ is lifted up to draw men to Him, let every creature hear "the old, old story," since His loving kindness is so free and full, so good, so great, let the children know that it is for them, not in some indefinite time in the future, but for them now. No teacher is magnifying his office who does not in this way "lose his life" in honorably serving Christ, and who does not "draw" men to the cross.

2. *The culture of the convert*: this is the aim of the true teacher as much as it is the aim of the shepherd, not only to brand his sheep, but to tend them. Christ commands, "Feed My lambs." Christians are depositaries of His truth, exponents of His redemption, mirrors of His grace. Paul studies at the feet of the apostles, and then indoctrinates the churches established by him. What would Timothy and Titus have been without Paul? If we would have intelligent and robust believers, if we would have earnest workers and brave champions of the faith once delivered to the saints, we must instruct the young converts. As babes they must be nursed, as lambs they must be fed, as raw recruits they must be drilled. Indeed it would be well for all Christians mutually to cultivate their gifts through this Bible school instruction. For want of this training many are weak and sickly, worldly and sluggish; the wheels of Zion are clogged and the car of Christian progression is overloaded with invalids and camp-followers. The ambulances of this army are always filled with maimed and wounded. Like Gideon's army, the few bear the burden and heat of the day.

May the time soon come when ev-

ery Christian shall be a living teacher of the truth, dispensing like the showers of heaven, to the young and to the old, the treasures of mind and experience! Let intelligent skill so point out paths of usefulness, so lead the young laborer to his work of faith and love as to multiply the wisdom given him from above, and to ensure the earlier surrender of the forts of unbelief and rebellion! Who does not desire his successor in Christian labor to do a greater work than himself has done? So let us be the exponents of our uplifted Christ, and the benefactors of our down-trodden fellow-creatures. Then shall we hear his welcome plaudit, "Well done, good and faithful servant!"—and in His shining home be with Him forever "lifted up!"

Fourth Quarter. Lesson I.  
October 3rd, 1875.

## JESUS LIFTED UP.

John xii. 23-25.

Leading Text.—AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME.—John 12:32.

## ANALYSIS:

SACRIFICE.  
APPLICATION.  
SUCCESS.

After raising Lazarus, Jesus went alone with His disciples to a city called Ephraim, near to the wilderness. Six days before His crucifixion He returned to Bethany. The time of our lesson was probably the third or fourth day before His death. Certain Greek proselytes, or Greek Jews asked of Philip an audience with Jesus. Our lesson seems to indicate that their wish was not gratified, for Jesus answers by declaring the approach of the hour of His glorification achieved through death.—Consider—

**I. Sacrifice.**—(Vs. 23, 24).—He sees in the appearance of these Greeks a token of His glorification. "These men from the West, at the end of the life of Jesus, set forth the same as the Magi from the East at its beginning; but they come to the cross of the King, as those to His cradle."—How sublime the words, "The hour has come!" It was the hour of all hours—the hour of holy covenant, of fulfilled types and promises—the hour for the glorification of Christ and the redemption of the elect! He knew it—brought it on—met its mighty issues. Unto Him is the gathering of the people; by Him the wall of partition between Jew and Gentile is about to crumble. His gaze is on the Cross, His words of the Cross, and it was the Cross that would draw all men to Him and to each other. He shows the necessity of His death under the image of a grain of wheat dying in the ground and yet sending forth life out of death; only by its death can its life be transmitted. To explain the nature of His glorification and to sustain His spirit under the overwhelming agony, He unfolds the fundamental law of His sacrificial death.

To Christian discipleship also, this law belongs. It is the law of self-denial. To renounce, to disown selfishness, is to preserve the self; not to do this, but to enthrone selfishness is to invoke ruin upon the man. Christ illustrated His own law for others. Incarnate precepts are infallible guides. As He served His Father absolutely, constantly, gladly, so every one of His disciples must be subjected to Him. The disciple must be as his Master. By cheerful, unwavering service we enroll ourselves among His followers, secure His unbroken Presence here, and hereafter, and share the honor bequeathed Him by His Father. By suffering we are refined and consecrated; by suffering we are assimilated to Christ. "If we suffer with Him we shall also be glorified together." Unreserved trust in the Great Sacrifice calls forth the spirit of self-sacrifice and endurance, which, since the days of the apostles, Christians have eagerly shown.

## II. Supplication.—(Vs. 27, 28).

A strange, beautiful prayer pours forth from the lips of Christ after unfolding of the nature and reason of His sacrifice. "Now my soul is troubled," as man and Mediator, the simple feeling of sorrow and fear seized Him, as he contemplated the tide of Divine wrath that was rushing on to meet Him dying on the ignominious cross. He was "troubled" as never man was troubled. His "soul was exceeding sorrowful even unto death," that He might say as our High Priest, "Let not your heart be troubled. I deliver them who through fear of death, are all their lifetime subject to bondage." So He bore our griefs and carried our sorrows. In trouble how natural it is to exclaim, "What shall I do?" Jesus is never at a loss when our redemption or instruction makes

a demand. He did not say, "Shall I pray?" &c., but He actually prayed, "Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." Like David's Messianic prayers, Ps. 69:1; 40:12, 13; 25:17, and His prayer in Gethsemane, Matt. 26:39. His natural will is in a struggle, yet without sin; in His Father's will it heartily acquiesces re-calling His life-purpose to die for sinners. He advances a further step, and begs the glory of His Father to be revealed through Him, to be proclaimed among the nations of the earth. So He illustrates the (Lord's) prayer, requiring us to say, "Hallowed be Thy name." Again we are called upon to study and copy our Savior in prayer to His Father, and to exhibit His filialness, candor, resignation, devotedness, and benevolence.

