

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.

Tuesday, October 5th, 1875.

THE TERMS OF THE ALABAMA BAPTIST ARE AS FOLLOWS:—
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Hope.

The plant's first shoot was fresh and fair,
But soon the blight of April air,
It chilled the frail new cover,
We said, "The days roll onward fast,
The east wind's rain will soon be past,
We'll fence it from the bitter blast,
Our land will blow in Summer."

But June had half her smile forgot,
And August suns blazed fierce and hot,
And tilled of their earthly lot,
The soft leaves dropped and faded,
We said, "When heat and glare pass by,
Beneath October's tranquil sky,
The bloom will blossom quietly,
By Autumn's calm wings shaded."

But ah! the dead leaves heaped the plain,
And rotted 'neath the ceaseless rain,
With like a weary soul in pain,
The winds and it sighing,
We heard the Winter's coming tread,
The low skies darkened overhead,
"Love, faith, and truth are vain," we said,
"Our treasure lies a-dying."

And slowly, with reluctant feet,
We left the more distant winding sheet,
Where lay the promise, pure and sweet,
To youth's gay morning given,
Then, angel-like, hope whispered low,
"Life lingers 'neath your saving snow,
On through the seasons patient go,
God keeps your flower in heaven."

Communications.

Associations.

COOSA RIVER ASSOCIATION.

Bro. Editor: It was my pleasure to attend, for the first time, the meeting of this body, which convened with the Alpine church, Talladega county, on Friday, Sept. 17, 1875.

Notwithstanding there was quite a heavy fall of rain, both on Friday and Saturday, there was a good representation of the churches, and the citizens of the neighborhood were there in force, to welcome us to their hospitalities. There were also several correspondents from other bodies, and visiting brethren, who added to the interest of the occasion. Among the latter class your correspondent was numbered, not having been sufficiently long in Talladega to become connected with the body. The welcome I received from the brethren, however, made me feel perfectly at home among them.

At 11 a. m. Bro. J. J. D. Renfro, preached an able and deeply interesting sermon, introductory to the work of the association. The theme of his discourse bore directly on the great centennial work, he is so ably representing for this State.

In the afternoon the body was called to order by Bro. E. T. Smythe, of Oxford, the former moderator, and was permanently organized, after reading the letters from the churches, by the election of Dr. S. Henderson, Moderator, and J. R. G. Renfro, Clerk. But little business was attended to on Friday, besides organizing and getting ready for work.

Saturday morning at 9 o'clock the association re-assembled. At 10 the special order of business was taken up, which was a report from the special committee on centennial work, of which Dr. Henderson was chairman. This was a very able document, and reflects great credit on the chairman who drafted and read it. The entire morning was occupied in discussing the subject, which was ably done by various brethren. The report was unanimously adopted, and from the spirit manifested there, I am satisfied the work is a success in the bounds of this association.

The subjects of Sabbath schools, and Foreign, State, and Home Missions, received due attention. A resolution passed approving the recommendation of the F. M. Board, to devote one Sabbath in October to that special object; and the pastors present promised to carry out the recommendation, by preaching a sermon on the subject of missions, and taking a collection for the foreign work.

Would it not be well for the pastors to do the same thing for the Home Mission Board, before the stringent times of next summer come on, say in January or February? Suppose the Home Mission Board take this under advisement, and fix upon a month.

Of course Howard College was discussed, and its interests and claims pressed upon the attention of the brethren. While I have not the honor

of being an alumnus of that institution, still it will give me great pleasure to do all I can in behalf of its endowment, and in securing patronage for it.

There was a representative of the ALABAMA BAPTIST present in the person of Bro. D. G. Lyon. If he did not succeed in getting a hundred subscribers, it was not his fault; for he was always ready and solicitous to accommodate any who felt disposed to help themselves, by helping this important enterprise.

On Sabbath morning the congregation re-assembled at an early hour, and the Sabbath school was addressed by Bro. Falkner, of Montgomery, on the subject of temperance; and by Bro. Watson, of Randolph, on the importance of Bible knowledge. Both addresses were interesting and instructive.

At 11 o'clock Bro. I. T. Tichenor preached a most excellent sermon from the words, "And his commandments are not grievous." In the afternoon it fell to the lot of your correspondent to preach, which he did as best he could, from the words of the Psalmist, "And let the whole earth be filled with his glory."

The association adjourned at noon on Monday, after a very interesting morning session, by singing that grand old hymn, "How firm a foundation," and extending the parting hand, and being led in prayer by Brother Jesse Collins, of Cahaba Valley association.

I have never seen an association more hospitably entertained than was this by the good people of Alpine. There is not one who will not entertain a grateful remembrance of the hearty welcome given to both delegates and visitors.

Fraternally,

N. A. BAILEY.

CHEROKEE ASSOCIATION.

Dear Baptist: Having a few spare moments, I have concluded to give a short pen sketch of the meeting of the Cherokee Association just closed. Through much rain the delegates met Friday the 11th inst. The introductory was preached by Elder J. J. Cloud, after which the association was called to order by the moderator Elder Bailey Bruce. Letters were read from the various churches, which showed that some of them had enjoyed seasons of refreshings from the Lord. The delegates being wet, but little more was done Friday evening than to re-elect Eld. B. Bruce, Moderator, and T. N. Appleton Clerk, and appoint a committee on devotional exercises.

Saturday morning, met again, the weather still lowering, went into the usual routine of business, disposing of it very fast. The association was laid off into four districts and a Centennial Agent appointed in each one, and also union meetings in all the districts, and the churches requested to select two ministers to labor as many weeks prior to the meeting of next association as there are churches in the district, so that each church may have a week's meeting, said ministers to be remunerated by the churches receiving their labors, and the results to be reported by the ministers to the body at its next meeting. A Ministers and Deacons' meeting was appointed to meet at Collinsville, Friday before the 5th Sabbath in July, 1876; suggested by a query sent up by Sulphur Springs church, "What are the duties of deacons?" The church at Gadsden was granted a letter of dismission to join Cedar Bluff Association.

Much other business was transacted with unusual harmony. Solemn prayer was offered by Bro. Ira R. Foster; the parting hand given, and the faces of the delegates homeward turned, all feeling loth to leave the place where Jesus had shown his smiling face.

The next meeting will be held with the Providence church, Dekalb county, Ala., Friday before the 3rd Sabbath in September, 1876.

J. B. A.

Collinsville, Ala., Sept. 21, 1875.

ANOTHER FROM CHEROKEE.

Dear Brother: The Cherokee Baptist Association has just closed its labors for the present year, and I thought a few lines inserted in your valuable paper, might be interesting to many of our brethren throughout the State. This is the first association I have ever had the pleasure of attending, being quite a young member of my Master's cause, (of only

two years), and when I look back at the number of years of my misspent life, it makes my heart yearn to do something in and for the cause of my Divine Master. Do not come to the conclusion that I am an old man, but still I have arrived at the age of 28, and, my dear brother, I feel that I ought to stir, and do, and try to do all the good I can, with the aid of my Heavenly Father. But I am digressing from the subject.

We had a sublime and glorious meeting, everything passing off in perfect harmony. Our dear old Bro. Bruce again filled the chair as moderator.

Elder J. J. Cloud and Bro. I. W. Foster from Gadsden, were on hand, and made excellent speeches in behalf of the Centennial movement. Elder J. B. Appleton, from Collinsville, also made some very appropriate remarks on the same subject, and also in behalf of your very excellent paper, and succeeded in obtaining ten subscribers on the spot: so much from good and energetic men.

We heard the words of Divine Truth from our beloved brother, Elder H. R. Culbertson, and in fact from nearly all of our beloved Elders in our association. Much good was accomplished, and I shall always look back with joy, when I think of the good old time I had at my first attendance as a delegate to our association.

There was one query up, "What are the duties of deacons?" I think every Deacon in our midst asks elsewhere, would do well to ask himself the question, "What is my duty towards God and my fellow man?"

And now, brethren, let us all look up to God, remembering that God sees and knows our thoughts and actions, and that of three things, Faith, Hope, and Charity, the greatest of these is Charity.

And now, dear brother and brethren, farewell. Hoping and praying that God may bless us in all our associations, I am yours, &c.,

E. F. FURNER.

Sulphur Springs, DeKalb Co., Sept. 21, 1875.

PINE BARREN ASSOCIATION.

This body has just closed its 26th session with the church at Camden, Wilcox county.

In the midst of a fearful rainstorm the delegates assembled on Saturday morning to hear the Introductory sermon by Bro. Skinner, from the text "Casting all your care upon Him; for he careth for you."

Bro. B. H. Crumpton, C. W. Hare and R. C. Jones filled the offices during the session.

The Alabama, Cahaba, Providence, and Bethlehem Associations were present in the persons of brethren Cleveland and Bishop, Winkler, Sumner and the writer, Lowry and Duke.

The Mission Mass meeting on Saturday night was a success.

Bro. Cleveland made the best presentation of the subject I ever heard.

Bro. Lowry followed in a few pointed remarks which were listened to with pleasure. Brethren Winkler, Lowry and B. H. Crumpton preached on Sabbath to large congregations.

The event of the session was the Centennial meeting on Sabbath afternoon. The house was packed and for two hours listened to the addresses of Brethren Winkler and Cleveland with the deepest interest.

If I am not very much mistaken this movement is going to take hold of the hearts of these brethren.

I watched with attention the effect of these speeches upon the delegates, and if the heart can be judged by the countenance, I am certain that the churches will hear a favorable report from their representatives.

I could see a smile of deep satisfaction and joy and tears freely flowing, at the same time that our brethren were recanting in eloquent tones the grand triumphs of our principles and the sufferings of our Baptist fathers.

The mistake of the meeting comes in right here; from some cause no opportunity was given for a response.

No collection was taken up.

"Strike while the iron's hot" is a good motto for all our Centennial speakers.

Monday the usual business was gone through with. Your correspondent left at noon. All in a hurry to get through and go home.

Associations meeting on Saturday to adjourn on Monday, looks to me like coming together once a year to shake hands and go back home.

I did what I could for the paper; found no difficulty in obtaining subscribers.

All who were not subscribers before, except about eight, subscribed. THE ALABAMA BAPTIST is in the hearts of the people and I have no fears of our denominational enterprises being appreciated when the paper is loved.

By way of protest; let me say, the plan that prevails in nearly all of our Associations of allowing the Finance Committee to disturb speaker and hearer by shouting aloud in their call of churches is abominable. Bro. Winkler on Monday morning was addressing the Association in a most soul-stirring speech—right in the midst of a most eloquent strain, while the whole audience was bending forward to catch every word—the handlers of the greenbacks shouted out, "Delegates from Indian Spring church!" You can imagine the effect.

I don't say this to criticize these brethren, but as a protest against the same practice in nearly every Association I ever attended.

I should have said sooner that this Association has for a number of years been turning most of its benevolence towards Ministerial education, but has no beneficiary now.

There are some most excellent churches in its bounds, which will soon be without pastors. Young men of intelligence and zeal could find inviting fields here. I go this evening to the Bethel. I may send you something after my return.

W. B. CRUMPTON.

Cambridge Sept. 23.

Striking out and inserting, or Omitting and Substituting.

AN EXTRACT FROM AN UNFINISHED MANUSCRIPT.

[Reported by E. Dozenberry, School-master in Toddville.]

Dramatic Persons:

Nehemiah Sapdanapalus Dobbs, Prof. of Greek and Latin, in the Dobbs High School, Toddville.

Tristram Shandy Botherem.

Xenophon Salmagundi Smoken.

Can multi alius composing the advanced class in Greek Grammar.

