

The Alabama Baptist.

MARION, ALABAMA, TUESDAY, OCTOBER 26, 1875.

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Alabama Baptist.

MARION, ALA.:

Tuesday, October 26th, 1875.

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"I Shall go to Him."

BY REV. W. C. RICHARDS.

I know that he will not come back to me,
To gladden me with his happy ways and
With his dear bright face I shall not see—
With his heart-love or kindling fancy fire;
I know that he is gone, and O, the sorrow
That makes each day the type of each to-morrow.

I cannot see him in the wonder-land
Whither the angels bore him from my arms;
If we might miss my weary eyes o'erwhelm,
So I could glimpse some shadow of its charms—
It may be then my grief would grow more tender,
Tranced with the dream of Heaven's eternal splendor.

But Heaven is so far and Earth so drear,
Without the smile and presence of my boy,
Without the sense of his sweet service here,
And shut from knowledge of his new career;
How can I still my aching heart's fond yearning—
Though vain and wrong—for his returning?

"I know that he will not come back to me,"
The royal instructor in his anguish said;
With grief as great, I know as much as he
Beside the grave where my delight is laid;
But that were all of hope the King had spoken,
His words the gloom of graves had never broken!

"But I shall go to him!" O! faith sublime!
No Psalm of David this the joy exalts;
Its power and promise echo through all time,
And Death's sure solace in its music waits;
Because y' knowledge lacked the King's completeness,
I drank his cup of woe but missed the sweetness.

O Lion of the tribe of Judah! Thou
Hast conquered I earth for me, as for the King!
And by Thy grace my grief I banish now—
And all his anthem o'er my dead I sing:
I know he'll not come back to me and sorrow;
But I shall go to him some sweet to-morrow!

*2 Sam. 12:23.

Communications.

A Letter from Pine Apple.

Dear Baptist: Having some little leisure time before starting for the Ala. Association, we have decided to give you some general items.

We wish first to state some facts in connection with our Pine Apple meeting, which, in our haste in the notice we made of it, we either left out, or wrote so badly, that it could not be made out. Bro. J. F. Bruner was one of the brethren who assisted me, instead of J. F. Barnes as was published. Old Bro. Miles McWilliams rendered us faithful service for two days—so feeble, he was scarcely able to stand up to preach. This is one of our pioneer fathers, who has preached the Gospel at his own cost. What would have been the condition of our Baptist Zion, had it not been for such men! In our ideas of the necessity of education, let us never forget the very efficient services of these pioneer fathers. Brethren Bowen and Hudson from Selma, business men, were also with us, adding much to the success and enjoyment of the occasion by prayer and song. We are always happy to meet such brethren; it stimulates other business men to participate in the services of the sanctuary. But some men object to these notices of the faithful labors of God's servants. So might they object to the Saviors notice of Mary who anointed Him; of whom He says, "Whosoever this gospel shall be preached in the whole world, there shall this that this woman hath done, be told for a memorial of her." We should not hesitate therefore to express our appreciation of the fidelity of our brethren.

The Pine Barren Association, which convened with the Camden Baptist church on Sat. before the 3d. Sab. in Sept., which was noticed by our dear Bro. Winkler in the last Baptist, presented some items of considerations which he, in his short notice, could not have mentioned, even if he had been apprised of them all. We had quite a rain upon us for an hour or two before we arrived at Camden, of which Bro. Winkler possessed an experimental knowledge; for truly did he, in conjunction with the rest of us, on his arrival, present an aspect, upon which, as Baptist, we might justly be called "water ducks."

Bro. Sumner, who accompanied the writer through the same pelting rain, with his usual life, kept us cheerful amid the calamity. His heavy white

kers, if he will bear the analogy, reminded us of a patch of thick Fall grass, upon which about three frosts had fallen, as it glistens in the sunshine with the dew of the previous night. We shall not soon forget that pleasant trip with our good brother, who, we trust, will have the training of our dear daughters, if able to send to the Judson. If there be a position we would rather he would occupy than his previous one, it is just the one he now holds. But the special items to which we intended to refer, were the centennial addresses of Dr. Winkler and Dr. Cleveland, with their effects; and the Sab. sermons of Bros. Winkler and Lowery. Some brethren were so electrified by the addresses, that they agreed they could listen to them a week. We believe, that, if the influence exerted upon the mind of the association had been followed up immediately, there would have been but little difficulty in raising our share of the endowment fund. Bro. Lowery's sermon produced this effect upon the minds of his hearers; that a man may be both able and humble; and consequently, clinched the centennial arguments. Bro. Winkler's sermon gave us the most lofty view of Christ we ever heard or beheld. It inspired us anew with devotion to our great head.

The Association loaned Bro. B. F. Riley of Crozer Institute one hundred and seventy dollars for the completion of his Theological education. We will be proud of our Bro. when he returns, unless we mistake the man.

We attended the Bethlehem Association, which met at Bellville the next week. We had rain all the time. It, however, was largely attended. We tried to represent the college, state paper and missions. This body is becoming in sympathy with the Com. Bro. W. J. Curry was elected Moderator in the absence of Bro. Jay, who had an afflicted family. The educational subject gained the ear of all the people, and they appointed a centennial mass meeting at Monroeville on the 5th. Sab. in Oct.

A colored minister subscribed for Ala. Baptist. Some other bro. will write more about this body.

B. H. Crumpton.
Pine Apple, Oct. 1st, 1875.

In Sacred Memory.

In the death of three most estimable Christian ladies, and former members of my church at Burnsville, nine miles east of Selma, on the S. R. and D. R. R., I find occasion to offer a service of heart in this tribute of love and sacred memory.

Sister Elizabeth Clay—died at the home of her eldest son, J. W. Clay, five miles from Burnsville, some few months ago, having lived out something more than four-score years. During the thirteen years of my ministry at the church at this place, the assistance of few members was superior to that which she rendered. Nor need any be excepted, only her venerable native brother, Rev. A. Andrews, than whom a more worthy, useful, and influential minister is not known in the field of his operations. By these two, and our ever dear brother, Jas. Claghton of the Methodist church close by, a prayer-meeting was held for a year or more, which contributed much. I have no doubt, under God's word and Spirit, to a gracious revival there, in which thirty-three were added to the church. Yes, this great and good woman would pray in public when called on, and weep and rejoice too.

But, she is gone. That stately form is now a heap of silent dust, and numbered with the dead who sleep among the graves in the old graveyard at Shady Grove church.

Sister Sarah McCaughy—died at Birmingham, more recently, aged about fifty years. Joyous, friendly, happy, her generous soul sat smiling ever in her face. The bereaved husband, Bro. Thos. McCaughy, and two interesting sons, now about of age, survive to mourn their irreparable loss.

Come, dear boys, seek the path your mother trod, which led her spirit up to her celestial home. In the death of this dear sister, closed a useful Christian life.

Alas, my sister, precious memories have I of thee.

Sister Sarah Lyles—died in Selma only a few weeks since. Intellectually, she was rather more than ordinary. It was my pleasing privilege to baptize her, among several other

interesting ones, upon a cool, but decided experience of grace. She was more of a philosophical than an emotional turn of mind and feeling. Laudably ambitious for success in everything, disappointment to her was always intensely felt. She has followed in the death path after her sisters, "To meet on the beautiful shore."

To my dear and most devoted friend, Mr. Lyles, I offer my kindest sympathies.

Thus, one by one, we pass away—one here, one there. Are we ready? O for grace, to keep and crown!

W. WILKES.

P. S. These imperfect sketches have so taken my mind back to persons, places, and incidents, from Selma to Fayetteville, as to induce my decision to give some brief notes of the history of the Baptist cause in this field, embracing Autaugaville, Burnsville, Plantersville, Montevallo, Harpersville, and Childersburg churches.

Dots from Kelley's Creek.

Alabama Baptist: I have a few things to write to you, which I think will make glad the hearts of your editors and subscribers.

Almost all the Baptist churches situated in the region round about Kelley's creek, have had glorious revivals. Macedonia, on this creek, St. Clair side, had a series of meetings, commencing on the second Sunday in August, or the Saturday preceding. It lasted seven days and resulted in the addition of nine by baptism, (one transferred to Spring Hill church in Shelby), and one by letter. One of those baptized was an M. D., and had been immersed into the Presbyterian church about ten years ago; had been an Elder in that church; but, not being satisfied with his church connection, he came to the Baptists. Here the question of receiving alien immersions sprang up. But he determined the matter by saying that he did not expect anything but to be baptized. Bro. Editor, what do you think about it?

We had a meeting of the 4th district of the Cahaba Valley association at Mt. Pleasant church, commencing on Friday before the 3rd Sabbath in August. We had a lively time discussing the questions of "Unlawful Usury among Baptists," and "Is it the duty of all Christians to attend Sabbath-school?" The first was answered in the negative; the second in the affirmative. The subject of "Baptists' possessing alien settlements," was presented, but for fear of disturbing fellowship, it was wisely dropped. The church had a good meeting, following the district meeting. Beulah church, of which I am a member, had a meeting of three days, beginning on the fourth Sunday which was indeed a glorious season. Two precious souls will remember this meeting to all eternity.

Mt. Pisgah, in St. Clair, has been having a glorious meeting. Sinners came trembling to the altar, crying, "Men and brethren, what shall we do to be saved?" Many found peace, and five joined the church. The meeting was going on when I left, and I aimed to go back, but the rain hindered me. I will tell you more when I find out.

Jno. H. Wallace, of whom I wrote some time since, went to his family in Clay county, on the 5th of August, after having walked 100 miles in two days.

T. M. M.

Kelley's Creek, Sept. 17, 1875.

Union Association

Dear Bro. Winkler: This Association held its Fortieth (40th) Session with the Forest Church, beginning on Saturday Sept. 25th.

It rained nearly all day Saturday, still the congregation was large. The house was crowded, almost to suffocation. Bro. Howell, who was to have preached the introductory sermon not arriving in time, Bro. W. H. Roberson of the Columbus Association preached it. He introduced his sermon by saying that he thought good preaching should always be short and bad preaching should be longer. He preached a very good sermon from Isa. 4:6 "For the people had a mind to work." The house was so crowded that dinner had to be spread out on the tables, in the grove notwithstanding the rain.

At 2 P. M. the Association met in the house and after the reading of the letters it was organized by re-electing Bro. John C. Foster moderator and Bro. H. B. Chappelle, clerk.

Read as corresponding messengers from the Tuscaloosa Association Brethren A. D. Sanders and James Mills Jr.; from the Columbus Association, Elders W. H. Roberson and W. C. Smith, and cordially welcomed Elder J. J. D. Renfro as centenary agent from the Ala. Bap. State Convention.

Read one new church, Chalcedony. This ch. was organized the cold Saturday in January last with 13 members, and reported a membership of 52 members. After appointing the usual committees, &c., adjourned.

On Sabbath morning the clouds had dispersed and we had a beautiful day. Prayer meeting conducted by Bro. Chappelle, at 10 A. M. Bro. John C. Foster, according to appointment at last Ass'n., preached the missionary sermon at 11 A. M. A collection of about \$20.00. Bro. J. J. D. Renfro preached an excellent discourse at 1 P. M. in which he introduced his work as centenary agent for Howard College, presenting, very forcibly, the claims of the Baptists in their efforts for Religious Liberty in the past. He received a good many dollar subscriptions in cash for the H. College. Bro. R. made a very favorable impression on the congregation.

On Monday Bro. R. introduced to the Association the claims of the State Mission and Sunday School Board. Resolutions, &c., were adopted by the associations similar to those adopted in the Coosa Association in regard to the centenary work, appointing a central committee and a com. of one from each church.

