

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.

Tuesday, November 2, 1875.

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The English Daisy, in India.

Thrice welcome, little English flower,
To this resplendent hemisphere,
Where Flora's giant offspring tower
In gorgeous liveries all the year;
Thou, only thou art little here,
Like worth unfriended and alone,
Yet to my British heart more dear
Than all the torrid zone.

Thrice welcome little English flower!
Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the blithe memorial be;
The fairy sports of infancy,
Youth's golden age, and manhood's prime,
Home, country, kindred, friends, with thee,
I find in this fair clime.

Thrice welcome, little English flower!
I'll rear thee with a trembling hand;
O for the April sun and shower,
The sweet May-dews of that fair land,
Where daisies, thick as starlight, stand
In every walk,—that here may shoot
Thy stems, and thy buds expand,
A hundred from one root.

Jesus Wept.

BY DUPLY WILLIAMS.

Jesus wept! Our God in tears!
Enough it were that feeble cry,
Sunk low by stern bereavement's hand,
Unsoothed by antidotes of earth,
Should melt in tears and pine away.
Well had thy tears, Oh! Mary, fair,
E'en swelled to mighty river's depth;
Perchance to calm thy troubled soul,
'Twas even blest JESUS WEPT.

Communications.

Tuskegee Association.

The Tuskegee Baptist association met with the Opelika church, 15th inst. But few of the churches had full representation present, which was owing to the stringency of the times. The body was called to order by the writer. Rev. Z. D. Roby declining to act. Rev. C. W. Buck was requested to serve as clerk, pro tem.

The letters showed large numbers of baptisms and revivals in many of the churches. W. H. Carroll was re-elected moderator, Rev. C. W. Buck was elected clerk, and O. D. Cox was re-elected treasurer.

After welcoming the many visitors and appointing the usual committees, Drs. Renfro and Gwin were requested to address the people on the facts and claims of the ALABAMA BAPTIST, which they did in the most impressive and effectual manner.

The association then adjourned till night, when they met, together with a large congregation to hear the introductory sermon by Rev. John F. Bledsoe, of the Liberty association, who was requested to preach it, the appointees being absent. The theme was the Priesthood of Christ, which was presented in his usual clear, vigorous, and impressive manner.

This John F. Bledsoe was President of the Baptist Female college of La Fayette, Ala., for many years of its prosperity, and up to the close of the war. He then settled on a farm, which he has cultivated in superior manner, making good crops. He preaches to churches in the country very successfully, and his people are much devoted to him. He is a ripe scholar, fine linguist, and profound theologian.

The reports on Education and Centennial work were made a special order for 10 o'clock a. m., Saturday, and Drs. Renfro and Gwin requested to speak on these subjects. Bro. Renfro led off in a most powerful, thrilling speech, setting forth the wonderful part contributed by Baptists to American history and the science of government. The house was filled with a mixed audience, who were held spellbound for more than an hour by the eloquence of the speaker, and the lucid presentation of the principles, labors, and sufferings of Baptists. He spoke of the purpose and plan of endowing Howard college as a centennial work, in a most enchanting way, provoking us to feel like we wanted to do something in the cause at once.

Bro. Gwin spoke in a very edifying and stirring strain of Higher Christian Education and denominational

schools and colleges. He said by cultivated intellects the world had been and would be controlled. Human minds were the implements God used to spread light and truth through the world. State endowed institutions were liable to foster and develop all manner of infidelity and phases of skepticism. Denominational colleges of high order and permanently endowed, where all the Bible doctrines were faithfully taught, was the need of the age—of the world. He said the best possible method to transmit and transmute Bible doctrines and your Christianity was by well endowed Christian institutions—while governments sink and others rise in their stead and are crushed in the carnage of great national wars; banks and other institutions pass away, endowed colleges stand firm, dispensing their light of love, blessing the nations in their successive generations. He said we need well endowed Christian colleges to educate ministers to meet and refute all forms of infidelity—to educate, elevate and lead the intellects of the world to the cross and Jesus, the way, the Truth, and the Life.

Late Saturday evening the association, turning unfinished business over to the executive committee, adjourned, after a most harmonious, delightful, and we trust, profitable session. At night Dr. D. W. Gwin preached a most excellent sermon to a large attentive congregation, at the close of which a collection was taken for the Board of Education of the State Convention, of which Bro. G. is President.

Rev. Wm. N. Chandon preached to the Sunday-school, Sabbath 9 a. m., at the Baptist church. Dr. Renfro preached at this church at 11 a. m. All the standing, as well as the sitting room, was occupied. How he managed to crowd so much matured thought into a single sermon—if it was a little lengthy—was the wonder. It seemed that the sermon was made up of the climes of all seasons. Rev. Geo. E. Brewer, of Tallapoosa, preached at night, a fine, logical discourse, full of sound reason, as well as scriptural illustrations, clearing away difficulties with much readiness. The crowds were just a little less at night than morning, from the fact that the excursion trains had gone. The services conducted at the Methodist and Presbyterian churches, morning and evening, in the order, and by parties named, were well attended, and all the sermons good, we understand, by Brethren Roby, Bledsoe, Rogers, and Daniel. Also the services conducted at the colored Baptist and Methodist churches, morning, evening, and night, by Brethren Buck, Crane, and Benton, were well attended and highly appreciated. Collections were taken up twice in the Baptist church, once in the Methodist, and in both colored churches. We may safely say that our association was a fine success.

Besides those named we had many good brethren visiting us from Liberty and Tallapoosa River associations. Rev. W. C. Bledsoe, Rev. R. A. J. Cumble, (moderator of Liberty), Bro. Kennedy, W. R. Dawson, Dr. Eley, W. E. Shady, Dr. Trammell, &c. As presiding officer, we thank the delegates for their promptness and dispatch in attendance and business. And on behalf of the association we thank the visitors for their attendance, and especially ministers and members of other denominations.

W. H. CARROLL.

Opelika, Ala., Oct. 19, 1875.

The Alabama Baptist Association.

