

Alabama Baptist.

MARION, ALA.

Tuesday, October 12th, 1875.

The terms of THE ALABAMA BAPTIST are cash at the following rates: One copy, 6 months, \$1 50; 12 months, \$3 00; to Ministers, 2 00.

The Golden Side.

There is many a rest on the road of life, If we would only stop to take it; And many a tone from the better land, If the querulous heart would wake it. To the sunny soil that is full of hope, And whose beautiful trust is never faithless, The green is green and the flowers are bright, Though the wintry storm prevaileth.

Better to hope though the clouds hang low, And to keep the eyes still lifted; For the sweet blue sky will soon peep through.

When the ominous clouds are lifted, There was never night without a day, Nor evening without a morning; And the darkest hour, the proverb goes, Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jeweled crown Or the miser's hoarded treasure; It may be the love of a little child, Or a mother's prayer to heaven, Or only a beggar's grateful thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready heart, And hands that are swift and willing, Than to snap the delicate silver threads Of our curious lives asunder; And then blame heaven for the tangled ends, And sit to grieve and wonder.

Communications.

The Tuscaloosa Association.

Dear Bro. Winkler: It was our happy privilege to attend the recent session of the Tuscaloosa Association, which convened with Big Sandy Church, on the 21st Sept, and continued in session until all the business before the body was finished. Elder W. H. Williams preached the Introductory sermon with an impressive, spiritual feeling and earnestness, after which the Association was organized by re-electing Bro. J. B. Edkins; Moderator and Bro. J. T. Yerby Clerk. Upon entering on the duties of the new session, the presiding officer made a short, but pointed, and a very appropriate address, stating the important work that would come before the body, and urging all to earnestly petition the Throne of Grace for ability to perform this work in their Master's Vineyard. He presided with dignity and dispatched business very satisfactorily.

The churches were, generally, well represented, and several sister Associations had messengers &c. The sessions were harmonious. Brotherly love prevailed, cementing all in that unity only to be realized by the children of God. The circular letter by Elder T. M. Barbour on the Seventh Article of faith, was good, pointed and of great worth to all Christian believers. And here I will take the occasion to say, it seems this would be an important feature in the workings in our Association. Have we dispensed with this, or have we ever had it in our duties?

The ALA. BAPTIST was strongly represented by Brethren Joshua H. Foster, W. H. Williams, and others, who made earnest speeches in its behalf, referring to the good it is accomplishing, the great effect produced by its results in blending the Baptists of our state, and the heavy duty and responsibility imposed upon its editor and associates. The good people within the bounds of that Association will do their duty in its behalf. They claim that it was born in their midst; they aided to nurture it in its infancy, and hope, by the Grace of God, to see it spread all over our land in its majesty of goodness.

Our Dr. J. J. D. Renfro was there during the whole session. He delivered to a large audience the Centennial address, which abounded in great historical facts, Scriptural truths, and Gospel teachings, based upon the 5th Chap, and 1st verse of Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It must have been one of his finest efforts. He held his audience spell-bound for more than one and a half hours and it really seemed that all Baptists under the sound of his voice felt happy and gladened to know they were Baptists; that Roger Williams had lived before them; and that Patrick Henry and James Madison were the champions

of this great religious liberty which Christ has given them to enjoy. I wish that every Baptist in Alabama and throughout the land could have heard the discourse. The Baptists responded to his call by contributing funds to endow the Howard as offerings to express their gratitude to Heaven for this soul-liberty. Several donated more than the amount asked. One of our Baptist young ladies gave one hundred dollars as her offering to this noble movement, the proceeds of which were earned by her own efforts.

She resides in Hale co, within the bounds of our Association and deserves great praise. The closing sermon of the Association was preached by Bro. Renfro from the 2nd chap, and 5th ver. of 1st Peter. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ." To say it was a good thing, an excellent sermon, would not meet it, but many said "it was the best thing and the best Gospel sermon they ever heard." It was indeed a happy feast, seasoned by Grace for the enjoyment of the soul. To compare him with what our ideas lead, would be to portray Paul in his teachings. May God abundantly bless his labors and crown his centennial mission with success. When we asked him to visit our Association in its approaching session, his reply was, "Bro. Winkler, Bro. Teague and other brethren will be there to do this work, and I must operate in other places more needful." While we felt delighted by the high compliment paid the good brethren of the Chabba Association, we could but feel much disappointed not to have him co-operate with them in this mission.

While we regard the Centennial movement as one of great interest to our denomination, we should feel sufficiently interested to take time in our Associational conventions to bring the subject before our people. And as it seems that this duty will devolve upon the above-mentioned Association, could it not be proper to suggest that one day during our Association be devoted to this great and important work, and that Tuesday be set apart as the day? Monday will be wholly consumed in Associational business. I will be glad if every Baptist within the bounds of our Association can hear the Centennial addresses, and too, I feel that the good brethren and sisters of a round Concord Church, where the Association will be held, would be gratified to know that that day would be devoted to the Centennial Movement. All would be there to hear what good things Bro. Winkler, Bro. Teague and other brethren would have to say, and would be greatly edified by hearing.

Yours in hope of Heaven.

S. C. TRAMILL.

Hale County, Sept. 25, 1875.

Georgia Letter.

STONE MOUNTAIN ASSOCIATION.

The Stone Mountain Association includes the six churches of Atlanta, and running down the Ga. R. R. towards Augusta, includes the churches on the R. R., and contiguous to it, for fifty miles or more. The last session convened on the 11th and adjourned on 13th ult, after a very pleasant session. The attendance was good both in delegates and visitors.

Over five hundred baptisms were reported, and the contributions nearly doubled the amount reported last year. The two hundred dollars pledged a year ago to support an Indian Missionary, was not all sent up, but the churches will forward the balance soon I trust, as it cheerfully assumed the like sum for this year.

On Sabbath, Drs. Norcross, Spalding, and Warren preached excellent sermons in the order of their names which well might have been denominated, the Evangelical, the Missionary and the Centennial or Baptist sermon, to designate their peculiar themes. The day was cold enough for last of October nearly, and the wind blew constantly, but the very large audiences under an arbor listened to all the sermons attentively. The Association appointed a large committee, with power to increase their number) to confer with Moody and Sankey and invite them to visit Atlanta. This was done at the suggestion or by a motion from Bro. A. K. Seago of Atlanta, who felt deeply impressed that it should be done. Yours &c.,

W. N. CHANDLER.

Dis. Secy.,

Is it Campbellism or Not? A Real Case Hypothetically Stated.

DIALOGUE, BRO. A. BRO. B.

BY W. H. O.

A—My dear Bro. B, allow me to ask you a question in regard to the doctrine of one of your remarks made in my hearing; and, as I understand, in the hearing of others, at various times.

B—Of course you are at liberty to do so, with all my heart.

A—Allow me to ask, further, whether there is danger of giving you offense, if I use the plainness of speech allowable among those who earnestly seek after the truth?

B—I do not think there is, as I have a rule not to take offense where none is intended.

A—Then I shall proceed. Do I properly understand you to teach, that there is but one kind of faith?

B—That is what I believe and teach.

A—Then no work of grace is necessary to the exercise of saving faith.

B—So I believe, or I admit it as a consequence.

A—What is your construction of Ephes. 2:8, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

B—What is yours, may I ask?

A—Though a little unexpected, I am willing to answer, as it may serve to show what difference there is, if any, between us.

First, then, I believe, that, as there is a sorrow of the world that worketh death, and also a godly sorrow that worketh repentance unto salvation; also, a peace such as the world giveth (Jno. 14:27) and a peace which Jesus alone can give; so there is a faith that is merely intellectual, but also a saving faith, according to (Rom. 10:10) "with the heart man believeth unto righteousness." Are you answered, Bro. B.

B—I believe I am; though, if you have no objection, I would like you to make the difference between mere intellectual faith (as you call it) and saving faith, a little more distinct, if you please.

A—I am perfectly willing to do so, although I think the apostle has done so most effectually in the words, "unto righteousness;" one affects a man's life and character, the other may or may not, according to circumstances.

B—I see, I see, and admit that you have stated the issue between us very fairly.

A—May I ask you, my brother, are you with me or against me on this question?

B—I am compelled to confess that I do not see things as you do.

A—Will you allow me, my dear brother, to ask, "Do you consider the difference between us as involving any serious consequences?"

B—Please to state both sides again, as you understand the points at issue.

A—I have no objection to doing so, as truth is my only object, although you must see that you are throwing the most difficult part of the discussion (viz., the defining) upon me, whereas it belongs properly to you.