The brethren presented the claims of the "Alabama Baptist." Bro. Renfro gave us a short, but appropriate talk on it, and several subscribed. The brethren were much pleased with Bro. Renfro's visit and hope to see him again before the end of the year.

Harmony and brotherly kindness prevailed throughout the session. Yours in love,

* C. *

Cedar Bluff Association.

Dear Baptist: The Cedar Bluff Association convened with the Shady Grove church on the Coosa river, on the 25th, 26th, and 27th of September. It was its first session, having been just constituted, with ten churches. On account of convenience, our church at Gadsden has united with this new body. Our future prospects are bright and hopeful.

A lively and enterprising spirit moved the hearts of all the brethren. The congregations in attendance were the largest I have seen in this country. The people have quite a thrifty and well-to-do appearance. Missions, Sunday schools, and Education, met with a warm response in every heart. A very good collection was taken on Sunday for our Boards. The ALABAMA BAPTIST was heartily endorsed as our State organ, and several subscribers received, with the promise of many more when the farmers sell their cotton.

We organized the Association thoroughly for centennial work. There is to be, in the month of November, from one to two mass meetings in each district, according to the following programme; meet with the church at his regular meeting; at eleven on Saturday, the history of that church; at night usual services; and the whole of Sunday to the centennial work. We appointed an agent for each district, and the Association requested the appointment of an agent also in each church and Sunday-school. We intend to carry the good work into every "nook and corner" where it is possible for a man to go, and wherever a nickel can be raised. Your agent gave them a two hour's talk on Monday, and their attention never flagged. They were also addressed by Bro. Glazner and others, who made excellent speeches. Great enthusiasm—can you come up and help us?

J. J. CLOUD

Gadsden, Ala.,

CENTENIAL INVITATION.—Dear Baptist: Please say to brethren Renfro, Winkler, and Bailey, that they are affectionately invited to come up and attend centennial mass meetings with us, in the Cedar Bluff association in November.

J. J. CLOUD.

—The kitchen of Mr. Cotton, near Monroeville caught fire during the late storm and was entirely consumed.

Religious Outlook.

Bro. Winkler: This seems to us to be an important time in the religious history of our people. Society seems in that state to be cast in the mold, and now is the time for Baptists to be up and doing. Never have we seen people more attentive to the preaching of the word. Men and women in advanced life who have heretofore been entirely indifferent to the claims of the Gospel are now asking, "What shall we do to be saved?" and many have professed faith in the Lord Jesus. With very few exceptions all the churches around here have enjoyed a gracious work of the Spirit. Pious inquirers indeed have been numerous and are still; for it does not seem to be excitement of the moment, nor of a day, but the work of the Spirit in the heart. So that when and where you meet them you find them ready to receive religious instruction.

The additions to the churches, judging after the manner of men, are good.

Baptist principles or Bible truths are gaining ground here with rapidity. Those denominations that teach sprinkling and pouring for baptism are now being compelled to do as Baptists or lose the larger portion of those who come to unite with them. Not long since a good Presbyterian minister said to us, when compelled to lead as Philip did the Eunuch, a young man of the legal profession, "down into the water" and bury him "in baptism;" "Your teachings are giving us much trouble." "Not our," said we, "but the word of God is."

The centennial, or the endowment of Howard, is a work of vast interest. The plan suggested by Bro. Foster we believe would bring in its thousands, and at the same time let the "one dollar roll" be moved for all that will not work in Bro. Foster's. We know that our people are poor; yet we are able to endow our college, and all be benefited by it. While this work is going on Baptist principles can be set before the people. Our ALABAMA BAPTIST is doing a good work among our churches here and there is a determination, not before manifest, to sustain it.

P. S. MONTGOMERY.

Ashville, Ala. Sept. 28 1875.

All is Well.

Our hopes, as Alabama Baptists, are bright and expectant. We have great reasons to take courage, be zealous, and go forward in the good work of the Lord. A loving Father has abundantly blessed us this year with good crops, and has thus enabled us the better, as American Baptists, to celebrate the Centennial of our religious liberty. Then we say, it is well.

God has kindly given to us Bro. Renfro, a man zealous in every good word and work, as our noble Centennial Agent. He is a man peculiarly adapted to this great work. He enters the field deeply impressed with the importance of his worthy mission. The cause lies near his heart. His burning words and thrilling addresses will wake up the sleeping Baptists all over the State. Again we say, it is well.

It was truly a good Providence that directed the brethren to lay hold of Bro. Bailey as our State Evangelist. He seems to have been born for that very purpose, and it rejoices our heart to see how the work is prospering in his hands. May the Lord spare him long, and crown his prayerful efforts with rich success. Surely it is well.

In a time of great need, He blessed us with Bro. Winkler, as the Editor of our paper. In the darkest hours and in the fiercest of the struggle, he with his self-sacrificing Associates, has ever held our banner aloft. Surely the Lord ordereth all things well.

We have the Right men in the right place. Thus the work in each respective department moves nobly on. With such valiant leaders, what noble things the 75,000 Baptists of Alabama ought to accomplish in the Centennial move! Brethren, let our watch-word be "onward." Let us "go forward." Let us reach forth and take a higher and firmer hold on the cross of Christ. Let us attempt great things for our God, and expect great things of him.

C. W. CALLAHAN.

Decatur, Ala.

—The next annual session of the Independent Order of Good Templars, will be held at Greensboro.

Letter from Tuscaloosa.

The Tuscaloosa Association met with the Big Sandy church in this county on the 21st inst. The introductory sermon was preached by the writer. The text was—Well no matter where.

That introductory sermon! Save me from such another. The early morning sun and air were delightful. But when the congregation had settled quietly under the arbor a chilling wind commenced blowing, nor did it cease before the "Amen" was uttered. Gladly would the preacher have adjourned the services but the thing must be gone through with, for whoever thought of organizing an Association without the inevitable "introductory."

Well the preacher began—and so did the wind and altogether it was quite a windy affair.

The ladies muffled up and with looks of martyr-like endurance prepared to go through the trial. Brethren whose hair was thin felt that they must put on their hats or risk much suffering—and thus the scene proceeded—And the preacher! How he worked all the while trying to warm up, while his hearers were continually growing colder—and finally he sat down feeling that it would not be inappropriate to sing "Waft, waft ye winds the story &c."

The letters from the churches were not on the whole encouraging. While there has been some quickening of religious interest in certain localities the general aspect of affairs is depressing. Some of the churches have not pastors, and others are declining.

Our missionary, Bro. Jas. Hogan has been traveling through these desolate places, and has done much good. The usual reports on various benevolent subjects were presented and elicited more or less of discussion—yet without leading to practical and systematic effort. The spirit of the body was good, and the meetings harmonious.

THE CENTENIAL.

On the second day of the Association, Dr. Renfro occupied the stand under the arbor. We might tell many of the things he said, but that would hardly be fair. The Effect was excellent. People of all denominations contributed and though the aggregate collection was not so large as could have been desired, yet we hope to add to it when the brethren and friends "sell their cotton."

If not a dime were realized from this centenary movement, it would yet pay. The general information concerning Baptist principles and Baptist history which is now being diffused, will assuredly produce large results in the future.

With a two fold motive, then, may we take part in the great work.

DR. RENFRO'S SERMON.

On the third day, the body adjourned to hear a sermon from Bro. R.

The discourse was instructive, impressive and thrilling. It did us all good.

IN A HURRY.

Is there not too great a disposition with many of our associations to hurry through a routine of business, without giving the necessary attention to any of the subjects under consideration?

Is not the Lord's work too often performed with a haste and carelessness which no man would manifest with regard to his own business? Many brethren would complain of a pastor who should decline to hold a protracted meeting even though his cotton and corn should suffer—and yet these same brethren sent by their churches to attend to "the King's business, begudge an extra day or so from their "cotton patches." Is this right?

WM. H. WILLIAMS.

Tuscaloosa Ala., Oct. 1875.

SOMETHING STRANGE.—Mrs. Permelia Davis, wife of Capt. Wilson Davis, of Jackson county, Ala., died recently of dropsy. The last few weeks of her life she was attended by three supernatural visitors, supposed to be angels, who sat around her bedside in the absence of the family, whom she would persuade to retire; giving them a chance, as she said, to visit her. She recognized them as being her departed mother and little daughters. She gave a beautiful description of their hair and apparel.

G. W. WILCOX.

A teacher, questioning little boys about the graduation in the scale of being, asked, "What comes next to man?" whereupon a little shaver, who was evidently smarting under a sense of previous defeat, immediately distanced all competitors by promptly shouting, "His shirt, ma'am!"

Arrest The Murderer!!

To the Friends of Justice:—On the 31st of July last, John Jackson, a freedman, alias John Fuller, murdered my son, Wm. J. Collins; and Edmond, his brother, wounded my son, J. A. Collins, Jr. The murder was willful, premeditated, and unjustifiable, in fact and in law. These freedmen fled, it is supposed, in the direction of Charlotte, N. C. I have offered a reward of \$100, and expended about \$100 in efforts to arrest them, which is as much as I am able to bear. I have petitioned the Governor of Alabama to offer a reward of \$400 or \$500. I am old and in feeble health and limited in means. I appeal to the friends of law and order to assist me in bringing these fugitives to justice under the law.

I have been a citizen of this county since 1810, and a Baptist Minister since 1833; a member of the Masonic fraternity since 1857. I could refer to some of the most distinguished Baptist ministers in the South, and many of the older judges and lawyers and statesmen in Alabama, if it was deemed necessary. I ask the friends of justice and law to assist me.

JESSE A. COLLINS.

Cropwell, St. Clair Co., Aug. 14, 1875.

DESCRIPTION.

John Jackson, alias John Fuller, is a pale copper colored negro, 22-years old, about five feet six or seven inches high, stoutly built, weighs 140 to 150 lbs; his face pitches forward toward the chin, has one weak eye which sometimes runs water, and is said to have a small spot under one eye.

Edmond, his brother, is somewhat darker than John, 15 or 16 years old, has a stoppage in his speech, and a fine voice; weighs 110 to 125 lbs, pitches forward when he walks.

Will the newspapers please notice this.

Revival.

Dear Bro. Winkler: At a regular meeting of the Grant's Creek Baptist church, held on Saturday Sept. 4th, on motion agreed to carry on the meeting from day to day. The Pastor carried on the meeting three days. On the 4th day Bro. A. M. Smith, of New Hope church, came and preached two sermons. On the 5th day, Bro. Wm. H. Williams, of Tuscaloosa, came and preached six very instructive and forcible sermons, which we hope and believe resulted in much good. On the evening of the 11th day of the meeting, Bro. J. H. Foster, of Tuscaloosa, came. He preached six sermons replete with sound doctrine and wholesome, instructive to the unconverted, to the anxious inquirer and to the Christian, young and old.

The meeting continued sixteen days, with services every day and night, except three days, two of which had preaching only at night, and one day it rained so steadily we had no services at all.

It was a most solemn meeting from the very beginning. Sixteen were added by experience and baptism, two by restoration and one by letter, making in all 19 additions to the church.

The meeting closed with about twenty-four at the anxious seats. Many others we think, were converted that did not unite with the church. To God be all the praise.

* C. *

Foster's Ala., Oct. 5th 1875.

