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Satisfied.
Not here, where all our dreams of bliss deceive us,
Not here, where the warm spirit never gains its goal;
Where, hounded over by the thoughts that drive us,
From the wilderness each footstep falls,
I shall be satisfied—but O, not here!
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Communications.

The Indians Begging for Help.

At a meeting of the Home Mission Board last night, communications were read from the "Managing Board" of the Muscogee (Creek Indian) Baptist Association, and from the chiefs of the Shawnee Indians, copies of which the Secretary was instructed to forward to each of our denominational papers, with the request that they be published. The Managing Board of the Muscogee Association is auxiliary to, and working in concert with the Home Mission Board of the Southern Baptist Convention. It will be seen that the Lord of the harvest has opened a wide door, and that the most promising fields that in our day has called for missionary efforts. The plaintive cry of these children of nature appeals to every tender sympathy that Christianity awakens in the renewed heart. These nations, scattered and peeled, and driven before the march of civilization, of which they have known little, but its power of conquest, now turn to us and ask help, such help as alone can redeem their wasted tribes from the doom that, without it is inevitable. They are knocking at our doors, and asking for the bread of life. Shall they ask in vain? This appeal will be followed by that of the absentee Shawnees. I earnestly beseech for them a careful reading and a generous response. The subject is thus placed before the Baptists of the South with the hope that some plan may be matured between this, and the meeting of the Southern Baptist Convention, that will enable the Board to hold the vantage ground which God in his providence has given them. We must occupy it, or give place to others who will.

The Red Man's Appeal for Education.

The Muscogee (Creek Indian) Baptist Association, through the Managing Board, to the Baptist denomination, greeting:
Dear Brethren and Sisters: In appealing to your Christian liberality, in behalf of our children, for the establishment of Manual Labor Mission Schools in our midst, we forbear to mention anything concerning our special claims founded on our past history or your own, since the Spirit has made you our neighbor on the American continent. We think we have peculiar claims; we think you are indebted to us on account of the lands, and homes, and graves, and streams, and forests that were once ours; but we will not mention these things, but allow them all to be forgotten, while we walk together in friendship to the Red Man's last resting place.
Your own selves, however, will allow this much in our favor, without dispute: we have, perhaps, the best natural religion in the world, as we are no idolaters, and never have been. Our fathers—as far back as our memories or traditions reach—had no traditions that an idol of wood or stone, or any image made by man's hands—more dignified the temples of our religion. This may not have been the case with all tribes, but it was the case with our fathers. We are, however, a people of the future, and we are passing away, and after a few more moons we will be no more. We leave our children, victims of depravity, born only to suffer; and can we behold them thus, and do nothing to relieve them? What can we do for them? Our inheritance is gone, and we have nothing to trans-

mit to them but our unfortunate traditional history. Our war titles are empty sounds and cannot benefit them. Riches and honors we never had; and if we had them now, we have learned that "riches make themselves wings and fly away," while honors are often mixed with attendant circumstances, which destroy all the pleasure that could arise from them. With your help we can leave them no more than a Christian education, itself the fairest inheritance, the noblest possession. But, after all, you know all these things, and we do not take it upon ourselves as Indians to instruct, caution, or dictate. We are your supplicants, petitioners for your bounty.

Baptist Mission Schools.

Other denominations have such schools, and they have accomplished good that cannot be fully known in this world. Baptists have no such schools among us, and yet by the number of our churches and native preachers you may plainly see that our people prefer the Baptists. In pleading for the education of Indian children, we have these things to say:—
1. They are not born savages. Our children at first are sweet-tempered, and seen playful and happy; and if they grow up to be savages, it is because their minds are dwarfed and corrupted only because they are neglected. This is what makes them savages. Our bodies are strong and active as those of the civilized and more favored races; only our minds become dwarfed because we have no schools, no intellectual food or mental training. We learn that you take a piece of iron ore, such as we walk over every day, and by working on it, manipulating it, drawing it out, you make it into needles or watch springs, and it becomes of great worth. Our children are like that piece of ore;—without education they will be worthless, but with it they may prove a great blessing to mankind.
2. Our children are by no means accountable for any cruelties or wrongs that we or our fathers have committed. They cannot help it if their fathers are Amorites, and their mothers Hittites. They are children, and doubtless such as Christ our Savior loves. One day the rich and the poor will meet together, and then it will be found that the Lord is the Maker of them all,—Indians as well as others; and as Christ has died and given himself for us, we plead with you as lovers of Christ in behalf of our children. We ask not from those who call us "Red devils," for we have not even yet learned to seek favors of our enemies who, not satisfied with seeing our almost utter ruin, appear anxious to taste it also; but we ask of friends—the friends of Jesus,—Baptists who have proven to us their friendship.
3. By educating our children you not only do a good work, but you make friends of the present and future generations of Indians; but to neglect the education of our children, is to furnish them with arms and ammunition against yourselves. White people sometimes complain of Indians that they are treacherous, savage, cruel; and that they have cost the government so much that they ought to be exterminated. We do not speak thus to rekindle old animosities, but will venture to say that if the children of our ancestors had been trained aright, there would have been none of this, and a title of the money spent in making war upon our fathers would have educated all their offspring, and to-day we would have been a numerous and respected people, and the friends of the whites, as we, your petitioners now are.
4th.—We ask not for ourselves, but for our children. We feel that in great measure we are the authors of their miseries and misfortunes. We are their parents. We are sinners, and hence they are not born Christians. We have neglected our own education, and have made ourselves unable to educate them. We are passing away, and after a few more moons we will be no more. We leave our children, victims of depravity, born only to suffer; and can we behold them thus, and do nothing to relieve them? What can we do for them? Our inheritance is gone, and we have nothing to trans-

well deny that the most earnest opponents of certain progressive movements in the scientific world have been found among those who occupied high positions in the church. **Gospel not Responsible.** But then it is not fair to lay the blame upon Christianity. The gospel is not responsible for the bigotry, the intolerance, the selfishness, the covetousness of all the Christians (real or nominal) who are guilty of these sins. **Opposition Explained.** Besides, the phenomenon admits of an easy explanation, which does not involve the charge of bigotry, or of intolerance against the theologians who are slow to accept novelties in science. Christian thinkers have learned by a sad experience, that one of the most dangerous weapons ever used against the truth, from the time of Paul to the present day, has been the weapon of the opposition of science falsely so-called; and hence they have become accustomed to look for danger in this direction. To say that, under such circumstances, they have occasionally been betrayed into a special excess of caution as to give a false alarm, is only to say that they were human beings. Knowing, as they too well know, that unscientific science does not commonly look with Newton, through nature up to nature's God; but that it is too likely to look, with Laplace, through nature down into blind infidelity, or, with Spinoza, to deny the power of nature themselves, the Christian thinkers cannot fairly be expected to take kindly to new theories in science. A Christian student may well say, "Show me the truth, and I will grapple it to my soul with hooks of steel; but I cannot afford to dull my palm with entertainment of each new-batched, unfiled comrade."

Spirit of the Times.

It might further be urged that most of the opposition to scientific progress, commonly imputed to the Christian religion, was really due to the intolerant spirit of the times. When men banished Quakers, burnt witches and whipped Baptists, we need not expect that they should develop any special fondness for new theories, especially if these theories seemed to conflict with their preconceived religious opinions. **Ignorance a Persecutor.** Much of the religious persecution which has disgraced the history of "the Church" has been the result of sheer ignorance, and it is but fair to admit that the religion of Christ is no more responsible for the persecution of Galileo than it was for the burning of Servetus. It was not the spirit of Christ, but the lack of it, which prompted both. **Present purpose.** But is not our present intention to enter upon a general defence of Christianity against the charges of intolerance to science, but to examine the origin and history of a single science, and to show that it, at least, is indebted to the Christian religion for the very possibility of its existence, as well as for a vast deal of its most valuable material. **Origin of Science of Language.** We expect in these papers to show that the "Science of Language" is a legitimate result of the progress of Christianity. As the confusion of tongues is to be dated from Babel, the reconstruction of man's speech must be dated from Pentecost. As Satan at Babel showed himself the genius of confusion, so Christ at Pentecost reveals himself, by his Spirit, as the Lord of order. The order which rebellion against God had destroyed, submission to Christ restored. **Plan of Treatment.** In entering upon this discussion we have no design to be original. Our subject is almost purely historical, and we shall therefore confine ourselves almost entirely to the task of showing what the authorities teach as to the origin and progress of this new and important department of science. If we could be instrumental in throwing any new light, or of awakening any earnest thought, on the subject, we should feel much more than repaid for our labor. But we do not now aim at so high a mark. We do desire to show that, in one instance, at least, Christianity, so far from obstructing, has created as science; and we may then leave the candid mind to draw the inference that there is no inherent conflict between real science and real Christianity.