The 56th session of this body, convened with the Pleasant Hill Baptist Church, Dallas Co. on the 8th Oct. ult., and organized by re-electing Eld. David Lee Moderator, B. B. Davis Clerk and S. W. Lids Treasurer; continuing its deliberations until the 11th of Oct. Among the visiting brethren, we were pleased to greet Dr. M. T. Sumner, of the Judson Institute, Dr. J. T. Tichenor, of the A. and M. College, and Elders B. H. Crumpton, and C. F. Hare, of Pine Barren Association, Eld. T. M. Bailey, our indefatigable S. S. Evangelist, was also present, and with his accustomed energy, advocated the claims of our paper, and obtained a number of subscribers.

The centennial was a prominent topic, and received a good share of attention on Saturday morning, when its merits were discussed, and earnest address delivered by Drs. Tiche-

nor, Gwin, and Cleveland, and Eld. B. H. Crumpton; and a Mass Meeting announced for Sabbath afternoon 2 1-2 o'clock, in its behalf, which was subsequently held, and speeches made by brethren Bailey and Tichenor. In connection with this movement, Dr. Cleveland has already organized many of the churches of the association, and has a list of appointments, which will result in securing the hearty cooperation of our people. A number of reports were read on different subjects, pertaining to the interest of our Master's cause; discussed, and adopted; and on Saturday night a Missionary Mass Meeting was held.

On Sunday Dr. Tichenor preached in the Presbyterian Church, and Dr. Gwin in the Baptist Church. The number of baptisms reported in the church letters of correspondence is 99, during the past year; 15 Sunday Schools, and quite a number of prayer meetings, but this exhibit does not fairly represent the Sunday-school interest within our bounds, as a number of the church Clerks omitted to embrace them in their letters of correspondence. The venerable Moderator of this Association has failed but once to attend its sittings in 44 years, and has presided over its deliberations for 30 years; although having passed the limit of human life assigned by the Psalmist, he still faithfully preaches the unsearchable riches of Christ to his fellow men, and in humble imitation of his divine Master, often goes out by the wayside to proclaim the glad tidings of salvation to the poor and destitute, without hope of earthly reward. Bro. Lee has been pastor of the Church where his membership is held upwards of 30 years, and has been connected with our denominational history for nearly half a century, and many incidents of thrilling interest, and historic importance are treasured up in his mind. It is to be hoped that before passing from the stage of action, he will be persuaded to place them on record for the instruction, and edification of his brethren.

The next session of this body will be held with Hopewell Church at Mt. Willing, Lowndes Co., on Friday before the 2nd Sabbath in October, 1876.

H. W. CAFFEY

Providence Association.

Bro. Editor: Providence association convened with Broad St. church on 9th inst., and having gone through the usual routine of business adjourned on Monday 11th, to convene in May next at Whistler, Ala. The attendance was quite small on account of the report that there was yellow fever in our midst and, yet, our city is to-day one of the healthiest in the United States, not excepting Marion, Ala! It served however as a "knock-down" argument in favor of the proposition of our city Brethren to change the time of holding the association to Spring or early Summer.

The chief objects of interest in the discussions which arose were Mission work within our own bounds and the centennial movement.

Last year we "over-cropped" ourselves in "pitching" our mission work, and came out in debt. We did not pitch a larger crop than we ought to have cultivated and gathered, but we certainly over-cropped the inclinations of the Brethren during the session just held. Some \$700, in money and pledges, were raised for this interest, but I doubt if we can put out a missionary this year. When considering these figures you must remember ours very generally is a mission field. In some parts of the field now, we are told, the citizens have only the kind of food which General Marion lived on in the swamp of South Carolina, during our first Rebellion.

Bro. Lowry made quite an interesting report to the association and on Sabbath delivered a good address on the centennial question. He seemed to have thoroughly caught the ear of the brethren as he told of the darings and doings of our forefathers, and many of them seemed ready to go into it, heart and hand. Some of them so expressed themselves publicly. The collection on Sabbath amounted to \$72 for Howard and \$20 for the Seminary. When we get our blanks from Bro. Renfro, we hope to make such good collections that he will not be disappointed in our association.

This was the first session that Bro. Lowry had attended. We were delight-

ed to see him enter our workings with his whole soul and have no doubt his influence will be very beneficial throughout the bounds of our association. His talks are always well timed and fitted to the occasion.

We were expecting Bro. Bailey and were disappointed. We needed him to bind us to his work.

Fraternally,
M. G. H.

Cahaba Valley Association.

It was my pleasure to attend the meeting of this body, which convened on Saturday, Oct. 16th, with the Mt. Pisgah Church, St. Clair county.

The introductory sermon was preached at 11 o'clock, by Rev. R. W. Inzer. It was an excellent discourse, abounding with quotations from the Scriptures, enforcing the truths presented by the speaker. Bro. Inzer ranks among the strongest preachers of that body, of whom there are many.

After the sermon, the long table, prepared by the members of the church, was loaded with the good things prepared by the sisters and friends in the community. We all feasted and talked, and talked and feasted, until the physical man cried, "enough."

At 2 P. M. the Association was called to order by Rev. Jesse A. Collins, the former moderator, and the Association proceeded to organize permanently, by the reading of letters from the churches and electing permanent officers. Rev. H. W. Inzer, a brother full of years and good fruits, was chosen moderator, and Rev. P. S. Montgomery was re-elected clerk. The only business transacted on Saturday was the reception of correspondents, and appointment of committees.

On Sunday there was quite a large congregation gathered to hear the word preached. It fell to the lot of your correspondent to preach at 11 o'clock. After the sermon, a collection was taken from the pews amounting to twenty dollars.

At 2 P. M. Bro. Carden, a correspondent from Shelby Association, preached an excellent and interesting discourse. There was preaching also Saturday and Sunday nights, but I do not remember the names of the brethren who preached, nor did I have the privilege of hearing them.

The Association convened at 9 Monday morning. The report of the Centennial Committee was made the special order for 10 A. M. The report was read by Rev. J. A. Collins, chairman, and the subject discussed by Brethren Collins, Graves, Renfro, Carden, and myself, after which the report was adopted with a great deal of enthusiasm.

The Centennial movement will be a success in this Association, without a doubt. I received several contributions, as agent for Bro. Renfro, and could have obtained more, but brethren preferred to make their offerings at their churches.

The subjects of missions, Sunday-schools, temperance, and family religion, received their usual attention. The ALABAMA BAPTIST was not neglected. The brethren are alive to the importance of having a good State paper, and as soon as they can sell their cotton, you may look for a large list of subscribers from that body.