Explanatory

Messrs Editors: Not knowing that Bro. Renfro intended sending off the preamble and resolutions adopted at the late Coosa River Association, regarding the memorial movement, I failed to furnish an explanation of the last resolution which is due to two names in it—those of Capt. James Crook and James E. Welch. As they were on the committee that made that report, it would seem indelicate for their names to appear as they do. The fact is, I drafted the report, and never submitted the latter part of that resolution, the committee, intending to offer it to the body as an amendment to the report, but in the hurry of business at the heels of the session, I forgot it. I shall however, let it pass with this explanation, believing that it is heartily endorsed by every member of the Association, except the two brethren themselves.

S. HENDERSON.

Alpine Sept. 31, 1875.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. B. TEAGUE,
J. J. D. RAYMOND, ASSOCIATES.
J. SHACKELFORD,
D. G. LYON, ASSISTANT.

MARION, ALA.:

Tuesday, October 26th, 1875.

The Meeting at Selma.

We call the special attention of the brethren of the State to the announcement of the General Centennial meeting at Selma, on Nov. 12. The times are ripe for it. It is true that there are already many centennial laborers in the State, but not a few, even of our leading ministers and laymen, need to enter into personal and active co-operation with the movement. And those who are thus engaged will be greatly advantaged by mutual conference and counsel. The work is of the greatest importance, and every aid which the judgment and experience of practical and earnest men can cast upon it is needed now. Although our General Centennial Agent is toiling with admirable zeal and energy, and has awakened an enthusiasm kindred to his own, in every region to which he has gone, it must be remembered that it will be physically impracticable for him to visit all sections in our great State. He needs to be cheered by fraternal sympathy, to be helped by the cordial co-operation of many advocates of the cause. Let us recognize that cause as ours also. Let us write for it, pray for it, give to it. Let us meet in Selma that we may have such a concert of plan and action as will contribute potently to its success. We look for a denominational gathering at Selma, that will quicken the interest in the centennial everywhere.

Insincere Profession.

Luke 6:46: Why call ye Me Lord, Lord, and do not the things that I say. This is the solemn warning given us by Jesus Christ in relation to the profession of his religion. We remember that there were many persons in Judea and Galilee, who did not witness without wonder, the miracles of the Lord, or hear his teachings without a curious and lively interest. They acknowledged that a prophet sent from God was among them; they pursued him over the sea of Galilee and through the fords of the Jordan; even the trackless deserts could not conceal him from their view, and when he ascended the arduous mountain tops, they crowded around him to hear his words; and when he passed through their cities they did him reverence, sometimes following in his train, sometimes casting their garments mixed with leaves of triumphal palm before him, or hailing him with the salutation, "Hosanna! Blessed is he that cometh in the name of the Lord." But now, wonderful to relate! the Lord declares that all this attendance was worthless, that all these weary journeys were vain, that all these long audiences beneath the burning suns of Syria, and the chilling dews of its midnight mountains and deserts, were of no avail. Astonishing declaration! it may well alarm us—us to whom such sacrifices would seem almost unreasonable, us to whom Christ teaches that inconveniences, toils, and hardships as great as these, are far beneath the measure of our duty.

Many think it too much to demand of them, that they should render an outward reverence to Christ. They think that the coldness of their hearts is a good and sufficient reason why they should not kneel down before him to daily prayer; that the dullness of their spirits, or the moisture of the pavements, or the heat of the sun, excuses them from the ovenated duty of engaging in public worship with the people of God; that mere sluggishness justifies them in refusing him the public, out-pourings, praises that he desires to hear—in a word, that it is enough for him to receive their occasional patronage. Others think they have done much, when they have once taken the vows of God upon them. They remember with a certain powerful satisfaction that they have taken their place in the commonwealth of Israel; that they have received the only orthodox mode of baptism; they have been buried with Christ; they have sat down at his table and heard repeated by his mortal minister, those words of transcendent grace that first proceeded out of his mouth. And they tremble not to know that they have gone from these scenes of heavenly converse, with tempers unchanged, that they pursue pleasure as earnestly as ever they did, that they love the world as much, that they seek first all other things, and last of all the kingdom of

God and his righteousness. Such are the persons to whom our Savior speaks in the words, "Why call ye Me Lord, Lord, and do not the things that I say." Why do you pretend to honor me when you will not obey the commands I impose upon you. You pretend to have renounced the world, and yet you love it more than you love me. You profess to have engaged in my service, yet you serve me not. You hope that the infinite blessings of my salvation will serve you at the hour of death and at the bar of judgment, yet you treat them with a neglect which makes them contemptible in the esteem of all men. With fond anticipation you contemplate the glories of the heavenly world, and yet you are not preparing for it, you have no familiarity with the holy ministries in which all its inhabitants are engaged. You do not love the worship in which its eternal angels are spent. You are as unfit to live in it as a fish would be to live on the flowery bank whose shadows fell upon his native stream, or as you, yourself, would be to live in the coral groves of the ocean. You acknowledge yourselves to belong to that Being who indignantly exclaims against you: "If I be a Master where is Mine honor, and if I be a Father where is My fear," who now drawing near would fill you with infinite amazement and anguish. How awful such an inconsistency! It is enough to make devils laugh and angels weep, and Christ bitterly exclaim: "Why call ye Me Lord, Lord, and do not the things that I say."

Our Home Missions.

We take the liberty of publishing the following private letter from our beloved Bro. McIntosh, Secretary of the Home Mission Board. The brethren in Georgia, as will be seen, are acting nobly.

Rev. E. T. WINKLER, D. D.:

My Dear Brother: I have just returned from the meeting of the Georgia Baptist association. I was most cordially received by the brethren, and on Saturday morning over two hours were devoted to an earnest discussion of the work of our Missionary Boards. The association is as always in the past, a unit for the Convention (Southern Baptist), and its work. It is the liveliest body of Christian men I have met in a long time. The spirit of the brethren is, that the Convention and its Boards must be sustained, and they gave substantial proof of their earnestness in the contributions sent by the committees, which will be acknowledged in due time, and in pledges to meet the indebtedness of the Home Mission Board, to the amount of seven hundred and seventy-six dollars, by men who will pay what they promise.

I am receiving assurances from brethren in various parts of the country, of hearty sympathy and co-operation. I thank God and take courage.

Yours very truly,
Wm. H. McIntosh,
Cor. Sec'y.

Literary Notices.

Sherman's Historical Raid is the title of a new work, from the pen of Gen. H. V. Boynton, published by Wiltach, Baldwin & Co., Cincinnati. Its aim is to show that *Sherman's Memoirs* "fall far short of presenting the correct history of many great events of which they treat." It will be read with great interest.

The Modern Youth is the name of an amateur monthly published at Opelika.

The Young Ladies of Union Springs publish a semi-monthly called the *Social Tie*.

Field Notes.

A new Baptist Convention is to be formed, embracing North Louisiana, Western Arkansas, and North-east Texas. The first session will be held at Jefferson, Texas, Wednesday, November 10th. Brother W. B. Crompton was in our city last week. Chowan Baptist Female college Murfreesboro, N. C., opened with 73 pupils, 60 of whom are boarders, the largest number ever enrolled the first day. A brother has promised to furnish for our next issue, a notice of the Cahaba Association. Bro. W. G. Curry's heart is in the centennial, nor does he forget the ALABAMA BAPTIST. Bro. W. Wilkes has recently held a meeting which resulted in fifteen conversions. More than 100 have been added this year to the churches connected with the pastorates and labors of Bro. Wilkes and Bro. E. T. Smyth. A worthy brother says of Bro. Bailey: "He is certainly a representative of the Convention work. The Centennial, the Howard and Judson, the paper, Sabbath-schools, Missions—State, Home, and Foreign—all have an earnest advocate in our evangelist; and what is wonderful, he seems perfectly at

home in advocating any of these objects. Nor do the people weary of hearing him." We have a very interesting letter from China, which we hope to give our readers next issue. Some other good articles for the same paper. A brother writes that he has \$4 for Howard college, and fifty cents for Home and Foreign Missions each, the contributions of a poor widow. The Lord blesses the widow's mite. Would that the prosperous did as much as this sister. Bro. J. L. Thompson, of Coosa county, has been recently ordained to the gospel ministry. One person in every eleven of the population of Kentucky is a Baptist. The spectacles worn by Craig, when preaching through the prison gates at Fredericksburg, Va., are in the possession of Dr. Ford, of Missouri. Rev. A. P. Graves, the evangelist, is now in New York. The Outlook denies the charge made against the Baptist ministers of N. Y. City, that they declined to co-operate with Moody and Sankey.

—EGBERT, writing from Vallejo, Cal., says of our Talladega pastor: "Within the year Rev. N. A. Bailey, of Santa Rosa, has resigned his pastorate there, and removed to Alabama, and the church have called to the pastorate, Rev. S. A. Taft, D. D., of Missouri. Mr. Bailey is a noble man, and was one of our best preachers, and his removal from our State is deeply regretted by all. He was induced to leave and return to his home in the South because of the precarious state of his wife's health."

—The committee appointed by the Southern N. Y. association, at its recent session, recommended, among other things, that pastors give more systematic instruction on the distinctive principles of the denomination. A Church of England clergyman has been sentenced to five years' penal servitude for false entries in the Church register about the death of a parishioner. Prince Leopold youngest son of the queen of England has accepted the Presidency of the Oxford branch of the Church of England Temperance society. Cardinal McCloskey has ordered a marble altar for the Roman Catholic Cathedral in New York, to cost forty thousand dollars. An English protestant church is in course of erection on the site of the old slave market at Zanzibar. At Chicago, recently, the board of education, with but one dissenting vote, discarded the Bible from the public schools. The criminal part of the Catholic population in Scotland is over 37 per 1,000; and that of the rest of the population a little over 7 per 1,000; a bad showing for the moral influence of Romanism. The Baptist ministers of Illinois have formed a Centennial Club, of which ninety-two have become members, and have subscribed to the Centennial Fund \$16,180. The sum of \$30,000 has been subscribed for the erection of a large hall in the West End of London, to be dedicated to evangelistic work. The Independent says: There are in Massachusetts only three Roman Catholic churches without a debt on their buildings. Louis XIV once said: "When I go away, after hearing some of the court preachers, I say, 'What a wonderful preacher he is! What splendid powers of eloquence he has! What a great man he is!' But when I go away from hearing Father Massillon, I leave saying, 'What a poor, wretched sinner I am! How wicked I am!'"

A novel scene recently was a baptism in the ocean. The Western Baptist has been enlarged. It is now an 8 page sheet. Mosey Creek College, in East Tennessee, has already received \$100,000, on the Centennial endowment. One man gave \$40,000. Rev. Dr. Lewis has resigned his charge at Jefferson, Texas, and will return to Mississippi. The Baptist says that there is more sickness in Mississippi, and West Tennessee, than was ever before known there. The Baptist Beacon, the worthy organ of Iowa Baptists, copies from the ALABAMA BAPTIST the excellent article by Bro. W. A. Bishop, on Heavenly Recognition. A Jewish Synagogue is to be built in Dallas, Texas. A Sunday School Convention of the General Association will be held at Longview, Texas, beginning the first Sunday in November.

The Muscogee Shoals Association. This body met with the Hopewell church, Morgan Co., Ala., on Friday before the first Sabbath in Oct. There was a very good representation of the churches, considering the sickness prevailing in all portions of the country. A few churches were not represented. The Introductory Sermon was preached by Elder J. Gunn. Subject, "Christian Love." The sermon was delivered in Bro. Gunn's usually earnest style and was a good one. Elder Gunn was chosen moderator

and Elder J. C. Roberts, clerk.

Bro. Renfro was present, and by his earnest talk, added much to the interest of the meeting. Temperance, Education, Missions, both Home and Foreign, and Howard College, in connection with the Centennial, all received attention. A committee of five were appointed to take the preliminary steps in connection with similar committees appointed on the part of other associations in North Alabama, towards establishing a denominational Male High School in North Alabama at an early day.

