

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.

Tuesday, October 19th, 1875.

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### The Eternal Home.

Alone! to land alone upon that shore!  
With no one sight that we have seen before.  
Things of a different hue,  
And sounds all strange and new.  
No forms of earth our fancies to arrange,  
But to begin alone that mighty change!

Alone! to land alone upon that shore!  
Knowing so well we can return no more;  
No voice or face of friend,  
No smile to cheer and warm.  
Our disembarking on that awful strand,  
But to arrive alone in such a land!

Alone! No! God hath been there long before,  
Eternally hath waited on that shore,  
For us who were to come  
To our eternal home;

Oh, he is not the life-long friend we know,  
More privately than any friend below!

Alone? the God we trust is on that shore,  
The Faithful One whom we have trusted more

In trials and in woes,  
When we have trusted those  
On whom we leaned most on our earthly  
strife;

Oh we shall trust him more in that new life!  
So, not alone we land upon that shore;  
'Twill be as though we had been there before;  
We shall meet more we know  
Than we can meet below.

And find our rest like some returning dove,  
Our home at once with the Eternal Love!

### Communications.

#### Central Association.

This body convened at Rockford, county, site of Coosa county, embracing the first Saturday in this month, October.

Judge L. W. Suttle was re-elected moderator, and Rev. Geo. E. Brewer, clerk.

This notice, though, is not intended to be confined to the Association, farther than to say, additionally, that it is decidedly over an average among sister associations in the State, in point of good appearance, sound common sense, and intelligence. And, numerically, I believe it is about up with the foremost, numbering over two thousand members in its bounds. The congregation on Sunday was estimated by some of the most judicious men on the ground, at fifteen hundred souls; and the preachers who looked over that sea of heads, from the pulpit, at eleven and half past one, will agree that very few congregations of the size, would be more fully interspersed with marks of intelligence, taste, and refinement.

But more to my purpose is, first, a brief allusion to

Rockford. Somewhat dilapidated, as are most villages since the war, it nevertheless far exceeded my expectation. Among the very estimable brethren residing there, I can only speak, particularly, of a few with whom I became acquainted, and whose hospitality was so lavishly enjoyed by myself and many others.

Judge Suttle, already named, presides with pious and grave dignity. Judge Bently is a man of sterling worth and affable conversation. Judge Poid, a venerable pioneer citizen there, is seventy-seven years old, and never wore specks in his life; sees now and always has seen, he says, as well as at twelve years old. He has kept up the John Adam's plan of rubbing the eyeballs inward toward the nose when washing, and at other times. This, he thinks, is the explanation.

No one took a better place in my feelings than that found by my new friend, Thomas McDonald. If he does not soon be, as his amiable wife now is, a Baptist, I shall be mistaken and keep on thinking he ought to be. I called on my dear, afflicted Bro. Skipper, pastor of the church here, who, by common agreement, is a strong preacher. I mentioned, with pleasure, also, the name of my young aspiring friend and brother, William Oden, as a recent accession to Rockford, who can make himself useful as a lawyer and a Baptist. He is a young man of talent, and may so impress the public mind, by a settled application.

At Rockford is far in excess of what was anticipated, so, also, is Coosa county.

Restricted in its communication with other sections of the State, by the Coosa river on the west, by mountains and interminable hills on the

other three sides; having no central city or town to give it note, this county, I am satisfied, has been underrated; because necessarily unknown abroad. It embraces many splendid farms. There are many good residences; high-toned and generous people; quite a number of good church buildings. True, there are some bad men there, and the people have had trouble, by efforts to subdue them to a party for selfish purposes; but this state of things is passing away, and a brighter prospect dawns through these hills.

This association embraces a ministry equal to that of any other, for natural talent, self-denial, purity of character, and sacrificing labors. But O, I see more and more the need, and feel it to, with others, of such advantages as are now proposed to be afforded soon at

#### HOWARD COLLEGE.

Thank God, this dear old mother of so many useful sons, has found a warm place in the great Baptist heart of Alabama. I have seldom written a word about this institution, for the reason that the people might deem what would be said, to be a sort of selfish favoritism. But such conjecture was not true. Rather, for a few personal reasons the converse would be true. Yet, merit and usefulness should waive everything else. Guided by these, we can never be wrong; by personal, local, or circumstantial considerations, we are quite subject to err.

Most sincerely therefore, and impartially do I say, without reputation at stake, what others, with reputation, do say, that no man can excel J. T. Murfee at the head of a college, and no college to-day has higher merit than that won by the Howard. The Baptists and the public are finding this out, and rallying to it, with heart and soul, and purse and prayers. The Central association heard gladly and fearfully, the speeches that were made on the centennial movement for the endowment of Howard College. There was not a dissenting voice, or vote, or feeling, to this great movement. So may the work go on.—Amen.

P. S. It has just occurred to me to avail myself of this method of expressing my profoundest appreciation of respect shown me from the highest source, by an invitation to furnish occasional pieces for that sterling little sheet, the *Howard Collegian*. With hesitancy, yet pleasure, I will do so, when I shall have suitable leisure.

I have recently closed a meeting here with fifteen accessions, making over a hundred to the churches connected with the pastorates and labors of Bro. E. T. Smythe and myself.—Brethren Gwinn and Perry helped me here.

#### Bethel Association.

This body convened at the appointed time and place with a fuller delegation than usual, and while the introductory was being impressively delivered by Bro. H. Adams, we were delighted to see our State evangelist, Bro. T. M. Bailey, and Bro. W. B. Crumpton, enter the church.

A recess of one hour followed the sermon, affording the delegates an opportunity to become acquainted with those dear brethren, which seemed to impart a peculiar zest to the usual shaking of hands on such occasions. To an observing eye, and to one acquainted with the true state of our association, there was manifested among the brethren an unusual anxiety that something should be done to give such a direction to our work as might prove of material and permanent benefit to our waning association; and the presence of Bro. Bailey awakened in us that hopefulness so necessary to the taking hold of such measures as would most likely awaken the sleeping energies of our churches.

After partaking of the abundant supplies for the outer man, provided by the good friends about Enon, the association was soon organized by the re-election of Elders Fox and McGill as Moderator and clerk, and business was entered upon with unusual energy. Reports came forward; and those on Missions and Ministerial Education were laid on the table to be taken up on Saturday and the hour of 10 o'clock was set for the discussion of Missions, and Bro. Bailey was requested to present their claims; and 2 o'clock in the afternoon for the report on Education, and Bro. Fox to represent our grand centennial work.

At 10 o'clock Saturday, Bro. W. B. Crumpton opened the discussion on Missions with a telling speech, followed by Bro. Bailey, in his own peculiar and impressive manner, urging not only the claims of the State Mission Board, but the field laid out by the Lord of the harvest, causing all to feel that the loss of the spirit of missions was the prime source of our prevailing spiritual dearth; at the conclusion of his address, about \$30 was collected and placed in his hands for the State Mission Board.

At 2 o'clock the report on Education was taken from the table, when Bro. Fox came forward, and, with his adroit and telling logic and pathos, for one hour held a large congregation intensely interested with Baptist peculiarities; and I feel assured that none of that peculiar sect then present, "who are everywhere spoken against," felt ashamed of their relationship. He was followed by Brethren Bailey, Crumpton, and others; and at the instance of Bro. Bailey, the discussion was closed by a unanimous and enthusiastic uprising of every Baptist present and endorsing the grand centennial movement, and a pledge that at their respective homes and churches, they would co-operate in the effort to erect an enduring monument at the Howard, to the memory of the Fathers in their struggle for "Soul-Liberty;" and, notwithstanding the unceasing fall of rain throughout the day, to the great inconvenience of all present, we felt that something was accomplished for the Master.

A Sabbath-school mass meeting for Saturday night was called in, and Bro. Bailey requested to address the people on that subject at 9-12 o'clock on Sunday morning, and was also appointed by the committee of arrangements to preach at 11 o'clock. The body then adjourned at call of moderator, at 3 o'clock Sabbath afternoon.

At 9-12 o'clock Sabbath morning, Brother Bailey came forward in the interest of the Sabbath-school work; and now it was that our dear brother, in his favorite work, appeared in his own inimitable style. While for two hours he portrayed Christian obligation and activity; the lamentable ignorance exhibited by church members of God's word; the evils of monthly meetings instead of weekly, and his own peculiar system of Sabbath-schools, embracing, designedly, the 11 o'clock service. And never has it been the privilege of the writer to hear these subjects more forcibly and effectively driven home to the minds and hearts of Christians; and I do hope that impressions have been made, and seed sown, that will tell gloriously upon the future of our association. Some preparation for this work had been made by a few of our ministers, who had been pressing the same great truths upon their churches. And again our brethren promised that at their homes they would go to work for Jesus on *His plan*.

Bro. Bailey was again pressed into service at 2 o'clock, by our moderator, who was appointed to fill the hour, when he gave us a strictly missionary sermon; and we regret that a collection was not taken, but the hour of 3 o'clock had passed, and the moderator called the body to order, and proceeded to close up the business. Sub-committees were appointed by him for each district, on the centennial work, and the association closed by a vote of thanks to God for sending Bro. Bailey among us, and a cordial invitation to him to come and labor in our bounds, with the promise of the hearty co-operation of both ministers and laymen. We regard him as the right man in the right place, and look forward with great pleasure to his promised visit, and to great good as the result of his labors.

P. E. KIRVEN.  
Hoboken, Sept. 29, 1875.

#### Unity Association.

Dear Bro. Winkler: I herewith send you a brief statement of the Unity Association, which has just closed a very interesting session.

I also send you \$16.75, \$4.65 for the Foreign Mission Board; \$4.65 for the Home Mission Board, and \$7.45 for Bro. Bailey, our State Evangelist; please send to proper ones.

The Association met with Mt. Zion Church Saturday, Oct. 2nd.

Rev. Wm. Lee preached a very interesting sermon as the introductory. Theme—"Christ casting out the prince of this world."

Rev. A. Andrews earnestly requested

ed the Association not to elect him moderator, as he desired to be relieved from the duties of presiding.

Rev. Wm. Lee was elected moderator, the writer, clerk, Bro. K. Wells treasurer.

The usual business of reading the letters, appointing necessary committees, receiving and returning correspondents, was attended to on Saturday evening.

Sabbath morning, the brethren assembled at the church, and spent half an hour in prayer for missions.

At 10 o'clock, Bro. H. W. Watson delivered an address. Theme—"Bible Knowledge. The Bible school the place to obtain that knowledge."

I forbear any attempt to describe the lecture; it was one of the Judge's ablest efforts; those who are acquainted with Bro. Watson—and their name is legion—know his ability in lecturing. Almost every heart was melted, every eye overflowed, every cheek was wet with tears before he concluded.

I think every brother present resolved to return home and engage in a Bible school.

At 11 o'clock, a multitude of people assembled around the stand, and Elder G. G. McLendon preached an eloquent sermon. Theme—"The true foundation of a Christian church, the proper subjects for that church, the manner and duty of the church in sending the Gospel to the destitute."

At 2 P. M., according to arrangements, it was the duty of the writer to occupy the stand. Was such a thing ever heard of, a licentiate being put up on such an occasion?

Brethren Andrews and Lee followed in brief exhortations. The very large audience was very attentive. We pray that much good may be the result.

Monday morning, the reports on missions, education, Sabbath schools, etc., presented and read. After very impressive speeches on different reports by brethren Mullen, Watson, McLendon, Andrews, Lee, and others, such reports were adopted, as will, we hope, arouse the entire association from their lethargy, and cause them to go to work in earnest.