The session continued until Tuesday at noon, when it closed, after some very touching remarks by the moderator and Bro. Collins, and prayer by the latter, and singing and shaking of hands. The session was a very harmonious one, and will result in great good to the cause of the Master.

N. A. BAILEY.

Carey Baptist Association.

Dear Brother Winkler: This (Carey) Association has just closed a very harmonious session. Convened 9th inst. Introductory sermon, preached by Elder Isaac S. Weaver. Subject, Justification by faith. The body was called to order, by Elder T. B. Fargason, former Moderator. Proceeded in the usual way to the permanent organization of the body, which resulted in the election of Elder Isaac S. Weaver, Moderator, and G. B. Jenkins, Jr. Clerk; Preaching on Sabbath by Bre'n Fargason, Scott and Palmer. All preached with power and zeal, to large and attentive congregations. The body met Monday morning, 8 1-2 o'clock, A. M. Adjourned at 10, to the stand, to hear the centennial question discussed, which was ably done by Brethren S.

G. Jenkins, Graves Renfro, and J. B. Merriam, all of the Coosa River Association. Reassembled at 1 o'clock P. M. After other speeches, and business of importance, adopted that most excellent set of resolutions prepared by Dr. Henderson, of Alpine.

Appointed a general centennial committee consisting of one member from each church in the Association; and a central committee, consisting of three active brethren, near the center of the association, viz: J. L. Williams, L. A. Gibson, and J. B. Lee; address Ashland, Clay Co., Ala. These brethren would be pleased to correspond with similar committees of other associations.

Lineville, Clay Co., Ala., Oct. 14th, 1875.

W. T. DAVIS.

A Trip to the Zoological Gardens.

Saturday, September 25th, was the day appointed by our little party of three, to visit Philadelphia's, as yet, greatest wonder—the Zoological Gardens. Their history is briefly told, because they have had but a brief existence. Scarce eighteen months old, and yet to-day, they are among the greatest wonders on the American Continent. It is marvelous—the success which has attended "the persevering efforts of the Zoological Society of Philadelphia, in collecting its specimens. These collections have been made from all quarters of the globe. Animals are brought from the opposite poles, from Africa and South America, from India and Europe—indeed, there is no peculiar quarter of the globe but has a representative in the Zoological Gardens of Philadelphia.

We would gladly relate what struck us so interestingly during the day spent in the gardens; but it would swell the communication to such huge proportions that would sooner find place in your waste-basket than in the columns of the BAPTIST.

At 10 o'clock the gates of the gardens were thrown open for the reception of visitors. It was such a morning as one would desire for outdoor sightseeing—bright, calm, bracing. It seems that the animals were in full sympathy with the soft loveliness of the morning, as they were in full concert when we entered the spacious grounds. Croaking, growling, yelping, and shrieking came from all sources. The first point visited by us was the Aviary, in which are to be found many interesting specimens of birds. Cage after cage is passed, and each one presents an object of interest. Just beyond the Aviary proper, and adjoining it, was the giraffe house. There are to be seen several full grown specimens here. They are very gentle and docile, and will readily thrust their mouths through the bars to receive whatever article of food the visitors may offer. The giraffe is the tallest animal in the world. When full grown it is twenty feet high. In rapid succession we pass the spotted hyenas, several cages of tigers and lions, and come to an interesting animal called the Sun bear. He is get black, about the height of a full grown hound but much larger, has long, sharp, claws, and rather ferocious eyes. He is brought from Borneo, and unlike other bears he delights to bask in the sun. There are many interesting peculiarities attaching to the little animal which cannot be mentioned now. A few paces beyond this "colored" bruin, is to found the greatest curiosity of natural history we have ever seen—it is the manutis, commonly called the sea cow. It is kept in an elevated pool of water, about 12x15, with glass walls, so the animal can be readily seen as he would appear in his native element. The first idea which strikes the beholder as the animal steals here and there through the water, is that is an enormous fish. Near its jaws on either side, is a hand shaped flipper, or fore fin, which it uses in propelling itself through the water. The two that we saw were constantly in motion, moving slowly around their glass-walled home. On closely inspecting, one finds myriads of little jelly-like particles trembling like fleecy all over the surface of the body. The animal is about six or eight feet long. It is brought from the South American seas.

The next point in order is the monkey house, and a person cannot enter this but he sees a broad grin across the faces of all the lookers on. Such are the grotesque demonstrations of

these animals, that every one expects to laugh when he goes to the monkey house. Quite a variety of monkeys are huddled together in this house.

Passing by the enormous bear pits, we notice the sea lion, from the circum-polar seas, the Java and African swine, the several species of kangaroo, the lynx, the llama, from Peru and Patagonia, the elk and reindeer, the busy commonwealth of the prairie dogs, the aouda, a magnificent wild sheep from the highest mountains of northern Africa, the zebra, the rhinoceros, the full grown ostrich, the beautiful lake with its scores of water fowl &c., &c. Numbers of animals remain unmentioned. A little world of wonder opens to a visitor to the Zoological Gardens.

In our next we will have something to say of the Centennial Buildings.

B. F. R.

The Ladies as Centennial Workers.

Mr. Editor: Since the centennial movement is the all-absorbing theme among our people, a few lines from this part of the Master's vineyard, just at this juncture, we hope, is not out of order.

We presented some thoughts to both of our churches not many Sabbaths since, and while no immediate steps were taken, we feel fully assured that, at no distant day, our lady members will organize themselves into societies for the purpose of securing the aggregate amount of at least one dollar from each member. The reason why the plan was suggested to the sisters was, because this is a field in which they can labor with perfect propriety, and we hope perfect success, for while "men rule the world, the women rule the men."

We feel a deep interest in the welfare of Howard College, and intend to give our mite towards raising an endowment sufficient to place her forever beyond the possibility of failure.

If our educational interests die, the Baptist cause of Alabama to a great measure will die with it. If, however, the 80,000 Baptist communicants of our State will each one come up with his or her quota, we can set a wave in motion that will never cease to move so long as Alabama is a State, and Howard College remains in it. Let every Baptist remember that it is his duty as well as privilege to give. If nothing else, our state pride and the respect we have for the labors and trials of our forefathers, should prompt us to a celebration, and by what means could we so well express the gratitude of our hearts, as by making Howard College a living monument dedicated to religious liberty.

