

# The Alabama Baptist.

VOL. 2.

MARION, ALABAMA, TUESDAY, NOVEMBER 30, 1875.

INO. 39.

## HOME.

Though in a wilderness we rest our head,  
The favor'd home is not far off.  
That may spot is home.  
Sweetest is the home that ancient Eden's  
hills have.  
And bright as May-day robed in flowers,  
Earth knows no place like home.  
How sweet, congenial spirits blend in one,  
And every heart and eye is known,  
And understood at home.  
Back you long for such a home,  
Or where?  
Nor pasture, wood, nor dress, nor trim,  
Is critical at home.  
The old hearth-side, the gentle oak-wood  
fire,  
With ever smiling room-compare,  
To cheer the homelike heart.  
Fading names, and bright, inviting smiles,  
Fare to consummate the scene.  
Of homelike at home.

Religious song, and humble, fervent prayer,  
Reading God's word for all to hear,  
With water from home,  
Union in prayer, plan and sentiment,  
Immense success and sweet content;  
To those who dwell at home.

Earth has no cup of nectar half so sweet,  
With which her morning roses to greet,  
As that she gives at home.  
A cottage is a palace though obscure,  
Sorrow has joy, sickness a cure,  
In virtuous life at home.

Even poverty is sweetened into wealth,  
And aging life is turned to health,  
By loving ones at home.  
A crumb's a feast, one drop coals burning  
tongues,  
And groans are music, sighs are songs,  
Among plous souls at home.

How should we weep for those poor helpless  
ones,  
For whom all feeling nature moans.  
As they lament, "No home!"  
Hungry and ragged, wandering up and  
down,  
Through land and ocean, ville and town,  
They languish for a home.

So had the Saviour here no house or hut,  
No palace, shelter, dross or cot—  
Only a desert home.

Fossils had holes, birds of the air had nests,  
Yet nature loved at his bosoms,  
Who had no earthly home.

Be thankful, ye, who have a dwelling place,  
Pity the multitudes who chase  
A phantom for a home.  
Nor would I live or die away from home,  
Nor dying, wish for this to come—  
Than my earthly home.

November 25, 1875.

## Communications.

### A Chat with the Editor.

Dear Baptist: Your beautiful work,  
printed, and well-edited sheet (on  
paper) is ever a welcome visitor to  
the plain of your present superannuated,  
invaluable correspondent, whose  
physical infirmities confine him to his  
lowly and lonely dwelling, save when,  
at distant intervals, he ventures to  
take an airing in an old borrowed  
buggy, that, like his own frail body,  
threatens to break down at every  
thrill, from a state of rest to  
one of locomotion. There now let  
that suffice for a prologue to my pal-  
try epistle.

In the first place, dear Baptist, I  
congratulate you on your brightening  
prospects. The noonday of your  
prosperity, I should judge from present  
appearances, cannot be far distant.  
May it prove a cloudless or un-  
dimmed by any shadowy recollections  
of injuries, either done or re-  
ceived by you, in the past. I more-  
over congratulate you on the peace-  
ful and happy termination of the  
"sparring pieces" between you and your  
neighbor in Georgia. May the like  
never occur again; but may you ever  
more dwell in peace, and labor loving-  
ly together in the common cause of  
your common Lord and Saviour. To  
that all the lovers of Christ and con-  
fession will, no doubt, respond with a  
hearty Amen.

I am gratified to find that our  
Rev. N. A. Bailey, who has transferred  
his labors, within the current  
year, from California to your State,  
is verifying the prediction I uttered  
in reference to him through the *Index*,  
by adding names to your sub-  
scription list and enriching your col-  
umn with his communications. May  
his zeal never abate, nor his efforts  
in the cause of truth and righteous-  
ness grow less.

In your summary of news, in a  
late number of your paper, you re-  
fer to the case of one who had entered  
upon the practice of law, and who  
had his profession while working  
at sea, in a printing office. We  
have a printing office in our town,  
not yet three years old, that can make  
a better showing than that. It has  
turned out two ordained ministers,  
and has a third at the case, preparing  
for the ministry. What office can  
beat that?

You also report that "Snails are an  
article of food among the Italians and  
Tyrolese." I do not see why they  
should not prove as palatable and as  
nutritious as potatoes. While a  
resident of Norfolk, Va., in years by-  
gone, we knew well a respectable  
family that considered the latter a  
great delicacy, and ever feasted upon

them when they could procure them.  
I have no exalted opinion of my  
own abilities, intellectual or moral.  
Conscious of my own inability to ef-  
fect much in the advancement of the  
glory of God or in the amelioration  
of the condition of the human race,  
I have ever sought to encourage and  
introduce to public notice, brethren  
of ability, whose modesty, humility,  
and retiring dispositions were keeping  
them in the background. By so doing,  
I am confident that I have done  
more good than I ever could have  
done by any direct effort of my own.  
One of the brethren thus brought  
forward, acquired an enviable reputa-  
tion as a theological writer and as  
a professor in and president of more  
than one of our denominational col-  
leges. It was but a year or two be-  
fore his death, while in the prime of  
his fame, he wrote me: "For what I  
now am, I am probably more indebted  
to you than you are aware of." I  
am sometimes tempted to boast that  
the editor of the ALABAMA BAPTIST  
served a brief editorial apprenticeship  
with me, but am restrained by the  
remembrance, that the Scriptures for-  
bid boasting; and by the fear that the  
reputation and influence of a be-  
loved brother might be impaired, in  
the estimation of some, were it known  
that he was ever associated with such  
an impracticable old fog as your pres-  
ent correspondent is reputed to be.

Allow me to say, in conclusion,  
more than half a century has past  
since I was admitted a member of  
the household of faith, by our Heav-  
enly Father, and I have found him  
all that he is represented in the sac-  
red Scriptures to be. He is faithful  
to fulfill, to his obedient children, ev-  
ery promise he has made. He is still  
admitting members to his household,  
invites all—whosoever will—to come  
and allow their names to be register-  
ed in the Lamb's book of life, that  
they may have a right to partake, as  
they severally have need, of the rich  
provisions that are treasured up in  
Christ Jesus, for those who have  
been reconciled to the will of God  
by the death of his Son. That I  
might bear testimony to this truth,  
for the encouragement and consol-  
ation of the weak in faith, I have some-  
times thought, is probably one cause  
of my being kept lingering on the  
pages of time, after being incapaci-  
tated, by age and my infirmities,  
for active labor in the Lord's  
vineyard. You may impart my testi-  
mony for the benefit of the timid and  
fearful among your readers, if you  
think proper so to do. There are  
many things about which I would  
like to chat with you, but forbear for  
the present, lest I trespass too far  
upon your time, and occupy more  
space than is most in your columns.  
May grace, mercy, and peace ever  
abide with you and your readers.  
J. S. B.