Christianity and Linguistic Science.

AN IMPORTANT DISCUSSION BEGUN—
OPPOSITION TO SCIENCE EXPLAINED—
ED.—RELIGION EXPLAINED.
A Proposition Stated.
It is often urged as an objection to Christianity, that it has obstructed the progress of science. Galileo's case is triumphantly presented as a prominent example of the tendency of Christianity to repress investigation, and to cripple the efforts of philosophers in their search after new light. The apparent conflict between the geologists and the theologians gave rise to considerable discussion some twenty years ago; and certain theological problems, which are now exercising many thoughtful minds, led fair to furnish another battlefield for the contending hosts of progressive philosophers on the one side, and conservative theologians on the other.
Now if it were simply charged that the theologians have frequently opposed progressive ideas in science, the facts in the case would give considerable weight to the charge. No student of the history of science can

Letter from Mississippi.
ALABAMA BAPTIST—SECTS NUMEROUS—
S. S. CONVENTION.
Dear Bro. Winkler: Although I may no longer claim the ALABAMA BAPTIST as our "state paper," yet I trust that a few words from one in the regions beyond, who feels a deep interest in all the great enterprises so nobly pushed forward by the Baptists of your state, may not be offensive, either to the editors or readers of your paper. **Sects of Immersionists.** And first I would remark that I have been much surprised to see the sects into which the Immersionists of upper western Ala. and this part of Miss. are divided. We here have the "Anti-Institution-of-the-day" Baptists, the Anti-missionary Baptists, the Free-Will Baptists, the Missionary Baptists, and the Disciples (of Alex. Campbell). **Strife of sects.** There is almost a perpetual war carried on by these sects. I heard one of the last mentioned sect a few Sabbaths since, who positively asserted "There never was and never can be a Baptist church," asserting that the term Baptist meant "one who baptizes." As I sat and listened to the self-important follower of Campbell, defying "the world" in his position, I was made to think of the standing upon the house top and defying the wolf which was passing; and to myself I could but whisper, in the language of his wolfship, "Not you but the roof curses me."

Sunday school cause.

A number of brethren belonging to the different churches composing the Big Bear Creek Association (which lies partly in Ala. and partly in Miss.) met with Harmony church, at Pleasant Site, Franklin county, Ala., on the 29th Jan., and effected the organization of a society to be known as the Sabbath school convention of the Big Bear Creek Association. Officers: Eld. Jas. E. Stoen, of Pleasant Site, Ala., President; Eld. J. F. Benson, of Itawamba county, Miss., vice President; J. C. George, of Pleasant Site, Ala., Treasurer; and the writer, Sec. The meeting was pretty well attended, and the session harmonious. The next session of the convention is to be held with the Providence church, Itawamba county, Miss., beginning on Friday before the fifth Sabbath in July next. The following programme was adopted for that meeting, viz: The introductory sermon by R. M. Perry; 2nd The advantages growing out of Sabbath schools, a Lecture by Eld. J. F. Benson; 3rd a Lecture by Eld. R. W. Officer, subject "How much owest thou to my Lord?" 4th "In what light should the Sabbath school be regarded as the nursery of the church?" a Lecture by R. M. Perry; 5th An Essay by Bro. John McKee, Subject, "The best plan of getting money to support the Sabbath School;" 6th An Essay by Eld. Wm. Matthews, Subject "Duty of Pastors to churches and churches to Pastors;" 7th An Essay by J. E. Rockland, Subject "The condition of the churches in the East." The convention instructed the Sec. to furnish a digest of its proceedings to the ALABAMA BAPTIST, and also to the Baptist for publication, Adjourned to time and place above mentioned. To all of our brethren near our borders we affectionately say, "Come over and help us."

Bible Reading.

OK COMMENTARIES—BEST COMMENTARY.
All Commentators agree that the Bible is its own best comment; what need then, of the second best; when we have the best of all. If the reading of commentaries is to be taken up as a substitute for Bible reading, they are worse than useless; but we shall make a poor exchange in renouncing slavish adherence to commentaries and adopting a flippant, arrogant contempt of their labors. **What they are.** Commentaries are the work of thoughtful, studious, and let us hope God-fearing men, who have traveled over the routes which we are proposing to explore, and every lover of truth must be interested in knowing how the truth appeared to them, and every modest inquirer will hesitate and revise his conclusions when he finds them varying from those of men whose labors are highly esteemed and whose memory is venerated by respectable bodies of professed Christians. **Caution.** Still all human productions are to be read with much caution; the Christian student should begin with the Bible, not should he end with the commentary, but with the Bible

again, and that only when life ends. **Protest.** And here a gentle protest may be entered against a rule much in vogue, fortified by the authority of many a sturdy scholar, never to give over a subject until you have mastered it. Try your strength honestly with it, by all means, and be not daunted by the difficulties you encounter. Expect to encounter them, and when they confront you, prove their strength. But be not surprised or disheartened if the subject masters you. If so, waste no more time upon it; seek some other part of the field, and let fall your sword on vulnerable crests. In the Bible there is much besides for you to learn, and you have at least learned where one of the hard places is. At another time you may have attained a vantage ground which will give you the command of this supposed impenetrable position. **An evil.** Do not, in your inflexible determination to understand a vexed—rather a vexing—passage, read yourself into the views of this or that interpreter, or argue yourself into conformity with the customary views of your own denomination. We will hope that the views of your denomination are correct, but it is barely possible that in advocating them its divines have borrowed support from some part of scripture which was not intended for that. If you do so, the time may come when you will need that text in the very place it was meant for; but you will have deprived yourself of its use by working it into a part of the structure where it never belonged, which is, in fact, weakened rather than strengthened by this misapplication.

Types of Christian Character.

NUMBER TWO.
LARGE IDEAS CHRISTIANS.
Money Promises. This class or type of Christians are just the opposite of the last mentioned (Little Christians) in one sense of the word, but not quite so in another. They squint little things and keep their eyes on something great in the future. They want to give their fifties and hundreds, but never have it to give. A five dollar bill is too small a thing to throw into the Lord's treasury. The Lord would never observe so trivial a sum, and if he did, it would only serve to offend a Being of such large ideas as the Lord must be. They bitterly oppose all such things as mite collections and shin plaster collections. These look too much like child's play Christianity. We can, however, go into ecstasies over the promises they are perpetually making us of the largeness they are going to give us by and by. **Preacher too small.** The pastor is a good man, earnest, zealous, a good reasoner—a model pastor in one sense of the word, with them, but he is not deep enough nor quite eloquent enough in these particulars, he falls behind such men as Spurgeon. If the church will just get such a brother as the one who preached the sermon at the last association they will treble their subscriptions. **Time, how spent.** Their time is always too precious and too important to their generation to serve as committee men to wait upon disorderly brethren, or to help settle a difference between brethren, that the bond of peace may be restored; but they can spend a whole week's time attending the state convention. They never have time to visit a sick neighbor, even one who is a brother or sister in the church; but always have time to attend the meeting of the grand lodge of state and the political state meetings. **Their use.** I have found a use for these, too. Their large talk may serve to stimulate higher aspirations in the pure breasts of others; and their chat about what large sums they expect to give may be taken by some for a reality, and induce them to increase their contributions, and thus lessen the deficit in the pastor's salary, and make the association fund something like respectable.