Yours in earnest, Z. T. W.

La Place, Ala. Oct., 8th 1875.

P. S. The ALABAMA BAPTIST is getting to be the favorite religious journal among us.—W.

East Alabama.

Within the last two months we have had meetings in nearly all the churches in this vicinity of unusual interest, indeed I do not remember to have witnessed greater manifestations of God's grace in the conversion of sinners and the blessings bestowed upon his churches.

In an area of twelve miles there have been reported more than two hundred conversions. The meetings have been characterized by fervent prayer, earnest preaching, deep solemnity, and unusual quiet.

We have just closed meetings here in which Bro. Fish labored ten days. I am sure we have not had in the last decade such a season of rejoicing among the Lord's people who worship here. Large congregations hung with joyous hearts upon the lips of our dear Bro. day and night to the close, listening to his instructive discourses, moved by his pathos, warned and comforted by the Gospel sentiments of his matchless songs, Christians rejoiced exceedingly and sinners wept tears of bitter sorrow.

Eight have been added to our church, others are expected soon. Who will visit our association from Marion? can't Bro W—come over to see us then?

All are sad at parting with Bro. Fish, but we hope to meet him again by and by.

W. E. LLOYD
Auburn Ala.

When will there be only twenty-five letters in the alphabet? When you and I are made one.

Remarkable Conversion.

In the early settlement of this State by the whites, there lived a half-breed Indian woman, by the name of Lydia Grayson, at a place known as Tuskegethey, on the Tallapoosa river. She owned many negroes, amongst whom was one named Isaac, a sort of foreman amongst her slaves. She had in her employment as agent a white man whose name was Jourdan. Isaac had never heard a sermon, but believed there was a Good Spirit, and he, himself, was a bad man, and became burdened with sin because he was a bad man. He prayed to the Good Spirit to remove his burden, and whilst praying to this Good Spirit, he was shown a white rock with the name Isaac written on it. Although he knew not a letter of the alphabet, he was enabled to read it, his burden of sin left him, and he felt light and happy. Something seemed to tell him there was once a good man upon earth that gave the white man a book to read. He went to Jourdan the agent and asked him if it was so. Jourdan told him it was. He then asked Jourdan to read it for him.

Jourdan read to him the life of John Wesley, (He being a Methodist).

Isaac asked Jourdan if that was the book this Good Man gave to the white people to read. Jourdan answered no. Isaac asked him to read that book for him. Jourdan read the New Testament to him in that portion where it spoke of John the Baptist. Isaac liked that John the Baptist better than he did that John the Wesley, and asked Jourdan if there were any of those Baptist people now. Jourdan told him there was one old McLemore, on the other side of the river, near Montgomery.

Isaac some time afterward being in the store of Sayres of Montgomery, on business for his mistress, and hearing the name of McLemore called, stepped up to him; and asked if he was the preacher. Being informed that he was a sort of a preacher, they entered into a conversation in which Isaac related his experience. Then being told that there was a church which he might join, and learning the place and time of meeting of the church (which was Elim, Montgomery Co.), at the next meeting, Isaac was there, and was received and baptized. After this followed his Mistress, Lydia Grayson, and between 30 and 40 of her slaves; and although they lived twenty miles away, with the river to cross, they were regular attendants on the church meetings, from the time they joined, which was the spring of 1827, until they emigrated with the Creek Indians. Mr. Moses McLemore, of Montgomery Co., gave me these facts a few days ago. He heard Isaac's experience, and as I was interested in the story of their conversion, I thought I would send it to the BAPTIST.

G. W. McQUEEN.
Oct. 19th 1875.

What They Think of the Paper.

Eld. Baptist: The Providence association yesterday morning unanimously adopted the following resolution:—

"That this association, recognizing the claims of the ALABAMA BAPTIST upon us as Baptists, and its high mission in unifying our people and disseminating our principles, authorize the moderator to appoint one delegate from each church represented, who shall be charged with the special duty of presenting the claims of the paper and securing subscribers in his church and neighborhood."

I judge from what I saw and heard, that the appointees mean work, and if you will send me some extra copies of the paper, I will see that they are properly equipped.

The attendance, for various reasons, was not very large, but there will doubtless be a full representation at the next session, which will take place in May, when all can attend.

Yours fraternally,
Geo. A. PEARCE.

Mobile, Ala., Oct. 12, 1875.

We send Bro. P. a large package of papers.—Ed.

An innocent young man from Rusticity, who entered a South street drug store as clerk last week, was heard to ask a young party who called for soda water, what kind of seasonin' they'd have!

Alabama Baptist.

E. T. WINKLER, EDITOR.
E. B. TEAGUE, ASSOCIATE.
J. D. BENFORD, J. D. BENFORD, J. D. BENFORD.
D. G. LTON, Assistant.

MARION, ALA.:
Tuesday, November 2, 1875.
Source of Spiritual Life.

The influence of the Spirit alters the whole course of the Christian life. In duty he is appointed to be our guide and helper. In temptation he is our deliverer. In weakness he is our strength. In prayer he it is who warms our souls with zeal and enlarges our expectations of blessing. He it is who assures us of our interest in the Savior's passion and our membership in the family of God. He calls us back from all our wanderings, giving us sweet foretastes and rich earnest of Heaven. We remember when the Jewish spies penetrated Canaan. They wandered far and tarried long, but when they returned the Jewish hosts were amazed to see them bearing on their shoulders an immense bunch of grapes, so large for one to carry. They could tell of pastures and flowers and wooded hills and valleys, and the thick growth of oaks and cedars, and the luxuriant increase of olives and vines; but they knew that something that their countrymen could see and touch and taste would convince them of its blessings better than all their words. To those thirsty wanderers over the desert, the pulpy fruit was a most eloquent appeal to go up and possess the land. So does the Spirit influence us. We have heard a fair report of the promised land to which we are journeying. We have heard of the green pastures and still waters where the great Shepherd feeds his flock. We have heard of the city where angels mightier than the ancient giants dwell, and of the pure stream that rolls clear as crystal through its midst, and of the trees of life that grow by its banks whose leaves are for the healing of the nations. But we are frail, weak in faith, and so the Spirit is employed in giving us sensible manifestations of the good the God Our Father has provided for us. He ministers to us. He not only provides for our present wants; he not only displays what we may want hereafter, but he even gives us the earnest and first fruits of that land. He gives us a sense of the love of God, and an earnest desire to please him, and a conformity to his image and his will, and even here in this land of exile permits us to know that we are the citizens of God's Kingdom and the members of his family. He blesses us in the use of the means of grace; and we feel our souls so sensibly soothed and calmed and elevated by their power, that they are sometimes to us as David, sweet as honey and the honeycomb. He provides for us the ministry of angels, and in moments when we conquer temptations, oppositions and difficulties, the startled senses may almost hear the rustling of their plumes and see the flash of their fiery swords driving back the embattled principalities and powers. Dear readers, have you not felt his helping hand? You were athirst, poor pilgrims of the desert, when lo! a cup freshly dipped from the stream, clear as crystal, was put to your parched lips. You were dying in sorrow and guilt, like the robbed Samaritan pouring out his life alone, when suddenly a leaf from the tree of life, a balm more healing than oil, or wine, was softly laid upon the wound. You had no hope any longer, so long had you wandered in the stony desert, when lo! the Spirit drew near and said, "I have brought thee a cluster of the grapes of Canaan."