TIME.—Close of the recitation in Greek Grammar on Monday morning.

Prof. D.—"Young gentlemen, I would like to know, if agreeable to yourselves, how it came to pass that you have so unanimously agreed to omit so important a matter from the mornings recitation as Remark 2, under note 5, of Rule 11. Have I not repeatedly given you to understand as an unvariable ruling with us and one never to be departed from, that nothing is to be omitted from a text book unless there be some unmistakable intimation to that effect. Indeed, you must remember to have heard me remark, repeatedly, that it implies a gross reflection upon the author or compiler whose work you may be using to suppose that he would insert irrelevant or unimportant matter without giving a clear intimation thereof. Let me entreat you, henceforth, to remember the plain dictate of common sense, 1. That what the author considered unimportant he has omitted. 2. As a necessary consequence what he inserted he considered important. The fact, therefore, that you find any ruling whatever in your text book, is sufficient to prove that the author considered it important; for what author would burden his pages with irrelevant or unimportant matter?"

All this was delivered with all that weight of tone and voice for which Prof. Dobbs was so distinguished. As soon as he had fairly closed his remarks, several of the class almost simultaneously replied, "Professor, if you please, our classmate, Truss Botherem, will answer on behalf of the class, which gave a strong intimation that it was a preconcerted thing."

Prof. Dobbs, however, feeling himself master of the situation, lifts his glasses to the top of his head, then turning to Truss says, "Mr. Botherem, will you be so kind as to answer on behalf of the class?"

Mr. Tristram Shandy Botherem, or as the boys called him, "Truss," rising slowly and with great show of distinguished consideration, but not enough to quite hide the mischievous twinkle in his little gray eyes, replied as follows:

"It was, professor, based entirely on your own ruling as laid down in your able and elaborate sermon on Baptism, delivered in this place on last Sabbath morning."

"My sermon on Baptism, young gentlemen?" exclaimed the little man, overwhelmed with astonishment. "What can my sermon on Baptism possibly have to do with a Greek recitation in this academy?"

"Only this," replied Truss, "only this, professor, that in your sermon on Baptism, all the congregation understood you to concede that baptism does mean, according to the best lexicographers and critics, to dip, plunge, immerse; but according to your ruling, it is a matter of entire indifference whether sprinkling, pouring or immersing be employed. But I suppose," added Truss, the merry mischief that twinkled in his small gray eyes being immensely intensified, "I suppose, professor, that 'circumstances alter cases.'"

Mr. Xenophon Salmagundi Smoken seemed itching to take a part in the reply, but fortunately there was no opportunity.

Well was it for all parties that the scene occurred at the close of the last recitation preceding recess, as the boys had ample time to enjoy the laugh, and meet the professor, in the afternoon, with countenances somewhat serene; though the strange incongruity between the professor's different rulings was long a subject of remark.

Trip to Pennsylvania.

Mr. Editor: Desirous of adding somewhat to the rich fund of information with which our paper always teems, we propose to send you an occasional article from this section.—The means of gathering fresh matter, however, such as will interest your readers, are scant to a theological student, shut close within the walls of a Seminary. The world heaves on in its busy rush past us, while we are ensconced in our cozy rooms, constantly preparing ourselves for the great life-work which lies before us. But the observations of our trip from Alabama to Pennsylvania are still fresh in our memory; and it may be possible that some of these, thrown into a readable shape, will interest your readers. It was an object worthy of notice, that the crops, both corn and cotton, in the portions of Alabama through which our route lay, were seriously damaged by the drought and rust. This was particularly true of Middle Alabama. Farther north there was a material improvement, which constantly grew as we sped across the fertile lands of East Tennessee. If an increasing disposition to travel, on the part of the inhabitants of a country, is an evidence of the thrift of that country, then certainly the South is beginning to don the robes of prosperity. For all along that great railway thoroughfare, from Dalton to Washington, the cars were so jammed with passengers, through Tennessee to Lynchburg, was the family of Gen. E. Kirby Smith. Mrs. Smith is quite a large, fine-looking lady; and presides over a group of seven sprightly children. The General has recently been elected to the chair of mathematics in the Southern University—an Episcopal college located at Swannec, Tennessee.

When we reached Virginia, we peered eagerly through the windows of the cars to see the golden and crimson fruits which annually adorn the apple orchards of the Old Dominion; but the late frosts of last spring had destroyed them. There seemed to be, however, an abundance of corn and clover, and vast herds of sleek cattle. It may be interesting to the consumers of the narcotic staple, to learn that the tobacco crop is so promising. The broad, green leaves were quite a healthful appearance as viewed from the train. It was our misfortune to pass over the most interesting portion of our route in the night. The darkness prevented our seeing the University buildings, the Albemarle Institute, Monticello (the home of Thomas Jefferson), and the battlefield of Manassas. Having reached Washington, and found that we would be detained several hours, we visited, in company with a merchant from Alabama, the capitol building. We had passed it twice before, but had never visited it. The structure quite equalled our conception, in its mammoth proportions, architectural beauty, and statuary adornments. But it was shameful—the sad neglect which showed itself on every hand around the building. Piles of rubbish and heaps of trash, in the shape

of old straw, crumbled mortar, worn-out barrels, fuel, and refuse gas pipes, were seen thrown here and there against the building; and sometimes on the balconies. The walls, too, were defaced with pencil names. Immediately in front of the building proper is a marble statue of George Washington. Stacked in regular order around the pedestal were barrels of lime. This is reckless negligence, and such as should not be found in the capital of the American people. The doors were locked, which of course forbade our entrance into the interior of the building. Hereafter we will be more local in what we write.

B. F. R.

Crozer Seminary.

Exegesis.

Matt. 16:18, 19. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven."

Passing by several Popish and Protestant interpretations of this passage, I will give what I conceive to be its true import. Peter has an experience that Jesus is the Christ, and openly confesses it, or tells his experience. It is the most important epoch in his life, and the Savior, as in the case of Jacob, whose name he changed to Israel, now changes that of Peter, from Simon to Peter, and explains to him that such an experience as that which he had just related, was the result of enlightenment from the Holy Spirit. It was not the workings of his own mind. It was not the influence of flesh and blood. Christ was formed in him the hope of glory. The Savior advances with his instruction, and tells Peter that upon this Christ—"this rock"—as experienced by him, and as formed in him he would build his church; and that the gates of hell should not prevail against it. The rock upon which the church is to be built, is neither Peter nor the Christ as speaking to Peter; but it is the Christ as experienced by Peter, and as experienced by all other true disciples. Having made these two points, the Savior advances still further, and promises Peter the keys of the Kingdom, with the promise that all whom he should bind or loose on earth, should be bound or loosed in Heaven. The keys which he gives Peter are in the hands of all who have the word of God. All who proclaim its doctrines so as to set free from sin, or condemn because of sin, bind and loose on the earth as did Peter. And the binding and loosing in Heaven, corresponds to the binding and loosing on earth now, just as it did when Peter preached. There are just three things to be remembered in the passage: (1.) The Savior explains Peter's experience as the result of enlightenment from above. (2.) He states that he will build his church on the experienced Christ, so as to resist all opposition from the gates of hell. (3.) He promises to make Peter a preacher of those doctrines which bind and loose on the earth, so as to continue the liberty or bondage in Heaven.

T. N. COLEMAN.

A Voice from Pine Barren Association.

COPY OF REPORT OF HER COMMITTEE ON THE ALABAMA BAPTIST; WHICH WAS UNANIMOUSLY ADOPTED.

Your committee will not be so presumptuous as to attempt to express the great utility and importance of our State Organ. Although it has been established but a short time, it has already been of unspeakable benefit in uniting, harmonizing and edifying our Denomination in the State; well as its wholesome and unbounded influence in advancing the cause and kingdom of our blessed Lord and Master.

Some of our ablest and most zealous brethren, saw the necessity of a denominational State Organ. There were various unfavorable and discouraging circumstances, together with considerable opposition. But believing, as one inspired of old, that through Christ they could do anything requisite for His glory; trusting in Him, and imbued with His spirit of love and self-sacrifice; they went to work with a fixed purpose of heart to accomplish the great en-

terprise. The Lord has answered their prayers and blessed their labors, with such a paper as we feel truly thankful to the giver of all good for. And we do most heartily and sincerely recommend it to all of our dear brethren and sisters, and earnestly request them to patronize it, work for it, and pray for it; for it is not merely a convenient source of information and correspondence; neither does its greatest importance consist in being a very efficient agent and instrumentality in the accomplishment of our noble Centennial Enterprise, with other good and laudable purposes; but with its able and earnest Corps of editors, and contributors; it is a bold and able defender, and dispenser of the precious Gospel of our Lord and Savior Jesus Christ.

And by the continued blessings of God, it will continue to be one of the great and evangelizing powers of the world. And to estimate its value and importance would be estimating that of precious and immortal souls.

Yours, &c.,

G. W. ALBRIGHTON,

Chairman.

St. Clair Letter.

Bro. Bailey, our State Evangelist, gave us a call on the 23d ult. The brethren were all delighted with him. Some call him the Bible; so much for Sunday School training. I think his labors of love have been blessed with us at Mt. Pizgah. I think I saw a manifestation of it last Sabbath at school. May the great Teacher of wisdom bless his labors all over the State. May every church have a Sunday School. Paul tells us something of arriving to a man in Christ Jesus. I know no better way than to do just as our great Leader when he told us to enter into the synagogue on the Sabbath day and read the revealed word of his Teacher: as he was accustomed to doing and teaching the same, thus following his favorite steps, we might become helpers one of another; and procuring a knowledge of God's word, we would become wise unto salvation and useful in the cause of our Master.

Yours, &c.,

I. G. MUNDINE.

Glad Tidings.

Bro. Winkler:—In response to your request that the friends of the Baptist would keep you posted in what was going on in the different sections of the State, I notified you in my article of the third of September, that a remarkable work of grace was in progress at Mumford, in this (Talladega) county. Since the meetings have closed, I find the state of things there so very remarkable that it deserves more than a passing notice. The Baptist church at that place was constituted (so I am informed by Bro. McCain, an officer of said church,) in January, 1874, with eleven members, and at once called Bro. Smythe, of Oxford, as their pastor. In the short space of time that has elapsed, they have built a commodious house of worship, and to-day number over one hundred members. If there is a parallel case in Alabama, I would be glad to hear of it. This little village of Mumford is on the Selma, Rome & Dalton R. R., about one hundred and twenty miles from Selma; has about two hundred inhabitants; and I have it from good authority that the late revival of religion there swept nearly the whole of the adult population into the different churches. This said but two are left in the village proper that are not members of some of the churches. If there is any village, town, or city, in Alabama, can beat or compare with this, let us hear from it.

Talladega, J. B. F., Sr.

Sept. 14, '75.

Revival in Fayette County.

Rev. E. T. Winkler: I send you an account of a meeting held at Mt. Olive church conducted by the writer, in which we had a gracious season. Seventeen were added to the church; twelve by experience and baptism. The meeting commenced on Saturday before the 5th Lord's day in August, and ended on the following Thursday night.

B. V. SHURLEY.

"On which side of the platform is my train?" asked a stranger in a Jersey city depot the other day—"Well, my friend," replied a gentleman passing, "if you take the left you'll be right, if you take the right you'll be left."

Alabama Baptist.

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

MARION, ALA.

Tuesday, October 5th, 1875.

The Early English Baptists.

In a discussion between the *Religious Herald* and Dr. Pendleton, the former takes the ground that the Baptists of England were confounded with the Pedobaptists until the year 1633; and that the Anabaptists either had no church connection, or were in Pedobaptist dissenting churches. "The first Baptist church in England," says the *Herald*, "was formed in September, 1633."