**III. Success.**—(Vs. 28-33).—He obtains an answer from God who always heard Him. A voice from Heaven declared, "I have both glorified it," at your birth, baptism, transfiguration; in your mission, miracles, and message; "and I will glorify it again," in Gethsemane, on Calvary, at your resurrection and ascension, and by the spread of the Gospel throughout the world." How quickly was fulfilled the first word of our lesson.—"The hour is come." The crowd standing near, said this voice was thunder. God had often used thunder when speaking to men, (Moses, John's visions). Some supposed—a common opinion among the Jews—that an angel had brought God's message. Jesus makes this wonder the occasion for their instruction. God had answered for Christ's assurance; the manner of answering was unusual and intended for the hearers' assurance. By this they were informed of the course and character of Christ. He appears on a bloody field; He yields His life, but the domain of Satan and Satan himself shall be conquered. Christ is already Conqueror. He is breaking the power, pollution, and penalty of sin. His death is the judgment against sin and Satan. The Spirit re-proved the world of judgment, because the prince of this world is judged; His work is a refutation, a demonstration of the world's wrong, and of Christ's eternal power and glory. He presents the heart the cross of Christ. Through this very crucifixion now at hand, devils shall be whipped in horror from God's realm, and Christ will draw all to Himself. He is the one Object of faith, the one Centre of attraction, the one Meeting-place for God and man. He prophesied His death. Had the Jews the civil right to put Him to death; it would have been by stoning. The Romans condemned Him to die according to their mode of capital punishment. So the prophecies were fulfilled.

## TEACHINGS.

1. The Cross: its attractiveness, efficiency, and glory. It wins by its heroism, its forgiveness, its love, its satisfaction of the soul's needs.
2. Christ's intercession: earnest, loving, all-prevailing, perpetual.
3. Christian service: flowing from union with Christ by faith, willingly yields all to Christ, rewarded by the glory of Christ.

## Communications.

## Baptists in Blount County, Alabama, &amp;c.

There is now existing, between the missionary and anti-missionary Baptists, in this part of the State, a strong controversy in regard to which was, or is, the primitive church. Even some of our professed missionary preachers and lay members, are becoming inclined to have nothing to do with any society whatever, Sabbath school not accepted.

Their objections seem to be only two, Missionary and Religious Societies.

It is my desire and my duty to throw light upon anything that would be beneficial. So I will endeavor to do so with this subject, by expressing my humble opinion upon Missionary and Religious Societies.

All who know anything, know what missionary means—"one sent to preach the Gospel." All the Prophets, Christ, John the Baptist, the Apostles, and even the church herself was sent, were missionaries. Then this seems enough for any sensible person without any further argument. The commands (Matt. 28, and Mark 16), are sufficient proof. Paul was a chosen vessel to bear the news to the Gentiles, &c., Acts 9:15. We see from these facts, that the church which Christ organized, was missionary in all its operations; and as John the Baptist got his name from baptizing, we conclude that those who believe and are baptized constitute the church. Then Christ tells us to fol-

low him, therefore we must follow him in good works, let our light shine, and in sending the Gospel, teaching every nation, &c. Now which is right, Missionary or Anti-missionary? Missionary, of course!

When we speak of Religious Societies, we mean Sabbath Schools, Missionary Societies, Conventions, Good Templars, Masonic Lodges, &c. Now, we know none of these have anything to do with the church, but the church has to do with them, or a portion of them any way; especially, Sabbath school and Missionary societies. The Scriptures enforce a law upon all to teach all nations, preach the Gospel to every creature, raise up their children in the nurture and admonition of the Lord, to train up a child in the way it should go, &c. All this could not be done without the aid of these societies. We are commanded to go and do these. But the mode of going is left with us. Now let us illustrate: I am commanded to go to New York to transact business for another man; he pays me and says go, tells me what to do, but says not a word how to do or go. So there are many ways of going; foot, horseback, train; just so I go and do my errand, or fill my mission right, all he requires of me. So Christ's church is commanded to transact important business—to teach all. Then, if these societies are auxiliaries, should we not support them? They are, and have been, of great importance in training the rising generation and in the conversion of sinners. We would like to say more, but fear we weary your patience, so we must close.