Now comes the centennial report, which manifested the talent of the Association. Brethren Andrews, Mullen, Watson, McLendon, and Lee, spread themselves.

The Baptist denomination was proven to have commenced with John the Baptist, having originated from Christ, and been preserved down through all ages until the present. That they had ever been persecuted by others; had never persecuted in return; had endured all the suffering that men could inflict upon them; had never attempted to cause any one to suffer; and that they were ever the advocates of religious liberty throughout the world; and they alone had always granted the privilege to every person, to worship God according to the dictates of their own conscience.

There was a committee of four appointed to work in connection with Bro. Andrews, and also one member appointed in each church, to take up collections for the endowment of Howard College. God grant that the Unity Association may send up her thousands to endow our beloved Howard.

Bro. D. W. Gwin, of Montgomery, had promised to be with us on Monday, to represent Bro. Renfro in the centennial movement.

When we arrived at the church and learned the distance to Clanton, the time the train would arrive there, we were satisfied that Bro. Gwin could not reach us before we would adjourn. We started a telegram to him not to leave Montgomery. He failed to get the dispatch, came up to Clanton, borrowed a horse, reached us just as we had closed the session, and were helping ourselves to the many good eatables the dear kind-hearted ladies had spread all up and down the creek for our comfort.

After Bro. Gwin had taken in a supply, we all repaired to the house and listened to his speech.

As much as had already been said, we discovered the half had not been told us.

We were all so attentive. Bro. Gwin was proud he had come to talk to us, and we thanked him for coming, and thanked God that he had failed to receive the telegram.

Bro. Watson presented the claims of the ALABAMA BAPTIST, but the brethren had not sold their cotton, they had not money to subscribe, but promised to do so soon.

Thus closed one of the most interesting and impressive associations we ever attended. Indeed, the Lord met with us.

H. E. LONGVIEW.

Randolph, Oct. 6th, 1875.

#### Bigbee Association.

Dear Bro. Winkler: The Bigbee Association has just closed a very interesting session, and at the request of the brethren, I send you a sketch of the proceedings.

The Association met on last Saturday with the Livingston Baptist Church, for the first time since the re-organization of the church, four years ago, and has been the means, we hope, of infusing new life into the members composing it.

Saturday, the day of organization, was occupied in reading letters from the churches and appointing committees. On Saturday night there was held in the Baptist church a Centennial Mass Meeting, addressed by Bro. T. M. Bailey and myself. This was the first centennial meeting ever held within the bounds of our Association, but we think it will by no means be the last.

We had hoped and rather expected to have Bro. Renfro with us, that he might talk to us of this great work; but even he could not have urged it more earnestly upon the minds and hearts of our people than did Bro. Bailey. Brethren listened to that good man talk of this good cause, and we do not think they listened to no profit, for it was unanimously resolved that every member present would give his centennial dollar, and one for each member of his family, and also exert his best efforts to secure as much from every member of his church. Our people had not understood the nature and importance of the centennial movement, but now we hope and believe they have the mind to work and heart to give. The pastors of our Association are now enlisted in this work, and they need only to explain its object to their people to secure from them hearty co-operation. The moderator of our Association, Bro. A. R. Scarborough, has taken hold of it, and will no doubt push it forward with abundant success.

On Sunday, Bro. Bailey preached to a large and attentive congregation on the sublime subject of missions; and on Sunday night, addressed the Association on Christian work. In this address, he explained the plans and work of the State Mission Board. His idea of a Sabbath school was to most of us a new one, but was heartily endorsed, and many brethren left the Association determined to try to have Sabbath schools in their churches, composed of men, women, and children.

The State Mission Board was heartily endorsed in the form of cash and pledges. The report of the committee on missions elicited from Bro. Bailey and others warm and earnest appeals in behalf of the Home Mission and Foreign Mission Boards of the Southern Baptist Convention, and collections were taken up for each of them. The ALABAMA BAPTIST was not forgotten. Quite a number of subscriptions were secured. It will have a good circulation, I think, in our Association.

We feel that Bro. Bailey's visit has done us good, and hope that he has received some encouragement in his arduous work. May God keep him and his family and bless them to his glory.

Fraternally,

J. HENRY HENDON.

Sunterville, Ala., Oct. 5, 1875.

#### Something about Foreign Missions.

V. ORIGIN OF THE SOUTHERN BAPTIST CONVENTION.

The following is extracted, with the consent of the author, from the "HISTORIC SKETCH" of Rev. Mr. Williams, D. D., published by request of the Southern Baptist Convention, 1871:

The Southern Baptist Convention was organized in the city of Augusta, Ga., in the month of May, 1845. It originated in the withdrawal of the Southern churches from union and co-operation with "the General Convention of the Baptist denomination in the United States," popularly known as the Triennial Convention. This body was organized in Philadelphia, May 21, 1814. It had at first but one object, the prosecution of Foreign Missions.

This work was confided to a Board of Commissioners, styled "The Baptist Board of Foreign Missions in the United States" and located finally

at Boston. At the first Triennial session, in 1817, the one object of the one object of the Convention was enlarged so as to embrace Domestic Missions—both objects being entrusted to the one Board until an experience of several years showed that it was wiser to confine the labors of the Board to the one object of Foreign Mission. Domestic Missions being withdrawn from the Convention and its Board in 1826, and there being a growing desire and demand for benevolent effort in this direction—a natural result of the Foreign Mission work—"The American Baptist Home Mission Society" was organized in Philadelphia in 1829. If it seem desirable to any, on the score of economy, to merge our Foreign and Domestic Mission Board into one, let us profit by the experience of our brethren in past years, and hesitate to sacrifice efficiency to a mistaken economy. The constitution of the Triennial Convention, as well as the history, of its proceedings from the beginning, conferred on all the members of the Baptist denomination in good standing, whether at the North or the South, eligibility to all appointments emanating from the Convention or the Board. Unmistakable indications, however, not necessary nor profitable to speak of particularly, prompted the Alabama Baptist State Convention, in 1844, to adopt a preamble and resolutions, to be submitted to the Board of Foreign Missions of the Triennial Convention—the second of the resolutions being as follows:

"That our duty at this crisis requires us to demand from the proper authorities in all those bodies, to whose fund we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal, that slaveholders eligible and entitled equally with non-slaveholders to all the privileges and immunities of their several unions, and especially to receive any agency or mission, or other appointment which may run within the scope of their operations or duties."

To this the Board, in the course of their reply, frankly and explicitly said: "If any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

When this reply was made known, the Board of the Virginia Foreign Mission Society addressed a circular to the Baptist churches of Virginia communicating this decision of the Board of the Triennial Convention, and containing, among others, a resolution "that this Board are of opinion that in the present exigency it is important that those brethren who are aggrieved by the recent decision of the Board of Boston, should hold a convention to confer on the best means of promoting the Foreign Mission cause and other interests of the Baptist denomination in the South," and suggesting Augusta, Ga., as a suitable place for holding such convention, and Thursday before the second Lord's day in May, 1845, as a suitable time. Both at the North and the South a separation seemed inevitable. At the North it was desired by many, regretted by a few, and expected by all.

Before the proposed Convention in Augusta could meet to deliberate upon any course for the future, a separation had virtually been made by the Home Mission Society, at its meeting in Providence, April, 1845. At that meeting, Dr. Maginnis, of New York, proposed the following preamble and resolutions:

WHEREAS, The American Baptist Home Mission Society is composed of contributors residing in slaveholding and non-slaveholding States; and, whereas, the constitution recognizes no distinction among the members of the Society as to eligibility to all the offices and appointments in the gift both of the Society and of the Board; and, whereas, it has been found that the basis on which the Society was organized is one upon which all the members and friends of the Society are not now willing to act; therefore,

Resolved, That, in our opinion, it is expedient that the members now forming the Society, should hereafter act in separate organizations at the South and at the North, in promoting the objects which were originally contemplated by the Society.

Resolved, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way, and at the earliest period of time, consistently with the preservation of the constitutional rights of all the members, and with the least possible interruption of the missionary work of the Society."

This was adopted by a considerable majority, and in pursuance of the second resolution a committee was appointed, which reported that "as the existing Society was planted in the North, has its Executive Board, and there received a charter of incorporation, which it seems desirable to preserve, and as a separation seems to many minds inevitable, owing to the strong views of churches and individuals against the appointment of slaveholders to serve the Society, and as such views prevail principally at the North," it was, therefore, recommended "that the existing or-

ganization be retained by the Northern and other churches, which may be willing to act together upon the basis of restriction against the appointment of slaveholders." This was adopted by an almost unanimous vote.

At the call of the Board of Managers of the Virginia Foreign Mission Society, there assembled in Augusta, May 8, 1845, three hundred and ten delegates from the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. Owing to the short notice of the meeting of the Convention, other States were reported only by letter. Rev. William B. Johnson, D. D., was chosen President. It was resolved "that a committee of two from each State represented in the meeting be appointed to prepare and report a preamble and resolution for the action of the Convention."

The resolution reported by the committee is as follows: "Resolved, That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist Denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize a Society for the propagation of the gospel."

This was unanimously adopted, and the same committee, with some additions, was appointed to prepare a constitution, which, after some amendments, was adopted unanimously. In the address of the Convention "to the brethren in the United States, to the congregations connected with the respective churches, and to all candid men," it is said: "The constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. \* \* \* We use the very terms as we uphold the true spirit and great object of the late General Convention of the Baptist Denomination of the United States." It would seem, then, from the resolution above given, and from this extract from the address of the Convention, that the Southern Baptist Convention, formed upon the constitution of the Triennial Convention, and "for the maintenance of the Scriptural principles" on which it was originally formed, is the real and proper successor and continuator of that body, which, at a special meeting held in New York, Nov. 19, 1845, was "dissolved," and the American Bible Missionary Union, with an entirely new constitution and a different basis of membership, organized in its stead.

At the meeting in Augusta a Board for Foreign Missions was appointed, to be located in Richmond, Va., and one for Domestic Missions, to be located in Marion, Ala. Before the adjournment of the Convention, it was resolved "that with profound gratitude to the Great Head of the church this Convention recognizes the harmonious and unanimous action to which it has arrived, and that we regard the exhibition of the spirit which has governed its deliberations as a pledge of the Divine blessing in the origin and prosecution of this organization."

Thus was started into existence the Southern Baptist Convention, which gathered around itself the enthusiastic support of the Baptist churches of the South; received the "God-speed" of Judson, in an address made by him at Richmond, shortly after its formation; and the wisdom of which formation has been vindicated by the fact that, while Southern Baptists contributed to the Triennial Convention from 1814 to 1845, \$212,000, they have contributed to the Southern Baptist Convention, from 1845 to 1875, for Foreign Missions alone \$702,198. In the last three years \$121,000 have been given for Foreign Missions, which is more than half the amount raised during the thirty years of our connection with the Triennial Convention.

Should the churches rise up to a due appreciation of their sacred obligations to this body, and of the noble services which it has rendered to Christianity and to the world, its future influences will be measured only by the important part it shall have performed in leading the nations into the glorious liberty of the children of God, and in edifying the human race into a holy meet for its great and Divine Head, Jesus.

In order that brethren may have ample statistics for the OCTOBER DAY OF PRAYER AND COLLECTIONS FOR FOREIGN MISSIONS, our next article will contain a general view of the work of our Board from 1845 to 1875.