Miss Lula Whilden.

Miss Whilden, who is one of our most faithful and zealous missionaries, went to China about four years ago to labor for the salvation of the heathen. The salary she was to receive was not regarded by the Foreign Mission Board as more than sufficient to support her. Recently she wrote to the Board that she would relinquish \$200.00 of the amount. She has done this in view of the hard times of the South. Can any Baptist lady in this state longer decline

to deny herself of some luxury or comfort in order that she may help provide a comfortable home for this devoted sister, who has not only given up her southern home, with all its endearing ties, but is using the most rigid economy, and making sacrifices far greater than any one individual in the entire South. **Mrs. N. A. B.**

The use of Missis or Missus for Mrs.—Mistress.

Whether we have drawn upon our colored friends for the above named bad English, I will not offer an opinion, but that there ought to be a connection, is very clear. To give an example: On a certain occasion I was to introduce two young ladies to an educated and intelligent stranger, in the presence of their (the young ladies) father, and did it under the received formula: "The Misses Brown." The father immediately spoke up and corrected the formula "not Mrs. but Missus," showing evidently that he understood me to introduce his daughters as married ladies. If I had said "The Miss Browns," he would have felt that all was right, but to call his single daughters, hardly having made their "debut" into society, "The Misses Brown," he could not endure. By the way, can you not get Bro. Tenge to put his P. C. into plain English? **K. L. M. N. O. P. Q.**

Foreign Missions.

REV. NICHOLAS HUT WILLIAMS.
[This article will be of special interest to the Baptists of our State. We hope that it will inspire a very liberal response to the calls from the foreign field.—Ed.]
Early life and Missionary Wife. Mr. Williams was born of Presbyterian parents, at Wetumpka, Ala., Nov. 18th, 1844. His mother united with the Baptist church before the conversion of her son. This eulogy has been pronounced on the young Williams: "He was noted for his energetic, studious habits, his timid, bashful manners, and his great love of truth and honesty." After the war, in which he enlisted, he was variously employed in his native State as clerk, newspaper reporter and correspondent, from Ely, Ala., to the coast of engineers, in equipping the navigation of the Coosa river to Rome, Ga. He felt the pardoning love of Jesus, and was baptized August, 1867, in the river, at the falls of Wetumpka. The same year he entered the Southern Baptist Theological Seminary, where he pursued his studies with successful industry and marked success, graduating in several schools. Longing to preach the gospel in "the region beyond," he was accepted by the Board, May 25th, 1871, as a missionary to Canton. On the 12th day of November of that year, he was ordained in the First Baptist church of Montgomery, Ala. The ordination sermon was preached by Dr. Samuel Henderson, from Eph. iii. 8, 9, 10, 11. He took his final leave of his native home, Feb. 29th, 1872, reached Marshallville, Ga., March 2nd, and was married, March 4th, to Miss Jumelle Whilden, daughter of Rev. B. W. Whilden, who was himself, for seven years, a missionary in China. Thus the daughter, accomplished, devout, and thoroughly imbued with the missionary spirit, was to be led back to the mother's grave, in answer to that mother's dying prayer that her children might spend and be spent in the cause of the heathen. After interesting farewell services in Charleston and Baltimore, they sailed, with Mrs. Williams' sister, Miss Whilden, in company with a large missionary party, from San Francisco, on the 1st of May, 1872. They arrived, during the following month, at Canton, the home of the childhood, but not of the birth, as is commonly supposed, of these missionary daughters of the sainted Eliza Jane Whilden, whose fervent prayers had led her father, also, into the same mission field, twenty-three years before! The influence of godly mothers and wives, who can estimate

the leading traits of his character are great courage, indelible firmness, sound judgment, a somewhat imaginative mind, and an enthusiastic spirit, crowned with devout piety and hearty consecration to the Master's will." In the long life which, we trust, is before him, ample opportunity will be afforded to exemplify these sterling qualities of character in making history for himself and the church in the arduous and testing field of labor, to which he has given the energies of his early manhood. **Canton Church and Chinese Language.** Sept. 18th, 1872: "It is gratifying to see that every precaution is used in our mission, which prudence can devise, in the reception of members. The Chinese Christians see their exercises very strict in their examinations, and are compelled to adopt the boarding school system, in order to meet the demand made by those pupils living at a distance, and to compete successfully with other Christian schools." April 10th, Mr. Hartwell wrote: "Bro. Williams is hard at work studying, managing the school, and trying to preach. He has been considerably interrupted by feeble health, and looks thin and worn down to begin the summer." **Worn Down.** Jan. 30th, 1873: "The acquisition of the language has occupied my thoughts and time. It has been my desire and effort to show the Chinese Christians that I am in sympathy with them." Feb. 26th: "The school opened under very favorable circumstances on the 17th inst. The number of which the writer has the special charge, had 23 pupils the first day, and now numbers 41. * * * * * We are compelled to adopt the boarding school system, in order to meet the demand made by those pupils living at a distance, and to compete successfully with other Christian schools." April 10th, Mr. Hartwell wrote: "Bro. Williams is hard at work studying, managing the school, and trying to preach. He has been considerably interrupted by feeble health, and looks thin and worn down to begin the summer." **Power of Blue Eyes.** Mr. Graves writing, July 10th, of a preaching tour of Mr. Williams and himself, says with reference to a rock, which the Chinese regard as the palfadium of the tower of Babel, that the people regarding their blue eyes as having the power to destroy the talismanic virtue of this stone opposed them, and prepared to assault them; should they remain. "Bro. Williams proved a congenial fellow-worker, and has in him, I think, the elements of an efficient, devoted missionary."

The Leaven Working.

Aug. 20th: "The Leaven is not only working here, but visibly working. * * * Benevolent institutions have been started by the Chinese, as an effect of Christianity. * * * Our teacher's love for the Scriptures is remarkable. * * * He has thrown aside the opinion that faith in Christ is alone essential, and therefore that there is no need of uniting with the church." **Trying to Talk About Jesus.** I tried several times, of course, with stammering speech to talk about Jesus. * * * I was encouraged in my work, and was made to rejoice in the labors of others." **Narrow Escape.** In 1874, Mr. Williams had two narrow escapes from death—one from a robber, who had concealed himself in his bed room, and with whom he had a desperate struggle—the other from a typhoon, which swept over Maree, where he and his family were making a visit; and which was high sweeping them all into the sea. A whole night was spent in imminent danger and dreadful suspense. In the report of 1875, we read: "The mission here was deeply and greatly impressed by God's signal deliverance of Bro. N. B. Williams and family, caught in a fearful typhoon on the coast of China." **Missionary House.** The ladies of South Carolina and Alabama are working hard to secure a house for Mr. Williams and his family. The question has been submitted to the missionaries in Canton; Shall there be built two houses or one double house, for the families of the mission, with the ten thousand dollars proposed to be raised for building purposes? In either event, the more important question arises for the consideration of the country: Shall this ten thousand dollars be given by such the funds of the Board for the general support of our missions? Should this prove the case, of which there is no apparent danger, the noble liberality of the donors will be turned into a grievous burden upon the Board. To own houses is good; but to have bread without debt, is far better. A word to the wise is sufficient.

The Centennial Bill.

THE U. S. HOUSE OF REPRESENTATIVES passed the bill appropriating \$1,500,000 for the Centennial Centennial Exposition at Philadelphia, by a vote of 146 yeas to 120 nays. This does not very well comport with the majority's professed regard for constitutional limitations, and for red treatment and reform, and the resolution against subsidies adopted some weeks ago. The bill was passed by strong appeals to the sentiment of patriotism of members who had scruples to overcome, touching the propriety of the appropriation and the constitutional power of Congress to make it. **Our opinion.** The same patriots less to do with it than the great fact that the sentiment of the patriot class over the cent percent of the shared and solid financier. We also have recorded in the Centennial Exhibition, all we have practical evidence of friendship and unity, in an act of universal amnesty—the complete removal of disabilities from every single individual. The bill was passed by the House.