We hope all who read this, can see the Missionary Baptist church is the church, and Religious Societies are advantages to the church, though they have nothing to do with her laws, and that it is the duty of all to encourage and support them. We also hope our Baptist brethren will aid us in getting the doctrine of anti from the people, by prayer, speaking, writing, distributing to missionaries, ministers, Religious Societies &c.—Hoping the Lord Jehovah will help us to do our duty in all things, we are yours truly,

D. L. JAMES,

Blount Springs, Ala., Sept. 11, 1875.

## From the Hill Country.

MT. GILEAD CHURCH—TALLAPOOSA ASSOCIATION.

Brother Editor:—Perhaps you would like to have a line from our Hill Country, as I believe you have no correspondent within our limits.

Our Association has had but one session and is composed of churches mostly in Tallapoosa county and on the east side of the Tallapoosa river; we will have some additions to our Association this session. Our church is young and small, numbering now about thirty-five members. We had a gracious meeting, commencing Friday night before the second Sunday in August, which lasted a few days and resulted in some additions to the church; five additions by experience; one by restoration; three by letter. Our pastor is Rev. J. H. Norton, who is also Moderator of our Association. Our Association holds its next session at Alexander City on the L. & M. R. R., commencing Saturday before the fourth Sabbath in October.

Our crops are poor; the people much pressed; your paper comes to me occasionally, which cheers me very much; I hope to be a subscriber for it next year. May God help you in the good work.

Yours, &amp;c.,

J. W. BAKER.

## Christian Trust.

To trust is to confide in. The term trust appears to be most appropriate, or best adapted of any, to express the confidence which the soul reposes in Christ for the fulfillment of his gracious promises. We must trust in him and him alone, for everything that relates to our spiritual life and peace. Do we want light? He is "the Sun of Righteousness"—the great fountain of light. Do we want pardon? He is gracious and merciful.—Do we want strength? He is omnipotent, and will not refuse to lend.—Are we tempted and tried? He is able and willing to deliver us. Plentiful provision has been made for our immortal souls, in the wondrous plan of redemption. Every needed blessing has been purchased, and is secured to the "called and faithful," by immutable promises. Let us then trust in a loving Savior. He who bought us with his own precious blood, should have the confidence of our hearts and souls. God as our Father and Jesus as our Savior are surely worthy of our unlimited confidence. Under the darkest cloud, in the fiercest storm, and under the most severe and pressing trials of life, 'tis sweet to repose by a perfect trust in our Father who knows best, and "ordereth all things well," and in that Jesus who "loves

us still." While sensible of sin, guilt, and imperfection; and conscious, too, of unfaithfulness, great and overwhelming though it be, still we can maintain an unshaken confidence and implicit trust in a pardoning God. Let us remember that our trust, as Christians, relates to God. There is, then, no good reason why it should not be steady, unflinching, and sincere. The promises of our God are as firm and immutable as his own eternal throne. To the Christian, there is something very precious, comforting, and sustaining in trust.—Without it, life would be indeed a dark and dismal thing. Surely the religion which secures to us such an unspeakable blessing, is "the pearl of great price." But then, there are its rewards. In this life, it secures that "joy unspeakable and full of glory," and makes us heirs to an unfading inheritance and the full fruits of Heaven. Christian reader,

"Think what spirit dwells within thee;  
Think what Father's smiles are thine;  
Think what Jesus did to win thee;  
Child of Heaven, canst thou repine?"

C. W. CALAHAN.

Decatur, Ala.

## Obituaries.

OLDS, MRS. A.—Died, at her residence, in Dallas Co., August 27th, in her sixty-second year. She joined the Baptist church, at Shiloh, in this county, in 1830, under the preaching of Bro. Crow. At her death she was a member of Providence church. Sister Olds was known for her benevolent spirit, and many are the poor and needy who have been made to rejoice through her kindness. Her aged husband in his deep affliction has the sympathy of his brethren and a large circle of friends.

BERRY, A. W.—Died, at his residence, in Dallas Co., Sept. 9th.—Bro. Berry was a member of Providence church. It was my privilege to be with him occasionally during his long illness and comfort him with the sweet assurances of God's word. He lived to see all his children and only son-in-law consistent members of the church—which seemed a great comfort to him in his last days. May his wish, so often repeated in reference to them, be fully realized: "that they may be active, consistent members." In him the community has lost a good neighbor.

May his family have the consolations of the gospel, in this their grievous loss.

W. B. CRUMPTON.

## Alabama News.

Died, in Barren county, Texas, on the 9th September, 1875, G. P. Leake, a former citizen of Perry county, Ala., aged 62 years, 4 months.

Mr. F. B. Hornbuckle, another of our clever business young men, left Marion last week to take a position in the House of Oberdorfer & Gilman, Selma.

The Catholics of Mobile have organized to educate their own poor.

The negroes of Mobile are organized on a thorough black color line. Allen Alexander heads the African tribes against the white Rads.

Alabama has 1,714 miles of completed railroads, valued at \$21,745,444.

Of the 1,297 names on the tax collector's books of Russell county, for poll tax, only 324 persons paid the same.