First, then, as I understand your position, there is no need of any special divine assistance in order that a sinner may believe and be saved. I, on the contrary, believe that there is. Secondly, as I understand you, saving faith, like all other kinds, (for you set out by asserting that there is but one kind) is only and merely intellectual, whereas St. Paul (Rom. 10:10) declares that it is with the heart that man believeth unto righteousness; showing that not only the intellect, but the affections are involved.

Thirdly, your system makes faith a natural endowment, whereas St. Paul (Ephes. 2:8) declares it to be "the gift of God." Fourthly, our Lord Jesus, says (John 3:6), "That which is born of the flesh is flesh;" and the obvious deduction therefrom, is that all its actions are carnal. Now St. Paul (Rom. 8:1) says, that the carnal mind is enmity, (not at enmity as sometimes quoted, but enmity itself) against God; and how enmity can act in harmony with the divine character and attributes, I leave you to explain. But it appears to me that it was from views like those that our Divine Lord told Nicodemus so emphatically (John 3:7), "Ye must be born again."

B—The difference does seem to be something considerable. I will take the matter into consideration.

A—Well thought of. Better late than never. In the meanwhile, whenever you have revised your theology on that point, let me hear from you.

Sunday School Mass Meeting.

A Sunday School mass meeting was called by the chairman of the Sunday School committee of the Friendship Association to convene at Dawson, Tunnell County Ga, Friday before the fourth Sunday in Aug., 1875.

At the proper time the meeting was called to order, and F. E. Burke, Esq., of Americus, elected permanent chairman. Then followed the reading of essays by various parties previously appointed for that purpose.

These threw much light on the Sunday School work, showing a careful investigation of the subject and the large amount of good being accomplished by the Sunday School.

Most of the schools in the Association were represented in the meeting.

Saturday night, preaching by the writer; Sunday morning, 9-12 o'clock mass meeting prevented by rain; 11 o'clock, preaching by Dr. B. J. Ross of Fort Valley; 2 o'clock, commenced a Sunday School experience meeting.

Addresses by various persons. These were interspersed with singing and were truly profitable and pleasant. Preaching at night by A. B. Campbell of Americus. The preaching, the addresses and the singing were soul-stirring and comforting.

But that to which we attached the greatest importance was the raising of a committee to report upon the possibility of the formation of a State Sunday School convention, looking alone to the Sunday School work, independent of all other assns or conventions. The committee requested the chairman of the meeting to open correspondence with the leading Sunday School workers in the State. This has been done, and favorable answers returned; and very soon you will hear of the Baptist Sunday School Convention of the State of Georgia.

If you want to know what the people of Dawson think of the Sunday School work, you should have seen the manner in which they provided for the comfort of those in attendance. Every thing that could contribute to make the occasion one of pleasure during our stay, was done.

The meeting was continued and God blessed the church and many precious souls were added.

Robert Keith.

Americus, Ga., Sept. 16.

Jackson County Letter.

CROSS-CENTENNIAL-REVIVALS-ASSOCIATION.

Dr. E. T. Winkler: Thinking that a way-mark or two from old Jackson might be of interest, I write.

The people are beginning to pick cotton pretty freely. The first bale of new cotton was received at our depot to-day. It was put up on the farm of Miles Moody eight miles north of our town. The corn crop is good in our entire county.

I have addressed two of our churches upon the subject of the Centennial, and I think by the time Bro. Renfro gets up in the mountains we will have some interest aroused. Many of the brethren are alive to the interest of our College, the Howard. I do pray that the enterprise may be a success, and more that the Howard College may be placed upon such a footing that she can afford to educate one worthy young man from each county in the State, free. This would be a grand achievement, one worthy of any people. This can be accomplished if all will work right, with heart, hand and pocket. May God help all to do their whole duty in this great work.

I have just returned home from a protracted meeting in the river valley, held with Pleasant Hill church in this county. The church is alive to the great work of the salvation of souls. Many sinners are alarmed and seeking the way of salvation. One joined the church yesterday and will be baptized by Rev. Wesson. Bro J. J. Beeson preached Saturday, Sunday and Sunday night to a good and attentive audience. His sermons awakened much interest among the nonprofessors and aroused the church to her duty. The brethren all appeared to be deeply concerned for the salvation of the souls of their neighbors and their children.

We had a protracted meeting held with the Scottsboro church, in which, although but one conversion was had, yet I am impressed that much good will result from the meeting. Brethren C. B. Roach and J. J. Beeson preached

with much power and effect. They are two noble ministers, of whom our churches may well be proud.

The Tennessee River Association meets with "Pleasant Mount Church," Madison Co., Ala., Friday before the 2nd Sunday in Oct., 1875. I hope Bro. Renfro will be there.

Yours in christian love.

I. C. COULSEN.

Scottsboro Ala.

Our Cause at Athens.

Bro. Winkler: Permit me, through you, to call the attention of the State Mission Board, to the importance of having a stated minister at Athens, Limestone county, North Ala. The Baptists, some few years past, had a regular pastor, a respectable membership, and a good house in which to worship. The house is still there; but, not having a pastor for between three and four years, the members of the church have been scattered, and I am informed their house is under rent to the Episcopalians. Some of those who were once members of the church, have united with other denominations until another pastor can be procured. There are a few other members who stand firm, and refuse forming an alliance with others than those of their own faith. Could not some arrangement be made by the State Board of missions, to settle among them an active, efficient man of God, competent to teach the truth and gather together the scattered ones into a church that would reflect the light of truth, and become witnesses for Jesus, in the beautiful town of Athens? There are a few brethren there, who are able, and I hope willing, to assist in maintaining a pastor. Bro. B. M. Townsend, and Judge Walker, who was recently baptized, with his daughter, by Elder T. G. Sellers, from Starkville, Miss., are men of means, able to render assistance in sustaining a minister. Athens is on the railroad leading from Decatur, via Columbia, Tenn., to Nashville.

The Liberty association commenced its session with the Union Hill church, on Friday before the 3rd Sabbath in this month. The first two days were very unfavorable; notwithstanding, there was a full delegation from every church, save one, in the association. There seemed to be a good spirit pervading the brethren during their deliberations, which closed late Monday evening. Having adopted a goodly number of reports from standing committees, they adjourned to meet with Shoal Creek church, Limestone Co., Ala., Friday before the 3rd Sabbath in September, 1876.

Elder G. A. Moring was moderator, and Bro. G. W. Norris, clerk.

G. W. CARMICHAEL.

New Market, Ala., Sept. 29, 1875.

Something about Foreign Mission.

VI. INITIAL ITEMS AND SUPPLEMENTED SUMMARY.

Board of General Convention.

At the first meeting of the Southern Baptist Convention, May 8, 1845, "By request, Bro. J. B. Jeter gave a short statement of the proceedings of the General Board of the Baptist General Convention, at its late meeting in Providence, R. I., which meeting he, with some other brethren from Virginia, Maryland and Georgia, had attended."

The following appears on page 154 of the "Life and Times of J. B. Taylor": "On April 21st [1845], in company with Mr. Jeter, he started to attend the meeting of the Foreign Mission Board in Providence, R. I. While there, they were the guests of Dr. Wayland, and were treated with great kindness. Mr. Taylor found the interview with President Wayland and his family, peculiarly pleasant. The discussions in the meetings, however, were far from pleasant. But he and his associates were enabled to maintain a quiet spirit in the midst of these trying scenes. Referring to this, Dr. Gillette, soon after, wrote to him: 'The mild, kind, gentlemanly, Christian spirit manifested by yourself and other brethren from the South won upon many hearts.'"

Our convention directed the Board of Foreign Mission to correspond with the Boston Board with regard to mutual claims; and authorized the Board "to make any equitable and prudent arrangement with that Board to take a portion of its missions under the patronage of this Convention."

Object of Southern Baptist Convention. The preamble of the constitution declares that the Convention is a plan "for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." Let two things be noticed as in the minds of

the founders of the Convention: 1. The advantage of united effort to save the world—"in one sacred effort." 2. The eliciting of the benevolence of churches, as well as combining and directing it. The ablest churches or bodies which might carry on their own mission work, have an important office in the Convention of eliciting the benevolence of feeble bodies, for the "one sacred effort" to propagate the gospel.

Form of Bequest.

I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Ga., in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 27th, 1845, (here insert the amount of money, or subject, if other property, either real or personal) for the purposes of Foreign Missions.

First Appointments and Acts.