T. "Herbert," said a perplexed mother, "why is it that you're not a better boy?" "Well," said the little fellow, soberly, looking up into her face with his honest blue eyes, "I suppose the real reason is that I don't want to be!" "We think the child gave the real reason why all of us, big as well as little, are no better than we are." In reply to a young writer who wished to know "which magazine will give me the highest position, quickest?" contemporary advises "a powder magazine, if you contribute a fiery article."



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
R. B. TRAGUE, J. D. RENFROE, J. S. SHACKLEFORD, D. G. LYON, ASSOCIATES.

MARION, ALA.:

Tuesday, October 19th, 1875.

"The Morning Star of the Reformation."

To whom is the credit of the Reformation of the XVI century to be assigned? The Lutherans say to Luther. But it is historically evident that Luther had a predecessor in John Huss, who opposed the corruptions of Romanism and sealed his testimony with martyrdom at Prague, in Bohemia. And Huss was a disciple of the Englishman Wickliffe, whose tracts were taken to Prague, and gave to the Bohemian preacher his knowledge of the truth. Thus we are led back in tracing the religious movement in which Luther performed so eminent a part, to the English Reformer who flourished a century and a half before Luther's time.

But now when we come to investigate the matter, we find that Wickliffe was animated by sentiments distinctly Baptist. Among other opinions, now common among professedly evangelical denominations, he promulgated the following:—"Wise men leave that as impertinence which is not plainly expressed in the Scripture;—those are fools and presumptuous who affirm such infants not to be saved which die without baptism;—BAPTISM BOTH NOT CONFERR, BUT ONLY SIGNIFY GRACE, WHICH WAS GIVEN BEFORE." He denied that all sins are abolished in baptism [that baptism is a saving ordinance.] He asserted that children may be saved without baptism;—and that the baptism of water profiteth not, without the baptism of the Spirit." (Neal's history of the Puritans, vol. 1, p. 29 note.)

From Wickliffe came the Reformation of the XVI century;—and to all intents and purposes, Wickliffe was a Baptist. This great man had a character without a stain; was learned beyond his age, and was as brave as he was good and wise. Only sickness and the infirmities of advanced life prevented him from going to Rome and maintaining his opinions there in the presence of Pope and Cardinals. Wickliffe wrote two hundred books which were condemned, called in and ordered to be burned, together with his bones, by the council of Constance, in the year 1415, forty-one years after his death; but as the Puritan Historian remarks, his doctrine remained, and the number of his disciples, who were distinguished by the name of Lollards, increased after his death, which gave occasion for the making of sundry other severe laws against heretics. Knighton, canon of Leicester (a contemporary of Wickliffe), says that in the year 1382, "their number very much increased, and that starting like saplings from the root of the tree, they were multiplied and filled every place within the compass of the land."

O for those books of Wickliffe, and for the history of the men who imbibed his zeal for believer's baptism, and of the followers who were denounced by name, in the Laws of England, from the reign of Richard II, to that of Charles the 1st. They were denounced as the darnel (tollum) in God's field of wheat, and men sought to uproot and burn them, but these Lollards grew and multiplied, and now, under another name, but with the same seeds of truth, are sowing the broad universe with knowledge and salvation.

## Weighty Words.

We take pleasure in laying before our readers the following letter of Dr. McIntosh, announcing his acceptance of the call of the Home Mission Board, and appealing to the sympathy and zeal of the denomination in behalf of the important and sacred cause he has taken in hand. Let us all reflect that the work can be made successful only by a concert of effort. We must all give, and that promptly, cordially, and systematically, if our missions are to be sustained in a manner corresponding with our past history, and with the means for usefulness which we have received from God.

## HOME MISSION BOARD.

Called to fill the office of Corresponding Secretary of the Home Mission Board, I assume its duties with a deep sense of the responsibilities involved, and a painful distrust of my qualifications, which has yielded only to the earnest solicitations of others to whom I know the Convention and its Boards are very dear, and to whose judgment I defer in accepting

the position. I do so with faith in God and in the denomination.

The embarrassments of the situation growing out of the indebtedness of the Board, and the financial depression of the country, affecting every benevolent enterprise, are serious, but not alarming if we will face the fact, and every friend of the cause will do something for the relief of the Board. Indeed, the debt, (say \$12,000) twelve thousand dollars, is insignificant if apportioned to the thousands of Baptists who love the Convention and its missions.

During the current year we should have not less than forty thousand dollars, and four thousand active, voluntary workers for Christ, each raising ten dollars, can put that sum in the treasury; or eight thousand, at five dollars each; or forty thousand, at one dollar each. And in all our churches have we not that number who are willing to do that much for Jesus in our own land? Will not the young men and young women in our churches constitute themselves each an agent to raise ten dollars, or five, or one, and get it by dimes? We must have the sympathy, the prayers, the co-operation of our brethren, or the work must fail. No man or Board can succeed without them. To meet the present indebtedness, the honor of the denomination is bound. Payment or repudiation is before us. One or the other is inevitable. Fidelity to Christ calls for prompt and earnest effort. The fields, ripe for the harvest, and widening in their extent in the States, and among the Indian tribes, should stimulate us to enlarged benevolence and broader plans of operations in the future.

If the present outlook is not bright, let us not make it darker, and discourage ourselves by our fears.

The cause is God's and we are his servants. Let us arise and lay our hands to the work, with renewed earnestness of purpose. With abiding trust in God, with confidence in my brethren, I enter upon the work hopefully, and shall labor diligently to enable the Board to meet its liabilities, and to have as large a working force in the field as the receipts will justify, and at the earliest day.

At associations where no appointed representative appears, will not some brother volunteer? Send collections to J. B. Lovelace, Treasurer, Marion, Alabama.

Wm. H. McIntosh,  
Cor. Sec. H. M. B. S. B. C.

## Field Notes.

The Central Baptist visits us in an enlarged and improved form. Dr. Yeaman takes the paper under his individual management. The Baptist claims for John Clark, of Newport, the first pastor of the first Baptist church on this continent, the introduction of the principle of religious liberty into the constitution of Rhode Island. In this connexion our confere is hard on Roger Williams. During his life, as an active missionary, our esteemed Bro. Jenkins has baptized not less than thirteen households. The Muscogee (Creek) association has formed a managing Board to co-operate with the Home Board in promoting Indian Missions. The claims of the Indians are very strong. They are trying to help themselves, let us help them. Pres. Webb, of the college at Clinton, Miss., thinks that the recent riot in that town ought not to interfere with the patronage of the institution under his charge. He says: "Our riot has settled difficulties under which other communities groan and tremble today. We have peace, and it is an assured peace; for it has been discovered that the power is all on one side, and that is the right side." We are so pressed with valuable correspondence, that we must ask some indulgence from valued contributors. The news from the associations must have the precedence, as far as possible. A native Japanese publisher has issued a translation of the "Pilgrim's Progress." This Baptist books and principles go round and round the world. Twelve Baptist churches in Boston and its suburbs are reported to be without pastors. Why is this? There are ministers enough, and they are cultivated, pious men. The Boston churches must be hard to please. The First Baptist church of San Francisco, has been sold to the Chinese for \$30,000. The purchasers intend to spend \$70,000 in changing it into a business block. The Baptists of Prussia are very much encouraged by the law recently passed by the Prussian Diet, which gives them the right of incorporation. It was a government measure, and carried in the face of some opposition. The exact amount of the deficit of the American Board of Commissioners for Foreign Missions for the current year proves to be \$44,923. The receipts have been from donations, \$322,041; from legacies \$62,097; for work in nominally

Christian lands, \$129,853. There are twelve students in the Scandinavian department of the Chicago Baptist Theological Seminary. Prof. Edgren, who fills the chair, performs his service without compensation. It is now proposed to endow the department with the sum of \$20,000. Mr. G. W. Smith has been directed by the trustees of the British Museum to resume his excavations at Nineveh, and he expects to start soon for the East. His new book on the "Chaldean Account of Genesis," which contains his recent discoveries, is now in the press, and will shortly be published. The Rev. Dublin J. Walker, the leading colored preacher of South Carolina, formerly School Commissioner of Chester county, and now a State Senator, has been convicted on the charge of issuing fraudulent school certificates for \$70. Eleven jurors were colored and six communicants in his church. Bro. Cloud, agent in the Cedar Bluff association, writes that he expects to give the month of November to the centennial work. There will be a centennial mass meeting at Pine Apple, on the 5th Sabbath and Saturday before. We are grateful to Bro. P. S. Kirven, who says he is trying to introduce the ALABAMA BAPTIST into every family in his field of labor. He thinks that the State Evangelist and the paper can do a great work for the Bethel association. Brethren J. W. Locke and B. H. Crumpton represented the paper at the Bethlehem association. Bro. Robt. Armstrong, writes from Newton Academy: "Our church is in a flourishing condition. Three were baptized last Saturday. Centennial question is being agitated. The paper is very popular. With a little effort every subscriber can send you one name." Will not every subscriber try? Rev. S. A. Goodwin has accepted the care of the church at Columbus, Miss. Bro. T. M. Mundine reports a revival in Mt. Pisgah church, St. Clair county. There were ten converted, one of whom was a German Catholic. Communications are coming in so freely that we are obliged to condense some of them, in order that they may find place in the paper. Bro. D. L. James writes that crops in Blount county are unusually good. The missionary spirit begins to prevail. Religious prospects are brightening. He calls upon Christians to "pray, teach, support, and encourage all our teachers, in the church, at home and abroad." Bro. J. Henry Hendon has been called to the care of the Union Springs church, and will probably accept.

## Salem Association.

This large and influential body convened with the Shiloh church, in Pike county, on Saturday, Oct. 2nd.

THE INTRODUCTORY SERMON was preached by Bro. E. Y. Van Hoose, from Acts. xviii: 22. "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is every where spoken against." The speaker showed what doctrines were held by that ancient "sect," illustrated the opposition every where encountered, pointed out the people who have ever maintained the same doctrines, and told how our Baptist fathers have endured suffering and reproach for the principles received from our Master. We wish we had space for a full sketch of the sermon. It was an excellent Centennial discourse.

## AFTERNOON SESSION.

In the afternoon the body reassembled for the purpose of organizing. Letters from the churches were read by Bro. J. P. Wood and the writer. A considerable number of the churches reported revivals during the past year.

The association was then permanently organized by re-electing the former moderator and clerk, Eld. J. P. Nall and Prof. T. J. Carlisle. These brethren are excellent officers, as also is Bro. J. P. Wood the Treasurer. After a few appropriate remarks by the moderator, standing committees were announced, and the association adjourned.

We should state that during the evening session, Bro. F. A. Jackson preached at the arbor erected near the church. At night there was a sermon by Bro. McBryde. The ministers present were brethren Adams, Nall, Van Hoose, Sampey, B. A. Jackson, E. A. Jackson, F. A. Jackson, Macon, Copeland, Cumbe, Brooks, McBryde, Blann, Kendrick, Owens and Allen.

## SUNDAY.

After a prayer meeting in the morning, conducted by Bro. E. M. Brooks, sermons were preached to immense audiences by brethren J. L. Sampey and B. A. Jackson. Probably not less than a thousand persons were present. After the morning service, the usual collection for mis-

sions was taken up.

In the afternoon, it fell to the lot of the writer to address the people. The sermon at night was by Bro. R. Blann. Other brethren also preached at convenient points in the community. On Monday the business of the association began. Without attempting to be chronological, we will mention some of the most important subjects.