The Board of Trustees of the Baptist Female Institute at Moulton was instructed to secure a Teacher for that school as soon as possible. This Institution belongs to the Muscogee Shoals Association, and is located at Moulton, Lawrence county, in the midst of a fertile valley, and is a good place for a school. Bro. J. L. Lattimore had charge of the school a year or two ago. Since he left, the Board has not elected a principal. This is a good place for a Baptist who wishes to make teaching his profession, and who will throw his energies into an effort to build up the school. We are confident that the school can be built up by an earnest, competent and active man.

The Board will meet on Monday after the 2nd Sabbath in November. They would like to hear from Teachers. It is desirable that the school shall open by the 1st of January 1876.

But let us go back to the association. The subject of Temperance was discussed at some length and the association took a bold and advanced position upon this subject. Bro. Renfro presented the claims of Howard College to the association, and we think with good effect. A report was adopted recommending our people to sustain that Institution by their money and their patronage. Howard College will, we think, in a few years get a good patronage from North Alabama.

On the Sabbath at 11 o'clock Dr. Renfro delivered a Memorial Sermon to a crowded house. To say that the sermon was good is not enough, it was a feast of fat things, and our brethren feasted upon it. The expression "I am glad I am a Baptist" was heard frequently. We are confident that such sermons as those preached by Bro. Renfro will do good. It will be the means of giving information to our own people, as well as to others, that they ought to know. If the centennial movement does nothing more, it will inform the world as to our history and the struggles of our fathers for Religious Liberty. Some money was collected for the Howard and agents appointed in each church to solicit money for its endowment.

Centennial mass meetings were appointed at three churches in the association, namely: Russellville, on the 1st Sabbath in November; Town Creek, on the 2nd Sabbath in November; and Pleasant Hill on the 3rd Sabbath in November.

Arrangements were also made to celebrate the Fourth of July appropriately in the interest of the same cause. Foreign Missions received some attention and a collection was taken up for our Foreign Mission Board.

Several hundred dollars were pledged to sustain missions within the bounds of the association.

The ALABAMA BAPTIST was recommended to the support of the membership of our churches. We did not secure many subscribers to the paper because of the great scarcity of money; but we think that in a few months this difficulty will be obviated, and our people will subscribe for it freely. They like it and speak very favorably of it. The association adjourned on Monday, to meet with the Town Creek church on Friday before the 1st Sabbath in Oct. 1876. Elder C. W. Callahan was appointed to preach the introductory sermon.

Tennessee River Association.

On Friday morning, 8th inst, we left home for Pleasant Mount church, Madison Co., where the Tennessee River Association was to meet. We arrived at Brownsboro Depot in the evening, walked out to Bro. Woodall's about one mile and a half, where we spent the night. On Saturday morning we arrived at the church where the association was in session. We found that Eld. J. B. Castillo was moderator and Bro. St. Clair clerk. The churches were very well represented. There are about 34 churches in this association. Two Missionaries were appointed to travel within the bounds of the association during this association year, Elders J. J. Beeson and J. T. Couch. A committee was appointed to act in conjunction with other committees appointed by other associations in North Alabama to establish a denominational Male High

School. The centennial movement received the endorsement of the association and resolutions passed recommending the churches to contribute to the endowment of Howard College. The writer was appointed to preach on the Sabbath, and took the occasion to preach a memorial discourse. Elder Kennedy of the Liberty Association also preached on Sunday.

There was much interest manifested by the brethren in the ALABAMA BAPTIST and but for the want of money we could have secured a large list of subscribers. Several brethren promised that they would get up clubs. This is a working body of Baptists, and we are satisfied that they will do what they can to aid Howard College and the other interests of the Convention. The association appointed delegates to the next Baptist State Convention, and I have no doubt several of the churches will send delegates.

Bro. L. C. Causen, a lawyer and a member of the Scottsboro church, delivered an address on Sunday morning on the subject of the centennial. It was well written and well read and produced a good impression. He proposes delivering this address before any of the churches in the association that may desire it.

We were much pleased with our visit to the Tennessee River Association. The Brethren are earnest working men. The ministry is composed of some most excellent men, who seem to feel a great interest in the cause. Elder C. B. Roach is a minister of much promise, he has recently been called to the pastoral care of the Scottsboro church. He is teaching a flourishing school at Coffee Town on Sand Mountain. Elders P. Brown, J. Brown, H. H. Horton, J. B. Castillo, J. J. Beeson and others we could mention, are strong men and are doing good work in their respective fields.

The association adjourned on Monday evening to meet with the Scottsboro church.

The writer preached at Maysville on Monday night to a small congregation. The Baptists have no church at this place, though there are a few Baptist living in the place.

Wayside Notes.

WARRIOR RIVER ASSOCIATION.

From Bangor, on the 7th of Oct., in company with Dr. P. M. Musgrove, on horseback, I travelled twenty-eight miles through Blount county, to attend the Warrior River association. It met on Friday with the Harmony church, Bro. Wade, pastor. The introductory sermon was preached by Bro. Musgrove, from the same text which Bro. Robinson used at the Union: "The people had a mind to work." These two introductory sermons were quite dissimilar, but equally sound, good, and strong. The letters from the churches at the Warrior said a good deal about receiving members from other denominations. One read thusly: "We recently captured four members from the Methodists." We are not in favor of vain glory on this or any other subject. However, we think it would be interesting if we had correct statistics of the number we annually baptize from other denominations. We were impressed that the Warrior River churches are not doing much except in the work of preaching and receiving members. There are many excellent brethren and some real, active and able ministers in that body.

Bro. Musgrove was re-elected moderator, and Bro. Shelton clerk. They are good officers.

On Sabbath at 11 o'clock, I presented the subject of my mission to a very large congregation, and on Monday it was made my duty to preach to the body and the congregation. On Saturday night I went five miles with Elder Musgrove, to Walnut Grove, and aided in ordaining a deacon (Bro. Brown), for the church at that place. The association organized a centennial committee.

ELDER JAMES FIELDS.

It was a happy circumstance to me that at this association I met my old friend, the Rev. James Fields. He and I began to preach about the same time. Preached together a great deal before we were ordained. Worked together as missionaries in the Cherokee association; and then separated, when he went into Blount county twenty-two or three years ago. We met no more until last Friday at the Warrior association. I am acquainted with no minister who has more reason to thank God for the blessings that have attended his labors than Bro. Fields.

When he went into that country Baptist churches and Baptist members and ministers, were quite few and feeble. Bro. Musgrove then being the only man of strength in all that territory. Many brethren gave me glowing accounts of the great success which has attended the labors

of Bro. Fields, and the number which he has baptized is very large—very many of them from other sects. There were three ministers present who were baptized by him who are now men of great power and efficiency—I allude to brethren Wade, Shelton, and Bain. Wade is a solid, strong, growing man, pastor of several of their best churches. Shelton is intellectual, read, historical, and logical;—the controversialist of his region.

Bain is "one of a kind." I heard him preach—heard him pray. I have never heard anything like it before. He preaches all over the Bible; all through earth, hell and heaven; all through the saint and the sinner, all in one sermon. Discusses nothing, yet everything he says seems to be in place. His language is correct, he is eloquent, his thoughts flash like lightning. His congregation is soon under his control, and they do whatever he tells them to do. I felt myself put somewhat under the influence in spite of me. He is devotedly pious and prayerful, yet always smiling and speaking to everybody with childlike simplicity—has everybody's confidence. Was several years a Methodist preacher. When I saw these three preachers together, I could not resist the constant feeling, "What influences, under God, Bro. Fields has put in motion here!" There was another of his "boys," as he styles them, present, who was recently cut off from a little church under a very frivolous charge. (Bro. Read, a man of decided ability). I trust the way will soon be opened for the reinstatement of this brother.

Elder James Thomas was there doing noble service.

On Tuesday I returned to Bangor with Dr. Musgrove, and addressed a small crowd on the centennial. Bro. Musgrove did me much kindness. He is a power in that region. Bro. Weatherly was with us.

Items—Items.

Bro. Lloyd recently received about thirty members at Opelika, and seven at Auburn. I am happy to learn that the centennial was so fully represented at the Liberty (Ga.) association, by brethren Bailey, Carroll, Shaffer, and others. We are informed that "Bro. Carroll was there doing good work as an evangelist." He is a good evangelist. Rev. T. M. Bailey did a good work at the Bethel association for the centennial, and for the Mission Board, and for the paper; and he and Bro. Hendon did the same at the Bigbee. Brethren S. G. Jenkins, L. B. Merriam, and Graves Renfro, did well for the centennial at the Carey association. Have heard that Dr. Henderson and others did well at the Central association. An excellent brother writes: "I have observed, generally, that the people are in advance of the preachers in the centennial work." If this be so, we hope they will at last learn that scripture right, which reads, "Like people like priest." A correspondent says: "It will pay to send the paper to every preacher in the State, whether he subscribes for it or not." We saw a card from Dr. Sumner to-day—it looked like he was "shouting happy." In former notices we neglected to mention the kindness of Bro. and Sister Upchurch, at the Union association, whose hospitality we enjoyed when quite unwell. We are at home for two nights and a day—how happy to get home!—Bro. N. A. Bailey, on his first visit to the Harpersville church, baptized three persons. He is doing well in Talladega. We ought to have mentioned earlier the death of Sister Nancy Freeman, of this place, a Godly woman eighty years of age, wife of the venerable Fleming Freeman. Also the death of Sister Milly Morrow, another aged saint of this church, who recently died in the house of her son in Chattanooga, Tenn. It was our purpose also to say something about the death of Miss Kate Boykin. We have been too busy to write or think.

Notice! Notice!!

A CALL FOR A GENERAL CENTENNIAL MEETING IN THE CITY OF SELMA, NOVEMBER 12, 1875.

The associations will soon be over. The Centennial Memorial Committees of these bodies will all have been appointed. If our effort is made a success, there must be hearty and extensive co-operation among the most earnest and enlightened friends of the movement during "the money season." In order to organize for this simultaneous campaign throughout the State, having consulted the Selma Baptist church, through their esteemed pastor, Dr. Teague, I have decided to call a convention of such brethren as have been appointed on associational committees, and such as intend to work in the cause, to meet in the city of Selma on Friday the 12th of November, 1875, at 11 o'clock

a. m., to counsel together, and as far as possible, prepare for action in the great work before us.

The Selma church offers a noble hospitality. Come, brethren, come! J. J. D. RAYMOND, Gen. Agt. Ala. Bapt. Cen. Mem.

Communications.

The Bethlehem Association.

This body held its 50th annual session with the Bellville Church, Conecuh county, commencing on Saturday before the Sabbath in September. The Introductory Sermon was preached by our rising young brother, L. W. Duke. This sermon was exactly in accordance with our idea of such sermons—plain, practical, and to the point. In consequence of the extreme bad weather, the attendance was small. I believe, however, the usual number of delegates was present. The business of the Association was transacted with very little speech-making. The brethren seemed to be of one mind on most of the subjects presented to the body. We were pained to see the smallness of the amount of money sent up for missionary purposes. It was agreed that the funds in the hands of the Treasurer (about \$30) should be sent to the State Board.

We were greatly delighted by the presence of Bro. B. H. Crompton, of Pine Apple. He preached us a most excellent sermon on Sabbath at 11 o'clock, and on Monday morning, by request of the Association, he delivered us a thrilling speech on the Centennial. Brethren J. R. Hawthorne and A. J. Robinson also made speeches on the subject. Among all the speeches, the centennial movement was pretty thoroughly ventilated. All were enlightened, and we trust, "enthused."