Rev. J. B. Jeter, D. D., was the first President of the Board of Foreign Missions, and filled the office for over twenty years. Rev. Wm. B. Johnson, D. D., then President of the Southern Baptist Convention, was appointed General Agent to collect funds for the Board, and did effective service.

The following gentlemen were successively elected Corresponding Secretary, and declined the office: Rev. C. D. Mallory, of Georgia; Rev. Dr. William B. Johnson, of South Carolina; Rev. N. M. Crawford, of Georgia; Rev. R. B. C. Howell, D. D., of Tennessee; Rev. Ed. Lathrop, of New York, and James C. Crang, Esq., of Virginia. Rev. James B. Taylor was elected Dec. 1st, 1845, and served until December, 1871, when he was elected to the rewards of a faithful and noble life.

The Religious Herald was adopted as the organ of the Board. Drs. Jeter and Magoon were appointed to recommend suitable men for the field—"China. Prof. T. S. Maginnis, of Hamilton, N. Y., wrote to inquire whether young men of the North would be appointed by our Board. The Board replied that "suitable men would be appointed irrespective of geographical distinctions." At the suggestion of the Boston Board, through Dr. Wayland, it was agreed that "the property and liabilities of the General Convention should remain with that body," and that "the missionaries should have the choice of the Associations with which they would be connected."

Resume of Operations of the Board, from Life and Times of J. B. Taylor, by G. B. Taylor.

From 1845 to 1863.

China Mission. Twenty-two missionaries had been appointed, most of them being married. Of these, five had fallen—viz.: Clopton, James, Gaillard, Holmes and Bond; as also, four missionaries' wives—viz.: Mrs. Snell, Mrs. James, Mrs. Whilden and Mrs. Bond. Mr. Roberts had been dismissed. Eight had returned permanently to this country—viz.: Messrs. Tobey, Whilden, Johnson, Shuck, Pearey, Cabanis, Burton and Miss Baker; three had been prevented by the war from going out. Five missionaries remained upon the field—viz.: Messrs. Yates, Crawford, Schilling, Hartwell, and Graves, all but the latter being married and their wives actively engaged. Mrs. Gaillard and Mrs. Holmes were also laboring as missionaries. Besides, several native assistants had been employed. Stations had been maintained all the time at Canton and Shanghai, and new ones had been established at Shin-Hing, Che-Foo and Tung-Chow. Schools had been kept up, several chapels had been erected, the word of God and religious tracts had been scattered far and wide, and the missionaries had preached to tens of thousands in the interior of the empire. Considerably more than one hundred converts had been baptized, most of whom were holding out well, and in the judgment of the missionaries, broad and deep foundations for future labor had been laid.

Yoruban Mission. Originated in 1840. Sixteen missionaries had been appointed, including Mr. Hardin, a colored man, at Lagos; most of them being married. Of these, Messrs. Goodale and Dennard had died; Mrs. Dennard, Mrs. Reid and Mrs. Phillips had also died. Two appointed as missionaries, had been prevented from going out. Eight had returned permanently to this country, leaving Messrs. Hardin and Stone and their wives, and Messrs. Reid and Phillips, still identified with the mission. Stations had been maintained at Lagos; and, with more or less interruption, at Abeokuta, Ijaye, Ogbomishaw and Awkay. Though many disasters had been encountered, some fifty converts had been baptized, and the missionaries were sanguine of ultimate and enlarged success.

A mission in Brazil had been commenced, and Mr. Bowen sent out; but his health had broken down, and, for that and other reasons, the mission had been abandoned. A mission in Japan had also been determined on; and Messrs. Toy, Johnson and Rhorer had been appointed as missionaries. The two former had been prevented by the war from going out; and the last named had, with his companion, perished at sea. The mission had been abandoned, at least for the time.

The Liberian Mission. This mission was established soon after the Convention began operations. It was conducted by colored men, though two white ministers (Elders Ball and Kingdom) had gone out as special agents of the Board, and the latter had fallen a victim to the fever of the country. Some twenty-four stations were maintained, twenty pastors and twenty-six teachers being employed. There were about twelve hundred church members, and seven hundred pupils at the schools, while more than one thousand converts had been baptized. A most happy influence had been exerted by this mission, both upon the infant colony and upon the uncivilized natives within a few miles of the coast.

Total receipts of the Board from its formation to the Convention in 1863, \$437,037.

From 1863 to 1872.

In China, thirteen missionaries had labored at eleven stations and out-stations, viz.: Mr. and Mrs. Hartwell, Mr. and Mrs. Graves, Mr. and Mrs. Crawford, Mr. and Mrs. Schilling, Mr. and Mrs. Yates, Mr. and Mrs. Simmons, and Mrs. Holmes. Of these, two had died, and one had returned to this country, leaving ten either on the field or temporarily absent. Four missionaries had been appointed, but one had been prevented by death from going out. Besides, three native pastors had been ordained, and twelve unordained assistants and four Bible-women had been employed. A chapel had been erected in Canton. Between two hundred and two hundred and fifty converts had been baptized.

In Yoruba, stations had been kept up for several years at Lagos, Abeokuta, Ogbomishaw and Awkay. The number baptized cannot be stated with accuracy—probably forty. The present status of the African mission appears from the reports of 1871 and 1872.

A mission to Hayti was determined on in 1867, but abandoned on account of the death of the missionary. The Italian mission had been wonderfully blessed. The Board had now at Rome one missionary, Dr. Cote; three native evangelists, and one colporteur; and six stations were occupied at each of which there was a Baptist church, the total membership being two hundred and seventy-one. At the meeting of the Convention of 1872, twenty thousand dollars were pledged toward building a chapel in Rome.

Receipts for this period, \$144,160; but this is exclusive of what was sent out by the Baltimore committee, and of collections in Confederate currency during that portion of the war embraced in this resume.

Supplement by Corresponding Secretary—1872 to 1875.

CHINA MISSION.

Canton. Reinforced by Rev. N. B. Williams and wife, Miss Lula Whilden, and Mrs. R. H. Graves. Rev. E. Z. Simmons and wife transferred to American Baptist Missionary Union to labor with Chinese in California, on account of ill-health of Mrs. Simmons. Six thousand dollars contributed for missionary residence. Death of native pastor, Wong Mui. Present number of scholars, 74; church members, in city and at stations, 120.

Shanghai. Rev. M. T. Yates loses his voice, and makes trip to United States to restore it. Great efficiency of native pastor, Young Ping San, and Mrs. Yates in absence of Bro. Yates. Chapel remodelled for \$3,000 at the expense of Bro. Yates, acting as Vice-Consul of the United States. Bro. Yates proposes to build school houses for Mrs. Yates. Present church members, 60.

Shantung. Re-enforced by the Misses Moon and Mrs. J. B. Hartwell. Station re-established at Chefoo by Bro. Hartwell. Chinese paper by ladies of Tung Chaw, authorized by Board. Ladies of Georgia and Virginia collected \$1,800 toward house for the Misses Moon. Return of J. B. Hartwell and wife, on account of illness of the latter. Present number of scholars, 56; church members, 115.

African Mission. Missions of Bier county, opened by Rev. A. D. Phillips, suspended on account of internal war. Revs. W. G. David and W. W. Cooley re-enforce work, and directed to re-open mission in Yoruba, as country now accessible to missionaries. Bro. David gone to Lagos. Bro. Cooley recovering from acclimating fever at Monrovia.

Italian Mission. Serious troubles and dismissal of Messrs. Cote and Gioja—\$20,000 for chapel sent to Rome, and returned, as chapel could not be secured. Re-enforced by Rev. G. B. Taylor and wife, and several evangelists. Native pastor of Rome, Prof. Concordia, of Milan. Death of Giannini: dedication of church at Bologna. General prosperity in provinces. Eligible locale in Rome. Recent news of Dr. Taylor baptizing 15 persons at ancient Puteoli.

Receipts for this period, \$20,249.25.

Note.—For encouragement, at the October meeting for prayer and collections, in behalf of the nations: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." T.

—The cotton crop of Bullock is 20 per cent better than last year, and the corn, including the increased acreage, is 30 per cent better.

Alabama Baptist.

MARION, ALA.

Tuesday, October 12th, 1875.

R. T. WINKLER, EDITOR.
E. B. TEAGUE, J. D. RENTFROE, J. SEACRE, J. D. LYON, Associate.

"Let Your Light Shine."