## MISSIONS.

The report on missions did not show a very large amount of work in this direction. There was some discussion, followed by a collection, the results of which, in cash and pledges, were favorable. The State missionaries, Brethren Bailey, Carroll, and Shackelford, were invited to visit the association.

A good report on Temperance was submitted and adopted.

At eleven o'clock the association adjourned to hear a sermon by Bro. W. A. Cumbe.

Bro. C. is a young man engaged in teaching and preaching. He had a recent discussion with the "Anti-missionary" or "Primitive Baptists," and is said to have gained a signal victory. The discussion is to be printed in pamphlet form. Over 1,000 copies have already been applied for.

In the afternoon came up the

## ALABAMA BAPTIST.

whose claims we were permitted to present. Remarks were also made by the moderator and others, urging upon the association the importance of sustaining their State denominational paper. We secured a good list of subscribers, and, better than all, we found many warm friends. Several prominent brethren said that they would cheerfully refund the subscription price to any one who would say, after reading the paper one year, that he had not received more benefit from the value of his money. Many brethren promised to send us large lists of subscribers.

The committee on periodicals recommended to the association, "as first worthy of patronage," the ALABAMA BAPTIST. Respectful mention was also made of the Baptist, the Index, and Kind Words.

## THE CENTENNIAL.

was also introduced in the afternoon. The hearts of the brethren were moved at the recital of the struggles and victories of our principles. The discussion was participated in by a number of the brethren, including the moderator.

By vote, a committee of four, one from each associational district, was appointed to nominate a centennial agent in each church. This committee had not reported when we left, on Tuesday.

The same vote which invited the State missionaries into the association, extended also to Dr. Renfro as Centennial Agent. The brethren will hail his presence, and will come from far and near to hear him on this great question. We should have stated that Bro. E. Y. Van Hoose, of Troy, is the Centennial agent in this association.

Some of the brethren spoke of using the centennial enthusiasm for the purpose of erecting a suitable house for the Troy Baptist High School, under the patronage of the General Association of S. E. Ala., and presided over by Prof. T. J. Carlisle. However, those brethren are willing to aid the Howard also. Bro. Sampey preached at night.

Another important movement was the

## BIBLE SOCIETY.

to be located at Troy. A considerable sum of money was raised to be invested in Bibles and Testaments. These are to be sold in Troy at publisher's prices, and where there is inability to purchase, they will be given away. There was much enthusiasm over this subject. Brethren Nall, Van Hoose and Higgins will manage the affairs of the society.

Several churches were granted letters of dismission, to join a

## NEW ASSOCIATION.

This will be organized at Greenwood, ten miles S. W. of Union Springs, on Saturday before the 5th Sunday in October. A number of churches from the surrounding associations will enter the compact. It is said that a long-felt need will thus be met. Some of the associations had become so large in territory that delegates from the neighborhood of Union Springs were frequently compelled to travel 40 or 50 miles.

## RE-IMMERSION OF THE "ANTIS."

Some of the churches of the Salem association passed resolutions during the year that they would not receive a member from the Antimissionaries without baptizing him, and they asked the association if they did right. The committee on Documents reported in the affirmative, and recommended to all the churches the passage of a similar resolution. This evoked a spirited discussion of several hours length. Finally a motion prevailed to post-

pone answering the question till another session of the association.

## OTHER ITEMS.

The Orphan's Home, the Troy High School, Finance, and several other subjects, had not been brought before the body when we left. The

## HOSPITALITY.

of the good people of Shiloh had no bounds. The large delegation were entertained most sumptuously.

## GENERAL IMPRESSIONS.

To speak for ourselves, we were wonderfully pleased with our visit. The Salem has a noble set of men, and we hope that we shall see them often again.

The time was profitably spent. Harmony of spirit marked all the acts and deliberations of the body.

D. G. LYON.

## Who Will Help?

## TO OUR SUBSCRIBERS.

Dear Brethren: This is the flush season of the year. More cash is now circulating among the people than will be again till another crop is made.

We ask, and even beg, each of our readers to make an effort to send us a new subscriber. Speak a word for the paper. Your neighbors will consider it a kindness. You would not patronize it if you did not deem it a good paper. Then why should you not be desirous that its benefits be shared by your friends also?

Would it not be an act of Christian charity to send a club of five and thus secure the paper as a premium for some poor widow, or some ill-sustained minister?

Brethren some of you are in arrears. During the dull season we sent your paper, with full expectation that you would remit at the earliest convenience. Shall we be disappointed? Shall we continue your names, or shall we drop them?

O, brethren! Rally and help us. The paper has yet a mighty and a glorious work to accomplish. It can not do this without your aid.

Do not suppose that this appeal is for some one else, but not for you. It is for each, EVERY ONE, ALL of our readers.

D. G. LYON.

## Wayside Notes.

## THE UNION ASSOCIATION.

After sitting with Prof. Foster, of the University, and Rev. W. H. Williams, before a twenty pound roasted pig for dinner, in the house of the latter, on the 24th of September, I started out on horseback for the Union association, in Pickens county. It was the intention of Bro. Williams to accompany me, but the sickness of his excellent wife prevented him. He furnished me his saddle horse; I can testify that "Gracie" is, in gaits and other qualities, second to no nag that I ever used in that way. I had several banquets to swap horses.

## FOREST CHURCH.

where the association convened, is about thirty miles from Tuscaloosa; so with a letter of introduction from Bro. Foster, to Deacon James Robertson, on the half-way ground, I halted at the gate of the latter about sundown, and sent the letter in; in a minute out came a large, plain, sensible, good-natured man, and warmly invited me into the house. As we were being seated, the Deacon remarked, "I knew you as soon as I saw the name in this note; I've seen your name so much in our paper. I do think that our ALABAMA BAPTIST is about the best paper I ever saw; it makes us know one another." Of course I at once felt quite at home. Bright and early Saturday morning, I started again for the association; reached the church in time to hear the introductory sermon, which was preached by Elder W. H. Robertson, of Columbus, Miss., a relative of the deacon just mentioned, both of whom are descendants of "Horse shoe Robinson," or Revolutionary fame, who solitary and alone, "surrounded" a body of British troops, and brought them to camps as prisoners.

The introductory sermon was appropriate and stirring, text: "The people had a mind to work." Spurgeon has said that a preacher ought to preach like a baby cries—"All over from head to foot, soul and body." This is the way Bro. Robertson preached. We saw very much weeping under that discourse, and shall not soon forget the impression made on our own mind and feelings. It is said that Bro. R. has baptized several thousands of believers in that part of Alabama and Mississippi.

## THE WORK DONE.

The body was organized by electing Elder J. C. Foster, moderator, and H. B. Chappelle, clerk;—both are good officers. Sabbath at 11 o'clock Bro. Foster preached the annual missionary sermon. It was a strong, well-digested, and appropriate sermon. At the next hour's worship I presented the claims of the Centennial work in

the interest of Howard College. The congregation was very large, not only filling the arbor, but also much space around it. Several brethren preached whose discourses I did not hear. The deliberations on Monday were quite interesting. We had an opportunity of speaking for the ALABAMA BAPTIST, and of saying a few words for the State Mission Board; the body organized a centennial committee of one in every church, with a central committee at Carrollton, of which Elder Ashcraft is chairman. The Union association can be brought up to her quota of the endowment fund. The brethren seemed to be deeply interested in it. The circulation of our paper has been limited in that territory, but it is now introduced among them, and will soon have many readers in the Union.

The State Mission Board was scarcely known over there, having never before been mentioned in that body. I assured the brethren that Bro. Bailey will visit many of their churches before their next associational meeting. After the adjournment of the body on Monday evening, we came five miles in company with brethren J. C. and R. H. Foster, and J. M. Smith, and with several other brethren, stopped at Mrs. Bolton's and got our supper. After supper, with these brethren named, we came eight miles to Bro. Smith's, where we spent the night. Tuesday we reached the pleasant home of the Bishop of Tuscaloosa, in time to dine with him again, and were glad to find the health of his family improved. Taking the train on the A. & C. R. R., at 4 p. m., I reached Wood's Station, above Birmingham, at nearly 12 o'clock at night. Bro. O. W. Wood's little boys were at the station and conducted me directly to the house, where Miss Mattie was still up, and had supper ready with hot coffee.

## WOODS' STATION.

Wednesday a good congregation met at Ruhamah church, to whom I presented the claims of the centennial, before noon, and preached to them in the afternoon. The church that day passed resolutions pledging one dollar for every member, and as much more as they may be able to reach. We had the pleasure of spending that night with Bro. Waldrop and his delightful family. Sister Waldrop called in all her children and their families, who are married and living in the community, to spend these hours with us. Bro. Judson Waldrop carried us in his buggy to Birmingham Thursday morning, where we took the North bound train on the South and North R. R. for

## THE MUSCLE SHOALS ASSOCIATION.

As directed by Dr. Shackelford, we left the train at Hartselle, in Morgan county, with the view of seeking the hospitality of Bro. J. C. Orr, of that place. To our great satisfaction his son Walter, was standing at the depot looking out for us. Friday morning Bro. Orr furnished a buggy and mule to me and the Hon. Charles Gibson, one of the most useful Baptists in North Alabama, who was returning from his work in Montgomery, where he was a member of the Constitutional Convention from Lawrence county; he, too, was bound for the association. We had to drive only about ten miles. We reached the church in time to hear the introductory sermon, from Rev. J. Gunn. His theme, "Love to God." It was a well arranged and strong sermon. Bro. Gunn is an able preacher. The association was organized by electing him moderator, and Elder Roberts, clerk, positions which these brethren have well filled for years. The Muscle Shoals is an able body of brethren, with quite a strong corps of good ministers. They have a habit of not allowing any important report to pass without discussion, and do not hesitate to differ from each other most boldly. Their discussion of the cause of temperance, under the report on that subject, was able and spirited; also the discussions on the reports on education and missions, were of the same character. They allowed us to present the claims of our agency, at 11 o'clock on Sabbath, and at the close of our discourse, a good series of resolutions offered by Dr. Shackelford, (we heard two good sermons from Bro. Shackelford), on the centennial movement, were unanimously adopted by a rising vote, and on Monday the necessary committees for that object were appointed. Mass meetings are provided for, and a special committee is appointed to arrange for a centennial celebration in the bounds of this association next 4th of July. I believe the Muscle Shoals association now feels as fully identified with our Baptist State Convention and with Howard College, as any other association in the State.

And our paper will soon be taken by nearly all these brethren who will take any paper. The association unanimously passed a resolution in favor of our paper. Also one expressing the interest of Howard College. The State Mission Board in appointing Bro. Shackelford as evangelist for North Alabama. Some of the older papers may have some advantage of us up here, on account of age and old attachments; and that ecclesiastical shooting-match, which is soon to occur out West, gives Bro. Graves an advantage of us just now, but this will all come right after a while.

I have returned to the rail road, and am to-day again enjoying the hospitality of Bro. Orr, having an appointment to preach here to-night.

I expect to have here to-morrow morning at daylight, on the south bound train for Bangor, in Mount county, where I am to preach to-morrow night, and I go thence with Elder Musgrove, to the Warrior River association. I neglected to state that it was made my duty to preach on Sabbath night last, at Danville, three miles from Hopewell church, where the association met. Here I found our old friend, Prof. Nash and his accomplished wife, teaching the "Danville Male and Female College." They have a good school in a nice village and first-rate community. Although Brother Nash is a fine scholar and a thorough teacher, as is his wife, yet this morning his son took the train at this place for Marion, where his parents are sending him to Howard College, because of the superior advantages to be enjoyed there by a young man who is prepared to enter college. Bro. Nash knows what he is about. I had a most pleasant time with this interesting couple. And here at Hartselle, I am brought under many obligations to Bro. Orr, a splendid gentleman, and his kind family.