One who knows him well, and loves him tenderly, says of Mr. Williams: "The leading traits of his character are great courage, indelible firmness, sound judgment, a somewhat imaginative mind, and an enthusiastic spirit, crowned with devout piety and hearty consecration to the Master's will." In the long life which, we trust, is before him, ample opportunity will be afforded to exemplify these sterling qualities of character in making history for himself and the church in the arduous and testing field of labor, to which he has given the energies of his early manhood.

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Alabama Baptist.

E. T. WINKLER, EDITOR. J. J. D. RENFROE, ASSOCIATE. J. SHACELFORD, ASSOCIATE. D. G. LYON, ASSISTANT. D. W. GWIN, Sunday-School Editor.

MARION, ALA.: Thursday, March 2, 1876.

Chart Method with Pedobaptists.

AN OLD BAPTIST BOOK--TABULAR ARGUMENTS AGAINST PEDOBAPTISM--GENERAL PROOFS--CONSTITUTION OF THE EARLY CHURCH--SOME FACTS IN FAVOR OF THEM--ONLY BELIEVERS.

Our esteemed Bro. Buckner, Missionary to the Creeks, has been so kind as to forward us a venerable Baptist work, which he obtained in Georgia. The name of the author is unknown, as the volume has no title-page. The discussion of our distinctive principles is conducted in a style of homely simplicity, not without clearness and force. We have been particularly interested in his refutation of infant baptism. The argument is presented in a tabular form which we cannot conveniently reproduce in our columns. They lose nothing, however, in force, as presented in the following arrangement.

1. General arguments against Pedobaptism.

1. Believers were baptized by John, the first Gospel Preacher. There were no infants baptized by John.

2. Believers were the members that composed Christ's Church when he was on earth.

3. Christ's commission is to teach and baptize.

4. The Apostles did baptize believers.

5. We have no account in Scripture that the Apostles did baptize infants.

6. The members of the church communed together.

7. Infants are not admitted to communion; therefore not members of the church.

8. Arguments derived from the Constitution of the Primitive Churches.

1. The members who composed the primitive churches, were believers, as in the church at Jerusalem.

2. No infants found in that church; because they gladly received the word, which infants cannot do.

3. The church at Samaria was made up of believing men and women.

4. How easy it would have been for the historian, to have added "children," if there had been any in the church at Samaria!

5. The church at Caesarea heard Peter preach, and the Holy Ghost fell on them, and they spake with tongues.

6. No infants in the church at Caesarea; for infants cannot speak.

7. The church at Philippi--Lydia; the Lord opened her heart, and her house was capable of receiving comfort from Paul and Silas. The jailer rejoiced, believing in God with all his house.

8. Infants are not likely to receive comfort from an Apostle; neither can they rejoice in God or believe in him; and, therefore, we have no warrant to believe there were infants in this church at Philippi.

9. The church at Rome was called of God, or believed of God, called to be saints; their faith was spoken of.

10. If infants be not visibly called of God, nor known in that state to be saints, neither can their faith be spoken of. No infants in this church at Corinth.

11. The church at Corinth are sanctified in Christ Jesus, called to be saints, and are said to call upon the name of Jesus Christ our Lord.

12. What is said of the above, may be said of these in this church: for it is known that infants cannot call upon the name of the Lord. No infants in the church at Ephesus.

13. The Church at Ephesus was chosen of God before the foundation of the world, to whom God made known the mystery of his will.

14. If God have chosen infants in Christ, he has not made known to them the mystery of his will. We still find no infants as members in this church.

15. And when we examine the churches as all through the New Testament we find that they were called SAINTS or BELIEVERS; and not the least intimation of infants being in any of them. Therefore, as infant church membership is unknown, or not supported by the primitive pattern, we should not baptize them; for, if we do, we have no example of Scripture authorizing that ordinance.

16. We should not baptize them; for, if we do, we have no example of Scripture authorizing that ordinance.

17. We should not baptize them; for, if we do, we have no example of Scripture authorizing that ordinance.

18. We should not baptize them; for, if we do, we have no example of Scripture authorizing that ordinance.

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the member so baptized may have the answer of a good conscience, which cannot be said of infant baptism. For whatever the administrator may have, the infant is not conscious of anything that relates to that ordinance.

Our unknown author has a quaint chapter on Baptist church history, which we propose to examine when we have more time at our command.

The Day of Prosperity.

At such a time let us not simply observe an outward form of thanksgiving, but let us actually review our blessings and let us devoutly acknowledge the hand of God in all. Let us recognize ourselves even in our civil affairs and worldly interests as his subjects, and mindful that righteousness exalteth a nation let us be careful to cultivate the duties of industry, temperance and justice, as the great articles of our political creed. In the warm transports of devotion let us celebrate the only King of the Republic, and in the day of its prosperity be joyful in him.

But more than homage to God is required by his benefits. He permits us and commands us to rejoice. Occasions of happy recollections are to be celebrated with festive pleasures as well as with purely religious services. It was thus that the great Jewish feast, the feast of Tabernacles which occurred at the season of the declining year, was anciently observed. Every person bore in his hands a token of joy, small branches of goodly trees--the palm, the willow and the myrtle--every face was bright with joy for the season of the vintage and the gathering of fruits which had just ended, and happy Hosannas rang through all the temple courts and all the streets of Jerusalem. And surely it cannot be thought that the religion of Christ looks upon the innocent pleasures of life with an eye more sober and severe than that of the religion of Moses. Enjoy, then, whatever present good is in your possession. Religion itself permits and invites you. Lay aside the cares of life; thrust to the back-ground its gloomy grievances and sorrows and enter in a heart-felt and genial manner into the general hilarity. Yet let it be a regulated joy, not frothing over with levity, not settling and sinking into intemperance, but displayed in a harmless and graceful gaiety, in such mirth and gladness as may not be unbecoming in a beneficiary of Divine mercy and a rational and immortal mind. Your Father has made ample provision for your wants--he blesses you with his favors--and he summons you with his loving voice. In the day of prosperity be joyful.

Rejoice, but let thankfulness have a place in your joy. Think how unworthy you are of receiving the least of his blessings and yet how constant and reasonable they have been. Surely to banish grateful thoughts and some devout service from such a scene is a wrongful divorce. And our happiness would be not the less true, or deep or lasting, if every festive scene were either opened or closed by an open invocation to him who is the giver of every good and perfect gift.

Rejoice, but let a thought of higher blessings enter into your joys. Sweet as are these earthly pleasures they are fleeting. This conviction gives new zest to present joy. Hence the lyric poets of all ages and lands have made the brevity of pleasure the subject of their festal songs. Yet this thought so related to enjoyment, this theme especially affected by the profane Anaxagoras of the world, has its religious value. And the withering flowers of the banquet may teach our ambition to seek for an immortal and unfading crown, and the expiring flashes of social merriment may influence our desires to reach the fullness of joy in God's presence, and the eternal pleasures at his right hand.

Rejoice, but let sympathy for human wants and sorrows enhance your joys. Let the seasons of your own delight be the seasons when your liberality shall be in exercise. See what you can do for God's cause in this great year of jubilee--what for the Centennial, for the sacred interests of education, for the memory of the fathers who purchased our liberties, and for the future generations that will inherit them. Let others behold your benefits while you behold the benefits of God. Let others feast upon your charities while you are feasting upon the charities of God. Freely ye have received--freely give.

The Rev. James McGill, a dissipated Catholic priest, who served two terms in the Hudson county penitentiary for vagrancy, was arrested recently in Jersey City, while collecting money for his diocese. When arrested before Justice Davis, his hat was snatched in and his clerical coat stained with beer. He declares that he is persecuted by his brethren. He was sent to Snake Hill for nine days.