The *Herald* relies upon a statement to this effect in Crosby's History. We think it unfortunate that our contemporary did not investigate more recent histories, for the statement is incorrect. No doubt many faint-hearted Baptists found shelter in Pedobaptist churches during the days of persecution, and established themselves in churches of their own, when the storm had abated. And the existence of any Baptist churches would be concealed from the public at a period when the authorities were armed against them. But neither of these circumstances justifies the assertion of Crosby. The churches were in England for all that.

It stands to reason that believers who differed as to the ordinances from all the churches of that day, must have had churches of their own, where the ordinances of the Gospel might be properly observed. And the official documents of the Baptists imply this. Thus in the treatise they published in 1615, entitled, "Persecution judged and condemned," they show "the invalidity of that baptism which was administered either in the established church or among the other dissenters." This treatise was approved by the body of English Baptists. They were then, as the treatise stated, "thousands" in number, and had borne persecution from the bishops since the time of Henry VIII.

From an examination of the documents issued by the English Baptists in the age of James I, as well as from the writings against them, it appears that there were Baptists in many parts of the kingdom; that they had been persecuted "for many years in divers countries in England;" that, notwithstanding all opposition, "they kept up their separate meetings, and had many disciples who took joyfully the spoiling of their goods, endured cruel mockings and probably scourgings also, yea, moreover, bonds and imprisonments rather than violate their consciences or desert their principles." So says Ivimey, who wrote in 1811, seventy years after Crosby, and who had access to materials unknown to the previous historian.—Hist. Eng. Baptist Vol. I, pp. 125, 130.

Nay, there is positive evidence of the existence of Baptist churches in London in the sixteenth century. Dr. Some, to whom Crosby refers, and who was a bigoted churchman, wrote, in 1589, "There are several Anabaptist conventicles in London and other places." The account given by this polemic of the tenets and mode of worship these so-called Anabaptists maintained, indicates very clearly that they were Baptists, and that they were organized into the church relation, as such. Crosby I, p. 77. Ivimey I, 105-109. The employment of the word Anabaptist need not mislead us, for the monuments of that age show that it was a familiar term of reproach used against the Baptists; of this we have many proofs at hand, among which is a royal speech made by Henry VIII. on Dec. 24, 1545.

We have said enough to show that the *Herald* authority is mistaken in assigning the establishment of Baptist churches in England to 1633.—We even find traces of those same "conventicles," (the nickname given to our Baptist churches in old England), for centuries before the reformation. Thus for example, Thomas, in his history of the Welsh Baptists, quotes from a letter sent by Richard II, (about A. D. 1392), to the nobility and gentry of Hereford, and the Mayor of that city, enjoining upon them to "persecute W. Brute, charged with preaching heresy in the diocese and places adjacent, and also with leading conventicles." Brute held these faith should precede baptism. Sir John Oldcastle, Baron of Cobham, who came from the same country where Brute labored, and who was martyred in 1417, was at that time, the leading opponent of Papal authority in England. In essentials it would appear that both of these illustrious

men were Baptists, and that the conventicles they held were, to all intents and purposes, Baptist churches.

We will, however, add another and more satisfactory evidence before we conclude, the sketch made by Robt. Robinson, (Intro. to Claude's Essay) from a manuscript register of Gray, Roman Catholic Bishop of Ely, A. D. 1457. The Register shows that there was, at that date, a Baptist congregation in the village of Cherterton, who privately assembled for divine worship and had preachers of their own, who taught that children ought not to be baptized. The Bishop tried several of them, and condemned them to abjure heresy, and to do penance half naked in the public market-place of Ely and Cambridge, and in the churchyard of Great Swaffham. "It was a pity," adds Robinson, "the poor souls were forced to abjure the XI Article of their accusation, in which they are said to have affirmed, 'All priests and people in orders are incarnate devils.'" These "heretics" were forced to swear that they would not resort to unlawful conventicles, *conventicula illicita*. (Byways 13.)

As to the London churches there is evidence that a church of General Baptists was established there soon after 1611, by Mr. Thomas Helwiese. (Ivimey Vol. 2, p. 505). But there are evidences that Baptist churches were secretly maintained there long before that time. In 1550 Bishop Ridley directed "the reverend Father in God, Nicholas, Bishop of London," to search for "unlawful or private conventicles of sacraments, wherein they do use doctrine or administration of sacraments, separating themselves from the rest of the parish." This direction is proof as positive as the circumstances would admit, that there were Baptist churches in London in the reign of Edward VI. (Ivimey, Vol. I, p. 293). In the royal council of the previous year, a complaint was brought that the Baptists were disseminating their principles and making proselytes in the metropolis. (Ivimey I, 87). Hence the inquiry after their "conventicles," during the following year.

These historical notices constrain us to dissent from the assertion of our contemporary, that the English Baptists were, as a body, confounded with the Pedobaptists, and that the first Baptist church in England was founded in 1633. On the contrary, their history is so interwoven with that of England, until the clue is lost in the tangle of the Middle Ages.—The Wickliffites, Lollards, Bible-men, &c., who asserted believers' baptism were expressly charged in the XIV century with "gathering conventicles unto them." We believe these conventicles were Baptist churches.

Home Mission Board.

In behalf of the Home Mission Board of the Southern Baptist Convention, I take pleasure in announcing to the brethren of the denomination, that Rev. W. H. McIntosh, D. D., has been called to the position of Corresponding Secretary of the Board, and has accepted the appointment. Dr. McIntosh is too well known, and too highly appreciated throughout the South, to require any commendation from the Board to the confidence and active co-operation of the churches. We are thankful that a brother so familiar with the operations and designs of the Board, and distinguished by so much discretion and weight of character, and such earnest devotion to the cause of Christ, has been secured in this important and arduous office. (Notwithstanding the critical times upon which we have entered, we look for a prompt and generous response to this appointment, from the friends of Home Missions at the South. We anticipate a new era under the administration of our beloved and honored Secretary. The work is necessary. It is practicable. It is even easy if all give their hearts to it. For its successful prosecution, we humbly and trustfully rely upon the favor of God and the sympathy of his people.

E. T. WINKLER.
Pres. H. M. B., S. B. C.

The Defect in Many Revivals.

The chief cause of a want of spirituality in professedly Christian lands is that the doctrine of the new birth, and that of justification by faith have been overshadowed and in many cases quite suppressed by infant baptism. For the idea that sustains infant baptism, is that baptism is the means of salvation. This error is the chief difficulty in Bro. Taylor's way at Rome. And everywhere it is the chief hindrance to the progress of the Gospel.

While a revival of religion is going on in a Pedobaptist church, the doctrine that believers are the proper subjects of baptism prevails for a little while. Infant baptism is temporarily thrust out of sight. But it is retained and soon returns to the front.

Regeneration by a form, and justification by a proxy take the place of the Gospel scheme. And again the process of degeneration begins. These churches, untaught by experience, add an unregenerate and unbelieving membership—a carnal membership collected by a form,—to the spiritual membership secured by the preaching of the Gospel. And thus the work of the revival is speedily undone. What the churches need is believers' baptism in every case and all the time—in other words, a continued Pentecostal revival.

Notices.

The Domestic Monthly for October: New York, Blake & Co., 849 Broadway. \$1.50 a year.

The prevalent styles for autumn are fully represented, and the fair reader is told a great many things, incomprehensible to the ruder sex, about seasonable Fabrics, Trimmings, Millinery, Lingerie, Domestic Art, and the like. A new fashion period is beginning, one of the most conspicuous features of which is the double and triple cuffs upon the sleeves, and pockets in all forms. In chilly weather circular capes are used of the same fabric as the dress.

Wide Awake, an illustrated magazine for girls and boys; D. Lothrop & Co., Boston. \$2 a year.

This is one of the most beautiful magazines published in America. It is entertaining, instructive, and well illustrated. Our young people welcome it with a shout.

Brethren in the Alabama association, having funds for the ALABAMA BAPTIST, can send them by delegates to the meeting in Pleasant Hill, October 8.

Field Notes.

An awkward blunder was made by an eminent preacher of Boston, who said: "The Master, whose we are and whom we delight to serve, has said, 'all that a man hath will he give for his life'—mistaking the words of the Devil for those of Christ.—Abbott in his just-published commentary on the New Testament, denies that baptism in water is referred to in the apostolic commission. He says also that immersion is a specifically Baptist definition;—when!—all the scholars in the world are Baptists then.

Dr. Hague writes to the *Examiner* that open communionism has destroyed the Baptist cause in the three leading cities in Ireland, Belfast, Dublin, and Cork. It would do the same thing in America, if it had the like currency in our churches. In the grand old Baptist church at Dublin (founded in 1660) there was a Sunday evening congregation of twenty people. In Belfast the church is broken up.—At the last meeting of the Warren Association, a Waldensian representative from Italy, Giovanni Cereghino, was introduced to the meeting, to say a few words for his people, which he did with difficulty in imperfect English. He told us that Peter Waldo was a Baptist, as were the early Waldenses, though they are not now. Severe persecutions of the Catholics compelled them to abandon Baptist views of baptism. But, he told us, they will all one day be one with us.—The American Board of Commissioners for Foreign Missions closes the financial year with a debt of over \$70,000.—The *Index* has an article on the Centennial, of which the last point puts the movement "about on a par with church fairs, lotteries, and theatricals, and the Romanists' *Mardi Gras*." We honor our neighbor's boldness and candor, but don't see the point.—Brother W. H. Carroll, Missionary of the State Board for East Alabama, writes from Opelika, Sept. 28th:—"For many weeks I have been engaged in a series of most gracious meetings, preaching twice nearly every day. Many were brought to the favor in these meetings." Bro. C. assures us that he will do the best he can for the paper.—Bro. Wilkes says of the Coosa River association: "Nothing else than a good thing could come off at Alpine. The ALABAMA BAPTIST was successfully represented by our young brother, D. G. Lyon; the centennial, by everybody. 'The morning light is breaking.' Missions were attended to; Sabbath schools were not forgotten. Other things had their place. Our protracted meeting begins at Fayetteville, Saturday Sept. 25."—We publish two accounts of the Cherokee association, because they present different aspects of the meeting.

—Moody and Sankey have been invited to visit Atlanta.—We are sorry to learn of the illness of a member of Bro. N. A. Bailey's family.—His excellent report of the Coosa River association was written in the sick room.—A protracted meeting will begin at Grove Hill, on the first Sabbath in October. Rev. H. Adams has been re-elected pastor.

Wayside Notes.

We spent the 2nd Sabbath, and Saturday and Monday, with the Boiling Springs Association, at Good Hope church, in Clay county, Ala. It was considered to be an interesting session of that body. They have an earnest ministry and a strong membership. The Executive Committee reported that there was no destitution in the bounds of that body. They gave us a patient hearing on Monday at 11 o'clock, when we presented the claims of our centenary movement, and immediately organized an Association Committee, for the prosecution of this work. The brethren seemed determined to see that this cause is presented to every church.

On the 3rd Sabbath, and Friday and Saturday before, we attended the Coosa River Association, at Alpine. The body was large and interesting, and although it rained all the time, or nearly so, yet the congregation was large. This body is thoroughly organized for the centennial work, and they will do their duty, and will stand abreast of any other body in the State. The speeches of Drs. Henderson and Tichenor on this subject were replete with interest and power. Bro. Lyon who represented the ALABAMA BAPTIST, had a good measure of success. We left the body before its work was done, as did Bro. Lyon, he to reach the Shelby association then in session, and we to attend.