### Mud Creek Association.

When Bro. Renfro was with us,  
he requested me to attend the Mud  
Creek Association, to aid in the cen-  
tennial work. I consented and was  
appointed by the Canaan as a corre-  
sponding messenger to that body. It  
met on Friday before the 3rd Sab-  
bath in October, in Tuscaloosa county  
Alabama.

This is rather a young body, this  
being the 4th session. The morning  
was rather unfavorable, and delegates  
slow in arriving. The introductory  
was not preached before 12 o'clock.  
The appointee, Bro. Norwood, not  
arriving, it was preached by Elder  
B. S. Thompson, from "Now then we  
are ambassadors for Christ, &c." Dur-  
ing the delivery of the sermon, Bro.  
Norwood arrived, and closed the ex-  
ercises—in all a sermon quite Scrip-  
tural.

The body was permanently organ-  
ized, by electing Elder T. A. Nor-  
wood Moderator, and Elder A. Ray,  
Clerk. Some churches had enjoyed  
revivals; about 100 had been baptized  
during the year. Some new churches  
were received.  
During the reading of the letters  
a church by the name of Union, by  
letter and delegates, presented a pe-  
tition to be received into the body.  
(It is usual for the house to first or-  
ganize, and then call for new church-  
es.) This gave rise to a long discus-  
sion. This church had once belong-  
ed to the Canaan association, and the  
parties in opposition to its reception  
claimed that the church should have  
called for a letter of dismission from  
the Canaan association, and then, and  
not till then was it in order for her to  
be received into the Mud Creek as-  
sociation. Dr. Blalock (a new man  
in these parts) who is the pastor of  
the church, said it was a new church,  
for he had "re-organized, re-constitu-  
ted, and re-renewed it," so it was  
received as a new church; and yet  
some of the good people could not  
well see how one minister could make  
a new church in that way, the same  
house, same people, same Articles of  
Faith, same rules of discipline, same

covenant, &c., &c. On Saturday morn-  
ing, however, a motion to reconsider  
was made, and after some discussion  
was withdrawn. Yet, some were still  
dissatisfied, so we thought.

I asked, late on Friday, for a com-  
mittee to be raised to report on the  
centennial. This was done, and ear-  
ly on Saturday a report was read, and  
the writer invited to address the house  
on the Baptist centennial work. (I  
accepted the invitation to speak when  
I had a chance, and yet I thought it  
would have been better for the dis-  
cussion to have taken place after a  
motion to adopt was made.) After  
my speech, a motion to adopt was  
made, but receiving no second, it was  
not put before the house. The sequel  
will show, however, what the difficul-  
ty was. During the reading of the  
letters on Friday, a brother said that  
Roop's Valley church had been guilty  
of what he considered "disorder in  
practice." Bro. O. M. Smith, (who  
was then in the chair), ruled the  
brother out of order, ruling that he  
must wait until the house was organ-  
ized. So, at the close of my speech,  
they took up the Roop's Valley church  
question. When an enquiry was made  
as to the "practice" complained of,  
it was stated, "the Roop's Valley  
church had restored to her fellow-  
ship one W. T. Rogers, an expelled  
minister from Rock Creek church (a  
church of the Canaan association) for  
adultery of a very aggravated char-  
acter—that he had from the day of  
his expulsion, refused to surrender his  
credentials; but continued to preach,  
in bold defiance of the expelling  
church; had at one time, on the Sab-  
bath, gone to the church yard and  
preached to a crowd, himself stand-  
ing on a block, the crowd on the  
grass or ground, or as they chose.  
Not that he claimed innocence, not  
that the church had treated him badly,  
but that the church had no right  
to his credentials, and up to this day,  
he retains his credentials. The ac-  
tion of the Roop's Valley church in  
thus retaining him, created the dis-  
satisfaction. The case was disposed  
of by a constitutional technicality. The  
Roop's Valley Church party  
claimed that if any wrong had been  
done, it was against Rock Creek  
church; and that it was the duty of  
that church to go to the Roop's Val-  
ley church and seek redress. This  
Mediator, being a good conscientious  
man, ruled "that the action of the  
Roop's Valley church was no more  
against Rock Creek church than  
against all the churches." An appeal  
was taken to the house, and his ruling  
was set aside. It is justice to say  
that this course was opposed by a re-  
spectable minority, but being in the  
minority they were powerless. Several  
churches, it was said, would with-  
draw from the association. The cor-  
respondence of the Canaan associa-  
tion was withdrawn in consequence  
of the action referred to.

Immediately after the foregoing  
action was had, a second to the Cen-  
tennial report was made.  
There was some discussion, and  
when a vote was finally taken, not a  
dissenting voice was heard. The  
resolutions pledged the body to exer-  
cise its best efforts to raise at least  
one dollar to the member, or its  
equivalent, as a Centennial gift.

Bro. Norwood will work for the  
Centennial. He is a good man.

Our delegates all left Saturday  
evening, so we know no more of the  
session of 1875.

A. J. WALDROP.

### Zion Association.

GREEN BAY, Oct. 29, 1875.

Rev. E. T. Winkler:

DEAR BRO.—I send you the pro-  
ceedings of the Zion Association.  
This Association convened with  
Andalusia Church, Andalusia, the  
county site of Crivington county, on  
Saturday before the third Sabbath in  
October, in her nineteenth annual ses-  
sion. The introductory sermon was  
preached by Elder W. F. Martin, the  
appointee, from Ruth, 1st chapter,  
16:17.

Elder R. W. Davis, the Moderator  
for several sessions past, being absent,  
Eld. W. F. Martin, a young minister  
of high standing, was elected Mod-  
erator, and the writer re-elected Clerk.  
Our association was tolerably well  
represented; two new churches were  
added to our list, and one withdrew  
to unite with a new association be-  
low us.

Our Sunday-school Convention met  
on Saturday night and Sunday morn-  
ing; but few scholars represented.  
The tenor of the letters from the  
churches showed a good feeling in  
the churches, yet there were but few  
admissions.