A difficulty which I shall have to contend with, as is manifest thus far, is the great amount of preaching which brethren are going to expect of me, in addition to my centennial work. I beg that the churches where I may yet go may have mercy on me.

Impressions: 1. I am impressed that any man of the right stamp can take the ALABAMA BAPTIST and unite the Baptists of this State; as, completely as any Baptist organ in any State in the Union;—and at the same time make himself a handsome living.

2. The greatest difficulty in the way of the State Mission Board in Alabama, is the existing efforts at associational missions. I have not yet been to an association where the missionary work of the body is giving satisfaction. In several of them it is the only source of discord. In none of them are there very marked evidences that it has been useful. If the money that is used in this way annually, in Alabama, were placed in the hands of the State Board, it could keep eight or ten men in constant operation in the State;—strong men too.

3. If the centennial movement in Alabama succeeds, it must have the active co-operation of the intelligent ministers in the State. The churches must release their pastors for three months, and the pastors must throw themselves into this work for that time—during the money season.—What say you, brethren? This will make the movement a success.

4. The country is in a comparatively good condition. Nearly every place that I have been, the crops are good—not first-rate—but good. And the people are hopeful of the outlook in all respects. In passing from Tuscaloosa to the Union association, I crossed the Warrior and Sipsey rivers, a fine region of country; and in going out from the railroad to the Muscle Shoals, I crossed a prong of Flint river—North Alabama has a Flint river. Every where I have seen great quantities of muscadines—no advantage to a man who left home with the chills—I have worn out the chills making centennial talks.

In the regions of both these associations, I heard a good deal about the Campbellites; they seem to be trying the old game again of disturbing Baptist churches. Bro. J. J. Lee, of Carrollton, Ala., said to some of his brethren, who were uneasy about certain Campbellite preaching in that region, "Campbellites cannot hurt a Christian;—a Christian instinctively knows better." One of the letters read before the Muscle Shoals association from one of the churches, said, "The Campbellites have recently taken some of our members, but we, as a church, are not hurt, but are rather improved by the loss."

That church and Brother Lee, do quite agree.

(Just now while I was writing, a brother stepped into my room and said, "I want to pay you six dollars—a dollar for each of my family." My brother, you who are reading this, go to your pastor and tell him you have come to pay him for this great cause, a dollar for each and every one of your family.) Thus far we have neglected to state that a charming young lady at the Tuscaloosa association gave us one hundred dollars. Are



there not some other young ladies of that sort scattered all through Alabama? At Alpine three ladies gave us, the first, \$100, the second \$50, the third, \$25; and one brother of Jacksonville, gave us \$100 at Alpine. Nor did we at that place ask for anything, because it was known that those people will have ample opportunity to give and will do it. The first seven names which I received at Alpine, were Pedobaptists—one dollar each. Of course it is not expected that I will acknowledge through the *Banner* the many donations made. Wherever I have been the people have a mind to give to this cause, and all will do so if approached when they have the money. This is pre-eminently the time of *impecuniosity*—is that the right word? R.

Hartselle, Ala., Oct. 5, 1875.

### Special Notice.

My certificates and stub books have at last arrived. Friends who intend to help me collect, will please send at once for a book or two. Send to Talladega. J. J. D. RENNIE.

N. B. I hope to be at the Eufaula Association.

## Alabama Baptist.

### S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, October 19th, 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.

### Fourth Quarter. Lesson IV. October 24th, 1875.

### THE VINE AND THE BRANCHES.

John xv. 1-8.

**Leading Text.**—HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT; SO SHALL YE BE MY DISCIPLES. —John xv. 8.

**I am the True Vine.** This simile reminds us of that contained in ch. 10:1-8; yet the relation denoted is much more intimate and vital than the relation of a shepherd to his flock, which denotes rather fidelity than love. The loving union of believers to Christ is here illustrated and enforced by the organic and dependent connection of the branches with the vine to which they belong. It has been supposed by some that the figure of the vine was suggested by the vineyards on the way to Gethsemane, or by the vine carved on the great doors of the temple; and that the company passing towards Gethsemane rested in one of the porches of the sacred edifice.

**And my Father is the Husbandman.** The word *vine-dresser* more properly expresses the sense of the original word than *husbandman*. It means one who has the care of a vineyard; whose office it is to nurture, trim, and defend the vine; and who, of course, feels a deep interest in its growth and welfare.

**Every Branch in me that Beareth not Fruit he Taketh Away.** There are trees which may be turned to secondary uses, if they fail to fulfill their primary. Not so the vine. As timber, it is utterly valueless. It is with it exactly as with the saltless salt, which, having lost its savor, is fit only to be cast out-of-doors; both of them being meet emblems of the spiritual man who is not spiritual, who is good neither for the work of this world nor of a higher.

**Every Branch that Beareth Fruit, He Purgeth it, that it may bring forth more Fruit.** *Purgeth, cleanseth.* The fruit-bearing branches are dealt with according to the nature of the plant, as it is well known to the Great Vine-Dresser. This purging, or cleansing, is the stripping off of *worthless leaves* (of pretension) and of superfluous tendrils (of worldly conformity), where the branch puts out too much of its strength for mere show, without any gain to the fruit, but with positive damage to it. This the Divine hand so skillfully and tenderly does, by his own gracious and wise methods,—by his word, by his providences, by his ordinances, by his Spirit, by severe winds that blow off the useless leaves, and by whatever dealing may be needful to separate the superfluous shoots that take away the vigor from the branch.

**Now Ye are Clean.** Clean by virtue of your connection with the

root and stem, and yet in need of being cleansed as branches. The noble vine-branch is clean in respect of its inward vitality, but, nevertheless, it must be purged from wild outgrowths, shoots, and appendices.

**Through the Word I have Spoken unto You.** The living word of Christ received by faith into the heart and dwelling there.

**Abide in Me and I in You.** Not “on me,” but “in me,” i. e. in the true internal vital connection of spiritual communion with Christ. The abiding in him is the condition whereon depends his ability to abide in them.

**I am the Vine, ye are the Branches.** While he had already declared the abiding in him to be the one condition of all fruit-bearing, he adds a promise now, that he who abides in him shall not only bear fruit, but shall bear it abundantly.

**For without Me ye can do Nothing.** “After ye are in me, ye can even then accomplish nothing except as ye draw life and strength from me; only through a putting forth of my power which is in you can ye commence, carry forward, or bring any work to a good effect. From first to last, it is I that must work in and through you.

**If a man abide not in Me, he is cast forth as a Branch and is Withered.** This is a general statement, that further keeps up the figure and sets forth the case of a professing Christian who does not abide in Christ.

**And men gather Them.** The gatherers are the angels, the ministers of the divine anger, to whom the final execution of the divine judgments is everywhere committed.

**They are Burned.** This is fearfully applicable to hypocrites, dead professors, and apostates, who go back unto perdition, having had no living abiding connection with Christ.

**If Ye Abide in Me.** This is added now to meet the deep feeling of want which the true Christian has when he considers what he ought to bring forth, and how much he falls short. It is the vital union with him, even more than any evidence of an hour's devotion, that must stand us for life.

**Ye shall Ask what Ye Will.** The hearing of prayer is promised to the widest extent, but nevertheless has its limitation in the fact that only such prayer is spoken of as proceeds from immost union with Christ, and herein consequently lies also a direction how to pray.

**Herein is my Father Glorified, that Ye Bear much Fruit.** Our Lord sets the standard high and calls for much. *So shall ye be my disciples.* Shall prove yourselves to be my disciples.

**Publishers' Department.** The ALABAMA BAPTIST is one of the best advertising mediums in the State. Let all interested in improving or beautifying home see the card of the Talladega Nurseries. Fruit trees, shrubbery, &c., are invaluable to every householder.

The card of J. S. McCreary, raiser of blooded stock, appears in this issue. Send for his descriptive catalogue. It will cost but a postal card and may do you much good.

An Opium Cure appears in our columns. Bowen and Lyman, Selma, are a first-class grocery firm. Try them. See their card.

Mr. J. A. Wiley has, for some weeks been unwell. He begs indulgence from his friends whose letters have not received prompt attention.

### Communications.

### Come to Our Help!

EUFULA, CREEK NATION, INDIAN TERRITORY, Sept. 22nd, 1875. The Muskogee Baptist Association at its recent session with the Eufaula Baptist church in view of the little that has been done for the cause of Indian Missions of late years, and also of the fact that the Home Mission Board of the Southern Baptist Convention is virtually without a Corresponding Secretary, or any other agents for our cause in the Southern States, did unanimously create a *managing Board* to act for our association between its annual sessions, amenable to our association and auxiliary to the H. M. B. of the S. B. C. This Board of managers consists of the following members of our body, who are chosen as if by acclamation,

tion, viz: Rev. John McIntosh, District Judge, President; Rev. Wm. McCombs, Member National Council, Recording Secretary; Hon. G. W. Grayson, National Treasurer; H. F. Buckner, Corresponding Secretary, and agent, together with Col. Wm. Robison, formerly Supt. Public Instruction; Rev. W. L. Eche, an influential native preacher, and Hon. Jas. Fife, Judge of Deepford District. The natives on this Board are efficient workers, and for many years have been tried by holding the most responsible positions, both in church and State, and have proven themselves men of integrity. As fast as we get funds we are authorized to appoint native missionaries, and to assign them their fields of labor. These missionaries will report to us, and we will report to the Muskogee Baptist association and also to the Home Mission Board of the Southern Baptist Convention. Furthermore, it will be our pleasing duty to contract with the National Council for a Baptist Mission school among the Creeks, as well as in every landable way to secure the means necessary for such school.

All our collections and disbursements will be promptly reported to our association and to the H. M. B. of the S. B. C. And whenever a contribution either in money or goods, is forwarded to us, a receipt for the same will be at once forwarded to the contributor, and quarterly publications of the same will be made in the State paper or papers, from which the contributions come. Money, clothes, agricultural implements, and all other things useful for a family or necessary for a manual labor school, are respectfully solicited.

Our Board of managers mean business and work. We propose to get all the voluntary missionary work done, and to us that is possible—to send a native missionary to the wild tribes on the western plains as soon as his salary can be secured.

We will never go in debt a single dollar. Those who wish to help us in our struggle for the continuance and enlargement of the Indian Mission work, will please send to the undersigned in registered letter, Post Office money order on St. Louis or Ft. Gibson, or (if goods) send as freight to this depot.

Affectionately in behalf of the Board of Managers, H. F. BUCKNER, Cor. Sec'y M. B. Muskogee Baptist Association, Eufaula, Creek Nation, Indian Territory.

### Centennial Meetings in the Alabama Association.

Bethany, Tuesday after 3th Sab. New Bethel, Wednesday “ “ “ Ash Creek, Thursday “ “ “ Steep Creek, Friday “ “ “ Fort Deposit, Fifth Sabbath in October. W. C. CLEVELAND.

### Meeting in North Alabama.

Dear Baptist: I desire to give notice through four interesting columns that the next meeting of the Ministers and Deacons' Institute for the 3d District of Muscle Shoals Association will be held with the Bethel Church, (Near Hartselle) commencing on Friday before the 5th Sabbath in Oct., 1875.