THE TUSCALOOSA, which convened with Big Sandy church in Tuscaloosa county, on Tuesday, the 21st September. Bro. W. H. Williams was about rising to preach the introductory sermon when we reached the ground. He performed that duty as well as any one could have done it, in the strong currents of cold wind that were dashing around him under the arbor. The body spent three days in session, and we believe it was generally conceded that the meeting was an improvement on any they have had for several years, although the delegation was small.—The Tuscaloosa association has much destitution in its bounds, and needs more ministers. Some churches are dying for want of pastors. There are some parts of our State where ministers are "too thick to thrive;" it would be well for some of them to seek a home in Tuscaloosa county.—This association also organized for a warmer campaign in the centennial work, and gave us a hearty greeting.

We left the Coosa River before the State Mission cause came up. This cause has many friends in all these bodies. The brethren of the Tuscaloosa and of the Boiling Springs will be rejoiced to have a list of appointments from Bro. Bailey.

As we passed from Talladega to Tuscaloosa, we spent a night in Birmingham, preached to a good congregation, and very much enjoyed the company of Bro. A. J. Waldrop, and the hospitality of Bro. Miles. We are now under the care of Prof. J. H. Foster, of the University of Alabama, at his home. In a few hours we start across the country to attend the Union association. We failed to reach our appointment in this city last Sabbath, on account of indisposition, and feeling that it was better to stay a day longer with the Coosa River.—More than ever we are convinced of the importance of the centennial work to be done at the associations. R.

Rev. Joab Lawler and Rev. J. L. Townes.

We notice the misprinting of the former of these honored names several times of late; *Jacob* instead of *Joab* Mr. Lawler was the father of our distinguished brother, Gen. L. W. Lawler, of Mobile, member of the Alabama Legislature frequently, and twice elected to Congress. He was a man of eminent gifts and Christian character. The reference to his brother and his co-laborers, by Bro. Collins, is very grateful to those of us who have recollection of those times. As the origin of the State Convention seems to be left in some obscurity, cannot Bro. Shackelford ascertain those facts? Our impression is that Rev. J. L. Townes, of North Ala., next at least, to Rev. Hosea Holcombe, was the prime mover in this matter. Cannot some one in that section give us a sketch of Mr. Townes? We only know he was a Virginian, a man of wealth and influence, and an able and active minister. Rev. D. P. Bestor, D. D., married a daughter of his, and from Bro. B. we casually obtained what little we know of him.

—The Chicago *Advocate* says: "A friend of ours has a little niece, whose mother, thinking it time for her to put away her childish things, informed her that 'Santa Claus' was no person at all; there was no such person. Whereupon the child solemnly asked, 'Mamma, have you been telling me lies about Jesus Christ too?'"

—The Chinese eat rats and puppies. The Russians take kindly to tallow candles. Patagonians eat an oily species of clay, and in the Indian Archipelago they take to cold missionary. Why, then, despise the grasshopper?

Communications.

Shelby Association.

PLEASANT SESSION—REFORM MADE—SUNDAY SCHOOLS.

Bro. Baptist: According to promise, I as early as convenient drop you some notes in regard to the meeting of our (Shelby) association, which met on Saturday Sept. 18th, and ended its labors after a very pleasant session, on Tuesday, 21st.

Our aged brother, T. P. Holcomb, was again elected moderator, being the twenty-first time out of twenty-four meetings of this body; and our brother, C. W. O'Hara, was again elected clerk of the meeting.

A report as published in the minutes of the preceding meeting of this body, left or made an impression upon the mind of a certain ministering brother, that there were grave charges against him, and he came before this association demanding reparation, which created some unpleasantness of short duration. As I believe, it was the prevailing opinion that he brought his case to the wrong body, the body believing that he should have had an investigation of the matter in his own church first, and if exonerated there, then make demands of the association.

This is the first time I have had the pleasure of meeting with this body, and think the former proceedings have been like that of other church meetings we often have, on the stereotyped order, as the former reports of committees on Sabbath schools, Missions, the State of Religion, &c., always seemed to find them sick, and leave each one in a dying condition, without a doctor. Hence every one seemed to be wanting and expecting the funeral or funerals of them all to be preached at each or the next meeting of the association, never recommending a remedy, only asking in their behalf the prayers of the brethren, many of whom were too sick to pray for themselves. But I think some changes were made which seemed to encourage the brethren, and we hope for an improvement in future.

In the mean time we all had the pleasure of having our talented young brother, D. G. Lyon, preach, which was like a "refreshing shower in a thirsty land." He also, in a short address did credit to the cause of the centennial and noble old Howard College.

I will send you soon the report of our committee on Sabbath schools, which seems to be a move in the right direction. If all the associations in Alabama will come to the front, and all make a forward move under the recommendation of this committee, to this association, then soon we shall be able to send up to a State Sunday School Convention a body of men that will do credit to the cause.

And a convention can be made a success. Such a project was undertaken a few years ago by the brethren of Montgomery, which I have always thought proved a failure because they began to climb the ladder at the top round instead of the bottom round; or began to build the house at the top instead of the bottom. We intend to make it a success in this association, by the help of God. And although we live far away from headquarters, and are feeling quite poor, we hope to make this the Banner Association on Sabbath schools. There are a few friends and brethren already alive to the great work. The last Southern Baptist Convention did a good thing for the Sabbath school cause, as well as other good things. But we could hardly look for less from such a body of noble spirits.

I am much gratified to learn that two of our young ministers from Howard are going to locate in this county; I believe that good will be the result. I hope you will excuse the length of this, as I am not accustomed to writing this kind of letters, and fear I do not understand condensing well enough. Truly your brother, J.

Union Meeting in Central Association—Revivals.

The Union meeting of the second District of the Central Association met with the church at Bethlehem on Friday before the fifth Lord's day in August. The churches were well represented and the meeting finely attended. The appointee to preach the introductory sermon not being present, the lot fell on your unworthy writer, who endeavored to address the brethren and congregation from Ps. 8:4, "What is man?" Eld. G. E. Brewer was afterward selected as presiding officer.

The committee on the order of business presented the following for the consideration of the body:

Item the first, What course should be pursued by Baptist churches toward their members who refuse to contribute to the support of the Gospel?

Item the second, As churches, what course should we pursue toward members holding letters in our bounds? Item the third, Should Ministers be called to the care of churches while holding letters?

The queries were taken up in order and discussed. The answers given were as follows: (1.) We recommend that officers of each church labor with delinquent members and try to stir them up to the discharge of this great duty. (2.) That they visit such members and admonish them to this duty, and if they fail to do it, that they inform the church granting the letter. (3.) This was answered in the negative.

On Saturday we were happy to see and to form the acquaintance of Bro. John G. Goss of Houston, Ga. He preached for us Saturday and Sunday, exhibiting talent, fervency and zeal.

Such preaching as he did will not return void. He also assisted us in the ordination of some deacons on Sabbath morning, during which we found him to be a thorough and sound Baptist. The most of our churches are now in a prosperous condition, for the Lord is again visiting us in this part of his vineyard. Tallapoosa reports a great ingathering of souls.

At Countyline we have had a gracious outpouring of the Spirit; we have baptized seven, some of which are very promising. Libertywest, Newhope and Mt. Zion, under the administration of our young Bro. J. F. Thompson, (a licentiate) have been greatly revived and added to.

The work still goes on, crossing the Tallapoosa river. It broke out at Libertyeast (the result of which I have not heard). This church has licensed our young Bro. George Gregory. Our association is being filled with young ministers. May Heaven grant that they may be firm and strong.

Your unworthy writer has retired from the field of labor for a season, on the account of bad health. This is why I write. I cannot preach, but must do something for the Master.

John C. White.

Konaliga, Elmore Co., Ala.

From Gadsden.

Dear Baptist: In your past issues, I see much said by the brethren as to good acts and doings in the future, working to the advancement of the Redeemer's kingdom, and to the extension of the glorious cause of the Baptists; all well, in its place, but I simply desire to say, that ideas and words, alone, are easily imagined and spoken, but seldom effect grand results. Crowning success in all huge enterprises, depends on action, action! wisely and energetically put forth. Mountains may be moved by well directed labor, and so can Howard College be richly endowed; but in the doing of this, the earnest, simultaneous, extended, and continuous efforts skillfully directed, of the entire Alabama Baptists will be required; without which, we may expect a failure.

Other religious denominations, with commendable zeal, are now moving with rapid, telling strides, in order to build up their spiritual and material interest; and shall the Baptists, as in the past, lay behind, when their cause is so strongly commended to the good of man and glory of God? I trust not. O, brethren, wake up from your lethargy, and begin now to work, so that the near future shall present such results as will enable us, as Baptists, to stretch forth our hands and rejoice with the bright and glorious hope, that our labors will not be in vain. Yours brotherly,

IRA R. FOSTER.

Gadsden, Ala., Sept. 10, 1875.

Good News.

Bro. Editor:—Behold the wonderful workings of the Spirit of God! At Mount Pisgah church, St. Clair county, we had the pleasure of attending a protracted meeting, where God poured out a blessing upon that people, and the brethren and sisters were made to rejoice in the Lord.—We have not witnessed such a meeting in a long time. Bro. Caselberry has been pastor of that church for several years. He is a devoted Christian and zealous of good works. Father Hendricks gave us a deep doctrinal sermon; brother Montgomery, of Ashville, gave us three, accompanied with the spirit; and reached the hearts of the people. On Thursday, at the close of my sermon, the invitation was extended to the unconverted part of the congregation for prayer. The anxious seats were soon crowded; many gave their hands, and returned to their seats. God tells us, "He that seeks Him early shall find Him; those that mourn shall be comforted." There were five accessions to the church; about twelve professed and we hope will soon be added to the number "marching through Immanuel's land to fairer worlds on high." The house was crowded day and night, but little or no disturbance. We return thanks to that people for their kindness.

JOHN GRIFFIN.

Talladega, Sept. 20, '75.

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July 27—Oct. 19,

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, October 5th, 1875.

Articles on the Sunday School.

Aim of the S. S.—Jesus lifted up his spirit. —Washing the disciples' feet.

Washing the Disciples' Feet, or The Spirit of the Sunday School.

Jesus is the great Teacher. "Come from God," as Nicodemus confessed, He is the *Shiloh* of Jacob, the *Prophet* of Moses, the *Immanuel* of Isaiah, our Mediator and Model in everything. To learn the matter and method and spirit of right teaching, Jesus must be studied and transcribed. How wisely He leads Nathaniel, how tenderly He draws the Samaritan woman, how heart-searchingly He addresses the young ruler! For the unfolding of truth He employs the dramatic method. By this method which, in the language of Bacon, "sets out the image of things as if they were present," the attention is riveted, the emotions are stirred, the imagination is enkindled, and the will aroused to action. So Christ, as on the mount of transfiguration, conveyed His sublimest truths; so by this parabolic act of washing their feet, He indelibly impressed the self-denying spirit of His life. Let us infuse into our work this Christly spirit.

1. The spirit of the Sunday school should be the spirit of *Love—Christian love*. As the first begotten fruit of the Holy Spirit, love reflects the image of Christ. It is the boon and badge, the bosom and bond of our discipleship. More valuable than gifts, or knowledge, or self-sacrifice, it is "the more excellent way" of fulfilling the law, of illustrating the gospel, and of benefiting our fellow-creatures. It is the antithesis of hate and envy which rankle in the breast of fools, overthrow the edifices of righteousness, and entail the nature and doom of devils. The first named in the Spirit's fruit, the last named in the ladder of Christian graces, it is greater than faith and hope, because it carries the life of God who is love.