Our Mission work seems to be look-  
ing up some. We had no missionary  
in the field last year, but we now have  
some money on hand, and a good  
many pledges from the brethren, and  
hope to be able to keep some one in  
the field, at least, a part, if not all  
the year. Bro. G. W. Kierce, a  
whole-souled missionary, gratifyingly

ly gave a part of his time to the cause,  
and expressed himself as being well  
paid for the loss of time from his  
secular affairs. He visited several  
churches in the destitution, that hard-  
ly had any existence, and "compelled"  
them to go to work. He carried a  
few "loaves" of truth with him, fed  
the people around New Prospect  
church, and gathered of the frag-  
ments into the church, thirty-six ad-  
ditions, twenty-four by baptism, and  
twelve by letter.

The Centennial matter was ad-  
justed by brethren Dr. A. J. Robinson  
and Rev. J. M. Fortune, both cor-  
respondents from Bethlehem associa-  
tion, in such a way that I think great  
was accomplished. We appointed  
centennial agents in each associational  
district, to co-operate with the  
churches, in bringing about this cen-  
tennial effort, "the endowment of  
Howard College." May the Lord  
hasten the time when this thing will  
be accomplished.

We are weak in ministerial labor.  
Some of our best ministers have al-  
ready gone West, and still they go.  
Brethren Davis and Martin will both  
be gone before the next meeting of  
the body. The deliberations of the  
association were of the most harmo-  
nious nature. The session was both  
pleasant and profitable, and I think  
the brethren generally felt that it was  
good to be there. The preaching,  
during the meeting, was good. I dis-  
tributed the papers you sent me and  
all were well pleased with it. Several  
promised to send on their subscrip-  
tions soon. It is extremely hard times  
with us down here. May success at-  
tend you.  
J. P. COLLIER.

Andalusia, Ala.

### A Sunday Reading.

The vine with its branches, a figure  
of the fellowship of Christ with be-  
lievers.—John xv:1-8.

I. The vine-dresser.—vs. 1-3.

1. As the vine-dresser prunes and  
dresses the vines, so God disciplines  
and cares for believers.—v. 1.

2. As all the dry branches are sepa-  
rated from the vine, so unbelievers,  
in whom is no life, are rejected from  
the Lord's fellowship.—v. 2.

3. God also prunes the outgrowth  
of the living branches, believers, and  
by the power of his word destroys  
the sins that still cleave to them.

II. The fruit.—vs. 4, 5.

1. So long as the branch remains  
connected with the vine it may bear  
fruit; so long as the soul cleaves in  
faith to Christ it can produce the  
good fruits of godliness; separate  
from Christ it can do nothing.—v. 4.

2. Therefore the professor should  
seek to maintain his fellowship with  
the Lord, in order that he may bring  
forth fruit, and not be rejected as a  
withered branch.—v. 5.

III. The dead and living branches.—  
vs. 6-8.

1. Sad is the fate of those who in  
unbelief reject the Lord, and are by  
him rejected; they fall into condem-  
nation like the withered branch which  
is burnt.—v. 6.

2. But happy is he who abides in  
Christ and in his word; God assures  
him of all his desire; and the more  
fruit he bears, the more grace he re-  
ceives.—v. 7.

LESSONS.

1. Let us ever regard Christ as at  
all times the source of religious life  
and strength, and exercise unfeigned  
and constant faith in him.—v. 1.

2. Let us consent to bear the most  
painful discipline, if thus we are bet-  
ter prepared to glorify God and bless  
men.—v. 2.

3. Let us seek daily to overcome  
our sins, and take heed to our way.—  
Ps. 119:9-13.

4. Let us acknowledge that with-  
out Christ we can do nothing good.—  
vs. 4, 5. Mere outward profession  
profits nothing.—v. 6.

5. How great the encouragement  
to pray! If we desire salvation we  
need not give way to doubts and  
fears; but ask our Father for the  
blessing which he graciously pledges  
himself to give.—v. 7.

## Editor Alabama Baptist:

You will please give notice through the  
Baptist, that Elder J. A. Haynes has  
been expelled from Mt. Zion Church  
for drunkenness, and has since fled to  
parts unknown. For particulars, re-  
fer to the above named church, Post  
Office, Rocky Head, Dale Co., Ala.

By order of the Newton Baptist  
Association while in session.

R. DEAR, Clerk.

## The Religious Herald and the English Baptists.

We publish in full the leader of the  
ALABAMA BAPTIST of the 31st inst. It  
has access to documents not within  
our reach; and we are sorry that it  
has not been able to furnish more  
satisfactory proofs of the incorrect-  
ness of our statements. We should  
be pleased to find evidence that there  
were regular Baptist churches in Eng-  
land previous to the formation of that  
in London in 1633. That there were  
Baptists, called Anabaptists, in the  
country, for a century or more before  
this time, is quite clear; but that they  
were organized into separate  
churches, is, by no means, evident.  
Let us examine the proofs on this  
point furnished by the *Herald*.  
"It stands to reason," says the edi-  
tor, "that believers who differed as to  
the ordinances from all the churches  
of that day, must have had churches  
of their own, where the ordinances  
of the gospel might be properly ob-  
served." So one would suppose.  
Consistency required this course. It  
must be remembered, however, that  
the Baptists were encompassed by  
the darkness of Romanism, and sub-  
ject to fearful persecutions; and it is  
not strange that they should have  
been lacking in order and consisten-  
cy. Why, in the present day, with  
all the light of the nineteenth centu-  
ry, there are many churches in Eng-  
land in which Baptists and Pedobap-  
tists are mingled together, some be-  
ing called Baptist and some Independ-  
ent churches, as the one party or  
the other predominates in their con-  
trol.

In 1615, a few years before the for-  
mation of the first Baptist church in  
London, the Baptists, we are in-  
formed, published a treatise showing  
the invalidity of that baptism which was  
administered either in the Establish-  
ment or among other Dissenters." Certainly, the baptism administered in  
these churches was *infant baptism*; and  
the Baptists in that day did then  
precisely as in similar cases they now  
do, protest that the baptism adminis-  
tered in those churches was invalid.  
The facts that in the time of James  
I, the Baptists "kept up their separate  
meetings," and had many disciples  
who took joyfully the spoiling of  
their goods, &c., fall far short of  
proving that they had regularly or-  
ganized churches, composed exclu-  
sively of baptized believers. In Eng-  
land, at the present time, Baptist  
churches have "their separate meet-  
ings," though they contain many un-  
baptized members. This remark is  
equally applicable to the "Anabap-  
tistical conventicles in London and  
other places" mentioned by Dr. Some.  
If those conventicles were churches,  
in our sense of the term, it is by no  
means certain, in view of the unques-  
tionable mingling of Baptists and  
Pedobaptists in other cases, of which  
we have knowledge, that they did  
not contain unbaptized persons.