Don Pedro II, the Emperor of Brazil, and the Empress Theresa Christina will leave for the United States on April 1, with a numerous retinue and \$1,000,000 pocket money.

Jeremiah McCauley, a converted river thief, having consented to have his biography published, a New York lady gathered the particulars from his lips, and has given them to the public in a work bearing the title "Transformed."

No gleam of light shone on Jerry's childhood. His grandmother used indeed to pray; but, when interrupted in her devotions by the graceless boy, would rise and curse him. His father was a counterfeiter. He himself was a river-thief, a prize fighter, and a ruffian of the fourth Ward; and at last was condemned to fifteen years hard labor in the Penitentiary at Sing Sing.

Abounding Grace.

A RIVER THIEF CONVERTED--THE BIBLE IN A FELON'S CELL--SPIRITUAL AGONIES AND TRANSPORTS--A CHANGED LIFE--BEARING HARDNESS--HELPING HAND FOR MAN.

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We find in the Sun an interesting account of the conversion of this notorious criminal. It appears that after having been in prison for five years, nursing murderous thoughts against those who had put him there, and becoming harder and harder, he on one Sunday morning entered the chapel for religious service and was astounded to see on the platform one of his old confederates in sin--Orville Gardner, better known to fame as "Awful" Gardner--who, having turned from his evil ways, was carrying the glad news among the people who had been his criminal companions. Jerry and "Awful" had been associated in many a dark deed and wicked pleasure; and when "Awful" talked to the convicts, with tears in his eyes, and told them it was only a little while since he himself had taken off the stripes which they were then wearing, Jerry was completely overcome. He returned to his cell drearier on Sundays than on other days; and, as the prisoners were marched through the hall, they took with them their "plate of dinner," and went off to pass the day in solitude.

There is a Bible in each cell, but Jerry, who had learned to read during his imprisonment, had shown the Bible up the ventilator when he was first incarcerated. He took it out, beat the dust from it, began to read it, and found it intensely interesting, though he had supposed it to be a dry, dead thing, fit only for priests and saints. He was fascinated by it; and night after night, when daylight was gone, he stood up at his grated door to read by the dim light which came from the corridor. He went through it all twice, and was particularly astonished at the book of Revelation, which he wished to believe but could not understand. At last, one night he tried to pray but he could not. He struggled to do it, but he could not. He threw himself on his knees, jumped up again, prostrated himself once more, and yet again sprang up, crying for divine mercy. The fearful conflict went on for three or four weeks without relief. His sketch of his conversion is simple but picturesque. With hands tightly clasped, and eyes closed, he fell upon his knees on the hard stone floor of his cell, and seemed rooted to those cold stones. He determined to remain thus all night, imploring forgiveness, till he was called to his work in the morning. The sweat rolled off his face, and his agony was intense. In time his cell seemed filled with heavenly light and soft fragrance; he thrilled with exultation as he beheld the uplifted cross, and he felt a hand laid upon his head by one who said, "My son, thy sins are forgiven." As he clasped his hands and shouted with joy, one of the guards came along the corridor, and, after demanding to be told what was the matter, took out a paper, wrote down the number of the cell, and threatened to report him in the morning for misconduct. But Jerry did not care for that, and the guard must have been negligent, for Jerry escaped without punishment. From that time, life was all new to him. Work was nothing; hard far; nothing; scowls and harsh words nothing. He was happy.

When he got the chance, he began to tell his fellow convicts. He told his friend Jack Dare, who had been the leader of a revolt in prison. Jack sneered at him, repulsed him, spat at him, lifted his hand to strike him, and told him he was playing a bold game to get out. But Jack also was soon converted, and even the keeper was glad that such a desperate character had got religion, and would give no more trouble. For two years, Jerry's cell in Sing Sing seemed to him like heaven, and he did not care whether he ever got out, till one day he found himself praying to get out, and the prayer was soon answered by his receiving a pardon from the Governor, after having been incarcerated seven years and six months, or about half the period of his sentence.

After his release Jerry fell among his old associates, and again and again yielded to temptation; but finally he gained the victory, and now

"holds fast." He has gained strength by persecution and in a career of benevolent activity. First he obtained employment at the ferry, but was discharged because he would not work on Sunday. He then got a situation in a Custom House, but was turned out for preaching too much. He next got another place, but, when he objected to profanity, he was spotted among the workmen, and pointed out as one of the hypocrites. Then he had a vision, in which he thought he had a house in the Fourth Ward, and people were coming in. "It was a bath, and as they came in I washed and cleansed them outside, and the Lord cleansed them inside." And this vision worked on Jerry's mind till he told it about, and then the messias came to him and he took the old house at 316 Water street, and had it cleaned and repaired; and as we learn from this book, he "opened the place as a resort for the forlorn wayfarers and sailors who frequent the locality, and put up the sign 'Helping Hand for Men,' which has been the guide board for many a poor soul!" Before this time Jerry had married one of the girls with whom he had been intimate during his wicked career, and now his wife Maria is an efficient assistant in his work. The book contains portraits of Jerry and Maria, and they are a very good looking couple.

A case of this sort should give encouragement to Christian workers. The gospel is able to cleanse the foulest, and break the hardest heart. As it triumphed of old amid the abandoned population of Corinth, it still prevails over every form of human iniquity when its appeals are faithfully addressed to the conscience and the heart. It is mighty through God to the putting down of strong-holds.

Dr. Buckner and the Herald.

A QUOTATION THAT IS NOT QUOTED--A POSITION MISUNDERSTOOD--DUTY OF THE CENTENNIAL.

In its column of News and Notes of the 17th, the Herald says: "Rev. H. F. Buckner, of the Creek Nation, expresses his profound astonishment that such celebrated brethren as Drs. Sears, Pendleton, Osgood, and 'Pike,' have waited until this Centennial Year to find out that the Anabaptists were not Baptists." We beg leave to call the attention of our contemporary to this item. It is a mistake. The language imputed to the Creek missionary, and certified by quotation marks, is not the language of Dr. Buckner. Even if the Herald supposed that it gave the substance of what Dr. Buckner said, it was not at liberty to quote its summary as his words. And in the present instance, the unwarranted use of quotation marks is the more to be regretted, as even the meaning of Dr. Buckner is misrepresented by the seeming quotation.

to our readers next week. Bro. H. M. Prince, at Williamsport, West Va., for 21 years a Methodist minister, has become a Baptist. Yet Pedo-baptists will cry that "close communion" is failing. We believe that the accessions to our ranks from other connections far out-number the defections. A Baptist preacher in Kansas, recently baptized forty persons, among whom was a household of ten members. Yet some people can not bear the idea that the apostles baptized whole households.

One of the early converts under Dr. Judson's ministry is still living at Maulmain, Burmah. He is 82 years old and was baptized 47 years ago. A North Carolina church has adopted the following plan of systematic benevolence: "The brethren agree to lay by them in store as the Lord has prospered them, and pay over to the Treasurer of the church, quarterly, what they gather in this way. The first quarter, for Education, ends in March; the second, for state Missions, in June; the third for Foreign Missions, in September; the fourth, for Sunday-schools, in December." System is what we need. Five cents each Sunday amounts to \$2.60 a year.

North Carolina has 36 theological students. The entire number of heathens converted to Christianity up to the end of 1875 is 1,537,276. Of these, 1,116,228 are in connection with British Missions, and 183,571 with the American--conversions by the Roman Catholics are excluded from this estimate. An exchange states that Dr. E. Behrend's, the man who recently left the Baptists, said a year or two ago: "He who asks me to practise open communion, asks me to put the knife to the heart of my own denomination, and smile while its life-blood gushes out." The Baptist Weekly says that, a year ago, Dr. Behrend avowed that "acknowledgment of the validity of infant baptism would bluster his tongue in the utterance." Times change and some men's principles change with them.