If you have enjoyed these comforts you know how precious they are and how needful. You cannot live without them. You need them every day. As often as you need the bread that supports your bodies do you need the heavenly food that causes your souls to grow. And hence Christ taught us to pray for both blessings in one prayer: Give us this day our daily bread. Do not forget this, dear reader. The hypocrite says: "I do not need to pray so often. My business presses and I need not pray this morning; or my heart is cold and I cannot pray to-night." But the Christian feels that he must have the spirit or he will perish. He cries out, "Create in me a clean heart, O God, and renew a right spirit within me." Take not thy Holy Spirit from me. Let this be your watchword.

Any of our readers wishing to purchase a piano should write to us. We can be of material assistance to them.

Field Notes.

A general Convention, in the interest of Missions, meets in Atlanta to-day. Dr. McIntosh is to be there. Dr. Tupper is invited.—Dr. Cummings, the distinguished London minister, sees in Moody a fulfillment of the prophecy that before the end comes the Gospel is to be preached to a witness to all nations.—The royal family of England are divided, religiously. They are Episcopalians, Lutherans, Protestant Lutherans, Greek Catholics and Presbyterians.—The *Daily Witness*, the only religious daily in America, is failing. The proprietors and a few friends have lost by the enterprise \$160,000.—The corner-stone of the First Methodist church in the world was laid at Bristol, England, in 1739, and the first in America, in New York, in 1769.—The children in Utah are being drawn away from Mormonism and into "Gentile" Sunday-schools.—In San Francisco and Oakland seventeen Sunday-schools for Chinese are in operation.—The first camp-meeting in America was in 1767, and was held by two Baptist ministers.—The Methodist say that three-fourths of the influential laymen of the church favor the abolition of the presiding-eldership.—The American Bible Society furnished 3,000 Bibles to sixty railroads last year.—These were distributed through 1,300 cars.—A colony of the La Trappe monks is to settle in Maryland, where they have purchased a large tract of land. They are agriculturists, eat no meat, and treat themselves quite unmercifully, as good monks should, in the name of religion. They are said to be rich.—In 1790 there was one Baptist church west of the Ohio. Now there are three hundred thousand members, excluding Texas and Arkansas. This gives an increase of the denomination in this territory two and a half times greater than that of the population.—There are 1,210,671 Catholics in India, an increase of 220,275 in eleven years.—We hear of a union protracted meeting among the Protestants in the city of Mexico, participated in by Baptists, Congregationalists, Methodists, Presbyterians and Episcopalians.—The Free Will Baptists of Maine are just now especially interested in their small and declining churches, of which there are many in the State, more particularly in country towns.—There are ninety-nine American missionaries in China, and thirty-four American lady laborers besides the wives of missionaries.—The Bible is now published in 210 different languages.—Two Episcopalians, Dr. Cooper, of Philadelphia, and Bishop Jagger, of Cincinnati, while rusticating last summer at Jackson, N. H., officiated at the Baptist church in ordinary dress and without prayer-book.—The expenditures of the American Board are \$80,000 behind its receipts.—The American and Foreign Bible Society is sending Bible-readers and colporteurs to San Domingo and Mexico.—One of Dr. Gwin's excellent articles, "The Nobility of the Sunday-School," was received too late to appear on the proper date. Wishing our readers to lose none of the series, we publish the article this week. Hope that the mails will be regular in future.—Bro. Graves Renfro, the polite Clerk of the Coosa River Association, has sent us a copy of the minutes of that body, from the Southern Baptist Publication Society. We hope that each other Clerk will do likewise.—Bro. J. H. Hendon has taken charge of the church at Union Springs. May Heaven's blessings attend his labors.—The Pope has created seven new Cardinals.—The N. C. Baptist State Convention meets at Shelby, November 10th.—A Baptist Sunday-school in Raleigh sustains a Theological student in College.—The celebrated Dr. Carey has a grand son engaged in the Foreign Mission work.—The Baptists in N. Y. city number 34 churches and 12,000 members.—The Eastern association of N. C. calls for a detailed statement of the financial operations of Wake Forest College since April, 1865. This the authorities respectfully decline to publish, on the ground that the Trustees are competent to manage the funds committed to them.—The Elkhorn association of Kentucky is ninety years old.—Rev. J. M. Lillard, of Lewis Co., Mo., has baptized more than 3,000 persons.—Mr. Wm. Bucknell, of Philadelphia, has given \$25,000 to the American Baptist Publication Society. He proposes that \$100,000 be raised for the society as a centennial fund.—In the Baptist Theological Seminary at Chicago, there are twelve Scandinavian students, preparing as ministers to labor among that people in the West; as there are numerous churches of them in Wisconsin and Minnesota.—A law has passed

both houses of the National Legislature of Prussia, allowing Baptist churches in that kingdom to be incorporated. It met with decided opposition from the State church of course, as well as from other sources. This opens a new era for our denomination in the land of Oncken.—The Roman Catholics are about to begin the publication of a monthly paper in Richmond, Va. to be called the *Lyceum*.—Bishop Marvin recently held the first M. E. Conference ever held in Montana.—The Pope is about to commemorate the adoption of the dogma of infallibility, by the erection of a monument. A site has been chosen in the Piazza of San Pietro. The memorial is prepared and will soon be erected.