"The conventicles held by Brute  
and Sir John Oldcastle were, in the  
judgment of our contemporaries, 'to  
all intents and purposes Baptist  
churches.' The word conventicle was  
not used as synonymous with church.  
It denoted any meeting of  
Dissenters for religious purposes.  
Before they gathered regular churches,  
is not denied."

Concerning the church founded in  
London, or rather imported into it  
by Thomas Helwys in 1611, Orchard  
says, vol. 2, p. 282:

"Through James' presidency the  
statutes remained in full force, so  
that at the beginning of his reign  
there was no Baptist community to  
be found in a regular, successive and  
scriptural order. The church, under  
Mr. Helwys, was of a general char-  
acter, and consequently formidable  
objections would arise in those days  
from their religious views. 'There is,'  
says Mosheim, 'much latitude in  
their system of religious doctrines,  
which consist in such vague and gen-  
eral principles as renders their com-  
munion accessible to Christians of al-  
most all denominations. Accordingly,  
they tolerate in fact, and receive  
among them persons of every sect,  
even Socinians and Arians.'"

Will our contemporary accept this  
mongrel body as a Baptist church?  
We judge our English brethren are  
not ambitious to trace the origin of  
their churches to so disreputable a  
source to increase their antiquity a  
little more than a dozen years.

Without noticing further the state-  
ments of the *Herald*, we must call  
attention to the weight of Crosby's  
testimony on the point under consid-  
eration. While it is true that Liv-  
ingstone wrote many years after Crosby,  
and might have access to documents  
unknown to his leader in historical  
research, still Crosby had the advan-  
tage of living nearer to the times of  
which he wrote, and of residing in  
London, the centre of English intelli-  
gence. His testimony is very imple-  
ment. He says: "In the year 1633, the  
Baptists, who had hitherto been in-  
termixed with other Protestant  
dissenters, without distinction," "be-  
gan to separate themselves, and form  
distinct societies of those of their  
own persuasion." P. 147.

We find an incidental, but most  
conclusive evidence of the truth of  
this statement in a letter of Mr. Wil-

Ham Kiffin, contained in Orchard's  
History, vol. 2, p. 260:

"Several sober and pious persons  
belonging to the congregations of  
Dissenters about London, were con-  
vinced that believers were the only  
proper subjects of baptism, and that  
it ought to be administered by im-  
mersion or dipping the whole body  
into water, in resemblance of a bur-  
ial and resurrection, according to  
Rom. vi. 4, and Col. ii. 12. They of-  
fered this matter, and consult with  
methods they should take to enjoy  
this ordinance (baptism) in its primi-  
tive purity. That they could not be  
satisfied about any administrator in  
England to begin the practice; be-  
cause, though some in this nation  
rejected the baptism of infants, yet  
they had not, as they knew of, receiv-  
ed the ancient custom of immersion.  
But hearing that some in the Nether-  
lands practiced it, they agreed to send  
over to (Holland) one Mr. Richard  
Blount, who understood the Dutch  
language; that he went accordingly,  
carrying letters of recommendation  
with him, and was kindly received,  
both by the church there (at Amster-  
dam) and by Mr. John Batte, teacher,  
(who baptized him)."

Mr. Kiffin was a distinguished Baptist  
in London at the time of the for-  
mation of this church. He testifies  
that there was then no regular adminis-  
trator of baptism known to the ad-  
vocates of Baptist principles in Lon-  
don. Had such an administrator ex-  
isted, he would pretty certainly have  
been known to these brethren. They  
were compelled to send to Holland  
for an authorized baptizer. Had  
there been Baptist churches in Eng-  
land, with settled pastors, who  
would have been no such necessity.  
If there had ever been such churches,  
they had become extinct.

As the Baptists in London, deeply  
interested in the matter, could find  
no regular Baptist church in England,  
we fear that the ALABAMA BAPTIST  
will search in vain for one.

Orchard, who was a later writer  
than Livings, and certainly not want-  
ing in devotion to Baptist principles,  
sustains the testimony of Crosby as  
to the time of the origin of the Baptist  
churches of London. He calls  
the church of which Spilbury was  
pastor "the first church (of Baptists)  
in London." P. 259, 362.

There is no good reason to suppose  
that Baptist churches existed any-  
where in England earlier than in  
London. All the histories which we  
have seen point to that as the place  
in which they originated in the king-  
dom."

In conclusion, it may be said that  
the history of the early English Bapt-  
ists is exceedingly fragmentary. They  
appeared soon after the time of  
Wycliffe. They cropped out under  
different names, and at different  
times and places, from that period  
till the formation of the church in  
London. Some of them came from  
Germany, whence they had been  
driven by persecution. Some were  
increased, and then they were  
diminished. They were, more or  
less, intermixed with other dissen-  
ters, and maintained no separate  
societies, of which we have knowledge,  
until the prevalence of a more ex-  
traneous spirit enabled them to form in-  
dependent churches. (Italics ours.)

All these facts might reasonably  
be inferred from the condition of  
the later Anabaptists. Stringent  
laws were passed for their suppres-  
sion. Their property was confiscated,  
they were banished, imprisoned,  
hanged or burned, and excepted  
in proclamations of amnesty. How  
could they form and maintain regu-  
lar churches under such circum-  
stances? They were glad to avail  
themselves of any indulgence grant-  
ed by the government to Pedobap-  
tist dissenters, with whom they  
agreed on most doctrinal points, and  
to whom they were united by com-  
mon interests and sufferings. The  
brief history we have of them was  
written in blood. It is derived  
from the records of courts, the no-  
tices of martyrdoms, and the ac-  
cusements of their enemies. They had  
conventicles—secret meetings, bap-  
tisms, and doubtless, associations for  
various purposes—but that they had  
regularly organized churches before  
the early part of the seventeenth cen-  
tury, we find no proof; and we must  
conclude that the Baptist has found  
none.

## Something About Foreign Missions.

CANTON MISSION.

REV. ISSACHAR JACOB ROBERTS.

Mr. Roberts was born in Sumner  
county, Tenn., February 17th, 1802.  
He worked at the saddle's trade. On  
March 19th, 1821, he was converted  
at Shelbyville, Tenn., and was later  
minister May 13th, 1821, by Rev. Wm.  
Martin. He studied in Tennessee and  
Kentucky, and also in South Carolina.  
He joined the Baptist church in Bedford  
county, Mass., 1821, and was or-  
dained at Edgefield, S. C., April 22d,  
1828. He preached in Mississippi  
where he owned property said to be  
worth \$30,000. This formed the  
base of the "Roberts' Fund Society,"  
under whose auspices he went as a  
missionary to China in October, 1833.