The truth we have received by revelation from God lays us under solemn and grand obligation. The beacon must pour its light through the storm and upon the billow. We, whom God has taught, must be the teachers of others. For the seed of the word is intended to bring forth fruit; and what fruit, what pious work can be more acceptable to God than that of giving the light of saving knowledge to those that sit in darkness, even in the valley of the shadow of death? He has endowed the churches especially with their function of sending forth this light. Other gifts may belong to peculiar persons and dispensations; all cannot bear the apostolic dignity; all cannot speak with tongues; all cannot look with illuminated vision into heaven, and see the future destinies of the church and world unfolded with breaking seals and sounding trumpets, and vials of wrath outpoured and cries of woe upon Anti-Christ, mingled with hallelujahs to the reigning Lord. But all, enlightened by God's grace, have the faculty and office of instruction. They are the true scribes, sitting in Moses' seat. The key of heaven is in their hands. They are Christ's teachers, and the wisest, mightiest, noblest of the unregenerate world are their pupils. As the artist beats upon the rough marble with chisel of steel, sparing neither pains nor toil, until he works out a glorious image of our humanity; so the Christian laborer, must act upon the hard nature of his fellows. His glory consists in multiplying the images of God on earth. This is our duty as Christians. In the language of the prophet, the artist says to the wood, "Awake!" and to the dumb stone, "Arise!" it should teach. Beneath the blushing hues of the picture, beneath the soft lines of beauty carved in stone and destined to last for centuries, he records his name, and exalts that his genius has become immortal. A certain proportion and harmony has been wrought out, a certain expression has been made to issue from the lifeless materials of art, and hence he is spoken of as one inspired, as a creator; and his radiant canvass is spread upon the walls of temples, and his breathing marbles are shrined in the galleries of kings.

O Christian! thine is a nobler sphere; to work upon an immortal spirit, to write not thy name, but thy Lord's, on a new creation; a picture that shall unroll its burning beauty on the walls of the heavenly temple, where the canvass of Raphael shall be esteemed as no more than the wood and the hay and the stubble, a statue that shall stand in the palace of the King of kings, when Angelo's conceptions, cut out of enduring rock, shall have crumbled and perished forever. O, what ambition is fired by the apostle's words! "For the time, ye ought to be teachers." The very office which our Lord filled in his word, as he has taught us by his spirit, so he has constituted us, the humblest of us—man, woman, or child, to whom his grace has been revealed,—to be a shepherd and bishop of souls.

Baptist Strictness.

We are expressly taught that Christ is put on in baptism. And the whole character of the New Dispensation,—which is spiritual, as opposed to the formalism of the old,—requires that this shall be done, consciously and intelligently. It is just impossible for any one to put on Christ without intending to do it. It is not legitimate to use "the sign of grace" when there is no satisfactory evidence that the thing signified is or can be present. On the other hand the sign is obligatory where the reality it expresses exists in the subject. "If you love me, say so!" demands the human lover; gives some expression to your affection. "If you love me," says the Lover of Souls, "keep my commandments." Such is the principle which the Baptists hold to, in the matter of baptism and church-membership and communion. As one has remarked:—"All their strictness with respect to the 'form' is in order that it may express what it was divinely appointed and adopted to express. Respecting the two ordinances given to the church, they simply decline to put another what the Lord has joined together."

"Education to Men of Business."

At the request of the trustees of Richmond College, Rev. Dr. John A. Broadus has written an essay with the above heading, it is an admirable treatise upon the subject, and we take pleasure in publishing some thoughtful extracts from it.

The writer undertakes to show the necessity of education by defining what education is: "1. An educated man is one whose mind is widened out, so that he can take broad views, instead of being narrow-minded; so that he can see the different sides of a question, or at least know all questions have different sides. 2. An educated man is one who has the power of patient thinking; who can fasten his mind on a subject, and hold it there while he pleases; who can keep looking at a subject until he sees into it, and sees through it. If anybody imagines it easy to think, in this steady way, he has not tried it much. 3. Again, an educated man is one who has sound judgment, who knows how to reason to right conclusions, and so to argue as to convince others that he is right. 4. And finally—not to speak now of imagination and taste, important as they are—an educated man is one who can express his thoughts clearly and forcibly."

The importance of education to a practical man, its bearing upon success in the ordinary affairs of life, at once appears from this definition. "What can be so useful to a young man as to improve his sense, to give him greater power of thinking clearly and soundly, and of making other people think as he thinks, and do what he wants them to do? You wish your son to be a practical man, but you do not want him to spend his life as simply a day-laborer. Well, if he is to rise above this, is to acquire property, and control the labor of others for his advantage, it must be done by sense. Not even industry and saving ways will suffice, unless he can see into things, and judge wisely about complicated questions, and talk sensibly to those with whom he deals."

But the writer proceeds to show that what is called higher education is really the most practical of all. The powers that most need to be cultivated are later in their development than the memory of the boy or the imagination of the child. In boyhood we learn facts; when we are nearly grown we learn principles; "judgment, in any high and broad sense, analysis, generalization, abstract thinking, reasoning, these are as a rule not much developed until the age of eighteen or twenty. Of course, then, it is not until that age, as a rule, that we can begin to give those high mental powers any effective training. A great many efforts have been made of late years to have boys anticipate the studies proper only to comparative maturity. Children of a dozen years are found toiling over Evidences of Christianity, Rhetoric, English Syntax—subjects which they cannot possibly understand. All this is a grievous mistake, though it is a well-meant effort to supply a felt want. These things ought to be learned, and others of the same sort; but they can be learned, not at the beginning, but only at the end of 'the teens.' Now see what happens. Our boys and girls go to school, and perhaps learn well, during the period when memory predominates, get a useful knowledge of facts, (though this might be much better managed than it commonly is); but just when they reach the age at which we could begin to give them education in the highest, broadest sense—education that would really prepare them for the duties of life, they break away—the boys plunge head foremost into business, and the girls—well, they quit school! Here is an evil, most lamentable and widespread. Who trains horses that way, or builds houses, or railways, or raises crops—laboring a long time with the mere preparations, and stopping short just at the time when the consummation of the undertaking comes within reach? What we call 'higher education' is really the most practical part of the whole process; and yet our restless youths and our thoughtless parents neglect it; just because, forsooth, they are so anxious to be practical."

These are discreet words: they are well worthy of earnest and general consideration, certainly the best education is given when the mind is at its best.

In Earnest.

Religion needs that its disciples shall be in earnest. The world calls for men of intense and steady convictions. If what the Word declares concerning sin and sorrow, Jesus and heaven, holiness and glory, is true, no themes should awaken a livelier interest in our hearts. Eternal truth should reign supreme in the realm of thought, affection and life. As a

vigorous but anonymous writer has put the case: "An earnest man can not last ten days in these times, unless conviction is the tough root and fibre of his expression. When we talk about God, the world should feel to tears or song. As we grow older we need the real, and grow sick of moonshine, reflected light. We want the real sun. We can take no risks now. With eternity confronting us, we must stand on rocks. We are bent with life's care, and lonesome by its losses: and neither theories nor speculation fill the measure of our need in our work and death. We want something already thought out and tested, and that has an unrelaxing grip of us, and lifts us up and rests us on the bosom of a great Redeemer. Strong convictions of the whole truth stand and bear up. Men have no power to bear and overbear, unless their convictions are as anchors thrown within the veil."

Justification.

The sinner must be justified by faith in Jesus Christ. We receive the pardon of our sins and a title to heaven, not on account of our works, but by believing in the works of Christ. The world will not credit this amazing fact, and so perishes in its incredulity. But if there be truth in Scripture, this is true, that whoever believeth in Christ shall be saved, that a hearty acceptance of Christ is a virtual salvation. No mighty tasks must be done in the house of our bondage. No pyramids wrought with earthly clay must first be reared in Egypt, before we are permitted to throw off the yoke and follow the fiery and cloudy pillar; for this is the work of God, to believe in him whom he hath sent. Thus Abraham was saved: he believed and it was accounted to him for righteousness.—Thus David was saved: he looked with faith upon his royal descendant, and experienced the blessedness of those whose iniquities are forgiven, and whose sin is covered. This doctrine marks the King's highway, trodden by all his chosen ones. As they pursue their pilgrimage, they dwell upon the name of Jesus as of one whom God the Father hath set forth to be a propitiation through faith in his blood. They confess with tearful penitence: we have all sinned and come short of the glory of God; and then their eyes begin to burn like the eyes of the seraphim, and their voices swell into the triumphant strains of heaven as they add: "But we are justified freely by his grace through the redemption that is in Christ Jesus."

A Word to Destitute Churches.