Love labors. Unquenched by the many waters of ignorance and unbelief that ever roll in tidal waves against it, it still toil on, bearing with it, its own reward. It is true, "without dissimulation," tender, "kindly affectioned," unselfish, preferring others; benevolent, "distributing to the necessities of saints," sympathetic in sorrow and in joy; uniting, "of the same mind," condescending, "to men of low degree." (Rom. 12). Such is the loving Sunday school worker. What a blessed character! He loves the little children, the lost children, the abandoned and inquiring souls, even as Jesus loved them.

2. The spirit of the Sunday school must be the spirit of *Humility*. Pride is the first to possess, the last to leave the soul. Pride is the master-sin of Satan, and cannot sway an earnest, great-minded instructor. Self-deceit dispels docility; presumption is the acorn of irreverence and the parent of Pharisaism. The first beatitude commands humility. Augustine regarded it the chief grace. Well did Peter, an actor in this scene, urge, "Be clothed with humility."—the Greek of which means to *use with a fast knot*. Some suppose it bears the thought—Gird on humility as the *almsman*, as Jesus girded himself with a towel in this menial office of love. And yet humility is free from cravenness, capriciousness, hopelessness, or despair. To the true life of the believer, humility is indispensable. Without humility the conscience never becomes the trophy of truth, or the heart the seat of contrition, or the hands the instruments of Christian progress. Without humility no soul turns to or abides in Christ. It is the condition and guarantee of grace, of holy living and of good teaching.

A good teacher will learn of Him who is meek and lowly of heart, whose incarnation attests it, whose human nature now worn in heaven is a pledge to faith, that the grace of humility never can die. By closest fellowship with Christ, by submission to the supreme truth of Scripture, by banishing the disputing spirit that argues like Peter here, like Pilate afterwards, and by patiently wooing his pupils to the Cross, the true teacher exhibits a power that knows no exhaustion, a bloom and freshness that defies all decay. Like the lilies of the valley, like babes on the mother's breast, little children free from ambition, growing, feeding, living in humility, exalting his Redeemer, he will be exalted. This exaltation, the issue of humility, our Lord urged with different arguments on three different occasions.

3. The spirit of the Sunday school should be the spirit of *service*. The Christian shows his divine lineage, as well as the degree of his growth in grace, by his power of doing simple duties well. Not to strain after so-called great deeds, but to shed the spirit of Christ, like dew, upon everything and every one around us, this is Christian service. Life is action—not a dogma—to be and not to seem, to do and not to dream. The Christian works not for but after salvation, not to be saved but because he is saved. His is the service of a grateful faith, because Christ's superior mind elevates him into free communion with God, and benevolent sympathy with his fallen fellow-creatures. It is the service of self-forgetfulness, ever aiming to relieve the wants of others, to reclaim the prodigal, to instruct the ignorant, to soothe the sorrowful, to lift up the faint-hearted. It is the service that does not disdain little things or little ones. As the religion of Christ is the only religion that provides for the child, its apostles point him to the Cross. No chance injury shall befall God's sparrows. Cups of water are the vouchers of Christianity; the day of little things—the Christian is holy opportunity.

With unerring instinct, the people of God are hunting his jewels among the children. In rude form by the roadside, like Angelo, they see an angel, though common men blindly shove along. This work on a child is far-reaching. Men may wonder and cavil, but the Christian chiseling out the image of a true man, exclaims, "What I do shall be known hereafter." Opposition, albeit from the fraternity of faith, cannot foil this work. No desertion can dim its progress. No rancid film of misanthropy, or covetousness crying "Wherefore is this waste?" can congregate on the stream of Christian consecration, that bears the young to the ocean of a Savior's love. This spirit is prophetic and propelling. It is compelled to work. Forth from God it came, and the stream is inexhaustible, because the fountain is inexhaustible. The greater mind clings to the smaller with more force than the other to it. "The parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier." This service is humble in form but heavenly in spirit. Its form may change, ought to change, since human methods must be variable; but its spirit never can change, that is divine; a coin from heaven having on it Christ's *impratur*. May this agency gather into its solemn, sacred, sorried ranks, every ally, every subject of Christ to do battle for him. May every worker, drawing grace from Him who richly dispenses it in time of need, earnestly exhibit this Christly spirit of love, humility, and service!

Fourth Quarter, Lesson II.

October 10th, 1875.

WASHING THE DISCIPLES' FEET.

John xiii. 1-9.

Leading Text.—LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS.—Phil. 2:5.

ANALYSIS:

THE ANTAGONISM.

The five chapters, John 13-17, embracing the next seven lessons, are very beautiful and comforting. They give information not recorded by the other evangelists. Consider—

I. The Aim.—(Vs. 1-3).—It was an hour supreme, solemn, sublime. The type and the Antitype met in that "large upper room." A great crisis was at hand. As Jesus eats the passover with them, He hears their jealous strife for pre-eminence at the table. How obstinate their pride and selfishness so often rebuked, how blind to the great principle of their Master's life, how cruel to the holy yearnings and mighty realities stirring His bosom! Not by word, but by act, as was his custom, Jesus, during the supper, through an object-lesson, gave the great idea of His life. To rebuke their vanity, to fortify them against dissension and fault-finding, to create and vitalize their humility, and to set forth His wondrous love of His own, was the aim of this symbolic act. Love moved Him. O what love! it is condescending, cordial, costly, constant, constraining love! It is everlasting in its cause, its counsel, its course, its consequences. That love is all-knowing. It knows the hour of His foes when Satan entered into the treacherous Judas, "one of the twelve," and the hour of His departure to His Father, by the cruel crucifixion of the mor-

row. It knows, besides, the inheritance, the power, dignity and glory awaiting Him in His Father's presence.

II. The Act.—(Vs. 4-5).—The penitent woman had washed His feet with tears; the perfect man washes their feet with pure water. The Hand of the Creator washes the feet of His creatures. Slaves discharged this act of customary courtesy in the East where the wearing of sandals occasions soiled feet. Like a slave, divesting Himself of His upper clothing and girding Himself with the towel, He arose, poured water into a basin (perhaps the large copper basin, always kept in an Oriental house), and without a word, began to wash the disciples' feet, and wipe them dry with the towel round His waist. What utter self-abnegation! How it amazes all! If Abraham ordered the washing of angels' feet, the Angel of the Covenant washed the feet of Abraham's descendants. If Abigail would wash the feet of the king's servants, the King of kings washes the feet of His servants. If pious wisdom washes the feet of saints, Christ washes the feet of sinners, ay, even of Judas "the son of perdition." (Gen. 18:4. 1 Sam. 25:41. 1 Tim. 6:10). This the disciples did not understand, would not have done to each other, had not thought of doing for Him. It was a lesson of love, of humility, of self-denying service which would stimulate them in all the future to imitate their great Exemplar. So He would warn them against the spirit of Diotrophes, which rules the kings of the Gentiles; so He taught them that the humblest is the greatest; so He breathed upon them the martyr-spirit that lived for the glory of Him whose honors are in this way inherited. (Matt. 23:31-40).

III. The Antagonism.—(Vs. 6-9).—Peter remonstrates against this service: it was too humiliating; it was unworthy of the Master. "Lord, dost Thou wash my feet?" It is the question of surprise, of shame, of self-will. It is the spirit that stood in dread of His majesty over the miracle of fishes. "Depart from me, for I am a sinful man, O God," and that resisted the prophecy of the crucifixion, "That be far from Thee, Lord; this shall not happen unto Thee." Jesus, by affectionately saying, "What I do thou knowest not now, but thou shalt know hereafter," teaches him to submit to providences whose meaning will be explained by other providences. Did Peter remember this when weeping bitterly over his denial of his Lord? and when forgiven for that? Christ's way is mysterious but righteous. Darkness will one day vanish before the light. For the present, accept Christ's will and yield to His work; hereafter, the knowledge of His purposes shall be granted. "Now we see through a glass darkly, but then face to face." Everything done by Christ has a significance immeasurably beyond our comprehension, and appeals to us to give it our humble, implicit faith. But Peter's mind is yet absorbed with his way, and with a "show of humility," still more rashly does he exclaim, "Never, never, for ever, shalt Thou wash my feet." This is Peter's characteristic self-confidence and impetuosity which Christ promptly over-whelms. "If I wash thee not, thou hast no part with Me." This humbles him, and he cries with earnest sincerity, "Lord, not my feet only, but also my hands and my head." He now went too far in the opposite direction, Christ taught him that the greater blessing of regeneration had been granted, and he had need only for the cleansing from daily defilements. Though the heart be regenerated, the feet must be renovated. Who says, "My will not Thine," can never share in the blessings of Christ's kingdom. Peter promptly submits. His answer shows him to be true and loyal, as ready to confess error as to seek favor, and heartily aspiring after perfect holiness without which no man can see God. At once he receives the assurance of his union with Christ, and after a checkered experience in learning the meaning of this act, enforces that meaning in these words, "Be clothed with—gird fast on—humility."

TEACHINGS.

1. Of Jesus: His love, condescension, joy, work.
 2. Of duty: condescend to men of low estate, minister to each other, submit humbly and fully to Christ, wait in faith till He interprets, copy Him in the spirit of Paul, 1 Cor. 10:33.
 3. Of service: such duties discharged is a service, grounded on Christ's sacrifice for us, which is reasonable, useful, honorable and immortal.
- Robt. Griggs, who was shot at the Gainesville Ferry, by Mr. Goodson, some weeks ago, has had his leg amputated, and is in a critical condition.
- The arms for the Sumter Rifles have been received. They are breech loaders, of the improved pattern.

Street Talk.

"Learn to talk like a gentleman, my boy! Papa is sorry to hear you talk 'street talk.' Do quit it."

"What is 'street talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said 'Hush up,' and said it very loud and rudely. And what did you, ten minutes ago, say to Martha?"

"I told her to go out of my way."

"But you did not say it half so nicely as that. You said, 'Get out of this.' And I think you called her some name. What was it?"

Harry looked ashamed, and the tears came; but he answered, "I called her a dirty snick."

"Just so. That is what I mean by street talk. All these naughty words and especially the rough tone and manner, you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care anything about the better way. But my little boy must never use street talk."

In Memoriam.

In Marion, Ala., on Friday, Sept. 17th, 1875, HOWARD GUILD MURKIE, son of Dr. J. T. Murkie, passed from earth to heaven. Howard was seven years and eight months of age. He was a pretty, sprightly, and amiable boy; and, if the future could be divined from the indications in one so young, gave promise of a life of usefulness and honor.

But the loving Father of spirits said, "Come up higher," and a flower too fair for earth was transplanted to the fields of glory.

Married.

At the residence of the bride's mother, in Randolph, Ala., MR. JULIUS POWE, of Fayetteville, and the cultivated Miss L. Hoxston.

In Monroe county, Sept. 22, 1875, by Rev. W. G. Curry, Rev. B. J. SKINNER, of Snow Hill, to Miss LIZZIE LETT, of Burnt Corn.

THE STORM OF LAST WEEK.—A terrible storm commenced at Galveston, Indiana, Hempstead, and other points in Texas, on Wednesday, the 15th, and continued till Friday night. The loss of property in Galveston, is variously estimated at from \$180,000 to \$200,000. Reports as to the loss of life are quite conflicting. A special to the *St. Louis Globe-Democrat* dated the 20th, says:—"Ten men, working on the breakwater, were drowned. The health officer, Dr. G. W. Pelt, and his guards, were drowned. One negro woman was killed by the falling of a house."—Some dispatches state the number of lives lost at considerably higher figures.