The property proved of but little val-  
ue, and Mr. Roberts connected him-  
self with the Foreign Mission Board  
of the Triennial Convention.

The first six or seven years of his  
missionary life were spent at Macao,  
where he had a congregation of Le-  
pers; and at Hong Kong, in company  
with Rev. J. Lewis Shuck. In May,  
1844, he started a mission in Canton.

Mr. Roberts offered himself to our  
Board in a letter dated September  
24th, 1845. In the meantime our  
Board had applied to the Kentucky  
China Mission Society for the 1846  
and that Society, dissolving its  
connection with the Northern Board,  
advised Mr. Roberts to become our  
missionary. In June, 1846, Mr. Rob-  
erts wrote: "See what God has

wrought in his providence for us—  
even exceeding our most sanguine  
expectations, as to openings for the  
reception of the gospel. Who knows  
whether the Southern Baptist Board  
has not been constituted for such a  
time as this? \* \* I have leased a  
lot on which to build a chapel and  
mission house, and have \$1000 col-  
lected for this purpose."

The feverish state of things be-  
tween the English and Chinese created  
hostility to all foreigners. June  
30th, 1847, Mr. Roberts wrote of an  
assault on his house, the destruction  
of his records and furniture, and the  
sinking of the "floating chapel." The  
damages were assessed at \$3,300.

In his journal we find: "June 2nd,  
1847. A contract for another lease,  
adjoining the one already purchased,  
was consummated to-day." \* \* \*

Mr. Roberts' journal, which, in  
many respects, is a model  
diary, is interspersed with such  
items as these: "Sent plain pictures  
to Sister Parry, and two ratan chairs  
to Sister Clifton, as new year's gifts,  
and received pleasant letters in re-  
turn. Saw woman beating a child  
over the head with a club until blood  
ran down the face—suppose she spared  
the rod, when it might have done  
good. I saw the hogs drinking the  
blood of headless bodies just execu-  
ted—some thirty of these executions,  
daily, in this country."

November 24th, 1848: "I think I  
must return home for a season. I  
have but little idea of settling here—  
days, weeks, and months without  
living soul to bear me company. It  
is not good for man to be alone."

His journal for this year concludes  
December 31st: "Have made great  
progress in China in ten years. Have  
faith in God, and greater progress—  
increase your means, brethren, and  
let us see whether God will not open  
the windows of heaven and pour out  
a blessing that there shall not be  
room enough to receive."

In 1849, in anticipation of war be-  
tween England and China, in which  
little could be done, Mr. Roberts  
returned to the United States, which  
the Board had authorized, April 3,  
1848.

In the report of the Board to the  
Convention of 1852, we read: "The  
mission in Canton has been in rather  
a depressed condition. Since the last  
meeting, the relation existing between  
the Rev. L. J. Roberts and the Board  
has been dissolved." The reasons of  
this dissolution were investigated and  
published by the Convention in 1854.

Mr. Roberts, however, continued in-  
dependently his work in Canton. In  
1860, he went to Nanking, the capital  
of the insurgents, whose leader  
had studied with him at Canton in  
Christian religion. Mr. Roberts was  
offered the position of Minister of  
Foreign Affairs, and received, by royal  
decree, free access through the rebel  
territory, not only for himself, but  
for all religiousists. By the same de-  
cree, idolatry was abolished, and pro-  
vision was made for the establish-  
ment of eighteen chapels at Nanking!

Mr. Roberts' December 6th, 1860,  
urged Rev. T. P. Crawford to join







## Alabama Baptist.

## S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, November 30, 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. H-obility " " —Vine and its Branches.
5. D-angers " " —Friends and foes of Jesus.
6. A-id " " —Work of the Spirit.
7. Y-oke-fellows —Jesus Interceding.
8. S-uperintendent —Jesus the King.
9. C-ounsel —Jesus on the Cross.
10. H-arvest —Jesus and Mary.

## Fourth Quarter Lesson X.

December 5th, 1875.

## JESUS AND MARY.

John 11:1-18.

Leading Text.—NOW WHEN JESUS WAS RISEN EARLY THE FIRST DAY OF THE WEEK, HE APPEARED FIRST TO MARY MAGDALENE.—Mark 16:9.

ANALYSIS:

SEARCHING FOR CHRIST.

PEAKING UP WITH CHRIST.

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but spiritually, to His disciples. His was a real body which He desired Thomas to touch that He might confirm the faith of that apostle. But she needs no such confirmation, who already, without a touch, had cried out, *My Master!* The Lord's dealing with His disciples varies, and is adapted to their nature and needs. With every comfort, Christ gives a command. We enjoy that we may distribute. To distribute is to confirm our own. By His order she must become a herald of the resurrection. She had told sorrowful news to Peter and John (verse 2), she was now ordered to tell good news. The gospel embraces the resurrection. The gospel is ever bringing fresh news to the believer. To every saint the commission is given, "Go tell others of Christ." Not a dead but a living Christ, not a far-off but an ever present Christ.

**III. Speaking of Christ.**—(Vs. 17-18).—Christ bade her go, and she went. It was sweet to stay with Him in that secret place of fellowship; it was sweet to hear Him speak of His Father and of heaven; it was sweet to receive His recognition away from the chilling, cruel world that had shown itself so hostile to her Redeemer—but she obeyed, fully, with sweet fear and great joy she ran and gave consolation to the muffled hearts of the apostles. What honor is put on her faithful love! She was the first to herald the completed justification of believers! Never was so glad tidings borne to sorrowing hearts. Tarry where you last saw Jesus—search for Him—prayer and cry after Him—and He will appear. He will appraise your lowly service. He will flower your faith into assurance, your hope into fruition, your energies into a glad mission of mercy to men. For all your spices He will grant you the rich perfume of His Spirit, His grace, His truth. "Love's labor shall not be lost." Love will eye love, embrace, crown, employ your love.

**TEACHINGS.**  
1. Christ's resurrection; proof of His divinity; His redemption, His triumph, and pledge of our resurrection.  
2. Christ's people: anxious, grieving, seeking, ministering unto, comforted, commissioned.  
3. Christ's love: creates ours, honors and awards His disciples.