Rev. J. W. M. Williams, D. D., of Baltimore, went to Philadelphia to hear Moody, and says he did not see that he used the Bible any more than a majority of sensible preachers. Hence he enters his protest against the declaration that Moody teaches ministers a lesson in that he preaches more from the Bible. Dr. W. says he heard of four persons who had joined the Baptist churches as the result of the Philadelphia meetings.

Dr. N. Y. City, so it is stated, "the relative strength of Presbyterian churches, as compared with the population, is one hundred per cent less than it was twenty-five years ago." The Monthly Reporter, (Wadesboro N. C.) says: "We can produce the names of fifty four Pedo-Baptist ministers who have joined Baptist Churches during the year of 1875." Yet our principles are declining? As Dr. Winkler does not see the Field Notes before we go to press, it will be no breach of modesty to place before our readers the Advertiser's comments on an address delivered recently in Montgomery: "Those who heard the lecture by the Rev. E. T. Winkler on 'The Southern Soldier,' at the First Baptist Church last night, enjoyed a rare literary treat. The subject was itself sufficient to establish between the lecturer and his audience a hearty sympathy, and prepared the way for the admiration which the auditors yielded to the masterly treatment of it by the distinguished and eloquent divine. It was not only a noble tribute to Southern valor and glowing eulogy of the Southern dead, but it was also the discourse of one who has studied philosophically the causes and the results of our great civil conflict, and deduced therefrom our duties to the past and present, and to the dead and the living. Would that every patriotic person in the land could hear this lecture."

Rev. J. S. Yarbrough has been my pastor for two or three years and I love him as I do my paper. H. H. Tulbot, Orion. We are sorry to learn that Bro. J. C. Wright, of Oxford, has been quite ill. From the S. School Department, it will be seen that one young lady in Kentucky has sent Dr. Gwin \$5, from her S. S. class. The only other class that has yet acted and the first to act, is that of Miss Hornbuckle of Marion. Two of her little boys have given a dollar each. North Carolina has sent Dr. Tupper a check for \$1,000, for Foreign Missions. We expect after the next issue to stop many papers. We are sorry, but cannot do otherwise. A little effort on the part of our friends will lessen the number. K. W. in five minutes secured for the Texas Baptist Herald, 11 subscribers, and the draft for the money. Rev. S. Ancean, an Englishman, claiming to have been a missionary to Africa, and afterwards a Cincinnati pastor has been imposing on the churches of Texas. Let Ala. churches beware, Remember Cast Steel; he came to us from Texas. Dr. Sam. Freeman was once sent for by a Deacon to hold a protracted meeting. He rode thirty miles, and preached two sermons every day for two weeks.

Two of the Deacon's sons were converted. When the meeting closed, just as Dr. Freeman was about to leave, the blessed old Deacon, with quivering lips, pressed his trembling hand down into the bottom of his pocket and drew therefrom twenty-five dollars, less twenty four dollars and seventy five cents actual cash, and handed the same to Dr. Freeman, saying that he thought it was right to help the preachers in defraying expenses. Bro. Coleman of Alabama, is to take the pastorate at Marshall, Tex. A Texas exchange wishes Bro. L. B. Fish to labor in that state. Rumor said that the Michigan Avenue Baptist church of Chicago, entertained the thought of adopting open communion as an expedient for paying old debts. The church held a meeting on Friday evening, the 11th ult., and passed a series of spirited resolutions giving an emphatic denial of the truth of such statements; and declaring its loyalty to the truth as taught and practiced by Baptists. Plattsburg church Mo., gave an average of \$4, per member, on the Centennial roll. They had just closed a revival. Religion opens a man's pocket. The theological students of Wm. Jewell College, are deeply moved on the mission question. They have held a spirited meeting in which several expressed their conviction that they must go to the foreign field. N. D. Skurlock, colored, whose appeal we published some time since, and who visited Marion, is now in Madison Co. The colored people here were not pleased with him. Through our paper he appealed for help to found a Baptist college at Tuscaloosa. Now he says: "This College is designed to educate colored ministers of every Christian denomination in the South and South west," and is to be located at Athens. We are in hearty sympathy with every proper movement for the education of the negro, but some of Skurlock's movements appear rather suspicious.

Baptist Usage vs. Apostolic Example. VANITY AND PRIDE--EFFORM NEEDED--MONTHLY MEETINGS WRONG--REGULAR MEET--PRAYER MEETINGS NEEDED--THE DEACONS--SUPPORTING THE GOSPEL.

We are clearly of the opinion, that so far as doctrine and practice are concerned, Baptists are nearer right than any other religious denomination. Their churches approximate nearer to the Apostolic churches than any other so-called churches of the present day. There are some things, however, wherein our practices and those of the Apostles and early Christians do not agree. There seems to be a strong tendency among many of our churches to depart from the simplicity which characterized the primitive churches. There is far too much pride and vanity among our people; too great a disposition to ape the customs and fashions of the world; too much formality and too little spirituality.

All this should be checked, and a return made to first principles. There is among many Baptists, a very grave disposition to give the authority of law to what they term "Baptist usage." They look upon it pretty much as the Jew did upon the "tradition of the Elders," or as the Roman Catholics now do upon the "traditions of the fathers." They think it has binding force, and every church should be governed by it, just as much so as by the New Testament itself.

On Friday before the 2nd Sabbath in February, I left home on the train, to fill a list of appointments beginning on Sabbath at Cedar Bluff, in Cherokee county. A severe rain storm prevented the filling an appointment at Ambersville. Had a pleasant night with deacon Robertson at that place and again saw the little orphan who gave me some gold for the endorsement. I obtained a horse and buggy from brother Mitchell, and young Mr. Basmore accompanied me over a twenty miles drive to Bro. John Lawrence's at Cedar Bluff.

This is the community where I began the ministry 25 years ago, when Bro. and sister Lawrence were among my best friends and aided me much in those early days. Their kindness and the kindness of many others in that region has ever been gratefully remembered by me. Cedar Bluff was then a handsome and lively town with more fine girls in it than any place of like size I ever knew. The finest one of those girls has been living with me ever since. I have been so well satisfied with the arrangement as to feel to this day that no other town is so much entitled to my gratitude. On this visit I met so many friends that I cannot attempt to mention them. And yet the occasion on Sabbath was somewhat cut short by the night and morning rain, which prevented the attendance of many who were expected. I spoke about two hours to a good congregation. Bro. Lawrence will make as much of a success of the centennial there as the circumstances will allow Monday morning, in company with Mrs. L. and brethren Dr. and John Lawrence, and other friends, I went to

Center--the county site. It affords me pleasure to say that Center honored the centennial agent with a full house, the largest week day congregation that I have met in Ala. since the close of the association last fall. The Court held over, and the judges and lawyers, Drs. and

merchants, preachers and laymen, teachers and pupils, ladies and gentlemen, town and country, went to church and filled that large house. I honored them too, for there I made the best centennial speech that I ever made any where. The Baptist church is a feeble body in Center, but it stands in the right shape on the centennial roll. Here also I met many old friends, and enjoyed the kindness of sister and Bro. Millsaps, Col. McConnell, Capt. Savage, and their excellent ladies. And was much pleased with the presence of Bro. Russel, the Cumberland Presbyterian minister, a capital gentleman, who drove 12 miles to hear me, and would not allow any body to exceed him in enjoying the occasion. Bro. Culberson, the pastor of the church in Center, was there, and is largely responsible for the fine congregation. He lives 20 miles away on Look-out mountain. Horses and buggy and a young man to go with us, being cheerfully furnished by friends in Center, Tuesday morning Bro. Culberson and I started for