The next issue, Next week the ALABAMA BAPTIST will open in its enlarged form. The paper looks to its friends to see that this additional expense is covered by prompt renewals and new subscriptions. It is painful to us to say that some of our readers will not receive more than one copy of the paper after enlargement. "Pay what thou owest." "Owe no man anything." What is not done soon in the way of liquidating obligations, will not be done at all.

By not remitting, you drop your own name from our books, and we can't help it.—We invite attention to Dr. Boyce's communication, on the endowment of the Theological Seminary. See also his card, in our advertising columns. We hope that all who can will help in this great work.—Bro. W. S. Rogers, of Glenville, has been preaching almost constantly for eleven weeks. He continues his efforts for the ALABAMA BAPTIST.—Our Senior Editor, by invitation, is in Richmond. He delivered there a lecture, on the 21st ult., and was requested to repeat it, on the 23rd, before the annual session of the Southern Historical Society.—A. P. Graves is now in the State of New York.—In the last one hundred years there have been but six Popes.—In the West, during the past year, 27 Frenchmen were baptized. They had all once been Catholics.—Rev. Louis Auger writes from Illinois to the *Outlook*, that the Seventh Day Baptists, in the West, "eat no pork; they practice the washing of the feet; they believe in the annihilation of the wicked, (no hell); they don't believe in the soul as we do (the blood is the soul); they don't believe in the Trinity; they believe that when persons die, they have no further existence till the day of resurrection."—Dr. Conant, of the American Bible Union, has finished the translation of the book of Isaiah.—Marion was largely represented at the Selma Fair, by both citizens and colleges.

The Work of the Spirit; Or the Aid in the Sunday-school

How can we discharge the office of teaching? How can we execute our holy aim, or cherish the Christly Spirit, or show forth the utility and nobility, or shun the multiplied dangers of our work? Certainly not in our own strength and wisdom. We must "look aloft," and secure the aid of the Holy Spirit. Without Him our work will be superficial, our hope of fruit vain, and our labor may prove a positive injury.

With this Aid, the Holy Spirit, we apprehend the meaning of the Scripture we teach. Like the blight of mildew, is an overweening estimate of our capacity. We must continually possess a consciousness of our ignorance and a willingness to be taught. To translate the mysteries of the incarnation and crucifixion and resurrection of Christ, even the apostles must be enlightened by the Holy Spirit. "Spiritual things are spiritually discerned." To avoid inertia and crystallization, listlessness and insipidity, to be freed from all common-places and bring forth from the treasury of truth the new and the old, the student of God's word must have the mind of Christ, the energies of the Holy Spirit.

2. With this Aid, the Holy Spirit, our minds and hearts will be prepared to teach. It is He who imparts a teachable spirit, and only such a spirit is constantly influential in conveying truth. Any one can shoot a rifle, but only the skillful marksman can be relied on for game, and his skill is acquired by long and faithful practice. "An unclean heart," the Holy One softens the soul, sweetens the spirit, hallows the accent of conviction, enriches the intellect, and infuses a strength into the studies and labors of Christ's co-workers which enables them to win victories for Him. "In ancient times it was wont to be said of skillful archers, that in going forth to battle, each of them carried in his quiver the lives of twelve of his enemies;—twelve arrows filling his quiver, and each of the arrows certain of its aim." Clos-

eted with Jesus under the blessed inspiration of the Holy Spirit,—this is essential, a preparation that presages triumph.

3. With this Aid, the Holy Spirit, we gain the attention and the souls of our pupils. Prompting the teacher to study and upholding to his mind the truths of God's word, the Spirit also takes of the things of Christ and shows them to the pupil. It is He who must prepare the soil for the seed, who opens the mind as with Lydia, who creates anew as with Nicodemus, who brings hardened souls to cry out, "What must we do?" as with the Pentecost worshippers. It is He who gives both the teacher and the taught, when alone, and when together, the spirit of earnest prayer. It is His unutterable groanings that, having created, unite with theirs in invoking the grace of pardon and salvation. Without Him there can be no fruit unto eternal life, and all other resources are profitless. What a privilege that we can ask for Him, that He is promised, that we can bear witness to His excellence! What a power is this with which our God clothes His saints! Happy the teacher endowed with this aid!

A Telegram, and the "Revivalists."

Our eye falls on the following telegram: "The Warren Avenue Baptist church has stricken out that portion of the declaration of faith which makes immersion a prerequisite to communion. The Church is 125 years old." This is the late church of the elder Pentecost, who moves to a church in Brooklyn, where, we suppose, there is a little open communion margin to stand upon, to revolutionize another body. The younger brother did not succeed in his "Church of the People," loose at all ends, and has retired, we see, to westerly Rhode Island. We suppose he operates with metal not quite so heavy as his big brother.

We note the telegram to add, that this drift towards loose communion is far stronger than many people imagine. There is, if we mistake not, an intensifying conviction, very wide spread, that the spirit of obedience to Christ may be maintained in the absence of the letter—the old Baptist faith was, that this is impossible. We noticed some time since, that Mr. Moody, in his opening sermon at Northfield, Massachusetts, injected a little controversy respecting Unitarianism, alias denominationalism. We understand the ground principle of the "revivalists" to be anti-denominationalism; in plainer terms hostility to everything Baptist. We don't question the motives of these men in this behalf,—we think they have merely imbibed the convictions and the sentiments of Robert Hall, whose tremendous appeal to the feelings of the Christian heart, will never be forgotten by any one who has read his book. But the whole question is, Shall we bring the law of God round to human feeling, or the human heart round to the law of God? For our part, we think that "to obey is better than sacrifice, and to hearken, than the fat of rams."

While the subject is up, it may not be amiss to observe further, that the tone of these revivalists seems to us a little peculiar. The points of their addresses and songs are the danger of the sinner and the fulness and freeness of the gospel, not much being said of the evil of sin. This latter point was the point of Wesley, Whitfield and Edwards. Some truths present themselves strongly to one set of preachers, other points to others. This, we apprehend, is indeed a part of economy of grace; but we confess that we are nervous when either is in danger of being ignored. An erratic religion is in danger of confounding mere natural emotion with the fruits of the Spirit,—that detestation of sin, and love of holiness, that pre-eminently characterize a work of grace. We have observed the strength of Christian character, growing out of much sorrow and travail of death, on account of sin.