The storm was much more destructive at Indiaola. A Galveston telegram of the 21st, says that nine-tenths of the houses of Indiaola are destroyed. Loss of life 150 to 300 in a population of about 1,000. But we have no space for particulars.

Alabama News.

Died.—In Marion, on Thursday morning, 24th inst., of indigestion, CLAUDE, son of Joseph and E. S. McCombs, aged 6 years, 1 month, and 13 days.

Judge Wm. M. Brooks, and Col. Jno. C. Reid, of Selma, and Capt. J. W. Bush, of Uniontown, have been attending the Circuit Court.

Several wagons from Jefferson county, loaded with flour and apples, were on our streets this week.—*Marion Commonwealth*.

We learn that a suit, involving a large amount of money, was decided in the Circuit Court, last week, against the corporation of Marion.

Capt. Walter L. Bragg, of Montgomery, the able and efficient chairman of the Democratic Executive Committee of Alabama, is in attendance on our Circuit Court.

The Circuit Court of Perry county was presided over by Judge J. Q. Smith, last week. Judge Craig, we learn, having been detained at home by illness in his family. There was no court last Monday, the Judge not having arrived, but on Tuesday morning it was called, Judge Craig having arrived on Monday evening.

A Case of Poisoning.—A negro man, who has been living a few miles west of Marion, went to his usual work in the field, about three or four weeks ago, and had his breakfast sent to him by his wife. After eating, he was taken quite ill, and went to his house, where he died in a very short time. Subsequently it was rumored that he had been poisoned, and the rumor assumed such shape as to induce an investigation, which took place last week. The body, after being buried about two weeks, was exhumed, and the contents of the stomach analyzed, which revealed arsenic as the cause of his death. He and his wife, it seems, lived very unhealthily together, and she is believed to be guilty of administering the poison.

—Rev. W. J. Lowery of Selma, who has so long, so ably and so satisfactorily filled the pulpit of the Presbyterian Church in that city, has accepted a call to Louisville and will leave for his new home in a few weeks.

—Mr. W. D. Battle, Sr., has shown us a cotton boll which is not a cotton boll; that is, it is filled with seed, but they are as free from lint as if they had been sand papered and polished. It grew on an apparently healthy, vigorous stalk, well filled with bolls, but they were all alike the one above referred to. Who can furnish an explanation of the novelty?—*Liebigton Journal*.

—Gen. C. W. Duxon, of Marengo, is on trial in Macon county for gambling. He was indicted in Montgomery, and was granted a change of venue to Macon.

—The Birmingham Independent's "head is level" on the immigration question. In a late issue it says: "We cannot, come prosperously until we become practical, and it is sheer folly to invite other people to come and develop our vast resources, while making no effort in that direction ourselves."

—The Sumter county, Alabama, Fair promises to be a great success.

—Selma received 2,369 bales of cotton last week.

—The Coosa River Baptist Association has lately had a very pleasant meeting with Alpine church.

—A connection with the Southwestern railroad at Eufaula by the Montgomery and Eufaula railroad will be completed by the 25th.

—The *Financial Chronicle*, in an able review of the monetary situation, points out that since 1870, when Grant's Administration inaugurated inflation and incipient repudiation, there has been from that cause a great contraction of credit, or, in other words, a destruction of that confidence without which there can be no active business.

—The *New York Evening Post*, the ablest Republican journal in the United States, warmly advocates the election of the New York Democratic State ticket. The *Post* is edited by Wm. Cullen Bryant, and its present position will most undoubtedly add largely to the majority which the Democrats are certain to have in the November election.

—Postmaster General Jewell could not find a Radical in Jacksonville, Ala., who is capable of running the post-office there, and a Democrat has been appointed to the position.

—Burwell Johnson, elected to the Constitutional Convention from Hale, was in Greensboro on Wednesday week, on his way to Montgomery. He has taken his seat in the Convention.

—Mr. W. C. Wells, Chairman, of the Democratic Executive Committee of Hinds county, Mississippi, writes a long account of the late riot at Clinton, to which he was an eye witness—to the *Courier Journal*, which concludes as follows: "The truth about the whole matter is just this: The negroes made up their minds they would commence killing the whites that day, and invited them there so as to put them off their guard, and the signal for beginning was the drum-beat."

—Ex-Gov. Thos. H. Watts was married on the 3d inst., to Mrs. E. Jackson, of Princeton, New Jersey.

—The expenses of the Constitutional Convention amount to \$624 per day, and the Treasurer had to borrow money to pay the mileage of members.

—A Chilton county man was fined \$50 under the new law to prevent the use of vulgar, abusive, or insulting language in the presence of females.

—The *Bangor Broad-Axe* says: "We have recently learned that a copper mine has been discovered near Darnum's Cross Roads in Murphree's Valley."

—Dr. H. A. Swazey, one of the most experienced horticulturists in the South, has taken editorial charge of the *Plantation*, greatly to the advantage of its readers.

—The *Modern Youth* is the name of a new monthly paper, to be published in Opelika on the 1st of October. If the name may be taken as a criterion, the paper will be a "fast" one.

—The *Southern Eagle*, published at Asheville, is becoming more popular every day throughout North Alabama. It deserves all its popularity, present and prospective.

—At a protracted meeting at Florence, which closed on the 7th inst., 36 persons professed religion; 75 joined the Methodist church and 20 the Presbyterian.

—The Alabama Institution for the Deaf and Dumb and Blind, at Talladega, will resume its exercises on Monday the 4th of October.

—Hon. George Goldthwaite, Senator from Alabama, was at the New York Hotel on the 21st inst.

—Wm. W. Stubbs, charged with passing the "queer" has been arrested in Morgan county, and lodged in the Huntsville jail. There are nine prisoners there—now, charged with that offense. The remainder are out on bonds.

—We learn from Maj. J. R. Robertson, Banker, that he has received a message from Mr. J. W. Dudley of New Jersey to the effect that Mr. D. will be here about January 1st with 50 or 60 respectable families from that State. These families will have from 1,000 to \$3,000 each to invest. They are good citizens. Inducements are offered Mr. Dudley by other communities but he prefers this section other things being equal. Our land owners should make such offers as will secure this desirable addition to our population.—*Demopolis Journal*.

—The *Rome Commercial* is informed that the Woodstock Alabama Iron Company have commenced the manufacture of spiegel iron. It is a species of iron used in the manufacture of Bessemer steel. The ore bank is near works of the company, and is said to be very rich. We are also informed that several orders have already been received for this ore.

—There is going to be trouble in Talladega. A correspondent of the *Montgomery Advertiser* speaks of the editor of the *Mountain Home* thusly: "This ounce of brains in a ton of beef has presumed to take up the action of a Circuit Judge in empanneling a grand jury—a thing Mr. Mosley knows as little about as he knows of truth and honesty generally, and fiddles a tune from it to his wretched soapbills."

—Maj. Semple, of Montgomery, is exerting himself to form a company to drain Big Swamp, in Lowndes county. He and Capt. Rogers have been figuring on the project.

—Dr. Tutwiler, of Hale, tells the *Selma Argus* he saw a planter in Tennessee this summer who had 100 sheep, sold \$730 worth of wool and mutton in a year, and at its close had 110 sheep.

That is enough to make the niggers of Alabama lick their chops. Can't our Convention encourage wool-growing? If there is one man who expects to make a living by hunting, there are a hundred who would prefer sheep to dogs.—*Register*.

—In the County Court this morning Judge Buckley sentenced Isaac Daniels to hard labor for the county twelve months for stealing a brick wall from around a grave. In addition he pays \$35 or eighty seven extra days as cost.—*Montgomery Evening Bulletin*.

—The *Selma Times* says that diphtheria is prevailing in that city and cautions parents to guard well their little ones.

—The Express Company yesterday brought down a heavy freight for the valiant Governor Adelbert Ames, of Mississippi. It consisted of 1,250 rifles, from somewhere up North, by the Selma Rome and Dalton Rail Road. The charges were \$1,148. These rifles were transferred to the Central road for immediate delivery *Selma Times* 28th.

—Miss Olive, eldest daughter of Dr. McAdams, died near Selma on the 26th inst.

—Those little pests—the gnats—O, how they do bother a body.

General Items.

—The Nashville *Christian Advocate* consolidates the Conference returns of the Methodist Church, South, for 1874. The following are the aggregates: Traveling preachers, 3,324; supernumerary preachers, 261; local preachers, 5,350; white members, 604,784; colored members, 3,063; Indian members, 4,497; total preachers and membership, 7,127; increase over 1873, 37,573; infants baptized, 34,000; adults baptized, 49,358; Sunday schools, 7,244; Sunday school teachers, 48,323; Sunday school scholars, 923,041; collections for Conference claims, \$64,244.10; collections for missions, \$101,933.46. The number of conferences is thirty-seven, of which North Georgia is the largest—having a membership of 51,683. North Carolina is next, with a membership of 40,429.

—The negroes of Murphy, N. C., took a supposed witch doctor named Harshaw, from his home and brutally murdered him, acting on the advice of a Tennessee negro doctor.

—Twelve inches of snow fell at Quebec on the 29th inst.

—The loss to crops, fences, etc., by the recent floods in the United States is put down at \$200,000.00.

—Carroll county, Tennessee, has 150,000 bushels of wheat, and Dyer county about 140,000 bushels.

—The whole number of failures in the United States this year so far, is 3,371, and the amount of liabilities \$74,940,869.

—Mrs. Gen. J. E. B. Stuart is assisting Mrs. Carrington in the management of the Southern Female College at Richmond.

INDIANAPOLIS, Sept. 22.—The parade of Old Fellows was the grandest demonstration ever witnessed in this city. 10,000 were in the procession.

—In answer to appeal from Mayor Davis, of Galveston, for aid of sufferers, Mayor Cobb, of Boston, telegraphed to draw on him for \$5,000.

—A man seventy years old is to be hanged at Cleburne, Texas, on the first Friday in October. He has asked for three hours in which to deliver a speech on the gallows.

—The State Journal says: A large number of Democrats do not know when the Ohio election is to occur. General R. B. Hayes will be elected Governor on the 12th of October, 1893, (we supply the date.)

—Gov. Allen says that Grant not only wanted a first and second term, but will want a third term, a fourth term, a fifth term, a sixth term, until the life office will be established by precedent, and then you will have no more occasion for any ballot-box in this country."

—The frost has done some damage in Illinois, but the bulk of the crop is out of danger. The corn crop is better than it has been for several seasons past.

—Somebody says that no Sam was ever great in American politics. The New York *Herald* says that is a mistake. What would the American politics for the last thirty years have been without Sam Bo?

—An English co-operation cotton manufacturing company at Spartanburg, South Carolina, has succeeded in interesting the Fall River, Mass., cotton operatives in the subject of emigrating to the South to such an extent that a colony is being organized to settle near Spartanburg, where good farm lands can be bought at from \$4 to \$50 per acre and the country presents very superior advantages to Massachusetts laborers.

—An exchange intimates that nine-tenths of the aristocrats of Washington were engaged during the war in selling gingerbread. Spencer was.

—I told him he would have a jury to suit him for five dollars, but he wouldn't give it; so I got up a jury for the other side," is the testimony of a constable in Chicago.

—A planter in Memphis, a few days ago, was purchasing some agricultural implements, but unfortunately he saw the words Rockford, Ill., printed thereon. He refused to perfect the purchase, as Winnebago county Grand Army of the Republic implements did not suit his land.