**Jesus and Mary; Or The Harvest of the Sunday-school.**  
No instrument is desirable that does not accomplish its end. An axe that never cuts is thrown away; a soil that bears no fruit is abandoned. The Sunday-school that brings no revenue to Christ is worthless; it may have "a name to live," but it is dead. His king asked an ancient warrior to show the sword that had won so many victories. The warrior replied, "Sir, it is a plain sword. The victories came from this arm that wielded the sword." It must be remembered that it is the living, loving worker and not the mere recitation that secures good. Fidelity fills his bosom with a rich harvest.

**1. The Harvest comes after working, reaping, and watching.** With loving thought Mary sought her Saviour, and found Him. "Whatsoever a man sows shall also reap." No tolerance must be given to anything like unintelligent zeal, or vague, unplanned instruction and exhortation. Preparation must be thorough, constant, and proportioned to the ends we covet. There is no chance-work in God's vineyard. Moses gains the deliverance of Israel, and also Nehemiah, after hard toil and overwhelming self-sacrifice. Where these conditions are not success is inevitable. The school characterized by indefatigable fidelity invariably prospers in the smile of the Lord.

**2. The Harvest comes in unexpected ways and seasons, but always in God's time.** "If that goeth forth and weepeth, bearing precious seed [seed-basket] shall doubtless come again with rejoicing, bringing his sheaves with him." We should be how we determine the exact influences leading to one's conversion. Such a decision favors of rationalism, will puff us up, and can really be made by God alone. Yet God gives the increase, after planting and watering like that of Paul and Apollos. "Not in my time, but in Thy time; not in my way, but in Thy way." How sweet the surprises of grace! How sure the heritage of faith! Clouds formed by our tears shall drop fatness upon our souls.

**3. The Harvest comes in the cultivation of the most hopeful workers.** "Weeping may endure for a night, but joy cometh in the morning." Mary found so much more than she sought. Grace gives good measure, even a hundred fold. One small class in a certain school furnished three ministers of the gospel, one of whom rejoices in heaven, the others are hard at work on earth. From the most unpromising soil Christ gathers His trophies.

The harvest is direct and indirect, within the soul of the pupil and of the teacher, in the church and in the world.  
**2. The Harvest reveals many compensations at work of whom we knew little or nothing.** Did Mary expect to meet the Angel? or to get her courage from them? Did the apostles expect to hear glorious news from a weeping woman? Mary a simple hearted, unlearned teacher works unobserved and even alone till the harvest time comes. Like Elisha's servant, when the moment of suspense coincides with the moment of revelation, when the Lord opens the eyes, we see ourselves girdled with the flaming co-horts of heaven. This fact expels fear. This revelation that thousands are at work, like sculptors chiselling the human soul, animates every worker with renewed courage and faith.

**3. The Harvest brings us into fellowship with Christ.** This was Mary's aim and acquisition; and to "abide with Him," to be "found in Him," is every believer's hope and reward. They who choose the good part shall not be deprived of it. Assimilation with Christ, abiding union with the Risen One, that is the rich inheritance of every true laborer in this field. Christ is sought for in every lesson, and the heart aches till it finds Him. Christ is sought for alone, without reference to other's needs, and then in His fellowship, strength and wisdom are obtained. Personal communion is essential to a personal commission.

**4. The Harvest urges us on to further work.** Mary goes after others after she is blessed. "There is that scattereth and yet increaseth." He that loatheth often findeth. Away from secret communion after holy revelations and inspirations, the teacher goes to carry good news to suffering hearts. Every soul won to Christ is a stimulus to work, "never to lay the armor down." Forgetting the things of the past and reaching forth to those which are before, the worker in God's vineyard must know no sleep, no rest till his glad evangel is proclaimed to all whom the Saviour's compassion so graciously embraces, whom the Saviour's command so wondrously comprehends.

## Business Notices.

Read the advertisement of Wilson's Sewing Machine. For one at reduced rates address the ALABAMA BAPTIST.

See notice of Banning's Lung and Body Braces.

We call attention to the card of D. H. Baldwin & Co., Piano Dealers, Cincinnati. They can meet the wants of purchasers.

Now is the time to work for the ALABAMA BAPTIST. See club rates.

We have made special arrangements by which we can offer as premiums for clubs, that masterpiece of scholarship and indispensable requisite to every Bible student's library, Smith's Bible Dictionary. The retail price of this work is \$4.50. We will send it to any address for six months subscribers at \$2.50 each. We will furnish Conybeare & Howson's "Life and Epistles of St. Paul," on the same terms.

## Ministerial Education.

We commend to the consideration of our readers, the following summary of Dr. Boyce's speech at the late North Carolina Baptist State Convention.

After alluding to the ministerial fund of the Seminary, he said: Education is not wrong, unchristian or unscriptural. He had been appointed to speak on the general subject of education but he did not think it necessary. Neither did he think it necessary to advocate ministerial education. It is conceded that ministerial education is proper and right. It might be a question whether we ought to require what is technically called education of all those who are to preach. We ought not to make this. If a man feels that he is called to preach the Gospel, let him do it as best he can. Still it is best for him to be educated if he can. It is frequently said the culture of these times is leaving Christianity behind. The same things were said in the times of Bishop Berkeley. And yet those predictions were followed by the religious movements of Wesley and Carey. Those prophecies of the death of Christianity are vain.

Education is simply preparing one's self for the work he has to do. It may be physical or mental. Some people think that this education of the whole man is hostile to one's spirituality and growth in grace. It is not. To suppose that it is a mistake. Some one asked him not long since if John Stuart Mill was a sincere philosopher. By his own confession he had never examined or investigated the claims of Christianity. A man who sets aside a great system like this can hardly be called honest. A man is not honest who holds to that for which he has no good reason in the sight of God.

There are some classes of men whom he wanted at the Seminary: The young ministers who have had a college education; those who have not been to college. This latter class he wanted to come and study the Bible for the Seminary is simply a place where the Bible is the subject of study. In this respect the Southern Baptist Theological Seminary differs from all others, it takes men who have

not studied Greek or Latin or Hebrew. A distinguished theologian not long since sneered at the idea of a man's undertaking to study the Epistle to the Hebrews without a knowledge of the Greek. At the Seminary they had tried it, and found that it is worth while for men who know only the English tongue to study this Epistle. He wanted the brethren who are already in the ministry to come to the Seminary. He also wanted laymen to come. Educated laymen will make the preachers improve themselves. It had been said here to-day that the fault is in the preachers. It is true. Yet if the preachers had better people to preach to, they would preach better. There is great ignorance of the Bible. We need more Scriptural knowledge—in the Sunday-school for instance. How shall this be secured? By introducing into our Sunday-schools at least one teacher thoroughly trained in the knowledge of the Scriptures. Let them come, these Sunday-school workers, to the Seminary.—Recorder.