Shady Grove. Garret's Ferry on Coosa River is located where the stream is straight and narrow; the water was high and the wind blowing with great power directly down the stream. The ferryman said that it was decidedly dangerous to attempt to cross. After reflection we insisted. He then told me that I must release him from responsibility. I did so, and with some difficulty over we went all safely. The congregation at Shady Grove was unexpectedly small. It is a good church. Bro. Appleton pastor. I have dined with Bro. Mitchell Davis, he furnished us a good horse and buggy, and led by Bro. Thornton, an old Howard "theolog." Bro. Culberson and I followed him to his house, over terrible roads, 12 miles, getting there an hour in the night. A warm supper and a night's sleep were refreshing. Wednesday morning with several brethren we went to

Hoke's Bluff. On February 10, on foot, in a hat and on a mule--crossing the river again. On this tour we had to cross Coosa River five times, mostly under difficulties. At Hoke's Bluff, another of Bro. Culberson's churches, we had a large congregation. Did moderately well. Thursday, after spending a pleasant night at Bro. Hall's where we heard Bro. Culberson preach a good sermon, we addressed a full house in

Collier's Bluff. This is the neighborhood where the Baptist church recently divided on the "Advent," "Material," "Soul sleeping," "Sinner Destruction," "Anti-resurrection," atheistic heresy. The faithful few are quite hopeful. Perhaps their mistake is that they have too much disposition to dispute with the "soul sleepers." When our Lord was being betrayed the servant of the High priest got his ear cut off by Peter; but for this we never should have heard of that servant and many contemptible heresies have been dragged into respectability by the combative disposition of the friends of truth. The congregation in the "Bend" was very good, and moderately well for our cause Thursday evening young brother Thompson carried us ten miles in a buggy

Gadsden, the county site of Ebenezer. Here I spent two agreeable nights with Bro. and sister Cloud and one with Bro. Dr. Foster and family, and met many old friends. On Friday Bro. Cloud and I went six miles to Bethany church in "Little White Valley." The congregation was small. It has been our custom to talk as long to the few as to the many, and thus we did at Bethany. On Saturday we went to Fair View, on Lookout Mountain (Young Bro. Reed pastor.) Here we had a pretty full house of healthy mountain people, and did moderately well in obtaining pledges to be paid after a while. In this congregation we had a half dozen Baptist ministers--all men of good standing. However, they did not all side in that vicinity. After an hour and dinner at Elder Culberson's, we returned to Gadsden to spend the Sabbath in February. In going to Bethany and Fairview we passed immediately by "Black Creek Falls" which at this season of the year is quite interesting. And we saw quite lands in three miles of Gadsden, one mile of the falls, on the mountain, as level as the lands in the valley and very good, which can be had for 12 1-2 cts per acre provided the party who "enters" the land will go and live on it. Fine cow, hog, and sheep range, well timbered, and of course healthy, and marketable of access. O ye poor men, who are going west and, presently will go, you were back in Alabama, why try Lookout Mountain? There are many excellent people on this mountain. For about fifteen dollars you can get eighty acres of pretty good land.

Gadsden gave us a fine congregation Sabbath, both morning and night. This is a church which we organized

and they met together on the first

day of the week to break bread. This was their practice under the teaching of the Apostles, and it must have been correct. They met every week--so ought our churches now.

We know that churches excuse themselves on the plea that they are too poor to pay a preacher for his services every Sabbath; and it is also said that we have not preachers enough to attend all our churches every Sabbath. We do not know that it is absolutely necessary to have a preacher in attendance every time a church meets for worship. The object of meeting is to worship God. This the church can do without a minister. There is certainly some member who can read a chapter in the Bible and sing and pray. This is worship; and if it is done in the right spirit it will be accepted by our Heavenly Father.

We are firmly of the opinion that our churches all over our land should put an end to this monthly meeting system, and follow the example of the first Christian church. Meet on every Lord's day and have worship whether a minister is present or not. We might mention other practices of the early Christians, which are not classed among the usages of Baptists in these days. They had prayer-meetings. Few of our churches outside of cities and towns have these meetings.

It is the custom of many Baptist churches now, to choose men for deacons who will not offer public prayer in the congregation of the Lord, much less perform other duties required of them according to the Scriptures. The deacons of old were "devout men and of good report." Stephen was among the first deacons. It is the usage of many of the Baptist churches in these days, not to give anything for the support of the gospel among themselves or for its promulgation to others. The Scriptures command us to give as the Lord hath prospered us, and also tell us that the laborer is worthy of his hire. The early Christian churches possessed a missionary spirit which prompted them to send the gospel to those who had it not. Can we say this of all Baptist churches of the present day? We know that there are many of our churches that possess this spirit in an eminent degree, and are doing what they can to promote the missionary cause; but on the other hand, we know Baptist churches that are doing nothing for that cause, and are disposed to excuse themselves by saying that it is a hopeless thing and they know nothing about it.

There are many other respects in which Baptist usage seems to be opposed to Apostolic example, and it would be well for us to examine with more care our practices, and compare them with the teachings of the New Testament. We should not depend so much on Baptist usage as on Scriptural authority for all we believe and do. As a people we profess to take the Bible, and the Bible alone for our guide in all matters of faith and practice. Let us not by our usage and customs deny our profession. S.

Wayside Notes.

On Friday before the 2nd Sabbath in February, I left home on the train, to fill a list of appointments beginning on Sabbath at Cedar Bluff, in Cherokee county. A severe rain storm prevented the filling an appointment at Ambersville. Had a pleasant night with deacon Robertson at that place and again saw the little orphan who gave me some gold for the endorsement. I obtained a horse and buggy from brother Mitchell, and young Mr. Basmore accompanied me over a twenty miles drive to Bro. John Lawrence's at Cedar Bluff.

This is the community where I began the ministry 25 years ago, when Bro. and sister Lawrence were among my best friends and aided me much in those early days. Their kindness and the kindness of many others in that region has ever been gratefully remembered by me. Cedar Bluff was then a handsome and lively town with more fine girls in it than any place of like size I ever knew. The finest one of those girls has been living with me ever since. I have been so well satisfied with the arrangement as to feel to this day that no other town is so much entitled to my gratitude. On this visit I met so many friends that I cannot attempt to mention them. And yet the occasion on Sabbath was somewhat cut short by the night and morning rain, which prevented the attendance of many who were expected. I spoke about two hours to a good congregation. Bro. Lawrence will make as much of a success of the centennial there as the circumstances will allow Monday morning, in company with Mrs. L. and brethren Dr. and John Lawrence, and other friends, I went to

Center--the county site. It affords me pleasure to say that Center honored the centennial agent with a full house, the largest week day congregation that I have met in Ala. since the close of the association last fall. The Court held over, and the judges and lawyers, Drs. and

merchants, preachers and laymen, teachers and pupils, ladies and gentlemen, town and country, went to church and filled that large house. I honored them too, for there I made the best centennial speech that I ever made any where. The Baptist church is a feeble body in Center, but it stands in the right shape on the centennial roll. Here also I met many old friends, and enjoyed the kindness of sister and Bro. Millsaps, Col. McConnell, Capt. Savage, and their excellent ladies. And was much pleased with the presence of Bro. Russel, the Cumberland Presbyterian minister, a capital gentleman, who drove 12 miles to hear me, and would not allow any body to exceed him in enjoying the occasion. Bro. Culberson, the pastor of the church in Center, was there, and is largely responsible for the fine congregation. He lives 20 miles away on Look-out mountain. Horses and buggy and a young man to go with us, being cheerfully furnished by friends in Center, Tuesday morning Bro. Culberson and I started for

Shady Grove. Garret's Ferry on Coosa River is located where the stream is straight and narrow; the water was high and the wind blowing with great power directly down the stream. The ferryman said that it was decidedly dangerous to attempt to cross. After reflection we insisted. He then told me that I must release him from responsibility. I did so, and with some difficulty over we went all safely. The congregation at Shady Grove was unexpectedly small. It is a good church. Bro. Appleton pastor. I have dined with Bro. Mitchell Davis, he furnished us a good horse and buggy, and led by Bro. Thornton, an old Howard "theolog." Bro. Culberson and I followed him to his house, over terrible roads, 12 miles, getting there an hour in the night. A warm supper and a night's sleep were refreshing. Wednesday morning with several brethren we went to

about twenty years ago. In the centennial discourse we got along well, and feel that the success will prove to be good in the end. In the sermon at night we made what we call a failure. There may be some agents who can preach but we never saw one. This is a very nice town and it has promise for permanent growth if good times come again. The Baptist church is a very good body with a good pastor.