We have our committees all arranged, and are now ready to begin active work for the endowment of Howard College, on the dollar plan. A Centennial Mass Meeting will be held at Monroeville on the 5th Sabbath in this month. Everybody is invited to attend, and we are particularly anxious to see any one who can make a speech on the occasion.

W. G. CURRY.
Burnt Corn, Oct. 25th, 1875.

Moody in New York.

Will Mr. Moody reach the masses in New York and other large cities—the masses whom he is said to be specially adapted to benefit? No. And therein lies the misfortune, and the probable failure of the great expectations. If the Hippodrome is opened it will be crowded with 8,000 church goers, and the unevangelized heathen who need his ministry will not hear it. If the pastors and the churches will all stay at home and work in their own fields, and Mr. Moody will go among the outcasts, all will be well. But they will not; and so the masses will not be reached.

CAN BAPTISTS JOIN THE MOVEMENT?

Yes. By working in their own church fields, and thus giving encouragement and moral support to all good efforts, and by thus widening and deepening the tide of religious influence in the community. No. Not consistently, nor hopefully, by leaving their own church work and uniting in a general union movement. Union movements seldom end without something of strife and dissension, which is better to be left off before it is meddled with. Union efforts are usually controlled by others than Baptists, even when they do most of the work. Union efforts require, as the first article in their creed, that silence must be maintained on all denominational matters, and on all questions which invite differences of opinion. But all the denominations hold views which they conscientiously cherish as important. What man who respects himself, and maintains his personal independence as a Christian, would wish to bind himself to silence, in a faithful discharge of Christian duty, on any point involving a complete utterance of Christian truth, if I should not. If I did not choose to speak, I would keep silence. But I would not pledge myself to silence beforehand, as a condition of fellowship in labor.

Of course, Baptists will be called bigoted, exclusive, narrow, opposed to union, if they decline to unite with others in revival efforts. Well, they will be called so, whether they do or not. So where's the difference? God bless Moody and Sankey, and all true lovers of Christ, in their work to save souls. But the denominations can help them best by each working over against his own house rather than by any grand Hippodrome mass meeting, that shall scatter a hundred congregations to make one, that shall depopulate a hundred houses of worship to fill one amphitheatre. —*Journal and Messenger, as quoted in Baptist Beacon.*

—We are gratified to learn that the health of Mr. Justice Judge has considerably improved, and is still improving since his return home from the Tennessee and Virginia Springs; and that he expects to be able to resume his duties on the Bench of the Supreme Court at its next session. —*Greenville South Alabama.*

—The Jackson (Miss. Clarion says the testimony in the Clinton riot shows that it was a fiendish and premeditated plot to massacre every white Democrat and Conservative on the ground.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, October 26th, 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.
4. N-obility “ “—Vine and its Branches.
5. D-angers “ “—Friends and foes of Jesus.

Fourth Quarter. Lesson V.
October 31st, 1875.

FRIENDS AND FOES OF JESUS.

John xv. 11-10.

Leading Text.—Whosoever therefore will be a friend of the world is the enemy of God.—James 4:4.

ANALYSIS:

JESUS' FRIENDSHIP.
FRIENDS.
FOES.

In Christ's farewell address, further consolation is given, grounded on His truth, His death, His presence. His friendship is beautifully presented. He is the Friend that sticks closer than a brother. But while His love produces friends, it provokes foes. Consider—

I. Jesus' Friendship.—(Vs. 11-13.)—He had been speaking of His oneness with believers, and now gives His reasons for thus speaking, in which He further exhibits His friendship.

1. Jesus' friendship displays itself in the truth which He speaks for the joy of believers. "Though a man of sorrows and acquainted with grief," He "endured the cross for the joy set before Him." Not alone in the past and future, but also in the present Jesus had joy—joy in the infinite rectitude and harmony of His being, His relations, and His purposes. He desires His followers to be happy; hence the beatitudes and all the comforts and assurances of His inimitable words. His joy is their joy, the same in nature and duration, free, full, forever.

2. Jesus' friendship displays itself in the commandment which He enjoins for the unity of believers. This is, "Love one another, as I have loved you." It is called the new commandment, ch. 13:34, and is often emphasized. It is *new* in the new prominence given to it—in the new motives by which it is enforced—because of a new example—from new influences it must exert. "In this the children of God are manifest." By this the loving work of Christianizing the world must be prosecuted "till the end." The Captain of our salvation gives orders which none dare omit or evade. They command a loving, united, Christ-minded army. That army will be tempted to strife, division, and uncharitableness, and the love of Christ for and in them must measure their love towards each other. It is a command to love not those who hold their membership with you in a visible organization, but those who are true believers in the Lord Jesus Christ. This is refreshing, for it gives a scope to this blessed love of which Christ's is the origin and model far wider than partisans or sectarians are accustomed to give.

3. Jesus' friendship displays itself in His atoning blood shed for the salvation of men. Love's commendation is Christ's death for us while we were enemies. It was an ignominious death. But He loved unto the end of His earthly life, and on, on into eternity He loves. It is this substitutionary work of love stronger than death that charms the conscience and affections of men, that evokes their deathless devotion, that welds them into a supernatural brotherhood. The archives of the universe reveal no love equal to this. How does it affect you? Have you felt the glow and shared the wealth of this friendship?

II. Jesus' Friends.—(Vs. 14-16.)—There is a great difference between the titles, slaves and friends; one implies bondage, the other liberty; one inferiority, the other congeniality; one is an outward, the other an inward relation; one is arbitrary and functional, the other absolute and organic. Jesus calls His disciples friends, and would test their friendship by their obedience, love, and fidelity. The highest friendship, like Paul's, does not count life dear, to finish its course with joy and to

testify the gospel of grace. "The secret of its Lord is with them that fear Him," and so Jesus reveals to disciples the wondrous truth and Person of His Father. As friends, they are the objects of His choice, His commission, His confidence in the work of evangelizing the world. As friends, "they loved Him because He first loved them." Faith fastens friends. "Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." Their fruit was not to be short-lived, but "should remain" to the end of the world: this we see in their characters, their epistles and the church of Christ. Power in prayer is another element and privilege of this friendship: "Whatever ye shall ask the Father in My name, He will give it." For Jesus' sake; how full of meaning those words, sometimes thoughtlessly spoken at the close of our prayer. And yet if the prayer is answered at all, it will be through the virtue of the fact expressed by those three words "for Jesus' sake." Show how a man prays in his closet, and you have the measure of his spirituality and friendship for Jesus. In verse 17 He repeats the command to love one another because of

III. Jesus' Foes.—(Vs. 18, 19.)—

The genius of Christ's kingdom is love; the genius of Satan's kingdom is hatred. They are irrevocably hostile to each other. The carnal mind cannot be subject to the law of God. Old and inveterate is the enmity between the seed of the woman and of the serpent. Abel was hated by Cain, Jacob by Esau, Joseph by his brethren, Lot by his neighbors, Micah by Ahab, the prophets by Jezebel, Jesus by the Jews. Unbelievers "constitute the world." These foes are many, malicious and massed. They hated Christ and put Him to death without a cause. It is a consolation that the world hates Christians on Christ's account. (Ch. 15:18.) Christians do not acknowledge His ruler, its principles, its practices. In the light of Christian experience, the world is tantalized and condemned. The Egyptians pursue the ransomed Israelites. Oil and water do not mix; light and darkness have no communion. "Ye cannot serve God and Mammon." There is no neutrality in God's holy war. (Leading text.) Christians by giving up the love and fear of the world, gain Christ's approval, and grace, and fellowship, and all the gracious rewards and "powers of the world to come." These disciples suffered, and now reign with Christ. (Rev. 2:10.)

TEACHINGS.

1. Christian life is joyful.
2. Christian brotherhood is a reality.
3. Christianity antagonizes with fashionable religion, with man-pleasing practices.
4. Are you a friend or a foe of Christ who died for you?

Friends and Foes of Jesus; or Dangers to the Sunday-school.

No agency has vitality of itself. No agency is free from defects, or exempt from dangers. In its use a wise man foresees evil, estimates the forces against him, and seeks to achieve victory through hard fighting. Perfection is his aim, and he will not be content either with the methods or success of the past. From within and without the school there are dangers.

1. The Sunday-school is in danger of *superficialness*. A mere surface knowledge of the truths of the Scriptures characterizes many who teach in the school and in the pulpit. To give the shell while the kernel of truth is untasted, to grasp the shadow without the substance, to address the reason without the heart, this is to do a superficial work. Why is it that so many slip the influence of Christian teachers? They are shallow who do not go deep into the wells of salvation. Have most teachers been thorough and practical? Do they profess an accurate knowledge of the system of theology revealed in God's word? If not who can estimate the result to the teacher and the pupil? Ignorance, prejudice, bigotry, intolerance, superstition, and misery, like an avalanche, will pour their dark waters over the souls unacquainted in the whole truth.

No unconverted heart can win a victory. To doubt the presence of Christ, the supremacy of the gospel, or the awful state of the unregenerated is to invoke a failure, to entail disaster. Mere head-work avails nothing. The conscience must be aroused. Discussion of abstractions will chill the burning desire and confirm the impertinent habit. Hot hearts and full heads magnetize. The instinct of children quickly weighs the skin-deep enthusiasm and thought of the smatterer.

The true school proposes to render help. It listens to Christ saying,

"These things have I spoken unto you." If any school usurp or trench upon the authority and influence of the ministry, if it hinder teaching at home and seduce parents to relax obligation or to transfer responsibility, if it engender a trivial spirit in the sanctuary and obscure the solemn obligation to worship God "in the great congregation," if it fail to consecrate the hopeful energy of youth, then a great injury is inevitable. To prevent these and other dangers growing out of superficial instructions, let accuracy and thoroughness, both in preparation and pursuit, be the acquisition of every worker in God's vineyard.

2. The Sunday-school is in danger of *stolidity*. Many an army has earned defeat through stolid soldiers. To be busy in feeding the hungry is the life of benevolence. The epitaph appropriate to many classes is, "starved to death." The person who does not work should not eat, and, like the dog in the manger, will not let others eat. Not by a wish, but by hard study and labor the fruit comes. Christ bids us "go and bring forth fruit." How many idlers there are! How many refuse to put the sickle into this inviting harvest-field! Parents are neglectful of their children, when they leave the religious or secular teacher to do all the work, or when they are careful to require only the week-day lesson to be mastered, as if Noah Webster's spelling book were worth more than God's Bible. Teachers are stolid respecting the study of God's Scriptures, protracted devotion in the closet or in the class, and unswerving loyalty to the high aim of lifting up Christ. If parents are not eager to aid, and pastors to co-operate, and believers generally to combine to advance this work of Bible teaching, what peril waits on this indifference and neglect!

3. The Sunday-school is in danger of *strife*. "These things I command you that ye love one another." To put an embargo on its benevolence, or shackles on its aim, to impeach its spirit and overload it with duties, to restrict its sphere of operations and to blockade its port of entry, is to encumber its course and to stifle its usefulness. All contention among or against its workers is lamentable, and serves to alienate sympathies, to bewilder zeal and to misapply energy. Scholars suppose teachers are fast friends. Bickerings and cliques crush out confidence and confederation. If caste and wealth assert undue influence, and the poor are excluded from "the select" great harm must accrue.