—The nominations by the New York Democratic Convention were, John Bigelow, (by acclamation), for Secretary of State; Lucius Robinson, for Comptroller; Charles N. Fairchild, for Attorney General; Charles N. Ross, for State Treasurer; John D. Van Buren, for State Engineer; Christopher H. Volzath, for Canal Commissioner; Rodney R. Crowley, for State Prison Inspector.

—Col Joseph W. Taylor, of Alabama, who recently made a speech at Meridian, which gave such great pleasure and gratification, and who afterwards made a brief and effective canvass towards the interior of the State, has been engaged by General George, chairman of the Mississippi Democratic and Conservative Executive Committee, and assigned to make an extended canvass.

—The New York *Herald*, in publishing a communication from its correspondent, Mr. Nordhoff, calls attention to the "fact that George has had, under Democratic auspices, an economical and excellent administration, showing that the State debt is trifling, the State credit high, the taxes low, and the counties almost exempt from debt." This is true. The credit of Georgia is high and stands well in New York. Her bonds are above par.

—Let no guilty man escape if it can be avoided," says the President; and then he goes and draws four thousand dollars a month for loafing away the Summer at Long Branch. But don't blame Grant. The American taxpayer is the idiot who has brought this upon his country.

—Another failure in California—the Republican party.

—A Connecticut revivalist is named A. Ripper and people say that he is all that his name implies.

—What people should know—that if they spoil a stamped envelope when addressing it they can get the value in stamps by presenting it at the postoffice.

Alabama General Centennial Committee.

TENN. RIVER.—J. J. Beeson, Sealsboro. LIBERTY.—G. A. Morning, Athens. MUSCLE SHOALS.—Jok. Shackelford, Tusculum.

COLUMBIANA.—Sam'l Norwood, Barton, Col. BEAR CREEK.—D. W. Chambliss, Franklin county. WARRIOR RIVER.—P. M. Musgrove, Bangor, Blount county.

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

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

CANAAN.—A. J. Waldrop, Wood's Station. TUSCALOOSA.—W. H. Williams, Tuscaloosa.

MUD CREEK.—T. A. Norwood, Woodstock. SHELBY.—A. A. Stewart, Columbiana. CHAHABA VALLEY.—Jesse A. Collins, Brown, St. Clair county.

COOSA RIVER.—S. Henderson, Alpine. TALLAHATCHIE.—John Glean, Peaks, Hill.

LIBERTY, EAST ALA.—W. C. Hodges, Lafayette, Chambers county. TALLADEGA.—E. D. Roby, Tusculum. EUPAULA.—W. T. Hayes, Eufaula. SALEM.—E. Y. Van House, Troy. NEWTON.—P. M. Callaway, Newton, Dale county. BETHLEHEM.—W. G. Curry, Burnt Corn, Monroe county. PINE BARREN.—B. J. Skinner, Snow Hill, Wilcox county. CHAHABA.—W. C. Cleveland, Carlowville, Calhoun county. CENTRAL.—H. C. Tull, Weapunga. GAMBIA.—W. C. Ward, Selma. BETHEL.—L. L. Fox, McKinley, Marengo county. UNION.—Jno. C. Foster, Foster P. O. Tuscaloosa. PROVIDENCE.—J. O. B. Lowe, Mobile. CEDAR BLUFF.—Ed. J. A. Cloud, Uadaden. BIGBEE.—Dr. B. F. Hendon, Sumterville. LOST CREEK. ZION. JUDSON.

Associational Meetings.

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. D. M. S. Montgomery.

WARRIOR RIVER.—Friday, October 8, at Pleasant Hill, fifteen miles east of Blountville, Blount county. Mod., Eld. P. M. Musgrove,

Alabama Baptist.

MARION, ALA.:

Tuesday, October 5th, 1875.

Home and Farm.

Dogs as Sheep Protectors.

I used to breed cattle, but having a natural fondness for sheep, and an opportunity to purchase a couple of Scotch Collie shepherd dogs, removing my fears on the score of destruction by mongrel curs, which deterred so many from keeping sheep, I concluded to try the experiment which has resulted so satisfactorily.

In my stock of 100 ewes, I have a half dozen bells, and in case of danger, the sheep all run to the dogs for protection. This familiarity between the dogs and sheep, and the watchful care exercised, is one of the prettiest sights in the world. These faithful guardians of the flock are ever on the alert, day and night. The rapid tinkling of the bells at once arouses the dogs; and about three weeks ago in the middle of the night, I heard an unusual disturbance among the sheep, but was so confident that the dogs would be equal to the emergency, that I did not come down stairs. In the morning I had the satisfaction of seeing one of the worthless curs which growl about at night, lying stone dead along the fence, with marks on him of a desperate fight. I should say, however, that one of my dogs is crossed with the Newfoundland stock. He has proved a fine, large dog, about twice the weight of either of the shepherds, and though never interfering in what he seems to consider their special duty, it is always on hand ready for service.

It is curious to observe how, when strange dogs cross the place, the two shepherd dogs will take a survey, and if they see much business (they are, themselves, great fighters), by a kind of silent understanding and arrangement, the three dogs go together; and although we in this county are overrun with all kinds of dogs, there seems to be a general fear of my three and we are seldom disturbed. I recommend the purchase of one or two good shepherd dogs as the very first step toward keeping sheep.—*Missouri Cor. Practical Journal.*

The Black-eyed Pea as a Fertilizer.

Many farmers now poor could be made rich, if they knew the power and value of this pea as a fertilizer. Much of the old worn out lands, erroneously so-called, would be restored to a primitive condition by the use of this pea.

These land are not worn out by cultivation, as is generally supposed, but their condition is the result of a porous, gravelly substratum, which permits everything like plant-food to percolate through to a depth beyond the reach of the plow, or roots of ordinary crops. There is sometimes an accumulation of this plant's nutriment six or eight feet below the surface, which has been from all time, accumulating in such large bodies, as to make it profitable to reach it with the pick and shovel, and cast it out on the surface. But nature can remove it with far more economy and rapidity with the black-eyed pea than with any implements of man. The root of this particular pea seems to have stronger instinct, and will do more to renew its nourishment than almost any other we know of. It will pass down for several feet if the food it wants is there, and in this way it brings to the surface this fertilizer, which in time, by long continued rains, will be down again if it is not prevented.

The truth is, this kind of soil is not adapted to crops of any kind except grass and fruit trees, or trees of any sort which may be made profitable—the Locust for instance. When the surface is once enriched and set in grass, each year as the soil thickens the chance of losing the soil by gravitation diminishes, so by the application of a little manure each year the grass may remain a profitable crop for many years. Then a very large corn crop must be followed with the pea, which will restore the soil to a state ready for another grass crop. In this way lands of this sort can be restored and made profitable, and in no other way can it be done, that I have ever known.

It is not only this sort of land which this pea will fertilize, but it will benefit any impoverished soil. The porous gravelly substratum referred to, is the kind which nothing but the pea will restore, and that must be done in the way described.—*John B. Norris, in Virginia, Patron.*

Sheep Culture.

Mr. Robert Rhodes, of this county, is engaged very largely in sheep raising, and is rapidly demonstrating its practicability. The other day he invited a few friends to a "sheep shearing," and the following result was noted: Three Spanish Marino bucks sheared respectively 16, 21 and 18 pounds, aged 6, 5 and 4 years—average 18.1-3. Two lambs sheared 8 lbs. each, five others 10 lbs. each, one 11 lbs., one 12 lbs., and one 13 lbs.—Total for 10 lambs aged from 11 to 13 months, 102 lbs. Average 10.1-5 lbs. Mr. Rhodes has a very fine large flock of Marinos, perhaps the largest in the State, and the above results indicate that he is making it profitable. His farm of 1,200 or 1,300 acres, on rich land, is admirably adapted to this branch of farming. He is also an extensive breeder of fine cattle.—*Pulaski (Tenn.) Citizen.*

Ashes and Iron for Flowers.

The observation of practical and experimental gardeners seems to confirm the fact that, to procure brilliant colors in flowers, it is necessary to supply the soil with an abundance of ferruginous constituents and silica. The latter supplies a material (says S. E. Todd, in one of our foreign exchanges), which is of vast importance in the production of that brilliancy of the petals and the dark, green lustre of the leaves. Then, if potash be added, or the ground be dressed round about the growing flowers with wood ashes, an increased brilliancy will appear in every petal and leaf.

Any person who cultivates only a few flowers in pots, or between grass lawns, or on spacious parterres, may readily satisfy himself of the exceedingly useful part the foregoing materials play in the production of beautiful flowers. Even white flowers, or roses that have petals nearly white, will be greatly improved in brilliancy by providing iron sand, and unleached ashes for the roots of growing plants. Ferruginous material may be applied to the soil where flowers are growing, or where they are to grow, by procuring a supply of oxide of iron, in the form of the dark colored scales that fall from the heated bars of iron when the metal is hammered by the blacksmiths.

Iron turnings and iron filings, which may be obtained for a trifle at most machine shops, should be worked into the soil near flowers; and in a few years it will be perceived that all the minute fragments will have been dissolved, thus furnishing the choicest material for painting the gayest colors of the flower garden. When there is an excess of vegetable mold in a flower bed, and a deficiency of silica or sand, the flowers will never be so rich in color, nor so brilliant, as they would be were a liberal dressing of sand, or sandy loam worked down into the bed, where the growing roots could reach it. If wood ashes can be obtained readily, let a dressing be spread over the surface of the ground, about half an inch deep, and be raked in.

A dressing of quicklime will be found excellent for flowers of every description. It is also of eminent importance to improve the fertility of the soil where flowers are growing, in order to have mature, plump, ripe seed. Let the foregoing materials be spread around the flowers, and raked in at any convenient period of the year. When soil is prepared for flowers in pots, let some sand, some oxide of iron, and ashes be mingled thoroughly with the leaf mold.

Grow Your Tea.

We copy the following from the *Furrier's Vindicator*, Jackson, Mississippi:

MAJOR WALL: I send you a small specimen of native tea. Please have it drawn and say what you think of it.

It was dried as we do the ordinary green sage. If it will do, then there is no reason why every family in the country may not raise its own tea.

The plant is easily grown. It is a beautiful evergreen, flowers late and is wonderfully attractive to the honey bee. If it makes, in your judgment, with the simple process of drying in the shade, a good tea, it may be worth propagating in this climate. In that case, I shall be glad to furnish subscribers with a limited number of plants and nuts.

A. G. BROWN.
Terry, Hinds Co., Miss., June 1875.
We received the package of dried tea leaves that Gov. Brown sent. We had it drawn and pronounce it most excellent tea, much better than the poisonous stuff we purchase in the shape of green tea. All the ladies who were present and drank this tea, think it equal to if not better than the imported article. There is no reason in the world why each family should not dry in the shade and put up enough tea leaves for home consumption. Read the following and you will then see the advantage of pure tea.

"Prof. Bickmore, in a lecture delivered before the Lowell Institute, Boston, asserted that if our people knew what they were drinking, there would never be another pound of green tea imported from China. The Professor alleges that the Chinese never use what is called green tea, but export it nearly all to England and America. This tea is colored during the drying process with a powder composed of gypsum and Prussian blue, or prussiate of iron (a rank poison), or more commonly, gypsum and indigo. No one in China drinks tea made from such poisonous leaves."

The farmers of Virginia are making strong efforts to secure a law for the protection of their sheep against dogs, so that this industry, for which their State is well adapted, may be carried on more successfully than it now is. One by one the States are enacting "Dog laws," and by and by farmers generally will be freed from the trouble and loss which is now inflicted upon them by vagrant, useless curs, as well as by more pretentious sporting dogs.