- We give below the speakers and subjects.
1. Introductory: M. A. Venser.
  2. How near can an unregenerate man come to salvation without accepting it? W. S. Duncan.
  3. Perseverance of the Saints. J. Gunn.
  4. Baptism of the Holy Spirit. C. W. Mc Clellan.
  5. Second coming of Christ. J. G. Nash.
  6. Election and Reprobation. W. B. Carter.
  7. When will the Saints be glorified? C. W. Callahan.
  8. Essay—Rom vi 4—James Her-ring.
  8. Essay—Duty of a Church to its Pastor. D. J. Orr.

Brethren generally are invited to attend. Please remember the day and be on hand.

C. W. CALLAHAN, Sec'y M. & D. I.

### In Memoriam.

Departed this life, in Marion, Perry Co., Ala., at the residence of Dr. W. W. Wilkerson, on the 27th of Sept., 1875, brother MICHAEL BRYANT HART, son of James M. and A. M. Hart. The subject of this notice was born January 28th, 1851, in Chambers Co., Ala., and upon a profession of faith in the Lord Jesus Christ, was baptized by Rev. Geo. E. Brewster into the fellowship of Mt. Zion church, Tallapoosa Co., in July, 1867. The writer of this tribute to the memory of our dear young brother, had no acquaintance with him until he entered Howard College in the session of 1871-3. As a student he was remarkable for diligence and application to his studies, and possessing strong native talent, his rapid progress in learning was not at all surprising. His strict observance of the rules and

regulations of the institution, his cheerful obedience to his preceptors, his courteous manner, and gentlemanly deportment were soon won for him the highest regard and esteem of the Faculty, and those he retained until the close of the session backed his connection with the College.

His manly bearing and conscientious discharge of duty were so conspicuous, that when consulted, last winter, with reference to his qualifications for supervising and managing an estate, the writer unhesitatingly recommended him. Accepting the position offered brought him again among us, and upon the testimony of his employer he proved himself fully competent for the work entrusted to his care, and performed his duties to his entire satisfaction. Although his business was remote from town, yet, early in the year, he presented his letter for admission and was heartily welcomed into the fellowship of the Elmore Baptist church, Marion, and up to the time of his death was a worthy and consistent member. He was strongly attached to the Sabbath School, from which he was only absent when necessity required it, and his pastor always had in him an attentive and delighted listener to the word of God.

Although his death was sudden and unexpected to his many friends here, yet, he was found ready and prepared for the summons. On Sabbath the 26th inst., after a second chill had passed off, the Dr. removed him from the country to his family residence in town, hoping, thereby, that his health would be the sooner restored. But how delusive are our fondest hopes! Although receiving every attention that good nursing and the skill of several of the best physicians could bestow, the fever still gained ground, congestion seized upon his frame and every effort to arrest the disease proved entirely abortive. Between 3 and 4 o'clock, p. m., the next day, Monday, death came to the relief of this suffering saint of God. He died trusting in the same Saviour in whom he believed in '67 and that same trust, strengthened by several years of experience in his service, sustained him in crossing the “narrow stream” which divides this land of sorrow and tears from that in which no sorrow enters and no tear is shed. He is now, we confidently believe, enjoying the sweet society of a sainted father, in the presence of their Adorable Redeemer.

He leaves a dear mother, two sisters, three brothers and numerous relatives to bemoan his loss. But it is God who has done it, and He does all things well. He gave, and it is His prerogative to take away. Thy will, O Lord, be done. V. Marion, Oct. 9, 1875.

### Letter from Marion, Alabama.

MARION, ALA., Sept. 29, 1875.

To the Editors *Home-land*. I take this occasion to write you from this ancient little city, which may justly be styled the “Athens of Alabama.” I, you have many readers who do not know what I mean by that, I will enlighten them by saying that as Athens was the seat of learning and refinement for all Greece, so is Marion for Alabama.

There are located three splendid institutions of learning here. The Howard College, (male), The Judson Female Institute and the Female Seminary. The two former under the auspices of the Baptist Denomination, the latter under the Presbyterian.

The Howard College so long and justly the pride of its founders is now entering upon a career of prosperity and usefulness that shall outstrip anything in its past history, a career that is destined to carry it boldly to the front rank of institutions of learning in the United States and stamp it as inferior to none of them.

Col. J. T. Murfee, a pupil of the immortal Stonewall Jackson, and a graduate of the Virginia Military Institute in its palmiest days, and a man of extensive and varied experience in teaching, is the President of Howard College, and has introduced a system of teaching, that, so far as I know, is original, but which is destined to come into general use.

The system of education he not kept pace with the progress of the age. The sciences, and the higher mechanic arts have made such strides, and assumed new phases, that to educate a boy now is to do a very different thing from educating one thirty or fifty years ago. Hence, Col. Murfee's system is to make the instruction *practical*. Hence, when a boy leaves the Howard with a diploma he can engineer a railroad, compute an eclipse of the sun, analyze the contents of a man's stomach, operate an electric battery, separate the component parts of the soil and tell you upon scientific principles what ingredients are necessary to grow certain crops; preside with becoming ease over a deliberative body. In short, his education in all things is *practical*. To know how to practice what he learns. The discipline is also peculiar to this Institution, possessing all the advantages, without the disadvantages, of a military system. Hence the whole Institution, Professors and Pupils, servants and attaches move with the perfect order and precision of a well-drilled battalion.

The Judson Female Institute opens this year under the Presidency of the most polished and thoroughly accomplished gentleman and scholar in the South, the Rev. Dr. M. T. Sumner, a gentleman who is more widely and favorably known in the South than any other man of our knowledge and under his guiding hand the Judson is bound to eclipse in the future anything she has accomplished in the past. Already wonderful changes and improvements have been made under the direction of his superior taste and judgment, and soon that famous old institution will make a new leap upward, invigorated and rejuvenated with the new life and spirit and energy of her President.

The lateness of the hour prevented visiting the Seminary but I understand it is in a flourishing condition and is all its friends could desire. Marion is a beautiful old town with a refined and elegant population; the different pulpits are filled by gentlemen of great piety and learning, and they manifest a special regard for the young people sent here to be educated.

This is my first visit to Marion, and I am free to say that if I had sons or daughters to educate I do not know of a place anywhere, north, south, east or west, that I would prefer to it. Alabama's deliverance from Radical domination and misrule has inspired the people with new energy and zeal, and the wonderful change has come over the country. People are lively, cheerful and active; lands are going up, business of every description has revived, and soon the country will be truly again.

May the good Lord vouchsafe to you a similar deliverance.—L. A. Southern *Home-land*.

THE STORY OF A THOUSAND DOLLAR BANK NOTE.—The death of Josiah Cobb recalls a singular incident of his life. About 1829 a colored woman named Sarah Bledley called at Mr. Cobb's grocery and purchased a small amount of groceries, giving him a thousand-dollar bank note in payment, thinking that it was a one-dollar note. Supposing that it was stolen, he detained the bill and advertised for an owner repeatedly; but no one claiming it, he invested it in city stock. Several false claimants appeared for the note, and it was the subject of several lawsuits, which terminated in Mr. Cobb retaining custody. The history of one of these claimants is as follows: Mr. Cobb one day was conversing about the money with a man who made so many particular inquiries that Mr. Cobb mistrusted his motive, and told him the woman was dark and had a large vein on the side of her neck, when, in fact, she was a mulatto and had no such vein. Soon afterward a very dark woman with a large vein on her neck appeared from the Baltimore almshouse and professed to be the Sarah Bledley, but the fraud was easily exposed, and up to this time the woman who left the bank note has not been heard from. Mr. Cobb allowed the money to remain with accumulated interest until 1855, when it amounted to \$3,740, and he then presented it to the Union orphan asylum.—*Baltimore Gazette*.

—All the State officers, and employees of Virginia, from the Governor down, have agreed to set apart one day's pay for the purpose of erecting an equestrian statue to General Lee at Richmond.

### Alabama News.

Died, on Sunday, 10th inst., of consumption, Mr. Joseph Newman, a citizen of Marion for many years.

—The Schools of Marion are now in full operation, having opened on the 4th inst. under flattering auspices.

—Horace R. Hood, late associate editor of the *Selma Echo* is editing and publishing the *Monroe Journal*, at Monroeville.

—Monroe Institute opened under auspicious circumstances under charge of Miss McCovey.

—The Good Templars' Lodge at Monroeville, is in a flourishing condition.

—J. S. Dill has entered upon his duties as pastor of the Baptist Church at Montevallo.

—Z. P. Inge, son of the late Maj. W. R. Inge, of Greensboro, has gone to the University of Virginia.

—There was a slight frost in some of the northern counties of the State on the 2d inst.

—Mr. Meyer, the head of the great dry goods house of Mr. Meyer & Co., Selma, has changed his residence from New York to Selma.

—Our farmers are all busy grinding up their sorghum crop. Good judges estimate the yield in this county at 100,000 gallons—more than enough to supply the county.—*Shelby Sentinel*.

—Four years ago Mr. E. S. Martin, who lives about nine miles North of Columbiana, dug a well in his yard. This summer the water got very low, and about a week ago he commenced to dig his well deeper, and after going about ten feet he struck a vein of petroleum.

He states that the oil emitted such a strong kerosene odor that the workman was forced to retire from the well. A bucket of it was afterwards drawn up, which was mixed with the water from the stream that supplied the well prior to the time he commenced to dig it deeper, and it smelt very strongly of petroleum, which could be plainly seen in the water. The petroleum smell can be easily detected some distance from the well.—*Shelby Sentinel*.

—The citizens of Gadsden have organized a fair association, to be known as the Gadsden District Fair Association.

—Sheriff Felt yesterday afternoon attempted to arrest Dan Smith, a negro, charged with petty larceny and burglary, when the negro ran, and in consequence received the contents of a revolver in his thigh. It is thought to be a fatal wound. Fugitives will be caught a lesson by this little episode.—*Tuskegee News*.

—The Tuscaloosa *Times*, is advertised to be sold on the 23 inst., at public outcry.

—An election was held under the new local option law at Bellefonte, Jackson county, recently, to determine the question as to whether there should be any spirits retailed there in the future. The ballot stood 87 for to 3 against prohibition. It is said that some of the unfortunate hard drinkers were most active in favor of prohibition.

—The Grangers Fair, at Selma, on the 26th of this month, promises to excel anything of the kind ever held in this State.

—A Mr. Thompson was called to his door, in Walker County, recently, and shot dead, by unknown assassins.

—The Gainesville *Dispatch* is in mourning for the death of the editor and proprietor, Joseph D. Coward, who died at his post, on Tuesday evening, September 28th, 1875. He was an excellent man, and an honor to his craft.

—Among the other attractions at the State Fair, which begins at Selma, on the 26th inst., it is expected that all the Volunteer Companies of the State will join in a grand military parade, at which a premium of \$50 for the best, and another of \$150 for the second best, drilled company, will be awarded. We understand that many of the military companies have already signified their purpose to be present, and we hope that they will all take part in the contest. It will certainly add very greatly to the interest of the occasion.

## THE JUDSON FEMALE INSTITUTE,

Monday, Oct. 4th, 1875.

LOCATED AT

Marion, Alabama.