What shall a church without a pastor do? Some will reply, wait until it gets one. But many a church is too feeble to sustain a pastor, and if its members fold their hands until they can get one, the church will wait to its own undoing. The thing needed is the enlargement and strengthening of the church until it shall become self-supporting, and the first concern of its members should be to work directly towards that end.

We are pleased with a suggestion made by the Rev. M. T. Lamb, in the *Beacon*, as to the best method of sustaining a destitute church, say of ten members. Let such a church, "instead of waiting for the Lord to send them a man, do as Paul usually did, and as he would do now if he were here, choose a leader right out from among themselves; not to preach to them, but to lead them into the harvest field. And let each one of the members work with him—organize a Sunday-school at the most convenient school house, start one or more prayer-meetings at private houses, let Sabbath afternoons and an occasional hour during the week be devoted to visiting unconverted families of the neighborhood, reading God's word and praying with them; and those ten members will soon become twenty, and the twenty fifty, and the fifty one hundred. And if the Lord does not raise up and qualify some one right from among themselves to lead them still forward, he will send them the man who is qualified."

How the Centennial Works in Kentucky.

We are indebted to the editor of the *Western Recorder*, for the following touching incident. It is full of inspiration: "At the close of one of our enthusiastic Centennial meetings, we were driven to the steamboat landing in the wagon of a brother who has lost one of his legs. Noticing that it was very inconvenient for him to get in and out of a high wagon, we expressed our sympathy for him, and suggested that he ought to have a low buggy. He responded, 'that would indeed be a great convenience but I will do without the buggy and give the money it would take to purchase one, to the Centennial memorial.' If only one-half of our brethren had such a spirit of self-denial, our Centennial would be a triumphant success."

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W. J. RUDUCK,
Bibb Mills Ala., Sep. 23, 1875.

"The Only Name."

The mediation of Christ is our only method of approach to God and of acceptance with him. It was that which saved poor sinners as we might be saved; that Jesus Christ accomplished the mysterious wonders of Redemption. This was the circumstance which fixed the eyes of ancient prophets so fondly upon his cross. "Surely," they said, "he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all." His death was vicarious, a sacrifice for our sins; and not for our sins only, but for the sins of the whole world. And now that he has gone to heaven, he still maintains an unchangeable priesthood, and is able to save them to the uttermost, that come unto God by him, seeing that he ever liveth to make intercession for them. These are the facts of mediation, wonderful, adorable facts, even when Christ explains them, when he tells us why he suffered on earth, and pleads in heaven; when he says, "No man cometh unto the Father but by me." Blessed be God for this salvation, that should be imparted through Christ alone, stretched on the cross and waving the censer.

Thou, O Christ, art all I want,
All in all, in this I find.
Such must be the sentiment of every Christian soul.

Rev. Ch. XXII. Vs. 1, 2.

At the Pine Barren association a good brother put into our hand a paper containing the following questions:—

1. What is the Water of Life?
2. What is the Tree of Life?
3. What are the twelve manner of fruits?
4. What are the leaves of the tree?

All these are symbols of the supplies, the refreshments and the enjoyments which Christ imparts to the saints. The general meaning is clear enough. What Adam lost, Christ restores. The Bible history begins and ends in Paradise. It may be questioned whether it is practicable or desirable to interpret these symbols more exactly. Some spiritualizing minds, however, would identify the waters with the influences of the Spirit, and tree of life with the redemption wrought upon the cross; and would regard the medicinal leaves and the pleasant fruit as signs of the perfect deliverance from evil and the perpetual happiness, which the saints derive from the cross. The picture drawn by John, in our text, had been traced by the pen of Ezekiel (ch. 47:1-12). Whatever may be the precise realities represented by these emblems, we may be sure that they predict to Christ's people a splendid, beautiful, and blessed destiny.

And so, beside the Silent Sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

Preaching.

We are too much inclined to make preaching a mere official act, a work of the ministry, a pulpit exercise.—We have no right thus to restrict the publication of the Gospel. To extend Christ's kingdom is the common duty of believers. The gifts and the spheres are various;—the obligation is universal. The rejoicing convert who announces to others the glad tidings of salvation, has not the rights which belong to a regular member of the church, or to an ordained minister of the gospel; but the duty of preaching as he has opportunity, rests upon him for all that. Every Christian, whether before baptism or after it, whether in "orders" or out of them, ought to show forth the Savior's praises. He that heareth, must say, "come." He in whom a miracle of saving mercy has been wrought, is bound to tell others what God has done for his soul.

Field Notes.

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OF THE
JUDSON FEMALE
INSTITUTE,
—BEGINN—
Monday, Oct. 4th, 1875,
LOCATED AT
Marion, Alabama.

Officers of Instruction and Government.

M. T. SUMNER, D. D., President,
Mental Philosophy, Moral Sciences and Christian Evidence.

F. H. HAWKS, A. M.,
English Literature, Latin, Mathematics.

OTTO A. SCHMIDT,
Modern Languages.

OTTO A. SCHMIDT,
Musical Director.

MRS. M. CHILTON JONES,
Teacher of Music.

MISS MARIA E. LIDE,
Art Teacher.

MISS M. JOSEPHINE TUTT,
Presiding Teacher,
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D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, October 12th, 1875.

Articles on a Sunday School.

1. A-Im of a S.S.—Jesus lifted up.
2. S-pirit " "—Washing the disciples' feet.
3. U-tility " "—Many Mansions.

Many Mansions; or The Utility of the Sunday-School.

Sometimes the utility of the Sunday-school is called in question. It is easier to criticize than to correct. None lament and strive to remove defects more heartily than its active supporters. But it is not hard to discover the fruits or to defend the merits of this institution.

1. *The Sunday-school spreads the knowledge of the Bible.* The heathen and the Jews by teaching their youth maintain their nationality. Christians from higher motives indoctrinate their children. To impart Biblical truth is the chief function of the Christian teacher. At home and abroad, "pastors and teachers" are given "for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God." An alarming ignorance of the Bible prevails. Some years ago twenty girls in one mill in Glasgow were found ignorant of the name of Jesus. In fostering a genuine love and reverence of the Bible, in stimulating its diligent study, in impressing its saving truths upon the immortal mind, the Sunday-school has demonstrated its serviceableness to the churches of Christ. Natural religion is well,—"believe in God;" the Christian religion is better,—"believe also in Me." More than ever before the Bible in the Sunday-school, is the text-book. For a nation that scorns the Scriptures, there is hope. Jesus will abide with it, as He did with the Germans.

2. *The Sunday-school addresses and possesses the child's heart.* Seed is sown in virgin soil; the till not the river is regulated; the sand not the stone is shaped; the twig not the tree is turned. If England would reform any venerable law of aristocracy, her politicians mould the minds of her youth to hate it, and when these become voters the law is choked to death. Train up a child in the way he should go; and when he is old, he will not depart from it.

We live for the children; they are the objects of our sacrifices and the heirs of our principles. Their hearts are guilty and sin-defiled,—"foolishness is bound in the heart of a child,"—and they "must be born again." So far as the gospel is pressed home to the pupil's heart—and such teaching is much more common than in former years—the benefit of this work is manifest.

3. *The Sunday-school quickens the powers of the mind.* The reverent study of truth, its source, nature and value, always exalts the mental and moral powers. Both the teacher and the taught are stimulated and profited. Do not blame the apostles for interrupting Jesus in the delivery of His discourses. Like Socrates, Jesus conveyed truth by probing the heart, by clearing the mind of doubt and ignorance, by quickening thought, by encouraging investigation and conversation. We thank Thomas and Philip for the questions they put to Jesus on the occasion of our lesson. The close spiritual and social intercourse of the Sunday-school; the friction of mind with mind, the coming in military parades to "close quarters," where simplicity, intelligence, earnestness and responsibility are regnant,—this arouses to action the intellect, the emotions, the conscience, and the will. How many books, commentaries, periodicals and sermons are proofs of this holy stimulus! Happy the school that consecrates the powers it stimulates!

4. *The Sunday-school inculcates the spirit of humility and reverence towards what is established.* Great fundamental truths, the universal beliefs of Christians are enforced. With an open Bible, the true teacher asserts the doctrine by saying, "Thus saith the Lord." Timothy through a blessed lineage receives the indestructible truth. While the right and duty of private judgment should be affirmed, the young must be urged to take early hold of the great fixed principles of salvation. "Believe in God,"—hold fast to your established faith, and then advance to abide in Christ. The Father—the Mediator—Heaven.

where we have "trouble," the spiritual where Christ "receives" us unto Himself; the one below, the other above. They must not trounce, the one upon the other. Happy the school that establishes in the minds of the young the difference between them, and the prior claims of "our Father's house on high." Thus will posterity be rescued from the maelstrom of Free-thinkers, from the desert of Materialism, from scepticism of every force and form.