"Love one another," is the law, the necessity, and the impulse of Christian experience. By its safe counsels may be reached. By it the selfishness that introduces discord, wrangling, and ruptures is overcome. By it the church of Christ is defined and defended. By it we organize success. It is easy to "hold the fort" if traitors do not conspire with the enemy. "Who is he that will harm you if ye be followers of that which is good?" Every workman must unite within and without the school in the attack of error and in the propagation of the truth as it is in Jesus. Sympathy, prayer, and labor, must be mutual and unbroken. Hearty, persistent co-operation is essential to success. To prevent strife, there must be in habitual exercise great wisdom in the choice of Godly teachers and officers, and in gaining the affections of the scholars and parents.

Publishers' Department.

The ALABAMA BAPTIST is one of the best advertising mediums in the State. Subscribe for the ALABAMA BAPTIST.

Communications.

"Re-immersion of Antis."

This question seems to be under discussion in one of our most influential associations. The question has been frequently propounded to the writer. It has been the practice of our Anti-missionary brethren to rebaptize all those from us seeking membership with them. They have declared non-fellowship with us—church fellowship at least—and in some instances it almost amounted to a withdrawal of Christian-fellowship. If I am not mistaken, and I would be glad to be corrected if I am, we have not withdrawn fellowship from them. The practice has generally been to receive their members by voucher or letter, just as we would from a regular missionary church.

Several years ago in the Pine Barren Association, a nominal union was formed between the Missionary and Independent Baptists. The Independents are practically of the anti-mission stripe, the only point in which they differ from the Primitive, as they call themselves, being their opposition to associations, and

possibly, they are more liberal. The points of union were these, as near as I can remember.

1. We will exchange letters.
2. Contributing or not contributing to missions and other benevolent objects, shall not be a bar to fellowship.
3. The practice of foot-washing shall not be a bar to fellowship.
4. A church shall be left free to unite with an association or not.

There has been no time since the split in the denomination occurred, when the Missionaries could not subscribe to the above points of union. Had this forbearing spirit prevailed in all cases, the rupture would have been avoided. This being the attitude of our denomination generally, a sweeping resolution to require the re-immersion of all "Antis," it seems to me, would be very unfortunate. It looks to me like retaliation.

Let us not, because of abuse from ignorant, irresponsible men, be driven from the excellent spirit which we have exhibited thus far. Lately an intelligent brother of that denomination, from Tennessee, has filled a series of appointments in Wilcox and Dallas counties. It was not my pleasure to meet him; but brethren of my church who heard him were pleased with him, and described his efforts as earnest gospel sermons. Whenever an intelligent, pious "hard-shell" is met with, my heart is knit to him, and I usually enjoy his society.

W. B. CRUMPTON.

Oct. 19th, 1875.

Something about Foreign Missions.

VII. CHINA.

Before beginning to sketch our missions in China, which we propose to do under the form of biographical outlines of our missionaries, some information, with regard to the country and people, may not be uninteresting to our younger readers. The more we read and think of China, the more we appreciate the recent remark of one of our missionaries: "China only needs the gospel to be the greatest country in the world." We follow closely, and often literally, the authorities given in our first article. Where they disagree, we exercise our best judgment to present the truth.

Geographical Position and Arrangement.

China is that vast empire of Asia, bounded on the north and west by the Russian empire, on the south by the Indian, and on the east by the Pacific ocean; and lying between lat. 20 deg. N. and 56 deg. 10 N., and long. 73 deg. 55 E., and 144 deg. 50 E. Its greatest length is 4,370 miles; its greatest breadth 2,100 miles. Its area is 5,200,000 square miles.

The empire is divided into three great parts: First, THE EIGHTEEN PROVINCES; or China proper.

Second, MANCHURIA; or the native country of the Manchus.

Third, COLONIAL POSSESSIONS; including Mongolia, Kokonor and Tibet.

China proper has an area of some 2,000,000 square miles, and is one-half as large as Europe. It has been described as "a broad expanse of densely populated country, forming nearly a square; two sides of which are bounded by the sea, and two by the land."

Topographical Features.

Four ranges of mountains wall in the empire on three sides. There are several lakes, but none of great importance. On the coast are the large islands of Hainan and Formosa. The latter noted for the first settlement there of the Dutch, who were expelled some 200 years ago; and as the occasion of the recent troubles between China and Japan. The two great rivers, the Yellow and the Yangtze-keang, are only second to the Amazon and the Mississippi. Formerly the Yellow river disembogued in the Pe-chili gulf, to the north of Shantung Province, where we have several mission stations; but now empties itself south of that Province, in lat. 34 deg. Its course was changed, it is supposed, to accommodate the great canal. This violation of nature resents itself by fearful ruptures of the embankments, for the preservation of which heavy taxes are imposed.

The People, Language, and Religion.

The Chinese are a mild, peaceable, industrious, and extremely conservative race; dark skinned, black haired and narrow-eyed. They number some 400,000,000. Their civilization is much in advance of what our ancestors attained before they received the gospel; and is even wonderful in view of their exclusion from the rest of the world.

Their language is composed of 80,000 characters. Two hundred and fourteen are called radicals, and one or more of these enter into the composition of each character of the language. The written language is understood by all the people of China, Japan, Cochinchina, Loo-choo and Corea, who can read. The dialects are peculiar to their respective provinces. Once the language was thought unattainable by the foreigner, but missionaries and merchants not only speak it, but think in it.

There are indications of an ancient religion of sacrifice to a "personal God." *Fukien*, which is a species of materialism, has substituted the worship of "the heavens." *Confucianism* is the veneration and worship of Confucius, a political philosopher, who flourished some 580 years before Christ. He eschewed spiritual and future things, saying: "If we know

not life, how can we know death?" but his works are full of moral maxims, among which is found the golden rule of the gospel. These works are the Holy Scriptures of the Chinese; and Confucianism may be called the State religion.

Buddhism is a stupid system of idolatry, imported from India. A. D. 65, by messengers sent from China to inquire after the new religion, which was agitating the western world. The masses profess Buddhism, but the real religion of the people is the worship of ancestors.

Inventions and Works of Art.

Printing, gunpowder, and the mariner's compass were invented by the Chinese centuries before they were known in Europe. They excel in works of nice manufacture, which, in our World's Expositions, stand unsurpassed, if not unrivalled. Their grand works of art are the Chinese wall and the great canal. The former, which was built some 200 years before Christ, is twenty feet high, forty-five feet thick at the base, with towers from 37 feet to 48 feet in height, spans rivers on arches, runs over mountains 5,000 feet above the level of the sea, is 1,200 miles long, employed 300,000 builders, and was an effective barrier, when built, to Tartar incursions from the north. The grand canal affords facilities for travel and commerce between Peking and Canton, and intersecting the chief lakes and rivers, opens the line of intercourse with the principal cities of the province. It was accurately described by Mongol historians as early as A. D. 1307. It is 600 miles long, and the longest canal in the world.

Exports and Imports.

The main exports of China are silks and porcelain, and their great staple, tea. The whole revenue from this last article is consumed by their import of opium. Vainly has the government striven against this destroyer of its people—first, by the refusal of import, on the ground that Chinese ethics could not license what was morally wrong; next, by the imposition of excessive customs; and, lastly, by a bloody contest with British arms.

Antiquity and Dynasties.

This empire is the most ancient of the world, and was contemporaneous with the Egyptian and the Babylonian. Their fabulous period of history runs back into the ages previous to those empires, and bears some resemblance to biblical history. We fall in with such suggestive expressions as "dressed in leaves," the "inventors of music and husbandry," the "great flood," the giant "Yu," "nine cubits" in stature, who, assailed by his adversaries, destroyed himself. This (tragedy) is the subject of one of the Chinese classics, handed down by Confucius. Their authentic history begins with the Chou period, which extended to 240 B. C. This period was distinguished for the birth of Confucius, and the appearance of Laotseu, who defined Tao, the God of Reason, and of Fo or Budd in India; and for the edict of his Emperor, who built the Chinese wall, that the works of all the sages, Confucius' among them, should be burned. Time would not suffice even to touch the salient points of the dynasty of Han, from B. C. 204 to 95 B. C., when "China lost her honor" by giving her daughters in marriage to conciliate Tartar chiefs, and sent her envoys far west as Arabia: of the Sui dynasty, celebrated in Chinese romances and plays—one of which has been compared with the Iliad; of the dynasty of Chou—whence China—when "Queens were forbidden to reign;" and of the five dynasties from A. D. 416 to A. D. 622, when the country "was filled with crimes and contests," was divided into two kingdoms, with respective capitals at Nanking and Hanoi, and was ultimately united with its capital at the latter place. During the Tang dynasty, from A. D. 622 to A. D. 907, "foreigners arrived, with fair hair and blue eyes"—doubtless the Nestorian Christians—a monument of whom, dated 640, was discovered at Syngan-foo, in Shensi, 1825. "The latter five successions" reign resembled the feudal system; and the Emperor of China is still regarded the ultimate owner of all lands, from which he receives a tax of ten per cent. In the Song dynasty, which started A. D. 950, the art of printing was invented, and the age of Chinese literature began; and the Tartars took possession of China under Kobi-Klan who fixed the seat of government at Peking, and built the great canal. The Tartars were driven out by the Mongols, who had conquered India, and who subdued both of the Tartars and the enervated Chinese, whom they were invited to aid. "The blood of the people flowed in sounding torrents" before the Mongols, and the remains of the Chinese court "betook themselves to the sea, near Canton, and perished A. D. 1281." In A. D. 1368 a Chinese dynasty was founded, styled Ming. In 1405, Timour or Tamerlane died on his way to the conquest of China. In this dynasty, the Portuguese, about the middle of the sixteenth century, obtained their anomalous footing at Macao; and the Jesuits insinuated themselves into the country. The Mongols, who had been driven among the Tartars, intermarried with them. Whence the Manchow princes, and the descent of the present reigning family from Kobi-Klan. These princes overthrew the Ming dynasty, and the last of the Chinese emperors fell by his own hand A. D. 1644. Thus began the Manchow Tartar dynasty, A. D. 1644, the eighth Emperor of which is now on the throne. In token of submission to this dynasty the Chinese were forced, on pain of death, to shave the head and adopt the Tartar costume, which has become the fixed fashion of the nation. Several of the Manchow Tartar Emperors were liberal and even great men. One of them expelled from Peking the Je-

nit astronomers, who had been cherished for two centuries. The late Emperor, though a mere boy, perished the victim of monstrous debauchery, and was only worthy of the infamous distinction of some of his British predecessors.

What Hope for China?

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED. HE THAT BELIEVETH NOT SHALL BE DAMNED."

In Memoriam.

Mrs. ANNA HILL BUSSEY.—On Friday night, Sept. 24th, 1875, a shepherdess, beloved by all the flock, ceased her cares and watchings. She was our faithful pastor's wife, and never perhaps has a church suffered a severer loss in the death of one of its number, than has ours by this sad event. She had lived in our midst four years, and during that period, she had won the esteem of all classes of society. But for our faith in the goodness of God, we should be tempted to murmur at this dispensation of His providence. So young, so gifted, so cultivated, so devoted and so useful, she is stricken down with "quick consumption" in the very bloom of a beautiful life.

Her remains were taken to Columbus, Ga., for interment, and at the departure of the train at the dead hour of midnight, a deep, full tone of the bell, tolling a sad requiem, fell heavily upon our stricken hearts, as we returned to our homes, weeping for ourselves and our pastor.