—:—:—

### Officers of Instruction and Government.

M. T. SUMNER, D. D., PRESIDENT.

*Mental Philosophy, Moral Science 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 L. LIDE,

*Art Teacher.*

MISS M. JOSEPHINE TUTT,

*Presiding Teacher.*

*English Literature, Botany, Chemistry, Physiology.*

MRS. J. T. LUMPKIN,

*English and French.*

MISS S. L. DANIEL,

*Principal in Primary and Preparatory Department.*

MRS. M. CHILTON JONES,

*Calisthenics and Education.*

MISS L. G. CLEMENTS,

*Natural Science, French, Latin and Ornamental Work.*

MISS MAMIE B. HARLEY,

*Music, English and Latin.*

MRS. M. T. SUMNER,

*Home Department.*

MRS. FLORENCE B. TARRANT,

*Governess.*

MRS. ALICE P. KENNON,

*Matron.*

MISS MARY HOWARD,

*Housekeeper.*

MRS. G. A. KISER,

*Mantua Maker.*

### THE MUSICAL DEPARTMENT.

is under the direction of Professor OTTO A. SCHMIDT, a gentleman of rare accomplishments, educated in Germany, his native country, for the profession of Music. His instruments are the Organ, Piano, Guitar, Flute and Violin. In addition to his ripe experience as a teacher of Instrumental Music, Prof. SCHMIDT is a first class Vocalist, and has great success in vocalization. The attention of Ladies desirous of qualifying themselves as TEACHERS of Music, Instrumental and Vocal, is especially called to the unusual facilities afforded in the JUDSON for the accomplishment of their object.

THE DEPARTMENT OF MODERN LANGUAGES is under the charge of Prof. SCHMIDT, whose thorough classical education will secure to Students remarkable opportunities in acquiring a knowledge of the German, French, Latin and Greek Languages. Assistant teachers are also employed in the Department of Music and Languages.

### THE ART DEPARTMENT.

is under the direction of Miss M. L. LIDE, whose native talent for her profession, added to an experience of several years as a teacher of Art, qualifies her in an admirable degree for the position she holds in this Institute. No Female College in this country has furnished a greater number of teachers of Art, for our first-class schools, than the old and honored JUDSON.

THE RATES OF EXPENSE will be as reasonable as in any first grade Female College in the country. The expenses of a Boarder for the full session of nine months, including Tuition in Regular Course of COLLEGIATE DEPARTMENT, will amount to Two Hundred and Thirty Dollars.

VOCAL MUSIC (Whole School) . . . FREE  
ELOCUATION . . . . . FREE  
CALISTHENICS . . . . . FREE

### THE BOARDING DEPARTMENT.

is under the immediate management and supervision of the President and his lady, who reside in the Institute, and boarders will be treated and cared for as members of the President's family. Pupils from abroad will invariably be required to board in the Institute.

In order to give ease and grace of manner in company, a Reception for Social Culture, together with a Musical Soiree (to be attended only by inmates of the Institute and Board of Trustees,) will be held in the Parlors of the Institute on every alternate Friday evening.

The History of the Judson need not be written here. Its five hundred graduates are widely dispersed, and are everywhere distinguished for intellectual and social culture.

Marion, the location of the Judson, situated as it is among the hills, is unsurpassed for its healthfulness, and distinguished for the intellectual, moral, social and religious character of its citizens.

Marion is on the Selma, Marion and Memphis R. R., and is easily accessible from any direction.

For Circulars containing full information, address

M. T. SUMNER, D. D., President.

Aug 24

### Alabama General Centennial Committee.

TEKON, RIVER—J. J. Benson, Scottsboro. LIBERTY—G. A. Morning, Athens. MUSCLE SHOALS—Jos. Shackelford, Tusculum. COLEMAN—Sam'l Norwood, Barton, Colbert county. BEAN CREEK—D. W. Chambliss, Frankfort, Franklin county. WARRIOR RIVER—P. M. Mungrove, Bangor, Blount county. SOUTHERN SPRINGS—Wm. J. McCrory, Warrior Station, S. & F. R. R. NORTH RIVER—David Manasco, Jasper, Walker county. NEW RIVER—E. Bell, Fayette Co. H. FAYETTE CREEK—A. Markham, Polk, Fayette county. CANAAN—A. J. Waldrop, Wood's Station, Tuscaloosa. W. H. Williams, Tuscaloosa. MUD CREEK—T. A. Norwood, Woodstock, Shelby Co. A. A. Sturtevant, Columbiana, Calhoun county. JESSE A. COLLINS, Poplarwell, St. Clair county.



## Alabama Baptist.

MARION, ALA.

Tuesday, October 19th, 1875.

## Home and Farm.

## The Hay Crop.

The proper time to cut hay and clover depends upon what is wanted of the crop, after-crop, and the value of roots and stubble left to enrich the soil for next year's crop.

The value of the crop as food depends first upon the quantity gathered, and next upon its nutritive properties. The researches of Dr. Wagner, Superintendent of the Experiment Station at Darmstadt, Germany, have given some valuable data in this direction. He selected a portion of a clover field where the growth was uniform, and measured off three equal plots. These were cut successively; the first of May 22d, just before the clover was in bloom. This yielded eighty-five pounds of pure hay. Number two was cut June 19th, in full blossom, and yielded one hundred and fourteen pounds. Number three, cut near the end of blossoming, yielded one hundred and twenty-eight pounds. This indicated a gain of about eight hundred pounds per acre in forty days.

Analyses were made to ascertain the relative value of the cuttings, and found that the young clover was rich in nourishing properties (albumenoids), and of scant fiber, while the older cuttings reversed the record. In forty days the total weight of nourishing matter increased from sixty-four to one hundred pounds, thirty-four pounds in all; but of this gain only one pound was albumenoid, while the crude fiber nearly doubled. During the last half of the time the albumenoids gained scarcely at all, while the fiber rapidly increased. Tabulated and reduced to a money value, the result was as follows:

Cut just before blossoming, 85 lbs. 72cts.  
Cut in full blossom, 114 lbs. \$1.05cts.  
Cut near end of blossom, 128 lbs. 94cts.

This brings us to another consideration, namely, the digestibility of the different crops; and Dr. Wolf, another German experimenter, gives light in this direction. Of every one hundred pounds of organic substance in the young clover, animals to which it was fed digested nearly seventy-five pounds, or nearly three-quarters. As the clover grew older it became less and less digestible, until, in the most mature crop only, 38 1-2 pounds in the hundred were digested. The youngest clover was nearly as digestible as meal or potatoes, while the old clover was not much more nutritious than straw. A comparison of the two statements makes a poor show for the later crops, for the indigestible portions increase far more rapidly than the digestible portions. Prof. Atwater concludes that "as far as the feeding value of the crop is concerned, the most profitable time for harvesting clover is a little before the period of full blossom."

The experiments upon other grasses have not been so extensive, but so far as they have been followed up, they justify the same conclusion.

As to the effect upon the after growth, it is evident that the earlier the first crop is cut the more time will the second have in which to perfect itself. The object is, then, to hit upon a date which shall secure the first crop at its most nutritious period without infringing upon the time required for the development of the second crop. This corresponds as nearly as may be to the time just before full blossom indicated as most favorable for the first cutting.

Perhaps the only objection to early mowing is the fact that there is a loss of organic matter in roots, etc., which would otherwise go to the enrichment of next year's crop. When, therefore, clover-stubble is to be plowed in, a postponement of cutting secures a larger development of root, which goes to enrich the soil, and thus, in part at least, makes up for the inferior quality of the hay.—*Agriculturist*.

## Sulphur, Salt, and Ashes for Stock.

As a general rule, says a New England Farmer correspondent, live stock when well fed and cared for, will eat only what their system needs, or what appetite craves. When cattle gnaw the boards and shingles from the barn, the hair from each other's sides, and even the ground where soap-suds have been emptied; when they eat old boots, bones, and woolen rags, in preference to their food, there is something out of sorts with them; and, as a corrective, I have never seen anything equal to plenty of ashes, salt, and sulphur.

My usual mixture is four quarts of ashes, two quarts of salt, and one-half pound of sulphur. When the stock have corn cobs frequently, I find they need ashes less. I can stop the gnawing of wood by feeding cobs, every time. Sulphur is good for the blood as a preventive of disease, and also makes the hair look well. It is also a preventive of mange in swine, and tends to keep their issues open. Sheep that have sulphur frequently will not be troubled with humors, and will never pull each other's wool.

OKRA SOUP.—To two pounds of beef boiled in two gallons of water, well skimmed while boiling, add four dozen okras sliced, one onion chopped fine, half a coffee-cupful of Lima beans, one small green pepper, six tomatoes, one teaspoonful of salt; cover the pot and boil for four hours. Before serving, add two ears of corn that have been boiled and pickled.

## Care of Cows.

The success of butter dairying depends so much upon the care and feeding of the stock that no manual on butter making would be complete without touching upon this branch of the business. It is really astonishing what a large difference in the yield of milk it makes by attending properly to a number of small things in the management of stock—things which would seem to many quite too insignificant to be worth observing. The dairyman should have a genuine hearty love for the animals under his control, attending to every detail for their comfort, providing wholesome, nutritious food, pure water and pure air—everything of this kind in abundance—keeping the animals properly sheltered from storms; feeding always with great regularity; paying the most marked attention to the time and manner of milking, and, withal, preserving a uniform kindness and gentleness of treatment throughout every operation—a gentleness extending even to the tones of the voice.

Generally speaking, that cow will do her best that is loved the best and petted the most by those who have her in charge. If you wish a cow to do her best, you must cultivate her acquaintance intimately, and be unsparing in little acts of kindness. You may whip and torture a cow into submission, but she will strike the balance against you in the milk-pail. One of the greatest faults among dairy farmers to-day, is lack of kindness and consideration to domestic animals. Cows should be petted daily, and be made to feel that man is a friend and protector. All pain, fright, and uneasiness checks the secretion of milk, and the man who is passionate and abusive to his herd never did and never can realize a full yield of milk from it. I think that any one who has the charge of animals should study their character and disposition. It is an interesting study; and, under the law of kindness, you will not unfrequently bring out wonderful traits and exhibitions of affection, which will show a forethought and design, which may well be ranked with the higher intelligence of reasonable beings.

## QUESTIONS FOR DAIRYMEN.

Do your cows feed in swamps and on boggy lands?

Have you good, sweet, running water convenient for stock? and is it abundant and permanent in hot, dry weather?

Have you shade trees in your pasture, or do you think that cows make better milk while lying down to rest in discomfort in the hot, broiling sun? Do you use dogs and stones to hurry up the cows from pasture at milking time, thus over heating their udders?

Do you cleanse the udders of cows before milking by washing their teats with their own milk, and practice further economy by allowing the droppings to go into the milk pail?

Do you enjoin upon your milkers to wash their hands thoroughly before sitting down to milk, or do you think that uncleanness in this respect is not important for milk that is to be treated for butter-making?

When a cow makes a misstep while being milked, do you allow your milkers to kick her with heavy boots, or to pound her over the back and sides with a heavy stool, accompanied by sundry profane remarks addressed to the cow to teach her manners?

Is the air about your "milk barn" or milk house reeking with the foul emanations of the pig sty, the manure heap, or other pestiferous odors?

Good, fresh, clean water, and in abundance, is one of the most important requisites for milk cows, and it should be in convenient places, where stock will not be required to travel long distances to slake their thirst.

If springs and running streams cannot be had in pastures, a good well, with windmill and pump, makes an efficient substitute; and the waste water may, if necessary, be conducted back into the well, so as to keep up a constant supply of good, fresh water.

## Antidotes for Poison.

Commercial oil of turpentine is a good antidote to poisoning by phosphorus. The two substances form a compound in the stomach resembling spermaceti, and this can readily be removed from the system.