Communications.

The Cahaba Association.

This body met with Concord church in Perry county, on Saturday before 3d Sabbath in Oct. The appointee, Bro. Bishop, being absent, the writer was called upon to preach the Introductory sermon. Bro. Porter King was elected Moderator, Bro. Trammel, Clerk.

This being my first visit to the Association, I am not able to say whether the usual turn-out was present or not. The most of the churches, I think, were represented.

This body embraces the churches at Selma and Marion.

Because of its proximity to Marion, which we regard as the denominational "hub," it ought to be one of

the liveliest bodies in the State. This it is not—but still it is not dead by any means.

This last session was honored, as few Associations are, with an Hon. ex-Judge as Moderator, three live editors, two live College Presidents and one Centennial Agent, who was the liveliest man on the ground.

The State Mission Board, the Home and Foreign Boards, the ALABAMA BAPTIST and the Centennial were all discussed and contributed to, Bro. Teague, on Sabbath, preached an able sermon; text, "The Doctrine of Baptisms."

THE CENTENNIAL.

Bro. Winkler led off in this discussion with his usual eloquence.

Bro. Ward, the practical man of the body, gave us a chance to take certificates. One hundred were soon taken, and the brethren, as a body, pledged themselves to work for the cause in their churches. If they will only remember that pledge the Cahaba will do her part nobly.

THE ALABAMA BAPTIST.

Of course, it was no trouble to have talkers on this subject. Bro. Lyon was present and urged its claims most earnestly. If the pastors and active members of the churches would make a bold effort for the paper, they would be surprised how easy it would be to put it into every family. I have never had any trouble about getting the people to take it, and when their time runs out nearly every one seems anxious to renew.

The Association adjourned after enjoying a harmonious session and the generous hospitality of the neighborhood, to meet with Providence church, Dallas Co., Friday before the 3d Sabbath in Oct., 1876.

MARION.

I spent a day in this delightful place. Found Bro. Sumner, of the Judson, as much at home as if he had always been a President. Col. Murfee and his boys seemed happy and hard at work; but the poor Lyon of the ALA. BAPTIST seemed exhausted from his recent rampage in the hills and retired to his lair with a bad cold. I was proud to see the long list of paying subscribers on the rolls, and hear that the paper was out of debt, and had money in the treasury. I wonder where that man is who said we would have to sink \$10,000 before we could live. Wonder, too, what has become of those papers which had 10,000 subscribers and still didn't make a living.

W. B. CROMBIE, Cambridge, Ala., Oct. 24, '75.

Sulphur Springs Association.

Dear Editor: Allow me through your columns to give your readers the news from Sulphur Springs Association which met Saturday, the 10th of Oct. Introductory sermon preached by Elder Wm. McCrary. The ne, God's love to the world. Text, John 3:16. After intermission, met for business. Preaching by Wm. McHan at Grove 3 P. M.: at night in the house by old Father Thomas, who gave us wise counsel. Our delegates all were in good spirits, therefore business progressed finely. We had several corresponding and visiting brethren; well blessed with ministers, having about 18 on Saturday. Father Thomas gave one of his big little talks Sabbath 10 o'clock A. M., which was good enough for us all. The stand in Grove was well occupied from 11 to 1, 2 hours by Bro. James Fields, who showed plainly where and what the church is. He opened our eyes and you just ought to have seen the Pedos. He is a Land Mark Baptist; his text, Ephesians 4:4-6, read it and you can guess what he talked about. We need a few more *Fields like Bro. James Fields* in our field of labor. Rev. P. M. Musgrave gave us an address on the subject of the Centennial, after Bro. Fields' sermon, which was worth listening to and I hope will prove good. Preaching at night in the settlements. Met Monday 9 o'clock for business. Preaching at 11 o'clock by J. C. Shelton, who got into one of his warm exhortations and gave an opportunity for mourners, when four came forward; we all truly felt the power of that good spirit; adjourned for dinner. Met 2 o'clock for business. I did all I could for the ALABAMA BAPTIST; the only obstacle, no money yet. I think some of them will take it soon as they get the money. I tried to show them the importance of taking the ALABAMA BAPTIST. Our association is increasing and we invite ministers and brethren to come over and help us live with us, &c. Tendering thanks, singing, praying and taking the parting hand, adjourned to meet with Dossey's Creek Church, Winston Co., Friday before the 4th Sabbath in September, 1876.

D. L. JAMES.

Blount Springs, Friday Oct., 10, 1875.

If you intend insuring your property, do not fail to read the card of the Georgia Home Insurance Co. It is in our columns.

Ordination.

Bro. Winkler: A presbytery, consisting of Elders John Cumbe, C. J. Burden, R. A. J. Cumbe, and C. S. Johnson, met at Lystra, a newly constituted church six miles west of Fredonia, Chambers county, Ala., on the 9th inst., for the purpose of setting apart Bro. Henry Goram to the Gospel Ministry. Presbytery organized by calling Elder R. A. J. Cumbe to the chair, with Elder C. S. Johnson, clerk. Ordination sermon by candidate; examination of church by Eld. C. J. Burden; examination of candidate by Elder R. A. J. Cumbe; consecration prayer by Elder C. S. Johnson; imposition of hands by the presbytery; charge and presentation of Bible by Elder John Cumbe; dismissal by Elder Henry Goram.

R. A. J. CUMBE, Mod.
C. S. JOHNSON, Clerk.
Fredonia, Ala., Sept. 11, 1875.

Letter from China.

Dear Bro. Winkler: Perhaps an account of my recent trip up the East River will be interesting to the readers of the ALABAMA BAPTIST.

On the 2nd of July I began my journey, in company with a native assistant, and one of the pupils in my school, a zealous Christian and a member of our Canton church.

THE OBJECT OF THE TRIP

was three-fold: to see Wai Chaw district, a section populous, turbulent, and a few places excepted, little visited by foreigners, and acquaint myself, as far as possible, with its topography, resources, and general outlook, with a view to mission work in the future; to visit a little body of native Christians gathered at a small village near Pan-long-tam, a market place of some two hundred (200) inhabitants, about one hundred and thirty (130) miles distant from Canton; to examine in Christian books the pupils of a school taught by one of these Christians in his native village, with a view to take it under mission patronage, if results proved satisfactory.