The parties arrested in Greene, Sumter and Tuscaloosa counties, a few days ago, and taken to Huntsville, have all been released on bail; some on their own recognizance, and others on bonds ranging from one thousand to seven thousand dollars.

James P. Armstrong, of Selma, moved to Montgomery with his mammoth job printing establishment on the 15th inst.

The Montgomery correspondent of the Mobile Register, writing on the 16th inst., says: The evidence before the Spencer Committee here yesterday was positive that members of the Court House Assembly had been bribed to support Spencer for the United States Senate. The evidence is overwhelming and conclusive. Gen. Morgan is examining witnesses with Messrs. Price, Brewer and Little of the committee. Conn has not been heard of since the Dallas county election.

A storm of wind and rain did great damage to cotton along the Montgomery and Eufaula Railroad.

House rents, in Montgomery, the Bulletin says, have declined twenty to twenty-five per cent. Store rents about the same.

Dr. John Little will soon retire from his position as Assistant Physician at the Insane Asylum, Tuscaloosa.

Gov. Houston, by proclamation, has forbidden any person trespassing on public lands.

The total number of interments in Mobile in August was 77—24 whites and 53 colored.

Miss Emma L. Phillips, daughter of Col. Wm. S. Phillips, died in Selma on the 13th inst.

Capt. Garvin B. Yellie, of the United States Engineer Corps, was in Selma recently. He is making a survey of the Alabama river from Mobile to its head waters, for the Government.

All the money necessary for the establishment at Selma, of a cotton factory, has been subscribed.

The Evening Bulletin says that the grave of the Hon. Wm. L. Yancey, in the Montgomery cemetery, is much neglected. It is a shame that this can be said.

R. D. Hill, Esq., has been appointed by the Governor, tax collector of Bibb county, vice R. H. Oakley, resigned.

A son of Mr. M. Burch was accidentally shot and killed, lately.

The jail at Huntsville was fired, last week, by its inmates and came near being consumed.

Col. Chas. T. Holland, of Montgomery, has been appointed Receiver of the Tallahassee Manufacturing Company.

At Pine Apple, Wilcox county, on the 18th inst., Mr. James Blankenship

was killed by the town Marshal, Mr. Cook Herbert. The latter attempted to arrest the former, (who was intoxicated at the time), and who attempted to cut the Marshal with a knife, when Mr. Herbert fired and shot Blankenship through the heart. Verdict, justifiable homicide.—Selma Times.

The Grange Convention, recently assembled in Demopolis, contracted with Capt. Frank Stone for two years to carry the freight of the Patrons of Husbandry at prices corresponding with those of last season. Capt. Stone has heretofore carried out his part of the contract in good faith and to the interest of the Order, and it is to be hoped that he will be unanimously sustained in the future by every member of the Grange.—Birmingham.

Ten car loads of iron were shipped from Anniston, Calhoun county, last week, and orders for several more car loads are on hand.

The Methodist church at Blue Springs, Shelby county, had 21 accessions last week.

Several Huntsville negroes are under arrest for stealing metallic stores from the United States barracks at that place.

The hay crop of Barbour county is large, and is being secured.

The Eufaula News calls the attention of the Grand Jurors to the numerous "dead falls" now being opened in the Eighth Judicial Circuit.

E. F. Vest, of Montevallo, made 157 gallons of syrup from the yield of one acre of sorghum.

The Baptist church at Manningham, had 14 accessions, week before last.

The Tuscaloosa Blade claims the championship for the number of dogs of all sizes. If the editor would visit Marion, he might, perhaps, modify his pretensions.

The government has established a signal post at Sand Mountain, 18 miles from Guntersville.

The Baptists are having a protracted meeting at Opelika.

On the 17th inst., 893 bales of cotton were received in Mobile—830 by the Montgomery Railroad, and 63 by the Mobile and Ohio Railroad. Total for the week 2,634, against 2,834 this time last year; total since the 1st of September 4,196, against 4,315 last year.

The storm which was reported coming this way reached us last night about nine o'clock, and all night long the winds ran riot. The storm signal, a red lantern, was hoisted over the signal office at dark, and every precaution was taken by the vessels laying in the river and alongside the wharves, to prepare for the approaching gale. About two o'clock this morning the storm was at its height, the wind blowing at a velocity of 35 miles per hour. The signal light was blown down, notwithstanding it was lashed with a strong rope. We have not been able to ascertain the precise amount of damage that has been done here. Fortunately, it has not been serious.—Mobile Register 18.

## General Items.

Gen. Spinner has announced his acceptance of the Republican nomination for Controller of New York.

Georgetown (D. C.) people are agitating the retrocession of that city to the State of Maryland.

One of the noticeable events of the times is the decrease of the number of immigrants arriving in the United States from Europe.

But twenty-three counties in Kansas have lost population in the last five years. Grasshoppers and Indians. Come South, young man!

Gen. Fitzhugh Lee tells the New Yorkers that Bunker Hill gave the death blow to carpetbaggers and idlers in Virginia, and now men with means and industries habits are needed. All aboard for old Virginia!—Boston Post.