5. *The Sunday-school qualifies for good citizenship.* Its motto, reverently assumed, may be, "I go to prepare a place for you." It prepares for citizenship in the kingdom of heaven and in the governments of men. It "prepares a place" for the child in the sanctuary, in the household of faith, in the vineyard of God, in the family, in the avocations of life, in the house not made with hands eternal in the heavens." By it souls are barred from the paths of passion and the haunts of crime. Out of it the noblest characters are coming. Richard Bryan, just out of a Sunday-school and scarcely of age, was, by Capt. Hall, chosen astronomer of the Polar expedition to the North Pole. Yearning over the spiritual condition of the godless crew, he begged to conduct religious exercises, but Capt. Hall appointed him Chaplain and ordered the crew to daily worship in the cabin. Many are the missionaries, ministers, and active workers, sent forth from the Bible-school, trained by the wisdom, energy and piety there beautifully incarnated!

6. *The Sunday-school extends the kingdom of Christ.* Education is the main agency of Christianization. In foreign lands as at home, the gospel makes its way by steady, persistent, thorough teaching and training. To the question of the day, "How shall we reach the masses?" the answer is given, partly, if not mainly, by this simple, direct missionary agency. Four of the nine millions of children of America attend the Sunday-school, and loyal hearts are everywhere planning "the invasion of this vast outlying mass of neglected ignorance and vice." Every Christian might be a child-hunter. Every church, every school, every man, woman, or child has missionary ground always within reach. Christianity is aggressive. No man who sincerely prays the words of the Lord, "Thy kingdom come," and who realizes that so many millions are suffering from the lack of gospel-teaching, can shut up his heart, fold his hands, and lie "idle all the day long." Oh, how much there is to do!

But something has been done. Not many years ago the conversion of children was neither expected nor sought for; now it is customary for the larger part of our accessions to come from the Sunday-school. Dr. Burrows after twenty years' pastorate in Richmond, Va., reported that more than half the accessions to his church were from the Sunday-school. It is the germ of many a Christian church, whether among the rising heathen of Five Points, N. Y., or among the immemorial heathen of the Eastern or Western hemispheres. One hundred years ago not a single Sunday-school blessed Europe or America. Fourteen years ago there were in England 3,600,000 scholars, and 300,000 teachers, and in America 3,000,000 scholars and teachers. The present number is nearly twice as great. Thus the holy aim and Christly spirit of the Sunday-school have been divinely rewarded. So the kingdom of Christ has been enriched by the multiplication of its influence, by the organization of its agencies, by the increase of its forces, and by the development of its sovereignty.

Fourth Quarter. Lesson III. October 17th, 1875.

MANY MANSIONS.

John xiv. 1-7.

Leading Text.—BUT NOW THEY DESIRE A BETTER COUNTRY, THAT IS, AN HEAVENLY.—Heb. 11:16.

ANALYSIS: THE HEART. HOME. HELPER.

This discourse, closing with the prayer John 17, has been called "The Holy of Holies" in the gospel-temple. It is full of interest, instruction, and consolation. It was addressed to the disciples seated at the Supper-table, a few hours before the sacred Speaker was arrested. No farewell words like these! Consider—

I. *The Heart.* (V. 1).—"Let not your heart be troubled." Christ had just revealed the unkind treatment that He would shortly receive from some of them; one would betray, one would deny Him,—and also the deep trouble of His own soul in view of His desertion. This revela-

tion gave them sorrow. This sorrow was augmented by the announcement of His early departure from them. Grief and fear mingled with unbelief and distrust. Trouble with Him was like the stirring of a clear pool of water with no mud at the bottom; trouble with us is like the stirring of a pool of water with much mud at the bottom. Trouble is the heirloom of every child of Adam. It wells up in the heart, where no eye but God's sees it. Its spirit is piercing, its shape protean, its way peremptory. The past, present, and future occasion it. Memory, passion, will, and action through sin generate and perpetuate it. Every one has "a crook in his lot."

But, for trouble, Christ has an antidote—it is faith. He commands, "Believe in God, and believe in Me." [The same tense and mood is used in both clauses.] The grace of God neutralizes the gall of grief. No heart-trouble shall crush and conquer the believer. Cleave to God in Christ; cleave without care, or doubt, or despondency, or cessation; cleave because He promises relief,—"roll thy burden on the Lord, and He will sustain thee." This is your strength, the privilege of My disciples.

II. *The Home.* (Vs. 2, 3).—He points them to the goal. In heaven the abiding-places are found, and they are sufficient for all. He tells them of their rewards in His and their Father's house. Men called Him a "deceiver," Matt 27:63; but He said that if there was no place for His disciples in heaven, He would have told them so at once. He would not leave them to grope in the dark with no definite end or reward beyond the grave. He goes; this is necessary to obtain, to possess, to prepare their home. He bears His people in mind during His stay in eternity. As Pharaoh made ready the land of Goshen for Israel, as the bridegroom furnishes the home for the bride, Jesus prepares heaven for His prepared followers. They must "follow the Lamb whithersoever He goeth." He is for them "the forerunner" (Heb. 6:10), and the "first fruits" (1 Cor. 15:20, 23). "He entered in once into the holy place," to open up "the new and living way" for His people whom He will surely gather unto Him. "I will come again!" His second coming is the great hope of the Church, its place under heart-troubles (Phil. 4:3; James 5:8); and the day of its completed glory. But at death He comes to every trusting saint whose privilege it is to enter, even as the penitent thief, and Stephen, and Paul (Phil. 1:23) entered into immediate, everlasting association with his Redeemer. Oh! to be forever with Him, forever safe in the arms of Jesus! Who begrudges the joys of the loved ones already there? Not he who has a foretaste of heaven in the gift of the Holy Spirit.

Such is our home. It is prepared, perfect, permanent. The last words of our sainted mother were, "Home, sweet home! Heaven is my home, my home! My Heavenly Father!" Free from defilement, disease, and death, full of holiness, love, and life, heaven is the home of choice "little children" of Christ. How many voices cry to us, "Come up higher!" Shall theirs be the home to which we bend our willing feet? Shall theirs be the Christ whom we humbly follow whithersoever He goeth? Then let each say:

"This is the heaven I long to know; For this with patience I would wait, Till weaned from earth, and all below, I mount to my celestial rest. And wave my palm, and wear my crown, And with the elders, cast them down."

III. The Helper. (Vs. 4-7).

Christ is the Guide, the Way, the Way of salvation from heart-trouble and in heaven. He gave the knowledge of that "home" and of the "way" to it. True, the melancholy Thomas confessed in an abrupt but eager way his ignorance of both. He and Philip (v. 8) are walking by sight with respect to this matter. A speculating, materialistic faith is vain and deadly. Jesus deals tenderly with this dullness, while affectionately declaring, "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me. If ye had known Me, ye would have known My Father also [a remark previously made to the Pharisees]; and from henceforth ye know Him, and have seen Him." Herein we see what Christ is to the believer. He shows the nature and necessity of His mediation, the oneness between Him and the believer, and His equality with the Father. In Him God and the believer meet and are reconciled.

Receiving Jesus we embrace the Father. O blessed Helper! By Thy knowledge though we are ignorant and forgetful, by Thy interceding blood though we are sinful and sensual, by Thy faithful love though we are inconsistent and distrustful, we will in humble confidence enter into Thy home, the rest remaining for the

people of God. We know not what we shall be, but when Christ our Life appears, we shall awaken in His likeness, and be satisfied. The Head has gone before, the body will soon follow.

"Amen, so let it be."

TEACHINGS.

1. Trust triumphs over trouble.
2. Heaven makes amends for all.
3. Only Jesus can do helpless sinners good.

Communications.

East Alabama Letter.

The General Meeting of the 4th District of the Tuskegee Baptist Association, met with Union Grove Church, Lee Co., Ala., Aug. 27, 1875. The introductory sermon was preached by Rev. K. Taylor. Letters were read, and the names of Delegates enrolled as follows:

Crawford—J. L. Revel, J. W. Grimes, P. O. Miller; Philadelphia—T. R. Leslie, George White, J. Mallin; County Line—C. Aldridge, J. G. Butler, J. K. Aldridge, L. C. Adams; Shiloh—R. Horne, H. P. Johnson, G. W. Meadows, D. Fuller; Rocky Mt.—F. C. David, J. L. Simms, J. Phipps; Concord—R. A. Tilley, G. W. Griener; Union Grove—P. G. Hodge, A. N. White, W. J. Carmac, W. Hagerman; Brownville—J. M. Edwards, J. Carmac; Salem—D. W. Floyd, J. S. Moore, D. Stringer, E. W. Solomons, W. C. Sanders; Opelika—W. H. Carroll, K. Taylor, A. N. Adams, W. P. Pinkard, H. C. Lindsey, G. W. Dawson, A. J. Cooper; Liberty—J. Carr, J. J. Ingram, J. N. Sanders, W. T. Huguley.