THE EAST RIVER

flows into the Canton of Pearl river, a little less than a mile seaward from Whampoa, and with the North and West rivers, whose junction forms the Canton river fifty (50) miles above—supplies the network of almost innumerable streams which enrich the soil, and sustain, and through a Divine Providence, ever watchful over His truth, are nature's adjuncts to the Gospel as it wins its widening way in Canton Province.

THE SCENERY

along the river for the first hundred miles, had nothing specially worthy of notice, except two mountains towards the south, the highest in all Southern China. On my outward bound journey I failed to see them, as night came on when they should have been in sight, but on my return I had a very satisfactory view of them. The dense mass of rolling white clouds which covered their tops but heightened their beauty, while, with the imagination to fill out the obscured outlines, the idea of their height was not lessened.

But a hundred miles from Canton scenes of singular beauty present themselves to view; and, all along the riverbank and adjacent country, unlooked for surprises greet the eye of the traveller in the shifting pageantry around him. He looks with growing pleasure, as range after range of hills and mountains, with their serrated peaks and indented, grass-covered sides, cut the horizon; with here a wooded knoll, there, at the base, stretching out to the river, a cultivated field of grain, and yonder a heathen temple, its unique architectural adornments in pleasant contrast with the natural beauty of its surroundings.

I can, perhaps, give no better idea of the scenery of the East river, than by quoting from a letter written on the spot to my wife:

"It is impossible to describe the natural beauties by which Wai Chaw City is surrounded, or to give you an adequate idea of the richness of the scenery along the banks of the river above that point.

"My soul has positively revelled in the delights afforded by grass covered, undulating hills and mountain ranges, waving fields of grain and shady groves of trees. Yesterday evening as the sun was setting, I went out on top of the boat, and gave myself up to the elevating impressions of the shifting scene around me. It is useless to attempt to paint the splendid glare, the softening shades, the delicately pencilled combinations of form and color, of the sunset which illumed the western sky, east the sheen of its splendor, like a beauteous crown, upon the mountain tops, and sent down into the watery depths of the broad river, a matchless picture of itself.

"Nor can I express the delight felt in coming upon one of the most beautiful of the groves so often seen

along the river banks. Wide spreading banyans stretched out their arms to each other and locked in loving embrace, banishing from the shadows below the sultry heat of the summer's sun. Under the arches of the inter-lapping branches stood a heathen temple, highly embellished and kept in good repair, which, divested of idolatrous associations, heightened the pleasing effect of the whole. As I looked upon it I felt that indescribable thrill of pleasure which comes perhaps not often in a lifetime, the pleasure of looking at a thing of beauty—almost perfect.

I gazed and still I gazed; I gazed; its matchless beauty stirred my inmost soul; its matchless beauty, whispered to itself, in words which human language cannot speak.

Whispered its own joy and whispered yet again.

And still I gazed and drank deep draughts of joy.

Till lost in distance I could gaze no more.

And even then, hid behind intruding hills, Still toward the spot my raptur'd vision turned.

As if 'twould pierce the giant masses, thro', And ceaseless drink new draughts of pleasure in.

Bereft—at last, 'twas forced to turn away, And sadly rest upon more common things.

But these! what art to please—what power to bless—

The instants banished such a scene of grace!

As well might king assay the beggar's food, When costly viands wait him at his board; As well might eagle leave the beetling cliff To dwell beneath in lowlands rank and foul.

Oh grove of beauty! thou art not forgot; The iris of my heart reflects thee still.

In busy crowd I turn my thought to thee; In midnight's waking hour thou art a joy.

Instinct with wisdom—full of grace thou art;

Thy mission one of good to sinful man; To elevate his wayward, earth-bound thought.

And make him see a living God in thee.

Stretch forth thy branches wide, lift high thy head.

Sink deep in mother earth thy myriad roots— Defy the circling years—resist decay— And ever bless as thou hast blessed me.

One of my reflections at looking at this grove was, would that missionaries could live in such a place. * * *

Another, the heathen select the most beautiful places in which to erect temples of their gods, now, in the nineteenth century, as in the time of Elijah; and while they mar natural beauty by dragging into view their superstitions and falsities, it shows that the worship of God, be it true or false, is largely the work of the imagination and the higher part of man's emotional nature; and, further, that the voice of nature is universally considered, in some sense, to be the voice of God."

But I call to mind that newspaper articles and letters, in order to be read must be brief. I therefore reserve notice of "Important points on my route," "Several incidents in my journey," &c., &c., for a future issue of your paper.

With a prayer that God may bless the newspaper enterprise upon which you are so fairly entered, I remain,

Yours in Christ Jesus,

N. B. WILLIAMS.

The Southern Convention and the Centennial.

Bro. Editor: I do not know what action the different District Associations have taken, in relation to securing at least a good, if not a full representation in the next General Convention; nor do I know whether, as a general thing, they have taken any action at all; but I do know that it is a question, on which prompt, energetic, and immediate action ought to be taken. It is a fact, too potent for us to ignore, that for years there has been a falling off of interest in the Southern Convention, among leading brethren along the Northern border; and at the same time there have been at least indications of a disposition to encroach, by such slow, but certain inroads, upon the Southern Convention, as to render its existence unnecessary, and this manifestly, with a view to consolidation with Northern organizations.

Now I, for one, would regard such a consummation, a calamity, for which I can conceive of nothing, that would, or could, be an adequate compensation; and yet, I greatly fear there will be just such an attempt, at the next meeting, at Richmond. In order to prevent the success of such an attempt, every Association in the State, and in the South, ought to be represented.

But to go from Alabama to Richmond, will be an expensive matter,—so expensive, that few can meet it alone. Let every Association, therefore, take immediate measures, in the first place to select at least one good, reliable man for the purpose, and then let every member of every church contribute to the raising of a fund, to defray the traveling expenses of a delegate to the Convention; and let a suitable man be selected in some central part of each Association as Treasurer, and hold such funds at all times in readiness, when called for. By this means the South can be well represented, and in no other way that I can think of.

I trust, Brother Editor, you will both enlarge on this subject, and urge it.

Fraternally,

H. E. MELVIN.