An article in the Columbus Times favors General Colquitt as the next Governor of Georgia. General Colquitt is one of the foremost men in the State, and the honor and interests of Georgia, as its Chief Executive, would be safe in his hands.

The venerable Dr. Lovick Pierce, of the Southern Methodist Episcopal Church who is nearly one hundred years old, is still able to do occasional service as a preacher. He is a fraternal delegate to the General Conference of the Methodist Episcopal Church (North), which meets next year.

The Democratic Executive Committee of Ohio have received information from various parts of the State within the last few days, showing that an organized movement is being made by the Republican leaders to import negroes from the neighboring States of Indiana, Kentucky, and West Virginia, to vote for Hayes.

## Alabama General Centennial Committee.

TEEN, RIVER—J. J. Benson, Scotsboro. LIBERTY—G. A. Morning, Athens.

MUSCLE SHOALS—Jos. Shackelford, Tusculum. COLBERT—Sam'l Norwood, Barton, Colbert county.

BEAR CREEK—D. W. Chambliss, Franklin county. WARREN RIVER—P. M. Musgrove, Bangor, Blount county.

SULPHUR SPRINGS—Wm. J. McCarty, Warrior Station, S. & N. R. R. NORTH RIVER—David Manasco, Jasper, Walker county.

NEW RIVER—J. E. Bell, Fayette Co. H. YELLOW CREEK—A. Markham, Palo, Fayette county.

CANAAN—A. J. Waldrop, Wood's Station, Tuscaloosa county.

MUD CREEK—T. A. Norwood, Woodstock, Shelby county.

CANAAN VALLEY—Jesse A. Collins, Cropwell, St. Clair county.

COOSA RIVER—S. Henderson, Alpine. TALLASAHATCHIE—John Glenn, Peaks, Hill.

CAREY—Judge Williams, Ashland, Clay county. CHEROKEE—J. W. Foster, Gadsden.

HARMONY—S. G. Jenkins, Osdorf. ARABACOOTEE—Wm. Burton, Edwards, ville, Cleburn county.

LIBERTY, EAST ALA.—W. C. Blodsee, LaFayette, Chambers county. TUSKEGEE—Z. D. Roby, Tuskegee.

EUFULA—W. N. Reeves, Eufaula. SALEM—E. V. Van House, Troy.

PROVIDENCE—J. O. B. Lowry, Mobile. CEDAR BLUFF—Ed. J. J. Cloud, Gadsden.

BIG ROCK—Dr. B. F. Handon, Sumterville. LOST CREEK—Clerk, Rev. C. Roberts.

CANAAN—Friday, October 3rd, at Village Springs, Jefferson county, Mod. Rev. A. J. Waldrop, Wood's Station; Clerk Rev. E. B. Waldrop, Wood's Station.

ROCK MILLS—About the 1st of October (supposed), in East Ala.

SALEM—Saturday, October 2, at Shiloh Church, Pike county (7). Mod. Rev. J. P. Nall; Clerk, Prof. T. J. Canfield, Brundidge, Pike county.

UNITY—Saturday, October 2nd, at Mt. Zion church, ten miles north of Clanton, Baker county. Mod. Rev. A. Andrews, Burnsville, Dallas county; Clerk, Rev. H. E. Longier, Randolph, Bibb county.

LIBERTY, W. ALA.—Saturday, October 2nd, at Harmony church, Choctaw county. Mod. Elder D. Daugherty, Inney, Choctaw county; Clerk, G. L. Donald.

CENTRAL—Saturday, Oct. 2nd, at Rockford church, Coosa county. Mod. I. W. Stutle, Wetumpka; Clerk, Rev. G. E. Brewer, Tallapoosa, Elmore county.

TALLASAHATCHIE and TEN ISLANDS, (consolidated)—Saturday, Oct. 2nd, at Shiloh church, Calhoun county.

BIG ROCK—Saturday, Oct. 3rd, at Livingston, Sumter county. Mod. Rev. A. R. Scarborough, Livingston; Clerk, D. S. Brashfield, Forkland.

JUDSON—Saturday, Oct. 3rd, at Walnut Grove church, Columbia, Henry county. Mod. Elder L. R. Sims, Franklin, Henry county; Clerk, Elder D. Rogers, Gordon.

BIG BEAR CREEK—Thursday, October 7, at Hopewell Church, Miss.

ALABAMA—Friday, October 8, at Pleasant Hill, Dallas county. Mod. Rev. D. Lee, Mt. Willing, Lowndes county; Clerk, B. B. Davis, Montgomery.

WARRIOR RIVER—Friday, October 8, at Harmony church, fifteen miles east of Blountville, Blount county. Mod. Ed. P. M. Musgrove, Bangor, Blount county; Clerk, Eld. V. H. Dean, Walnut Grove, Blount county.

TENNESSEE RIVER—Friday, Oct. 8th, at Mt. Pleasant church, near Chisholm's Mills, Tallapoosa county. Mod. Elder P. Brown, Fackler; Clerk, B. B. Toney, Princeton.