The meeting was organized by appointing W. H. Carroll Moderator and J. G. Butler Secretary. Visiting Brethren were invited to seats. W. E. Lloyd, Z. D. Roby, Dr. C. W. Buck, F. Colquitt, R. Kellam, J. Pain reported, and were received as correspondents from the 3rd District. Rev. L. Taylor was received as correspondent from the Liberty Association. H. C. Clark and Thornton Allen, Colored Baptist Ministers, were recognized and made welcome to the benefits of the discussions of the body. C. Aldridge, D. W. Floyd, the Pastor and delegates of Union Grove Church, were appointed a committee on preaching. The committee appointed to arrange business for the Meeting, presented the following subjects for discussion:

First, "What is the duty of a Pastor to a church?" Second, "What is the duty of a Church to their Pastor?" Third, "Should a minister preach regardless of money?" Fourth, "Which is the greater sin, Covetousness or Drunkenness in a Church?" Other subjects were presented, but not discussed for want of time. All of the above subjects were discussed with much interest; and it is to be hoped, with great profit. The Meeting was pronounced a success by all who were present; but such brethren as Carroll, Roby, Lloyd, Buck, Revel, the Taylors, Colquitt and Huguley make every thing they take hold of a success. The next Meeting of the body will be held with the Rocky Mt. Church, 8 miles N. E. of Salem, Lee Co., Ala., commencing on Friday before the 5th Sabbath in July, 1876. W. H. Carroll was appointed to preach the introductory, W. Lloyd alternate. F. C. David, D. W. Floyd, C. Aldridge, F. R. Leslie and J. Phipps were appointed to arrange business for next session.

J. G. BUTLER, Sec'y.

UNION SPRINGS, ALA., Sept. 30, 1875.

The Eufula Baptist association will meet with Mt. Zion church, Bullock county, seven miles east of Union Springs, Saturday, 23rd of October next. Delegates and visitors will be met at station 7, on the Columbus and Troy railroad, and at Bazemore's crossing on the M. & E. railroad.

Inquiry.

Can any one inform me with regard to the late Issachar J. Roberts, Missionary to China; where he was born; when he returned to this country finally, and where he died.

H. A. TEPPER, Cor. Sec'y F. M. B.

Richmond, Va.

A Great Loss to Macon.

Whenever a citizen of enterprise and usefulness removes elsewhere, or is summoned by the "long roll" of death to the "dread unknown" hereafter, the event falls like the shock of an alarm bell upon the community, and causes no little sensation. In either case a painful void is created, which time and new associations alone can supply.

Happily in the present instance, the arrow of the "insatiable archer" has not been sped, and we are only called upon to chronicle the resignation from his pulpit and early departure, of Rev. William H. McIntosh, D. D., pastor of the First Baptist Church. It will be remembered,

that, owing to the dissatisfaction of a few, who were opposed to written discourses, but set to the ministrations, otherwise, of their devoted pastor, Dr. McIntosh some months since resigned his pastoral charge. Afterwards, however, so great was the pressure, and the majority in his favor so overwhelming, that he was again re-elected well and unanimously.

But the Doctor comes of an ancient and independent stock, and it was a great trial to him to be forced under the promptings of duty to antagonize, even in appearance, with the smallest portion of his flock. Still, he did recall his resignation and continue the pastoral relation.

Recently, however, he has been called to the office of Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, embracing also the Mission to the Southern Indians. This is a position of immense labor and great delicacy, requiring prolonged absences from home. But no man could fill it more acceptably than Dr. McIntosh; and much as the community will regret his loss, they are constrained to admit that the path of duty before him was very plain. His allegiance laid upon him to labor where he could most effectively advance the interests of Christ's Kingdom on earth, alone determined his conclusions.

Accordingly, as he has before announced, on the past Sabbath, he tendered to the church his unconditional resignation, and will enter immediately upon the discharge of his new duties.

The headquarters of the board are at Marion, Ala.

And now, in the name of the entire community, of every sect and denomination, we tender to the Doctor an affectionate farewell. An able expositor of Divine truth, learned in the Scriptures, blameless in walk and conversation, a devoted pastor, and gentleman of the highest type, wherever he goes, the influence of such a man will be felt and acknowledged.

We trust the large congregation may be able to secure the services of a fitting successor as their pastor and bishop of souls.—Macon (Ga.) Telegraph and Messenger.

Alabama News.

—There is a printer in Eufula only 17 years old, measures 6 feet 8 inches high, and he weighs 10, 10 shes and weighs 130 pounds. And still he begs for "fat."

—Vigorous work is going on at the Selma Fair Grounds.

—Seventy persons have united with the Methodist Church at Selma.

—The ladies of the Birmingham Baptist Church intend having a spelling bee soon.

—Etowah county farmers are going to build a thread factory.

—The stock company to develop and place upon the market the guano deposits in Conecuh county, has been organized.

—Between 500 and 600 negroes left Mobile last Wednesday night on the New Orleans train to work on the East jetty, at the mouth of the Mississippi.

—Ashville *Apis*—Our boys amused themselves coon hunting last week.

Wild cats, coons and foxes are the booty of our hunters.

Several cases of sickness around town. New lumber is making most of our mechanics fit.

Mr. W. T. Hodges' lumber kiln caught fire and destroyed about four thousand feet of lumber.

The *Apis* sort of camped out this week, and when it found shelter, it was among mortar, bricks, chips, and saw dust.

The first of this week our sanctum could have been found under a big tree.

We don't expect to suffer for something to eat while the persimmons and mud adorns last. We took in a whole-soil bait the other day, and advise all our poor friends to make a note of this.

If the editor is a native of "North Carolina," he very naturally takes to such diet, and thinks it no hardship.

—Capt. Winter, of the Montgomery Grays, is negotiating for the formation of a regiment of militia to represent Alabama at the Centennial.

—Dr. Brice is building a ten pin alley near the insane hospital, Tuscaloosa, for the benefit of the patients.

—The grand jury of Macon reports that county in debt, with no visible means with which to pay out, at present.

—The Times urges the people of Selma to be prepared to accommodate not less than 25,000 people during the fair.

—Horace R. Hood, late associate editor of the Selma Echo, proposes to publish a paper in Monroe county.

—Mr. Henry W. Harrell, residing near Marion Junction, had his left arm suddenly crushed in his cotton gin last Monday week, that amputation became necessary.

—A. C. Cantrel, a sound Republican, and Postmaster at Ashland, Clay county, is in jail for robbing registered letters. Grant as the "protector of official thieves," will be bound to pardon him.

—The Synod of the Presbyterian church will meet in Birmingham, this month, and the annual Conference of the Methodist Episcopal Church, South, will meet at the same place, on the 17th November.

—Sam Cook, shot and instantly killed, Primus Caldwell, near Greenville, Butler County, last week. Both negroes.

—There were only two votes in the Convention, against the adoption of the Constitution as a whole. They were Alex. Curtis and Green Lewis, the delegates from Perry County.

—James Dowd, brought up from Coffee county by Deputy Marshal Randolph, on the charge of illicit distilling, waived examination before Commissioner Hunter, and, in default of five hundred dollars bail, was sent to jail.—*Ad.*

—The cotton crop of Bullock is 20 per cent. better than last year, and the corn, including the increased acreage, is 50 per cent. better.

—Louis Cardinal yesterday fired a salute with Little Texas in honor of the new Constitution. He can fire it one hundred times in a few weeks in honor of its triumphant ratification.

—The Stemm gin house and mill, of Mr. W. A. Walker, at Calhoun, on the Mobile & Montgomery railroad, was destroyed by fire last Friday night, 1st inst., together with 17 bales of cotton. The loss is fully five thousand dollars, and we understand there is no insurance.

The fire was caused by having a lighted candle in the gin room, which accidentally fell in the cotton, and a speedy spread of the flames was the consequence.

Mont. Ads.