Laudanum or other anodyne is sometimes taken by mistake or otherwise in excess. Swallow strong coffee or the whites of several eggs instantly. All these things are to be done while the doctor is coming. Let every family remember that sweet oil, the whites of eggs, and strong coffee antagonize a large number of poisons than perhaps all other things together.

If laudanum, or any other poison not burning the throat is taken, and is promptly discovered, the best plan is to get it out of the stomach instantly, which is done by stirring a tablespoonful of ground mustard in a tumbler of water, and drinking it down at once; almost before it is down, the whole contents of the stomach begin to be ejected.

A London paper says: "In Belgium and Holland, linen is prepared beautifully because the washerwomen use borax, instead of soda, as a washing powder. One large handful of borax is used to ten gallons of water, and the saving of soap is said to be one-half. For faces and carries an extra quality is used. Borax does not injure the goods, and softens the hardest water. A teaspoonful added to an ordinary kettle of hard water in which it is allowed to boil, will effectually soften the water."

Lafayette College, at Easton, Pa., has received \$30,000 from J. W. Hollenback, of Wilkesbarre, for the endowment of the professorship of mathematics.

## Fireside Reading.

## Farewell.

The crimson sunset faded into gray,  
Upon the murmurous sea the twilight fell;  
The last warm breath of the delicious day  
Passed with a music farewell.

Above my head, in the soft purple sky,  
A wild note sounded like a shrill-voiced bell;  
Three gulls met, wheeled, and parted with a cry  
That seemed to say, "Farewell!"

I watched them; one sailed east and one  
Soared west,  
And one went floating south; while like a knell  
That mournful cry the empty sky possessed,  
"Farewell, farewell, farewell!"

"Farewell!" I thought, it is the earth's one speech;  
All human voices lead to heaven's swell;  
Though mighty love to sad choros swell,  
Yet must he say, "Farewell!"

The rolling world is girdled with the sound,  
Perpetually breathed from all who dwell  
Upon its bosom, for no place is found  
Where is not heard "Farewell!"

"Farewell, farewell!" from wave to wave  
'Tis tossed,  
From wind to wind; earth has one tale to tell;  
And other sounds are dulled and drowned  
In this one cry, "Farewell!"

Atlantic Monthly.

## Learn a Trade.

You have heard, perhaps, of the clerk who had faithfully served Stephen Girard from boyhood to manhood. On the twenty-first anniversary of his birthday, he went to his master and told him his time was up, and he certainly expected important promotion in the merchant's service; but Stephen Girard said to him:

"Very well. Now go and learn a trade."

"What trade, sir?"

"Good barrels and butts must be in demand while you live. Go and learn the cooper's trade, and when you have made a perfect barrel bring it to me."

The young man went away and learned the trade, and in time brought to his old master a splendid barrel of his own make.

Girard examined it, and gave the maker two thousand dollars for it, and then said to him:

"Now, sir, I want you in my counting-room; but henceforth you will not be dependent upon the whim of Stephen Girard. Let what will come, you have a good trade always in reserve."

The young man saw the wisdom and understood. Years ago, when the middle-aged men of to-day were boys, Horace Greeley wrote:

"It is a great source of consolation to us, that when the public shall be tired of us as an editor, we can make a satisfactory livelihood at setting type or farming; so that, while our strength lasts, ten thousand block-heads taking offence at some article they do not understand, could not drive us into the poorhouse."

And so many a man becomes truly independent.

## Family Recipes.

1. For Repairing Family Jars.—Mutton fat well stirred with for-bearance, mixed with readiness to forgive, and a general good temper, is an admirable cement. It is well to let all family jars be shelved at once.

2. Preserving.—The temper is best kept by using as little vinegar as possible. The heart, by using abundantly of the oil of grace. Treasures, by laying them up where neither moth nor rust corrupt.

3. Creams.—The milk of true faith, if it stands long enough, yields the cream of assurance; if flavored with the essence of love it is a delicious dish.

4. Stews.—These are best avoided by leaving our troubles with him who sent them.

5. Pickles.—Those persons get into them most who meddle with other people's business, or who act on the rule of policy rather than that of truth and unwavering honesty.

6. Dressed Peacock.—This is too common and poor a production to be introduced into Christian families.

7. To Cure Cold and Heart-burn.—Do all the good you can, live near to God, love your neighbor as yourself.

8. Fritters.—Novel reading, silly conversation, gossiping, ceremonial visits, and late rising, soon fritter away time. Christians have not a moment to waste.

9. Tart.—Some think tart replies to be smart, but it is never wise to let our wit outword other people's feelings. Soft answers turn away wrath; tart speeches lead to general sourness.

10. Sauce.—Never to be tolerated in children, a vulgar and evil thing in any one. Generally found to go with goose.

11. Crabs.—Need grafting with some sweeter fruit. He who can do it is named in John xv. 1.

12. Toasts.—Least likely to affect the head when drunk in water. Toast and water is far better than healths drunk in wine.

13. Mincing.—Only practiced by very silly persons; natural manners are best. See Isaiah li. 16, for a warning against those who are described as "walking and mincing as they go."—*Rev. C. H. Spurgeon*.

## The Brothers Grimm.

Some people who write books never marry. It's a pity, because those who write books are such good folks. Jacob and William Grimm, who wrote the fairy stories, were bachelors. They always lived together and worked together, and wrote in a wonderfully contented way before either had a wife or children. At last, they thought it best that one of them should marry. Neither wanted a wife a bit—which should it be? After long waiting, Jacob, the old-

er brother, concluded to be generous and self-forgetful, and relieve William of his share in the difficulty by taking the burden of a wife upon himself. So he selected a handsome young lady, but here he hesitated again and delayed, for he did not like to do the courting. William thought he would encourage him a little by going to see the young lady himself. He found her so handsome and engaging that he immediately fell in love with her, and to his surprise found courting the most agreeable thing in the world. But the lady was Jacob's by selection; now what was to be done? Here was trouble again.

An old aunt went to Jacob, very kindly, and said:—

"William is in love—he cannot wrong you—what shall he do?"

"This is the most joyful tidings I ever heard," said Jacob. "Let him have her—let him have her!" And he packed his trunk and started off for the Hartz Mountains.

William married, and Jacob came to live with him. In time he loved William's wife and little children very much. One of these children became a noble and useful man. And the two brothers grew old together, and when they were not writing books of great learning, they did that other good thing—they wrote fairy stories for little children.

This story of bachelor Jacob Grimm, reminds me, though I hardly know why, of the crusty old bachelor, who made a will leaving his entire fortune to be divided among the girls who had refused him.

"For to them," he added, feelingly, "I owe all my earthly happiness."

ABILITY TO GIVE.—Some suppose they can give nothing; but they do not know how much they can give, simply because they have made no exertions. A gentleman in moderate circumstances once remarked to a minister.

"Three years ago, I thought I could barely support my family by my utmost exertions. Two years since, my darling son became deranged, and the support of him at the asylum cost me four hundred dollars a year. I find that with strict economy and vigorous exertions I can meet the expense. But if any one had said to me three years ago, that I could raise four hundred dollars for a lost world, I should have regarded the remark as the height of extravagance."—*Fra. Baptist*.

## Humor.

A TENDER-HEARTED BROTHER.—A couple of enterprising men, doing the clothing business at Atlanta, are interviewed by a customer in search of a coat. The senior of the firm handles the new comer, and soon finds a "first class fit." In answer as to the price, the response is, "Eighteen dollars."

"Well, Sir, I like your coat very much, but don't like the price."

"Well, mine friend, ze price is nothing so you like ze coat. We let you take em at fifteen dollars."

The customer still complains of the price, saying that \$15 was too much. This was too much for the dealer, so, taking his customer to the extreme end of the store, and drawing him in to a dark corner, he whispers in his ear, "Mine friend, I let you have ze coat for twelve dollars and a half."

"Well, Sir," said the customer, "I like your coat very much, and am satisfied with the price, yet I would like to know why this mysterious performance."

"Vell! my friend, you see dot little man dere? He was mine brother. He got ze heart disease; and so help me gracious, if he was to hear me tell you I zat twelve dollars and a half for zat coat, he drop ded mit his track."

At a circus, while the rope-walker was going through his performance, a boy about twelve years old turned to an acquaintance of the same age and remarked: "Tom, don't you wish you could do that?" "Yes I do," sadly replied Tom "but my folks make me go to school and are determined that I shan't be nobody!"

People tell the story of a man who called at the house of a neighbor, half a mile from his own house, early in the morning, and after the usual salutation seated himself on a chair, and on being asked to have some breakfast answered, "I don't suppose I ought to stop, for our house is on fire, and they sent me to tell you."

"Spelling isn't my profession; one man can't do everything. What's a printer for? If a printer can't spell, he'd better quit his business," is the line adopted by Joaquin Miller, when a cold, unfeeling critic ridicules his orthography.

A Western editor, thinking to stock his depleted larder, advertised, "Poultry taken in exchange for advertising." The villainous compositor, seeing his opportunity to pay up a long-standing grudge, set it up "Poetry taken in exchange for advertising;" and since that day the office boy has been clearing fifty cents a day from the waste-paper man.

A lady, who had on her upper lip something approaching a mustache, lately called on an officer and his wife, whose merry little boy happened to be present at the time. In the course of conversation the little fellow inquired what he must do to get hair on his lip. "Why, rub it against papa's," was the reply. "O, mamma," he said "is that the way Miss—has got her's?"

An absent-minded professor, in going out the gateway of his college, ran against a cow. In the confusion of the moment he raised his hat and exclaimed: "I beg your pardon, madam." Soon after he stumbled against a lady in the street. In sudden recollection of his former mishap, he called out, with a look of rage on his countenance: "Is that you again, you brute?"

"Tell the tenants," said the Irish landlord to his agent, "that no threats to shoot you will intimidate me in the least."

There was a ludicrously sudden descent from the sublime to the ridiculous where a clergyman, preaching on the "Ministry of Angels" suddenly observed, "I hear a whisper." The change of tone startled one of the deacons who sat below from a drowsy mood; and springing to his feet, he cried, "It's the boys in the gallery."

It was at the house of a well-known doctor of divinity, and the little totting girl, who did not like to see her aunt trim a lighted kerosene lamp, had come honestly by a somewhat modified theory of predestination. "Take care! take care! or we'll get blown up into the sky; and then God'll say: 'Girls, what are you in such a hurry for?'"

An elderly gentleman returning home from church began to extol the merits of the sermon to his son. Said he, "Jack, I have heard one of the most delightful sermons ever delivered before a Christian society. It carried me to the gates of heaven." "Why didn't you hedge in?" replied Jack; "you will never have another such chance."

Miss Ada and Miss Lizzie Challis have purchased the Martinsville (Ind.) Gazette. In a leading editorial of the first number under the new regime, this extract occurs: "Pause, young man; you want to get married, and it is about time you did." Who will be the first to put the Challis to his lips?

"Well, Mr. Miller," said a Yankee, promptly, to a traveling Scot, as they stood by the Falls of Niagara, "Is it not wonderful? In your country you never saw anything like that." "Like that!" said the Scot; "there's a far fair wonderf'ul concern no two miles fra whar I was born." "Indeed!" exclaimed Jonathan, with an air of supercilious skepticism, "and pray what kind of a concern may it be?" "A peacock with a wooden leg."

A circus tiger is roaming around Brazil, Ind.; and men who never stayed at home an evening since they can remember are now to be found in the bosom of their families every night.

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