PROVIDENCE—Saturday, October 9, at Broad Street Church, Mobile. Mod. Rev. A. R. Couch, Mobile; Clerk, Reuben-Nason, Mobile.

CAREY—Saturday, October 9th, at Liberty church, four miles west of Ashland, Clay county. Mod. Eld. T. B. Fargason, Eufaula, Tallapoosa county; Clerk, Eld. G. W. Jenkins, Jr., Weshobula, Clay county.



## Alabama Baptist.

MARION, ALA.:

Tuesday, Sept. 28th, 1875.

## Home and Farm.

## Sown Corn for Fodder.

A writer in the *Cincinnati Gazette* gives this method of growing and harvesting this valuable crop:

"Believing in economizing labor, I plow but once (after I am through with corn planting), and sow broadcast, on ordinary soil, two bushels to the acre. Then I harrow and roll. But from the past year's experience I would advise drilling in with a good wheat drill, and then roll. This sows the seed evenly and at a regular depth."

Another writer in the same paper says:

"I usually cut in September, before frost, with the *Dorsey* or *Champion* machine; if the latter, use the platform and raking attachment. A machine that takes on the principle of these, is the only machine that will do, as it grows too tall in places for a machine with a reel. I usually let it lay half a day before setting it up. Then I bind, or shock without binding. I never have any trouble about its molding."

"I consider it one of the most profitable crops for feeding purposes we can grow. Cattle, sheep, and horses all relish it."

The experience of yet another is given as follows:

"When I commenced growing sown corn, I first tried cutting it with a cradle; next with a corn-knife; next with a sickle. All of these modes I found to be too tedious and slow; consequently, for some time I gave up trying to grow sown corn. But after awhile, having considerable stock to feed, and the seasons occasionally not being favorable for grass, I was compelled to return to the raising of that crop. Having several acres to cut in 1869, the most of which was very heavy, I set my hands to cutting it up with corn-cutters. One-half day's work satisfied me that a shorter and quicker mode must be adopted, or early frost would be likely to destroy the most of my valuable fodder. Being the owner of a five-foot cut (see smooth knives) Johnson harvester, I directed my son to hitch on to it and try the corn. He declared the corn was so thick and heavy, and a part of it so badly lodged, it would smash the machine all to pieces. 'He then said, 'I replied: 'try it.' 'He did try it, and I was utterly astonished to find he could cut it nearly as fast as he could wheat or oats, and by the gables in good order."

## HOW I SHOCK IT.

"I take a light scantling, 12 to 14 feet long and 2 by 4. Then I plane off the rough splinters. At one end of this stick, I nail on two legs, about three feet long. Within about four feet of this end, I bore a hole large enough to thrust through it an ordinary fork handle half its length. I place it between the swaths at proper distances, having equal swaths on either side to make a good size shock. I now pick up my gables and place them against the fork handle, taking care to have my shock well balanced in the centre. When complete, I tie the tops firmly with stalks or straw, pull out my fork handle, take hold of my horse, and pull it from my shock, and move on for my next. Each shock is thus left to be cured in like manner, as my field corn is when cut and shocked. This has been my practice every year since my first trial."

"It may be well to remark that my experience of '69 was so successful, I sowed, in 1870, six acres, and continued to increase the acreage annually thereafter. I cut my field corn, which averaged over one hundred bushels of ears to the acre, with the same machine, paying no attention to height of stalks, or size. True, in heavy and large stalks, it will crop the knives; but what of that, when you can cut as fast as three or four men can take up?"

"If the wind is blowing, better carry your swaths, as it will carry the stalks on the machine, and they will catch in your eyes; but when still, go around your field."

TREATMENT OF GORGED ANIMALS.—In the winter season it often happens that a horse or colt gets access to the bin or barrel containing grain. When the owner finds his horse has gorged himself, he feels sure that some different treatment is necessary. I was at E. P. Abbott's, in Troy, Vt., a few days ago, and while he was showing me a nice yearling stallion, he requested me to lead the dam from the stable. As I led her out she desired to drink. Mr. A. said: "Don't let her drink; she got to the oat-bin last night, and ate too many oats." He then said his treatment was, to put a quart of wood ashes into a pail of lukewarm water, stir it up, and let the horse drink one or two quarts of this alkali water at a time, at intervals of one or two hours, and in this way the horse always does well, and after a day's treatment, water and feed as usual. —*Z. E. Jamison, in New England Farmer.*

KEROSENE.—A kerosene lamp should under no circumstances be turned down; either extinguish it entirely or let it be turned up at full heat. The products of unconsumed combustion with which the air of a room is soon loaded when the wick is partially turned down are in the last degree pernicious and unwholesome. Economy in the use of kerosene in this manner is the most prodigal wastefulness of health and comfort.