## Married.

By W. C. Cleveland, Nov. 18th, Mr. ZENITH MANN and Mrs. H. E. Cox.

## Mrs. McGee.

Peggy McGee departed this life on the morning of November 4th. She was in the 73rd year of her age, and had the testimony of many brethren and friends that she walked according to her Christian profession. She was baptized by either Brother A. J. Lambert or James Boyles in her early ministry, and has been faithful to her profession, as many tears testified, they wept not as those who had no hope, but as those who had lost one of infinite value from their midst.

She was interred at her homestead, Head of Peddie, a donation to her family in the Red Jacket tract.

JOHN D. JONES.

William Station, Escambia county Alabama, Nov. 8th 1875.

## Death of Vice President Wilson.

This distinguished citizen died at Washington yesterday morning. He was stricken with paralysis last year, and since that time has been falling in and out of consciousness. Mr. Wilson was born in Farmington, New Hampshire, Feb. 10, 1812, and was consequently nearly sixty-four years of age. Being fond of reading, he devoted all his spare time to the acquisition of knowledge, and for the last twenty years he made his way from the shoemaker's bench at Natick, Massachusetts, to the next highest office in the gift of the people. He served in both branches of the Massachusetts Legislature for several years, and was a member of the Constitutional Convention of that State in 1853. In 1855 he was elected to the United States Senate, where he remained continuously until his election to the Vice Presidency, in 1873.

On the assembling of the Senate in March, 1874, in extra session, he was elected Chairman of the Committee on Military Affairs, a post which the civil war rendered one of unprecedented labor and responsibility. It was said by Gen. Scott that he did more work in that session than all the chairmen of the Military Committee had done for twenty years.

He was one of the earliest leaders in the anti-slavery movement in this country, and gained his first prominence in that party, but in his earlier political life he was allied with the Whig party. Recently Mr. Wilson has been much more conservative than most of the leaders of the Republican party, and consequently, at the time of his death, he was not in good standing with the Grant-Morton wing of his party. He was most laborious and industrious, and his speeches were generally remarkable for fulness and accuracy of statement as a result of his labor and industry. He became in his latter years much interested in temperance and religion, and has devoted much time and attention to the spread of both. He was a man of much kindness and charity, and his death will be regretted by the country at large.—Mont. Ad., 23 inst.

## General Items.

On the 16th, the day for the ratification of the new Constitution of this State, the New Orleans Bulletin published an editorial of congratulation which closed as follows:

When the people of Alabama heard the result of this day's voting, they ought to hold a special day of rest and thanksgiving. When this new Constitution becomes the fundamental law of eleven hundred thousand people, they may well be exceedingly glad that at the regime of strangers and vagabonds will be at an end for all coming time. From this day will date a new epoch in Alabama—an era of peace, order, home rule and prosperity. It will deserve to be consecrated as a State holiday, perpetually apart and hallowed to the cause of political liberty and emancipation from misrule.

If the late elections settle anything, definitely, it is that Grant will be renounced by every form of moneyed interest, every form of monopoly, every combination of capital. It will be the first struggle to subjugate labor and railroad money as a ruler of the country.

Spain is not to be caught napping by this government in case of a disagreement with the Cuban question. She has nine iron-clads and thirty gunboats ready for active service in Cuban waters, manned by experienced and hardy seamen and well officered. The Spanish Government has been very particular about keeping up its mail but efficient navy.

The Indianapolis Journal is horrified at the possibility that Mr. Davis may be elected to the Senate from Mississippi. The Victory of Egypt has more regard for the cause of education than he has for personal ambition. The sum of \$65,000 having been raised to erect a monument of himself he used the money to found a public school at Alexandria, thus securing a monument more enduring than brass.

Memphis, Nov. 20.—The Pacific R. R. Convention met with all delegation from Arkansas, Tennessee, Mississippi, Georgia, and a partial delegation from Louisiana, South Carolina, Missouri, Alabama and Kentucky. Gov. Magallon presided. Mr. Davis responded to repeated calls for aid and asked Congress to grant national credit for construction of the road.

The Evergreen Star says Messrs. York and Stout, two gentlemen from Waterson, N. Y. in company with Miss Mary Gordon Duffie, of Blount Springs, arrived there a few days ago. The gentlemen have purchased the McIntyre farm and residence in Waterson, with a view of engaging in fruit and wine raising. They are settling on South, Duff, Blind and Wagon Trails. The Star says that it was through the untiring zeal of Miss Duffie that they came.

An experimenting Englishman has found it to be true that science and science applied at the condition of New Orleans rats had better know this.

Company II, Second U. S. Infantry, numbering about 90 men, arrived at the place Wednesday morning, and are occupying the old Planter's Hotel building.—Livingston Journal.

The most prominent candidate for United States Senator from Louisiana, to be elected in January, in place of Pinchback, is Hon. R. E. Marr, who has been the efficient Chairman of the Executive Committee of the Democratic and Conservative party. Mr. Marr was once a practicing lawyer of the Tusculum bar.

If Ames was guilty of having incited the Vicksburg insurrection, or of having done any other criminal act, he should be impeached and removed from office, even though Morton should tear his bloody shirt to atoms. The people of North Carolina impeached and removed Holden for far less offenses, and it is impossible to see how the impeachment and removal of Ames by a body of his equals would be any less just. Perhaps Ames would do well to take up his carpet-bag and leave. The North can do nothing for such men after they have ceased to be useful.—Mobile Register.

Onions.—There was no doubt whatever as to the election of Lane (Dem.) to Congress in Oregon, the only question being as to his minority, which is now set down at from one thousand to fifteen hundred. This conclusively settles the political complexion of Oregon at the next election. (Mr. Lane is a son of Gen. Joseph Lane, once Senator from Oregon and candidate for Governor in 1860, on the ticket with Gen. Brockbridge.)

The lawyers on of Howe's Circuit that recently passed through this State, left many a counterfeit five and ten dollar bill in their wake.

The loss of cotton this year, for want of picking, is estimated by an exchange at five million dollars in gold. That is what political canvassing has cost, and the negro loses his share.

The Holly Springs (Miss.) Reporter discloses the name of Gen. Winfield Scott Featherston, and wants him elected to the United States Senate.

The consumption of Brazil coffee in this country is enormous. During the season of 1874 it was 103,901 tons, or an average of 8556 tons per month. This was the largest consumption of Brazil coffee in the United States that was ever recorded, the exception of 1870, when 109,302 tons were consumed.