NEW FRIENDS OF THE FARMER.—Guinea fowls are said to destroy the cabbage worm, also the larva of the potato beetle, which few other birds will eat. Farmers and gardeners may learn to like the guinea fowl, though its coarse flesh and rambling habits are not attractive.

The French and Belgian people protest against the action of the local authorities, who are planting timber trees upon the road sides, desiring that fruit trees be planted instead, as is done in Germany and Switzerland.

Twenty-nine thousand cubic feet of cedar lumber, cut in Wilcox and Butler counties, Ala., have been shipped to New York, to be made into lead pencils.

Fireside Reading.

Holidays.

Smiles of the year! that now and then, light up his serious face.
Butterfly hours! among the bees
That toil in sober dress:
Joy-bells! that ecstasy outpour
Over the crush and press:
Zing on, little bells, right merrily:
Yet plaintive that you soon must die!

Gold beams! that light the sullen sea,
And quickly feet and fly
Gray fields to emerald to transform,
Brown woods to glorify,
And heather hills, that sleep in fern,
Touch into jewelry:
Zing on, sweet bells, ring on! Ah, why
Remember that so soon you die?

Dance-muscle, breaking forth sometimes
From graver melodies:
To beaded and the rusephantimes:
Squirrel! among the trees:
Loud laughter! o'er the lake's blue depths
White billows! on the sea:
Peal forth, glad bells! Yet, ah, we sigh,
Expecting silence suddenly.

Daisies! that star the Summer fields:
Feathers upon the stream:
Poppies! amid the sober corn,
That flash their scarlet gleam:
Blossom upon the trees; of which
All the dull year they dream:
Hush! Hark! The bells race rapidly;
Let us not wait to hear them die!

—From *London Society*.

The Needs of the Pulpit.

We must raise up a fresh class of the clergy, thoroughly fitted for the precise conflict to which they are called. I have reason to believe that the study of the arts, which make an impressive and zealous orator, have been excellent people been regarded as utterly inconsistent with the character of a grave pious preacher of the gospel. It is the doctrine, only, which is essential. The manner of communication may be as it pleases God. The consequence of this sort of reasoning has been the production of so many very worthy men as teachers, who never studied at all the mode of attracting the attention of their hearers, and who naturally left the experiment to take care of itself. What was the result? Gradual but silent secession, either to the cherished indifference at home, or else to go to more stimulating, if not so estimable, preachers. One church possessed of a star performer, is crowded to its utmost limits, while another, occupied by a far better but less eloquent man, is attended, possibly, by 40 or 50 devoted friends, and no more. Is it a matter of wonder that the innocent sufferer should be discouraged? He has mised his path. Why? Because, when he was taught, all that was inculcated as necessary was sound doctrine. The means of making it acceptable to the hearer were wholly overlooked. The demand for the present time is for sympathy, bordering, it may be, upon passion. In my humble opinion there never was a fairer field of action to animate and confirm the shivering confidence of thousands in the pure doctrines of the Savior, than at this moment is presented in these United States. There is greatness of a revival, and of successors even to such as Whitfield and Wesley to bring it about. I am an earnest advocate of a special school of instruction directed to this end alone. I want no extravagance, and still less the graces of the dancing master, but rather the lofty consciousness of power skillfully devoted to the penetration into the innermost recesses of the mind and the confirmation of the reason, and a deep well of sympathy from which to heal the soreness of every faltering heart.—*C. F. Adams.*

The record of a sad event is before us. It is the story of the drowning of a young man in Harlem River. He was a man of the New York Athletic Club, and his companions, members of the same club, were expert swimmers. He was making his first attempt to swim. No sooner had he let go the float than he sunk. He rose to the surface only to sink again. Within four feet of him were two of his companions, but they offered him no help. He rose once more, this time so near the platform on which sat three other companions, and one of them, the champion swimmer of the club, that his hands could have been reached with a short cane; but no one put out an arm to save the drowning man, and he went down forever. Says the report, "a very small effort would have sufficed to save him, but that effort was refused. There sat his comrades quietly waiting, while within an arm's length a friend was dying for want of help, and yet they did not put out a hand to save him. The affair must be regarded as in the highest degree creditable to all of those whose inaction was the secondary cause of their companion's death. This melancholy record suggests to the Christian reader the guilt of doing nothing for the salvation of souls."

The "secondary cause of their companion's death" is the verdict of the world upon those men who simply did nothing. Morally, if not legally, criminal was their inaction, provided that they knew their comrade was in peril. But the Christian stands before the world proclaiming, by profession, if by nothing else, that every soul out of Christ is in danger of eternal death. Men may deny it, or be ignorant of it, but the fact remains, and the Christian professes to know that awful fact. The world knows, too, the fundamental articles of his creed; that man is in imminent peril, that Christ is the only Savior, that it is the life business of the Christian to do as Christ did, to persuade men to be reconciled to God. If these articles be true, what justification can the Christian have for silence or for inaction? What must be the judgment of intelligent men upon any one who, believing and knowing such facts, fails to warn of danger, to exhort to duty or to help to safety? It cannot be less severe than that which is passed upon those who made no effort to save their drowning comrade; they are the "secondary cause" of the death of souls. And is it strange that the world judges that Christians do not really believe what they profess, when they see so many who bear the name doing so little of the work of Christ? or, at least, that it judges many who call themselves Christians to be such only in name? Common sense, as well as charity, suggests to the world that it is better to believe, and it is easier too, that the Christian is mistaken in his creed, than that holding it from conviction, he should, by failure to live up to it, bring such an awful judgment upon himself. Thus it comes to pass that the most fertile source of unbelief in the world is the destructive contradiction of its own creed by the church. Well has it been said that Christianity has more to fear in the apathy of its professed friends, than in the organized hostility of its avowed enemies.

We need to be reminded that there is guilt in doing nothing good as well as in doing something evil. The parable of the talents gives us our Lord's view of this matter. The servant of apathy notoriety was condemned, not because he lied, or stole, but because he did nothing. He "ought" to have done, or have tried to do something; to attempt nothing was guilt, and his caution was a crime. That he had but one talent was no excuse, that he kept that one was no credit. He had the responsibility of only one talent, and he received it to use, to put out, not to keep by hiding or burying. The master could have hid or buried his own money, but wanted it at work, and his servant at work too. The talent could not be lost, but the servant was condemned for his inaction. He has now-a-days many, far too many, imitators. They will share his fate, if they have only his excuse when called to account. Unprofitable servant both to God and man, will be the verdict. It is high time to learn the lesson of this parable, and to live by it, that we may be clear of the charge of the guilt of doing nothing.

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Saying Grace Before Meals.

It is the subject of newspaper comment that Minister Schenck failed to invite a clergyman to his Fourth of July Dinner, and had nobody to say grace. So the Ambassador returned thanks himself, after the order of politicians, saying: "I suppose we are all thankful here to-day." To an Englishman this was considered very irreverent. The whole nation are educated to ask a blessing. The children do the same at their lunch. The very beggar on the curbstone, as he eats his crust, looks up and says: "The Lord make us thankful." The Lord Mayor has a lunch provided for him at noon at the expense of the city. He is joined by the two sheriffs, and any strangers who may happen to be present. In his magisterial garb his lordship, without cant or pretense, offers a brief grace before the food is touched. At the Lord Mayor's Dinner at Guildhall, grace is sung by the entire company rising to their feet, and singing the lines which have been sung for the same purpose since 1515. When the costermongers, street-sweepers, boys from the ragged schools, and street-walkers are brought together for a tea, at each gathering grace is sung by the entire company, and thanks returned in the voice of song.

Dinner.

The Soda Fountain Boy.

He was rinsing the glasses when the old lady entered the store. It was hot weather, and the soda fountain looked so tempting that she conquered her aversion and walked over and told the boy that she would take a glass.

"Do you wish for a fly in it?" he inquired in a whisper.

"A fly! grashus! no!" she replied, a look of disgust on her face.

"Just as you say, madam," he went on as he drew some lemon syrup.—"People are so different in tastes, you know. Some object to flies and some don't. I'll mix some pineapple syrup with this lemon, and now will you have a great deal of gas and a little water, or a great deal of water and little gas?"

"I'm pretty thirsty," she said.

"Well, then, you want more water than gas, and there won't be much danger of an explosion."

"Explosion? what's queried."

"That was the word, madam. We have had few such accidents here this summer, and I truly hope that we may have no more."

"Does soda water blow up folks?"

"That depends on the state of their health. Some people could stand here and drink all day, while others might get the glass tipped up this way, and boom! they'd go!"

"But?"

"Yes'm—fly into a thousand pieces."

"You never saw a human being explode, did you?"

"Mercy, no!"

"Well, you don't have the least warning. They may be laughing or talking, and all at once the store is filled with false hair, feet, teeth and rolled plate jewelry. It makes a great sound around here, and if we had three of the smartest negroes in town to sweep out we'd have to shut up the store for a whole afternoon after an explosion."

He stood with the glass in his hand agitating the syrup and waiting, and she said:

"I didn't suppose it was dangerous stuff."

"Well, as I told you, it depends on the state of the system. If your liver is torpid and your digestion impaired, one glass of soda water would blow you higher than Gilderoy's kite and the coroner would be lucky to find as much as your spectacles to hold an inquest on. If your system is all right you might drink a hundred glasses and feel no disastrous effects. Now, then, you'll have a

good deal of water and but little gas, eh?"

She made a deprecatory motion, and asked:

"How's the stuff made?"

"Well, I can't go and explain all the process. There's marble dust, acid, gas, sugar-coated pills, giant powder, cologne, water and kerosene, all mixed together, and then distilled. The distilled liquid is placed in a retort, where a chemical action separates it, and the gas forces it up separate pipes."

"Kerosene and pills?" she gasped.

"That's what I said, madam. You look innocent and honest, and I hope you won't say anything about it. I tend this fountain in order to support a widowed mother and seven fatherless children. If you should say anything I'd be discharged, and if I were discharged I should commit suicide. You'll have plenty of water, eh?"

"No, sir, I won't," she replied.—"Do you suppose I'd drink acids and kerosene?"

"Not in their crude state, madam, but this process—"

"I don't care for the process," she snapped; "I wouldn't touch the stuff!"

"It is a mild beverage, madam, and the doc—"

"Well, I don't want any. When I go to swallowing tar and land and kerosene you'll know it! Spoke I'd drank some and exploded!"

"Don't mention it!" he whispered.

"Don't speak of it!"

"I'm sorry for you, young man, but there's a constable living right in sight of our house, and I think—"

"You'll drive me to a suicide's grave, you mean!"

She lowered her spectacles, took a long look at him, and went out without replying.—*Detroit Free Press.*

Jones went to the deaf and dumb asylum the other day to inspect the institution. Upon entering he encountered a man, evidently an inmate, and he at once endeavored to explain to the man, by making signs upon his fingers that he wanted to look through the place. The man also made signs, which Jones could not comprehend. Then Jones made other and more elaborate motions, which set the man at work with great violence, and for the next ten minutes they stood in the hall gesticulating and twisting their fingers, without being able to comprehend what the other meant. Finally, Jones became angry, and, in an outburst of wrath, exclaimed:

"Oh, get out, you idiot! I'm tired of bothering with you."

Whereupon the man said: "That's just what I was going to say to you."

"Oh, you can speak, can you?"

"Then why didn't you do so, and not keep me standing motionless to you?"

"I thought you were deaf and dumb."

"I came here to inspect the asylum," said Jones, "and I took you for a patient."

"That's what I came here for, and I thought you were an attendant," said the man.

Here Jones and the man shook hands, and hunted up a genuine attendant.

—*Atlanta Constitution.*

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