## Tobacco.

Spanish tobacco, like Connecticut seed leaf, requires a light and rich soil to obtain the finest leaf. To secure such, the manure should be of a like nature, but used in sufficient quantities to secure large and abundant crops. On the "vegas," or tobacco plantations in Cuba, large quantities of Peruvian guano are used, which is much esteemed by the leading planters of tobacco. With New England growers it is used principally to secure good color and a light ash. The finest of our domestic manures is now considered to be horse manure, and is more likely to give a light colored leaf than any other kind of fertilizer, whether it be domestic, commercial, or special. A dark, heavy manure, like hog or sheep manure, may, however, upon a light soil, give a light leaf; and it should be applied upon such soil rather than upon a dark loam. Where the manure made upon the farm is evenly divided, it should be put together or "haked," and allowed to decompose, unless the whole amount is ploughed under early in the spring. From ten to twelve loads of manure is the standard amount to the acre; which, under ordinary circumstances, will produce at least a ton of tobacco to the acre. Spread the manure evenly over the field, and plough under immediately. It can be cross-ploughed and replenished afterward at pleasure; too much working of the soil can hardly be attempted upon the tobacco field.

If Spanish tobacco is grown, the rows may be a little thicker and also the hills, or the rows may be made the ordinary distance, say three and one-half to four feet apart. The field may be ploughed out into rows at this distance; or a ridger may be used, which will save much labor in working the hills, but which prevents the use of any fertilizer in the hill. Many of our growers object to applying anything but commercial fertilizers to the hill, giving as a reason for not using domestic fertilizers that the plants do not stand so firm, and are more liable to be blown over by the wind. The tobacco field should be ready for transplanting by the 5th of June; which is early enough to set, and which, if the plants come forward at once, will give an early crop. Spanish tobacco ripens at least two weeks earlier than seed leaf, which makes it more certain than our Connecticut variety.

RICH GIRLS.—Rich girls must make work fashionable, if it is to be honored. Were it understood that the daughters of Dives had become accomplished milliners, or dress-makers, or telegraphists, or type-setters, or teachers, or book-keepers, or florists, and were proud of their competency, the daughters of Lazarus would rush to perfect themselves in like attainments, and would exercise them to their profit and pleasure. As it is, it is not indolence, it is not incapacity, it is not carelessness of the ceaseless toil of the overworked father and mother, which keeps our girls of genteel families from openly and gladly earning their own bread. It is a feeling that a working woman loses caste. Out of this false estimate of things grows not only that hollow life of shabby gentility which distorts the character of all who lead it, but the habit of mind which regards marriage as a prudential arrangement, a bargain which guarantees board and clothes on the one side for an indefinite *quid pro quo* on the other.

TREATMENT OF NEW WOODEN UTENSILS, &c.—Wooden vessels for containing articles of food, wine, &c., also wooden vessels for culinary purposes, can be rendered fit for immediate use, by the removal of all unpleasant extractive matters, by treatment with a solution of washing soda. Thus, an ordinary barrel should be filled half-full of water, and a solution of about two pounds of soda in as much water as will dissolve it, then headed and the liquids thoroughly mixed by shaking the barrel, which should then be filled to the bung with water, and allowed to remain for twelve to fourteen days; then after withdrawing the discolored liquid, it should be well rinsed and filled with pure water and allowed to remain several days, when it will be fit for use. Other wooden utensils may be treated with a similar solution of soda.

FLAVOR OF EGGS.—There is a vast difference in the flavor of eggs.—Hens fed on clean, sound grain, and kept on a clean grass run, give much finer flavored eggs than hens do who have access to stable and manure heaps, and eat all kinds of filthy food. Hens feeding on fish and onions favor their eggs accordingly—the same as cows eating onions or cabbage, or drinking offensive water, imparts a bad taste to milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give the best color, while feeding on buckwheat makes the eggs colorless, rendering them unfit for some confectionary purposes.

DISH WATER.—Use a little milk in your dish water, whether hard or soft; you will never need soap if you have the water hot, no matter how greasy the dishes. I have not used a pound of soap, no ammonia, lye or soda, in dish water for five years; my dishes, tin, and cooking vessels are bright and clean too; just try it.

LINEN COLLARS.—To give linen collars, shirt bosoms and cuffs, a nice glaze, add a teaspoonful of scraped white soap and one of salt to every pound of starch.

CHILBLAINS.—Bathe the feet or parts affected in beef brine, heated as hot as can be borne. Brine can always be obtained at the butchers.

## Fireside Reading.

## The Boys.

BY MRS. JULIA A. CARNEY.

There comes the boys! Oh, dear, the noise! The whole house feels the racket; Behold the knee of Christ's pants! And weep o'er Bertie's jacket!

But never mind, if eyes keep bright, And limbs grow straight and limber; We'd rather lose the tree's whole bark, Than find unround the timber.

Now hear the tops and marbles roll! The floor—oh, woe betide them! And I must watch the banisters, For I know the boys who ride them.

Look well as you descend the stairs, I often find them haunted By ghostly toys, that make no noise Just when their noise is wanted.

The very chairs are tied in pairs, And made to prance and caper; What words are whittled out of sticks! What brave hats made of paper!

The dinner-bell peals loud and well, To tell the milkman's coming; And then the rush of "steam car trains," Sets all our ears a humming.