The Chicago Commercial Bulletin, in its review of the prospects of this season's crop of the hog, expresses the conviction of the hog crop is an average one, though it thinks there is some uncertainty as to the marketing of it. Beef packing is progressing favorably, but a smaller amount than usual has been consigned to the Eastern markets this season, and some of the product was forwarded from Cincinnati, on consignment to the Eastern market.

Monday two gentlemen from Iowa, driving 750 sheep, passed through town on their way to Harrison Co., Miss., where they propose locating. They collected their flock in Illinois, Kentucky and Tennessee, and up to this point their drive had been quite successful. They were greatly pleased with the Bermuda grass of this section, and spoke of halting their flock near Oxford, Mississippi, for further examination of the locality, but for fear, in case it should not be as desirable as anticipated, they may locate in Sumter.

Berunda is unquestionably an invaluable grass for pasturage, and presents a decided advantage in favor of stock-raising. Cotton, however, "has the floor."—Livingston Journal.

One significant fact is that the grain trade of New York this year, as compared with last, has fallen off 772,519 bushels. Baltimore and Philadelphia also show heavy gains in this trade. Another significant fact is the self-sufficiency of the South this season in the matter of wool. The Aberdeen Examiner says points out a fact which member that the victory you have recently achieved is due in no small degree to the fact that you had full bins and corn cribs at home, for as Napoleon aptly said, "An army always crawls to the front."

With the Western and Southern product of meat, flour, and grain—and with the patent breaking of New York's long monopoly—it only needs a proper appreciation of mutual interests by our railroads to make the Gulf ports the gates to the world's.

The actual cost contractors at Springfield, Mass., where the production is 800,000 per day, are 5,000,000 behind their orders.

The Rome Courier has information that a large and increased area of wheat is being sown in its section of Georgia. This work is being also accomplished with a great deal of pains in the preparation of the ground.

In the Circuit Court of Lowndes county Jerry Brown was convicted of the murder of Robert Roger, and sentenced by Judge J. C. Smith to be hanged on the 3d of January. The evidence was altogether circumstantial, but while the case was being passed upon him he confessed the whole story of his terrible crime.

Brownsville, Nov. 23.—All quiet. Capt. McNally commanding the State troops, who had intruded himself on the Mexican frontier, has been recalled, having admitted the promise of the Mexican authorities to deliver stolen cattle and the lives of his men. Subsequently seventy-five head were delivered at Ringgold barracks.

Richmond, Nov. 20.—Just previous to the departure of the 9:30 p. m. mail-bound train, an exciting scene occurred on one of the cars between General Bradley T. Johnson and General John D. Imboden. The latter, who was about going off to the front, was talking to him all day, administered some blows on his person with a cowhide. Imboden at once made at Johnson, and the latter drew a pistol, but before he could use it, they were separated and the station house and placed under bonds of one thousand dollars each for appearance at police court Monday. The cause of the assault is attributed to evidence given by Imboden in the contested election case between Johnson and Knight for a seat in the State Senate.

This being the week of prayer, Mr. and Mrs. Jenkins, who are in the capital, were preparing to go to the prayer meeting yesterday when Cardinal's cannon was firing in the Constitution. Mr. Jenkins was sitting in his hands, and looking into the fire, doubtless contemplating the influence of politics and religion. The cannon on raised and the reverberations almost shook the house he was sitting in.

"That is shameful waste of powder" he remarked.

"It isn't so much a waste, you old snob," said the amiable wife, as she stood before the glowing range of the "I haven't any more powder on my face than you have."—See Bulletin.

## The Southern Baptist Theological Seminary.

## CENTENNIAL REPORT.

The Board of the Southern Baptist Theological Seminary proposes to use the centennial movement to advance and complete the endowment of that Institution. It is believed that the Baptists of the South will join in one united effort for this purpose.

It will be remembered that the proposed removal to Louisville, Ky., was conditioned upon the raising of \$300,000 in Kentucky. With the aid of the Centennial Movement in that State this will have been secured by the first of May, 1876. It remains then for the other Southern States to fulfill the purposes which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this.

The two hundred thousand dollars can be raised at once if united and general effort be made. The Centennial Movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums would in itself be more valuable than one doubly as large given by one or a dozen persons, or by a small portion of our membership.

It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one tithe the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectation of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the Colleges, it has been thought best to prepare for it a separate form of Certificate from any elsewhere used. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, Manly, Toy, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday-school. These certificates are issued in volumes of twenty-five, of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates.

Each church and Sunday-school should have its own roll book so that all those connected with it may be enrolled together. The stub which is retained in the book when the certificate is cut out is to be preserved as a part of the roll of all those aiding in this work. It is important therefore that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure ONE DOLLAR from every MEMBER of the church, from every MEMBER of the congregation, and from every CHILD in every such family.

It will be well that each church appoint a committee of from three to nine persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid by the Treasurer of the Seminary.

Full explanations for the collectors will be forwarded with each book of certificates.

Any desired information will be given by the Treasurer.

Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday-school as well as each member of the church should have one of these certificates. The Seminary is asking only for a limited amount.

Only one tenth as many certificates will be issued as there are persons under Baptist influence in the Southern States.

For books of certificates or further information address,

JAMES P. BOYCE,  
17 West Broadway, Louisville, Ky.  
Nov. 9, 6m.

The manufacture of peanut oil is becoming an important industry in several of the Southern States. It was first made as a substitute for olive during the war, when the latter could not be had. It is much cheaper than olive or almond oil, and keeps both color and sweetness better than the former.

## Banning's Lung and Body Braces.

We would inform our readers that we have the agency for this celebrated Brace, as well as favorably known in the South. Our braces are direct from Dr. Banning, the inventor and Patentee, and made under his personal supervision, and our patrons may rely on getting the genuine Brace from us, as we are prepared to offer them at low prices than they have ever been sold in the South.

Have you weak lungs? Is your voice feeble? Do you suffer with sore throat or with asthma, or with chronic bronchitis, or with chronic hoarseness? Do you have difficulty in breathing? Is your back weak? Then you ought to have this Brace. It supports the back, the abdomen, stomach, and is invaluable in all cases of chronic weakness. Ladies who suffer from any of the above affections, or with many others peculiar to themselves, will find one of Heaven's blessings in this Brace.

MEASUREMENTS FOR MEASURING. Measure with a tape line, placing the line just below the point of the hips, and send us the number of inches. This is all we need to know.

PRICE OF BRACE, \$12.50.