Whatever there is of generosity, humility, candor, and love, in human nature, softened and sanctified by the Holy Spirit, was concentrated in her great heart. What minister of Jesus who ever visited her home but felt the cheering, energizing influence of her society? What poor widow who ever rapped at her door but found a ready entrance, a heart full of sympathy, and material assistance? What little child of the Sunday school whose face did not beam with delight as she entered and approached the organ to lead in singing those beautiful songs. Alas! the organ is still now, and by this very silence is saying, "She sings with the angels in heaven." It was not long before she died, that she began to have one of these exquisite songs sung in her hearing.

The extent of her influence for good eternity can only reveal; but her footsteps have been left upon the sands of time, not to be erased, however, by the ever rolling billows of dark oblivion's sea. These footprints lead to Jesus, to heaven, to eternal blessedness, and their influence upon the destinies of our people are as indelibly impressed as the imprints upon the eternal rocks. Oh! may we follow her as she followed Christ.

E. C. G.

Huntsville, Ala., Oct. 1st, 1875.

Alabama News.

A boy who really desires an education will acquire it. If he has no money, he will go to work and earn it. He will work all day and study at night. All obstacles, however great, will be surmounted, an education he will have. "Noble thoughts to noble deedspire."

We are pleased to learn that there is a student at Howard College, fifteen years old, who has made cotton enough this year to pay his board and tuition for the whole year. We hope the young gentleman will excuse us for making public his name and his noble example. We attribute to William J. Darden, of Marengo county.—*Commonwealth.*

Rev. M. T. Sumner, D. D., President of the Judson Female Institute, at Marion, is one of the ablest and best known Baptist ministers in the United States. The Judson was never in better lands nor more thoroughly organized than now, and young ladies desiring thorough instruction can find no better place.—*Mount.*

Advertiser.

Mr. Lige Lewis, was way laid and shot, near Canton, on Wednesday of 1st week, by an assassin.

Jose Mead and James Mead, were arrested in Montgomery County, on the 14th inst., charged with a murder committed in that county in 1871.

There have been several prosecutions against "dead fallers" for the violation of the sun set and sun rise law, in Montgomery.

During the Fall Term of the Circuit Court, six negroes were sentenced to the penitentiary for the term of two years each. Six votes less against the ratification of the new Constitution, says the Greenville Advocate.

Col. Horace Harding informs us that he is progressing satisfactorily with his work on the Warrior river. Says that already enough has been accomplished to enable light draught boats to navigate the river up to Tuscaloosa during nine months of the year.—*Blade.*

Under the energetic superintendence of Mr. St. George L. Woolsey, the Fair Grounds and buildings are being put in perfect order for the approaching exhibition.—*Argus.*

It is thought about thirty granges will compete at the State Grange Fair for the magnificent premium offered for the best display of agricultural products by any grange.

Morgan county very unhealthy and the Decatur Ladies say "the whole Tennessee valley may be said to be shaking with the chills."

Our West Greene correspondent writes us as follows:

In an open field, near Santa Church, in this county, some person, while plowing, unearthed a number of skeletons, some of them preserved to a great extent. They were buried in a circle—their heads pointing to a centre. The field had been cultivated over fifty years, and of course, the remains were deposited there long before the white men had possession of the country; and, besides, the form of burial is altogether different from ours. I suppose there must have been 25 or 30 in the burial place and from their position, all had been put there at the same time; and as many relics in the shape of their war implements, have been found about the place, it is probable that one of their great battles was fought there, and these skeletons were the slain upon one side.—*Estee Whip.*

The Huntsville Fair was a grand success; the array of stock was very excellent.

—Lou. Mayer, Internal Revenue Collector of Mobile, is in financial trouble. A Committee from Washington is examining affairs at the Battle House.

—Isaac McFee, one of the Waxahatchee prisoners, has been sentenced to 20 years imprisonment in the penitentiary on a charge of murder in the second degree.

The only proof against him was his own confession.

—SOW WHEAT EARLY.—The trouble with our farmers is that they never have time to sow wheat at the right time and in good order. Seeding ought to be done now, but cotton makers must neglect everything to get their cotton out and to market.—*Scottsboro Herald.*

—The gentlemen from Tuscaloosa, charged with passing counterfeit money, have been discharged, there being no evidence against them.

—We are glad to learn that Mr. Davis, has been invited to deliver an address at the approaching Fair. The following distinguished gentlemen will also address the people, during the Fair week: Rev. Dr. Tichenor, President of the Agricultural and Mechanical College at Auburn, on the subject of "Agriculture;" Ex-Governor Patton, on "The Industrial needs of the South;" General A. H. Colquitt, of Georgia, on "Direct Trade;" and Col. A. W. Murdock, of Mississippi, on "Immigration to the South." These addresses, we are informed, will be delivered at night, at some suitable place in the city.—*Selma Times.*

Alabama General Centennial Committee.

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

COLBERT—Sam'l Norwood, Barton, Colbert county.

BEAR CREEK—D. W. Chambliss, Frankfort, Franklin county.

WARRIOR RIVER—P. M. Musgrove, Bangor, Blount county.

SULPHUR SPRING—Wm. J. McCarty, Warrior Station, S. & N. R. R.

NORTH RIVER—David Manasco, Jasper, Walker county.

NEW RIVER—J. E. Bell, Fayette C. H.

YELLOW CREEK—A. Markham, Palo, Fayette county.

CANAAN—A. J. Waldrop, Wood's Station.

TUSCALOOSA—W. H. Williams, Tuscaloosa.

MUD CREEK—T. A. Norwood, Woodstock.

SHELBY—A. A. Sterrett, Columbiana.

CAHABA VALLEY—Jesse A. Collins, Popwell, St. Clair county.

COOSA RIVER—S. Henderson, Alpine.

TALLAHATCHIE—John Glenn, Peaks Hill.

CAREY—Judge Williams, Ashland, Clay county.

CHEROKEE—Rev. John B. Appleton, Col. linsville, Ala.

HARBOUR—S. G. Jenkins, Oxford.

ARABACOCHEE—Wm. Burton, Edwardsville, Cleburn county.

LIBERTY, EAST ALA.—W. C. Bledsoe, LaFayette, Chambers county.

TUSKEGEE—Z. D. Roby, Tuskegee.

EUFAULA—W. C. Graves, Eufaula.

SALMAG—E. Y. V. House, Troy.

NEWTON—P. M. Calloway, Newton, Dale county.

BETHLEHEM—W. G. Curry, Burnt Corn, Monroe county.

PINE BARREN—B. J. Skinner, Snow Hill, Wilcox county.

ALABAMA—W. C. Cleveland, Carlowville.

UNION—A. Andrews, Barnsville, Dallas county.

CENTRAL—H. C. Taul, Wetumpka.

CAHABA—W. C. Ward, Selma.

BETHLEHEM—L. L. Fox, McKinley, Marengo county.

UNION—Jno. C. Foster, Foster P. O. Tuscaloosa.

PROVIDENCE—J. O. B. Lowry, Mobile.

CECIL BLUFF—Eld. J

Alabama Baptist.

MARION, ALA.:

Tuesday, October 26th, 1875.

Home and Farm.

Transplanting.

The common error in transplanting herbaceous plants, as cabbage, tomato, and celery, is in trying to save too much top. The farmer gets large plants with trifling leaves, which make a fine appearance, and he hates to sacrifice any. The market gardener looks mainly to the roots, increasing them, if he has the growing of them, by once or twice transplanting from the seed bed. This causes numerous fibrous roots to form and makes the check for transplanting very small. As for the leaves, a market gardener will trim these remorselessly, leaving only a centre from which all growth must spring. The result is the same in either case. The fine-looking leaves which the farmer tries to save invariably die, spite of careful covering with buck or rhubarb leaves, while the trimmed plants of the gardener, if planted at sundown, have taken root by morning and will take little injury thereafter. The philosophy of this is very simple. The large leaves attached to the plant are exhaling moisture all the time, and the leaves wither clear to the stem before the root can supply them with any moisture. Even at this stage it is better to clip them off with the shears rather than to leave them to rot on the plant and slough off slowly, as they will surely do.

A common mistake in transplanting is deluging the soil with too much water. A little water on the leaves checks their evaporation by keeping them cool. But the ground is apt to be of lower temperature than the air, and if deluged with cold water this makes it colder, retarding the action of the roots and often causing many of them to rot outright. Quite frequently the plant perishes from this cause, and the owner does not suspect what is the matter. Besides, on heavy soil excessive water, warm or cold, causes the earth to bake in dry weather and a hard crust to form on the surface, entirely excluding light and air. Under such conditions tender plants cannot thrive—can scarcely live. The practice of the best gardeners is to use very little water about the roots and that rather warmer than colder than the air. If the ground be freshly plowed, it will usually be moist and favorable for the roots to start. In such cases dipping the plant, roots and top, in water will be sufficient. Some water will adhere to the roots and the earth will cling to this sufficiently. If further watering is needed, let it be always before the hole around the plant is filled up. The packing of earth around the roots should be done carefully by hand, pressing fine particles around and between the root fibres. Where a hole is made in the ground and earth raked in around the plant, it is always the lumps which naturally fall in first, and in these the roots make hard work to live. Put the finest earth in contact with the roots. Even if dry, when the roots have been wet properly it will moisten the soil sufficiently. Better have too little water than too much. Press the earth moderately around the stem. With the too common practice of packing the earth at the top of the ground and little if any below, it is a wonder that so many plants live as they do.

Do not on any account, drench the plants heavily with water soon after transplanting. The only effect of this is to wash down among the roots and loosen the earth from rootlets already perhaps beginning to form. If the plant seems to be drooping, wetting its leaves or covering with a wet rhubarb leaf will usually be sufficient.

Do not put any strong manure in contact with the roots of newly set plants. Many farmers have their cabbage and tomatoes unaccountably die from this cause. If it is advisable to manure in the hill, put the manure a little below or one side the plant, and mix it somewhat with the soil. The roots of newly set plants are dormant at first and easily begin to rot. For this reason strong liquid manure should never be applied until some time after a new growth has commenced. Ground for celery needs to be very rich, and mistakes are most frequently made in too heavily manuring this plant in contact with its roots. It should be remembered that celery loves a moist, cool soil, as well as a rich one so that violent heating manures are not advisable for this plant. —*Rural New Yorker.*

DRIED APPLES PIES.—Take good juicy dried apple sauce—but first about the cooking of that sauce. Put their soak the dried apples over night, and then cook them slowly in the same water the next morning, or let them heat up slowly upon the back of the stove, with plenty of water to soak them out fully, and keep them from burning while cooking, and add necessary sugar while the fruit is still boiling. Let the sauce be thoroughly soft or well done. Then stir into it (a pint or any quantity of it), enough Graham flour to make a rather stiff batter. Dip a spoonful of this into dry Graham flour, and taking it into your floury hands, mould it into a round, flatish biscuit. Fill your baking pans with these, and put them into a hot oven. Bake them thoroughly—upon the clean oven grate, if you prefer it to the tin. The process of moulding the pies suggests the stiffness of the dough, but do not get too stiff—that would make the pies too hard.

Any other space can be used in the

same way—fresh apples stewed, stewed prunes, whortleberries,—anything that is simple and juicy. Let the baking be done in a hot oven, and thoroughly done without turning. Let the children have these to carry to school for the noon lunch. The Graham flour gives the proper nourishment for their bodies, and the apple makes it more palatable, and is the most convenient shape for their use, unless they have raw apples and Graham crackers. —*Western Rural.*

Anointing for Scarlet Fever.