How oft I say, "What shall I do To keep these children quiet?" If I could find a good receipt, I certainly should try it.

But what to do with these wild boys, And all their din and clatter, Is really quite a grave affair—No laughing, trifling matter.

"Boys will be boys"—but not for long; Ah, could we hear about us This thought, How very soon our boys Will learn to do without us—

How soon but fall, deep-voiced men, Will gravely call us "Mamma!" Or be stretching empty hands From this world to the other—

More gently should we chide the noise, And when night quells the racket, Stitch in but loving thoughts and prayers, While mending pants and jacket.

## Answer a Fool According to His Folly.

Rev. Newman Hall communicates to the *Independent* an incident which recently occurred in one of the out-door meetings which he has been holding. A free-thinker who happened to be present, rose and said, he came to hear about temperance; but in his opinion the man who invented gas, has done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once begged for a fair hearing even of the objector; and then being himself called up, he said: "Mr. Chairman—I'm for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. (Loud cheers from the friends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion, he has a right to hold it and maintain it. But, whatever our different opinions, there is a time coming to us all which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas man." An immense sensation, with a tumult of applause, followed this sally; which, as Mr. Hall says, was better than a sermon, and not likely forgotten. He adds that the impatient boys of the neighborhood where this occurred, still, when at a safe distance, shout to the man round the corners of the street, "Send for the gas-fitters!" —*Bible Banner.*

## Too True.

Rowell's Newspaper Directory shows the failure of over one thousand newspapers in this country during the past year; the loss to the publishers, advertisers, and subscribers amounting to over \$8,000,000; the *Republic* of New York, alone, losing half a million.

"It is the testimony of others, also, that the past year has been the hardest that our newspapers have ever known. Among other causes, a prominent one has been this: As payments have not been easily made, people reason that a newspaper subscription is but a small amount, and the publishers cannot be greatly inconvenienced for the want of such a mere trifle. They forget that there are thousands of subscribers who reason in the same way. Consequently while the neglect of one or two to remit, would be no great damage to a publisher, yet the failure of thousands to do so, is simply disastrous to him; for his weekly payments are large, and must be met. His source of supplies being thus rivulets, when they dry up he must close his office. He cannot even afford to wait for better times. In what condition would a farmer be, whom say three thousand persons were owing for as many barrels of potatoes? And what would be his thoughts of the honesty of his debtors, each one of whom neglects to remit his small amount, and by such neglect causes the farmer—with money enough due him to meet all his liabilities—to fail?" —*Church Journal.*

## "My Mother's God."

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said he was "very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and the Christians increased his agitation by talking with him and praying for him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence."

A young lady sitting near, and one of the gayest of the company, said, "Pardon me, doctor, but I cannot hear you talk thus and remain silent. I am not a professor of religion; I never knew anything about it experi-

mentally, but my mother was a Christian. Times without number, she has taken me to her room; and, with her hand upon my head, she has prayed that God would give her grace to train me for the skies. Two years ago, my precious mother died; and the religion she loved during life, sustained her in her dying hour. She called us to her bedside; and, with her face shining with glory, asked us to meet her in Heaven, and I promised to do so. And now," said the young lady, displaying deep emotion, "can I believe this is all a delusion? that my mother sleeps an eternal sleep? that she will never awaken again in the morning of the resurrection, and that I shall see her no more? No; I cannot, I will not believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she, "brother, let me alone, I must defend my mother's God; my mother's religion."

The physician made no reply, and soon left the room. He was found shortly afterward pacing the floor of an adjoining room, in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said he, "that young lady is right—Her words have pierced my soul." And the result of the convictions thus awakened was, that both the young lady and the physician were converted to Christ, and are useful and influential members of the church of God.

## Believe in Yourself.

It is said that when John C. Calhoun was in Yale College, he was ridiculed by his fellow-students for his intense application to study. "Why, sirs," said he, "I am forced to make the most of my time, that I may acquire myself creditably in Congress. Do you doubt it? I assure you if I were not convinced of my ability to reach the national capital within three years, I would leave college this very day." Let every young man thus have faith in himself, and earnestly take hold of life, scorning all props and buttresses, all crutches and life-preservers. Let him believe, with Pestalozzi, that no man on God's earth is either willing or able to help any other man. Let him strive to be a creator, rather than to borrow. Instead of wielding the rusted sword of valorous forefathers, let him forge his own weapons; and conscious of the God in him and the providence over him, let him fight his own battles with his own lance. Instead of sighing for an education, capital, for friends; and declaring that, "if he only had these, he would be somebody," let him remember that as Horace Greeley said, he is looking in the wrong end of the telescope; that, if he only was somebody, he would speedily have all the bounties whose absence he is bewailing. Instead of being one of the foiled potentialities of which the world is so full, one of the subjunctive heroes, who always might, could, would, or should do great things, in what nobody can understand, let him be in the imperative mood, and do that of which his talents are indicative.

This lesson of self-reliance once learned and acted on, and every man will discover within himself, under God, the elements and capacities of usefulness and honor, "Getting on in the world."

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