—The interesting question of defaulted railway bonds was considered at a meeting of the holders of first mortgage bonds of the Alabama and Chattanooga

railroad held yesterday. The main point in the discussion was a lively debate as to the question of defaulted bonds, and whether or not they should be considered as the basis of the honor of our country, and we cannot expect any return of our credit until it is settled upon some basis honorable to all.—New York Herald, 24th.

And the State of Alabama is simply trying to discover that "basis honorable to all." When she finds it, she will redeem all the bonds for which she is liable as rapidly as possible. But denunciations by anybody in New York, or out of it, will not influence her to pay that which she does not justly owe. If New York or other speculators chose to invest their money in wildcat speculations at the invitation of negroes and carpet-baggers, they must suffer for their foolishness.—Greenville Advocate.

—Selma Argus learns from Capt. J. C. Graham, the energetic chairman of the committee on transportation, that arrangements will be effected with nearly all, perhaps all the roads of the State for the transportation of persons visiting the State Grange Fair, at Selma, and articles intended for exhibition, at reduced rates. The Western Road will carry visitors at six cents a mile the round trip, and charge half regular rates one way for goods, which will be free the other way. The Selma, Rome & Dalton, the Alabama Central, the Selma and Gulf, and the Selma and New Orleans Roads will charge one fair for the round trip for both passengers and goods. A more extended statement will soon be published.

General Items.

—The Boston Post pronounces the "bloody shirt" too thin for Fall wear.

—The outstanding legal tenders now amount to \$373,941,124.

—Legal tenders to the amount of \$3,040,584 are retired, being eighty per cent. of the national bank notes issued during the first of the month.

—There are preparations which will remove freckles, but they leave the girl so limp and lifeless that a dozen picnics might be held behind the house and she wouldn't have the least interest.

—There is beauty in art and its admirable adornment of the female form, but the world acknowledges the lovely simplicity which makes a neat calico dress perfectly bewitching.

—Pull back dresses are on their last pull. Paris rules them out of order, and it won't be long before the women will begin to wear clothes again.

—It is not the style of woman's dress that calls for reform so much as it is the extravagance of expenditure in its ridiculous profusion. Cut the corset strings and dispense with two or three layers of dry goods, and woman's dress would be sensible.

—It is announced that Secretary Brewster has stopped the issue of ten cent fractional currency. Naturally, he selects this, the smallest piece of paper currency, for earliest displacement. It is probable that we all are long hear the rattle of silver dimes.

—The receipts from internal revenue for last month were unusually large, exceeding nine millions, which, for what is regarded as a dull month, indicates activity in business generally.

—Ex-Senator Fenton, of New York, has gone back on the Liberal Republican party of the State and returned to the Republican mire. In truth, he had to go somewhere, for the Liberal Republicans of New York have endorsed "Tilden and Reform"—magical words that seem to be ringing in the ears of the whole country—and as the New York Herald says, have virtually disbanded.

—It is reported that Senator Gordon, of Georgia, and L. Q. C. Lamar, of Miss., will lecture in various cities of the North during the full months preceding the assembling of Congress. It is to be hoped that this report is true, for it would be hard to find two gentlemen in the whole South more competent to enforce the lesson the people of the North are just learning, and convince them that Southern Democrats are not the bandits and negro-killers the Radical press are so anxious to make them out.—St. Louis Republican.

—Charles H. Hall, customs appraiser of port of Chicago who without notice has been removed from office, yesterday morning published an open letter to Secretary Brewster, in which, while asserting that repeated investigation had only confirmed the honesty and correctness of his management, he makes serious charges against the Secretary for covering up frauds in the New York custom-house, and says the report of Mr. Blodgett, detailing the monstrous frauds which honey-combed the custom service of New York was suppressed, and the author of it was not permitted to return to New York to continue the reform he had inaugurated, but was remanded to the routine of general appraiser of the port of Philadelphia.

—We feel in the disposition to prophesy that if the Democratic party carry all the elections up to and including that of November, 1876, it will not this year, nor next year, nor the year after next, put through Congress any legislation that will secure the inflation of the currency. We might prophesy for years beyond those named, but it does not seem worth while to stretch the mind or memory of the people.

—A friend who is not a Good Templar hands us the following:

A young gentleman who joined the Jacksonville Lodge of the order of Good Templars several years ago made the assertion yesterday that he had never been without money since he became a Good Templar but had been previously several times with "nary" dime in his pocket.

HARD ON AMES.—A Radical paper of St. Louis goes back on one of the leading pets of its party in this cruel manner:

A Governor of a State who punts himself on the defense, where he is accused, and who expresses himself perfectly willing to shoulder the responsibility for the President's actions when he is not able to stand the responsibility for his own actions, is not exactly a grand or admirable figure. It is a powerful declaration of Ames' lack of power to protect them, "may not be a good reason for Grant's stepping in, but to a good many people it will read like a good reason for Ames' stepping out.

Alabama General Centennial Committee.

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

COLBERT—Sam'l Norwood, Barton, Colbert county. BRAD CO.—D. W. Chambliss, Frankfort, Franklin county. WALKER RIVER—P. M. Mungroon, Bangor, Blount county. SOUTHERN BRIDGE—Wm. F. McCarty, Warrenton, S. & N. W. R. NORTH RIVER—David Munnison, 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. SHILLY—A. A. Sterrett, Columbiana. CAHABA VALLEY—Jesse A. Collins, Cropwell, St. Clair county. COOSA RIVER—S. Henderson, Alpine. TALLAHATCHIE—John Glenn, Peaks Hill. CANYON—Judge Williams, Ashland, Clay county. CHEKOKEE—Rev. John B. Appleton, Col. Insull, Ala. HARMONY—S. G. Jenkins, Oxford. ARBA COOCHEE—Wm. Burton, Edwardsville, Cleburn county. LIBERTY, EAST ALA.—W. C. Bledsoe, LaFayette, Chambers county. TONKAWA—Z. D. Roby, Tanqueoka. EUPAULVA—W. N. Rhykes, Eufaula. SALEM—E. Y. Van House, Troy. NEWTON—P. M. Calhoun, Newton, Dale county. BETHLEHEM—W. G. Curry, Bartlett Corn, Monroe county. PINE BARREN—B. J. Shinner, Snow Hill, Wilcox county. ALABAMA—W. C. Cleveland, Carlisleville. UNIFY—A. Andrews, Burnsville, Dallas county. CENTRAL—H. C. Taul, Wetumpka. CAHABA—W. C. Ward, Selma. BETHEL—L. L. Fox, McKinley, Marengo county. UNION—Jno. C. Foster, Foster P. O. Tuscaloosa. PROVIDENCE—J. O. B. Lowry, Mobile. CEDAR BLUFF—Ed. J. J. Cloud, Gadsden. BIGBEE—Dr. B. F. Hendon, Sumterville. LOST CREEK. ZION. JUDSON.

Associational Meetings.

TUSKEGEE—Friday, October 15, at Opelika, Mod. Rev. W. H. Carroll, Opelika. CLARK, Rev. Z. D. Roby, Salem, Lee county.

MUD CREEK—Friday, Oct. 15th, at Davis Creek church, Tuscaloosa county. Mod. James M. Kent, Toad Vine; Clerk, J. C. McElroy, Woodstock.

STUPHER SPRINGS—Saturday, Oct. 15th, at Harmony church, Walker county, 13 miles west of Blount Springs.

CAHABA VALLEY—Saturday, Oct. 16th, at Mt. Pisgah church, six miles from Cropwell, St. Clair county. Mod. Rev. Jesse A. Collins, Cropwell; Clerk, Rev. P. S. Montgomery, Ashville.

CAHABA—Saturday, October 16, at Concord Church, 13 miles east of Marion, Perry county. Mod. Porter King, Marion; Clerk, J. W. Hudson, Selma.

NEW RIVER—Saturday, Oct. 16th, at Macedonia Church, west edge of Walker county. Mod. J. H. Store, on the Boyler road. Mod. Eld. B. V. Shirley, Fayette C. H. Ala.; Clerk, H. M. Bell, Fayette C. H.

ZION—Saturday, Oct. 16, at Andalusia, Bullock county. Mod. Rev. R. W. Davis, Bullock; Clerk, J. P. Collier, Andalusia.

TALLAPOOSA RIVER—Saturday, Oct. 23, at Alexander City, Tallapoosa county. Mod. Rev. J. H. Norton, Nottawiga, Macon Co.; Clerk, Elder J. W. Baker, Nottawiga.

EUPAULVA—Saturday, October 23, at Mt. Zion Church, Bullock county. Mod. W. W. Battle, Eufaula; Clerk