Upon the recommendation of Scheeman, the anointing the body with fat has been extensively practiced in Germany during the past ten years, with the view of lowering the temperature, and hastening the desquamation. Dr. Bayles suggests, in this connection, the employment of cocoa butter, as producing a more cooling and refreshing effect upon the patient, and emitting a more agreeable odor in the sick chamber. This agent, on account of its solid consistency, is more readily applied than either fat or oil, and is more easily absorbed by the skin. Furthermore, it is thought to afford the system a certain amount of nourishment.

In severe fevers the entire surface of the body should be rubbed with this substance every hour, or at least once every four hours. It is applicable in typhoid fever, in cases where the patients manifest a dread of water or where the application of water is impossible; likewise in other inflammatory diseases, especially the severer forms of inflammatory rheumatism and tuberculosis. —*Herald of Health.*

Some years ago an acquaintance of ours had several children very sick with scarlet fever. After their recovery he communicated his recipe, which was published at the time in this paper; he had kept his little patients well anointed with rind of smoked hams. He believed his treatment to have saved his children, and we remember to have received at the time a number of letters from persons who had practiced the method, after our publication, commending the ham remedy as important to the community. —*Scientific American.*

Co-Operative Stores.

We have a store in Fall River which we call a dividing store. There are over thirty of them here, and do a business of from \$30,000 to \$100,000 a month. Each store has from 50 to 100 members. They hire a store or house that is large enough; they have counters, scales, and measures. The officers consist of president, secretary, treasurer, buyers, and weighers. The goods are bought and divided once a month. Each man has a pass-book, and writes the article he wants in it; the books are then taken to the store, all on one evening, when the clerk takes them home. He has a large sheet made out with a column for each of the articles, upon which he sets down each of the articles under its proper head; the total is put on to what we call a buying sheet, which is handed over to the buyers, who go to the wholesale stores and buy the goods. The clerk makes out a list of the names of the members, and makes an estimate of what each man is to pay. The money is paid in all on one evening, before the goods are delivered; then the next evening the weigher divides them out. The clerk takes the pass-books and calls off the articles one at a time, and the weighers weigh them for each member, who stands ready with his bags and pails to receive his goods. Four people will serve fifty in about two evenings. The clerk then takes the books and the buying sheet home with him, and sees what the cost of each article is, and makes up each man's account; if he has paid too much, it is handed back to him, if too little, he makes that up. They run these stores for about four percent above wholesale prices. They generally pay the clerk about \$10 a month; he loses no time, and does it all in the evenings; the weighers are paid about fifty cents an evening. They get a store or room for from \$10 to \$12 a month. The books are brought in on Wednesday evenings, and the money one following Wednesday evening; the books are returned in two weeks, and then there will be an interval of one or two weeks before the books are carried again. There is no capital invested, and not much risk. No one gets the goods before the money is paid. All there is invested is just the scales and counters. —*An Operative.*

TO PURIFY A SINK.—In hot weather it is almost impossible to prevent the sinks becoming foul, unless some chemical preparation is used. One pound of copperas dissolved in four gallons of water, poured over a sink three or four times, will completely destroy the offensive odor. As a disinfecting agent, to scatter around premises affected with an unpleasant odor, nothing is better than a mixture of four parts dry ground plaster of Paris to one part of ground charcoal, by weight. All sorts of glass vessels and other utensils may be effectively purified from offensive smells by rinsing them with charcoal powder, after the grosser impurities have been scoured off with sand and soap.

The London *Lancet* suggests the following simple treatment for felons: "As soon as the disease is felt, put directly over the spot a fly-blower, about the size of the thumb-nail, and let it remain for six hours, at the expiration of which time directly under the surface of the blister may be seen the felon, which can instantly be taken out with the point of a needle or lancet." A piece of adhesive plaster will keep the plaster in place.

Fireside Reading.

Two Faces.

I have so strange a thing to tell,
You hardly will believe it;
But as it is the very truth,
I hope you'll so receive it.
Of a little girl I know
Who has two different faces,
And yet they're not you might think,
In two quite separate places.

No, both of them are in one place,
Quite close to one another;
But still when one of them you see,
You cannot see the other.
By some strange trick this little lass
Keeps one face always hidden,
And only that one comes in sight
Which by her will is hidden.

There's one of them that seems to me
The loveliest of faces;
'Tis beautiful to look upon,
And full of charming graces;
So fair and sweet and kind it is,
So cheerful, bright, and sunny,
I could not sell that precious face
For a whole world of money.

This face my little lassie wears
When she is good and pleasant;
And oh! how glad I always am
When that dear face is present.
Such a delightful thing it is,
I wish 'twould stay forever,
And then the other face she has
Would come before me never.

For that's the face we always see
When she is cross and fretful,
And when of all her pleasant looks
She seems to be forgetful,
And bids the naughty face appear,
So dark and so uncheerful,
So puffed up with scowls and frowns,
To look at it is fearful.

Oh! how I wish this gloomy face
She could always keep hidden,
And that for it to come in sight
Would be a thing forbidden!
Ah! then I could not care so much
Though she did have two faces,
If never of the ugly one
Could I see any traces.

—Mrs. F. A. Perry, in *The Independent*.

Future Recognition.

The following synopsis of a discourse by Rev. C. A. Clark, of Delphi, Ind., indicates a line of reasoning upon this interesting subject that seems to us to be conclusive. —*Journal and Messenger.*

The Bible does not formally and directly raise the question, but the heart of man does. In the Christian's heart especially it throbs with a peculiar pleasure, wild, sweet and painful. In this life we have friends; they are passing from us. Shall we meet them again and know them? No profounder faith fills the heart than that we shall.

If not to what will it be owing? It must be to some change in the mind itself—for if no change takes place in this then recognition is simply certain.

In this life we carry friends in mind beyond death itself. Memory teems with them afresh. Even those long forgotten often come up to view. Now, upon what ground can it be supposed that death extinguishes all these memories? On none, it seems to me, but that death extinguishes the spirit, and on this I have nothing now to say. We know that often on the approach of death the memory becomes more luminous—the reproductive faculty becomes more active. Now, what grounds have we to suppose that they are to perish in death? None.

The fact of a future life implies recognition. If all memory of the present life is to be extinguished at death, then to us there is no future life. It is impossible to make us sensible that we existed as men before the present life—that we lived and acted, suffered, enjoyed, remembered, as we here do. To us the present is a first life, and our only life, because we have no memory reaching back through this into another life, and connecting us therewith as identical in the two. If all memory of the present life perishes at death, then in the future life we shall be to a present life as we now are to a supposed previous life. The future will then be to us a first life, while the present will be to a nonentity. The phrase "future life" then implies a remembered connection with this.

It implies more a remembered connection such as identifies the personal self of the present state with the same personal self of the future.

The Bible takes this doctrine of recognition for granted. It never brings it up for formal discussion. It assumes that it is true. It underlies many of its sayings—circumstances therein found imply it—expressions imply it. "To-day thou shalt be with me in paradise," clearly shows that the person addressed with all his faculties in full vigor should that day be with Christ in paradise.

At the transfiguration Moses and Elias appeared on the mount; not as spirits but as men wearing their ancient names.

If they appeared as Moses and Elias, after the lapse of so many years, must they not have known themselves as the old prophets, and could they have known themselves as Moses and Elias disconnected with the scenes through which they had passed in this life? The passage in Luke xvi. 27, 28 is very clear. The rich man actually recognized the poor man—the one in torment, the other in Abraham's bosom. The rich man actually remembered his brethren who were still in this world.

Other passages might be adduced to the same effect, and when in addition we look at the nature and facts of memory itself, we have an amount of evidence which places the recognition of friends beyond question.

In Italy, schools of instruction for the cultivation of fruit trees, but especially of apples, have been established by the Government. As a means of assisting to popularize agriculture in that country, it has been ordered that the soldiers shall attend a course of lectures on agriculture for at least two years before their discharge.

Old Timber.

Probably the oldest timber in the world which has been subjected to the use of man is that found in the ancient temples of Egypt, in connection with the stonework which is known to be at least four thousand years old. This, the only wood used in the construction of the temple, is in the form of ties, holding the one of stone to another to its upper surface. When two blocks were laid in place, an excavation about an inch deep was made in each block, into which a tie sharpened like an hour glass was driven. It is therefore very difficult to force any stone from its position. The ties appear to have been of tamarisk or shittim wood, of which the ark was constructed, a sacred tree in ancient Egypt, and not very rare, to be found in the valley of the Nile. The dovetail ties are just as sound now as the very day of their insertion. Although fuel is extremely scarce in the country, these bits of wood are not large enough to make an object with the Arabs to leave off layer after layer of heavy stone to obtain them. Had they been made of bronze, half of the old temples would have been destroyed years ago, so precious would they have been for various purposes.

ATTRACTIVE OF THE DEVIL.—A minister once began a sermon thus: "Friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so, and, to my great surprise, I saw them follow him to the slaughter house. I was anxious to know how this was brought about; and I said to the man, 'My friend, how did you manage to induce these pigs to follow you here?' 'Oh! did you not see?' said the man. 'I had a basket of beans under my arm; and I dropped a few as I came along, and so they followed me.' 'Yes,' said the preacher, 'and I thought, just so the devil has his basket of beans under his arm, and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil.'"

Humor.

COLLEGE WIT.—At Oxford, some twenty years ago, a tutor in one of the colleges limped in his walk. Stopping one day last summer at a railroad station, he was accosted by a well-known politician, who recognized him, and asked him if he was not the chaplain at the college at such a time, naming the year. The doctor replied that he was. "I was there," said the interrogator, "and I knew you by your limp." "Well," said the doctor, "it seems that my limping made a deeper impression on you than my preaching." "Ah, doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

AN UNANSWERED QUESTION.—In Scotland they have narrow, open ditches, called sheep drains. A man was riding a donkey, one day, across a sheep pasture, and when the donkey came to a sheep-drain he would not go over it. So the man rode him back a short distance, and turned him around, and put whip to him, thinking, of course, that the donkey, going so fast, would jump the drain before he knew it. But not so. On they came, and when the donkey got to the drain he stopped all of a sudden, and the man went over Mr. Jack's head. No sooner had he touched the ground than he got up, and looking the donkey straight in the face, he said: "Very well pitched; but then how are ye going to get over yersel'?"

"I'M HIS MAN."—The death of Rev. Dr. Robert J. Breckinridge reminds us of an amusing incident in his life, which we believe has never been printed. Some member of a presbytery, a country brother, complained that the city clergyman dressed too well, and thus made an undue distinction between themselves and their country brethren. Dr. Breckinridge, always ready for debate, straightened his tall lisle, form up and indignantly denied the charge. "In a burst of eloquent anger he declared that he was ready to change clothes with any brother on that floor. In an instant, a short, fat brother, as broad as long, waddled into the aisle, and called out wheezily: 'Mr. Moderator, I'm his man!' The vision of Dr. Breckinridge's arms and legs protruding from the baggy clothes of the other, upset the dignity of the presbytery, and spoiled the eloquence of the orator. —*Exchange.*

Tobacco and Swine.—A writer in *Our Monthly* for September tells a story of two well-known Southern clergymen, one of whom undertook to rebuke the other for using the weed.

"Brother G," he exclaimed, without stopping to ask any other question, "is it possible that you chew tobacco?"

"I must confess I do," the other quietly replied.

"Then I would quit it, sir!" the old gentleman energetically continued. "It is a very unchristian practice, and I must say a very uncleanly one. Tobacco! Why sir, even a hog would not chew it!"

"Father C," responded his amused listener, "do you chew tobacco?"

"No, sir!" he answered gruffly, with much indignation.

"Then pray, which is most like the hog, you or I?"

The old doctor's fat sides shook with laughter as he said, "Well, I have been fairly caught this time."

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