Bro. Kimbrell, once pastor at Eufaula, recently at Madison, Ga., has taken a school in Gadsden. We are glad to welcome him back to our state. A graduate of Franklin College, he is scholarly and intellectual, and bears the reputation of being a fine preacher. Yet a young man, he ought to be in the pulpit, and is competent, we doubt not, to fill any pulpit in our state. On this trip I have had

A Pleasant Time. Have enjoyed the companionship of the many ministers with whom I have met, especially brethren Culbertson and Clond who have accompanied me. Have passed over much of the ground and seen many of the people with whom I spent the first five years of my ministry. And yet I have had

A Hard Time. Through cold, and wet, and mud, and high waters, and hard work and no rest, and not very large success, I have gone on day and night. "Way worn, weary." Monday morning the 21st Feb., I left Gadsden in the rain for

Attala on the A. & C. R. R. en route for Collinsville, where the appointments made by brother Appleton begin. On board the train I found as passengers only a half dozen "colored gentlemen." Hearing of two of them talking about their churches I concluded that they were preachers, and so I inquired, "Are you preachers?" "Yes sir." "What sort?" "We are Baptist preachers." "Well I am a Baptist preacher too!" "What's your name?" "My name is Renfro." Seizing me by the hand one of them said, "is this John Renfro?" "This is he." "Well sir, it has been a question in Will's Valley for I reckon twenty years 'which are the fastest man you or brother Mynatt." Most of 'em think Bro. Mynatt are the fastest man." Ans.—"I confess that Bro. Mynatt is pretty fast."

"Well, brother Mynatt baptized me, and I want you to tell him that I am a mighty fast preacher myself. My ideas come so fast that the brothers and sisters says they cannot keep up with me."

I then gave him a pamphlet or two and told him that he could learn a great deal about the Baptists by reading them. He said, "I'm very much obliged to you and will read them, but I know a great deal about the Bible, and finds in it all I needs to know about the Baptists." Since parting with the colored brother I have inquired in relation to him, and find that although he is so "fast" he is nevertheless "under the tongue of good report."

Collinsville, Ala. Feb. 22nd, 1876.

Alabama Baptist.

S. S. Department.

MARION, ALA.:

Thursday, March 2, 1876.

First Quarter, Lesson X

March 5th, 1876.

GOD'S COVENANT WITH DAVID.

2 Sam. vii. 18-29.

Leading Text.—OF THIS MAN'S SEED HATH GOD, ACCORDING TO HIS PROMISE, RAISED UNTO ISRAEL A SAVIOUR, JESUS.—Acts 13:23.

ANALYSIS: DAVID'S HUMILITY.

Historic Connections.

For a year or more David dwelt in his palace of cedar upon Mount Zion, while the ark of God was in the Tabernacle. He was ashamed that there should be such a contrast between his splendid abode and the rude tent in which the services of religion were conducted; and resolved to enlist the wealth and skill of his people in the erection of a house for God. The Sovereign of Israel, while approving the pious spirit of David, forbade the erection of the temple by him; but entered into covenant with him. A blessing was assured to the posterity of David, who, in the person of Christ, should reign forever.

I. David's Humility.—(Vs. 18-20).—In the East, sitting is one of the attitudes of respect and devotion.

As I am no longer an editor, the paper will not be responsible for any want of conservatism, in anything I may write.

Brother Smythe's article on Moody and Sankey and *Kind Words*, meets a complete response in my heart. I know and love the amiable editor of *Kind Words*. He is, perhaps, perhaps it might not be so, the animus of his brief sketches of the "Evangelist" and the Singer, were hesitating and not very full-hearted.

These new lights everywhere dispel the "sectarianism," sometimes denounce it. That means, in pure English, Baptist peculiarities. There is, if I am not greatly mistaken, a general, concerted movement, among Pe-

dobaptists, to honey us into unsectarian communion and toleration of their so-called baptism. If that can

not be done to crush us by massing numbers on us. I have been a conservative—but if our over polite Baptists worry me much more, I shall be compelled to be an out and out Landmarker. When converted fully to that faith, I shall practice it too.

Evangelists, responsible to nobody, wish to preach in their own way, thank God, this is a free country in that respect; but they have no claims to Baptist endorsement. E. B. T.

Centennial at Bethlehem Church.

Bro. Editor: Last Saturday a week ago, it was my privilege to visit, in company with Bro. Jno. G. Apsey, Bethlehem Church, which is located in the North-eastern portion of our county. We started from home about noon, and after a pleasant drive of some twenty miles through a well wooded and finely watered country, we arrived, as the sun was setting, at the house of Bro. Heard, where we were cordially received and hospitably entertained that night and the following day.

On Sunday morning we found at the church quite a large company assembled to hear Bro. Apsey explain the objects of the centennial, which he did in an eloquent and inspiring address of an hour's length, well suited to the time and the occasion.

There have existed in this community some prejudices (caused by ignorance of its aims) against the centennial movement, but we doubt not they were entirely removed by Bro. Apsey's address. So far, this church has contributed only a small amount; but, now that its members have been made thoroughly acquainted with the objects in view, it is to be hoped that it will be greatly increased.

Bro. Hucksbee, a young minister of good industry and energy, who is now pursuing his studies at Howard College, is pastor of Bethlehem.

Marion, Feb. 26, 1876.

The Postmaster General has submitted to the Post office Committee a later from the Superintendent of the Railway Service, stating that the distance rate on merchandise by mail is the only means of preventing an increase of the large deficit in this department; he recommends the rates ranging from eight to fifty cents, and proposes to reduce the rates on transient newspapers and magazines.

A considerable proceeding—sending a standing army to the seat of war.

Children's Department.

The Diddles.

BY Z. C.

Twenty little diddles, all in a row, Down to the brook-side—there they go. Twelve little diddles, all in a crowd, Old duck behind, looking very proud. All in a flutter, eager to swim, Down they go to the water's brim. Six little diddles jump in with a dash, Bless me! how the water splash! Six little diddles stand on the shore, Two jump in, and then there are four. Four little diddles see what they do, Then they float about in pairs, Put on little diddle airs. Twelve little diddles all in a line, Shaking their tails, O, isn't it fine? One little diddle dips his head, Sees in the water a piece of bread, Tries to get—wants it mad, Misses it—is fightin' mad. Old duck jumps in with quack, quack, quack, Three little diddles get on her back, Then they sail around and round, And this pleasant, I'll be bound. Betty's calling from the yard, Out they jump and scamper hard, Running, flying, there they go, To get a piece of Betty's dough.

BEHEADED RHYMES.

In golden days when eyes began to— Fast through the streets boys ran with— Leaving behind a darkness black as— In which the warty stranger gropes his— way.

Then comes in sight home in her stately— Some brilliant, courtly being with high— dressed— And with sweet perfume filling all the— And fanning torch lest he should go astray.

Now comes a shriek, a scream, an awful— I put my face down in the hay, and— cried, Pretty soon I felt my— father touch me.

"What is the matter, Louise?" he— asked.

"I have been very naughty, and God will never forgive me," I said. Father took me in his arms, and carried me to the door. The rain had stopped. I looked up; and there in the sky was a rainbow, its beautiful colors shining in the sun.

My father said to me: "When Noah

came out of the ark, none of his children could forget the awful flood which had left the earth so lovely. Every time it rained, they must have been afraid that the flood was coming again. And when they did wrong, they thought that perhaps God would punish the world as he had done before. So God told Noah that he would watch over men; and when men saw it raining, they would remember God's goodness, and he would look at it and remember his promise to them. So the rainbow would be a token between God and men."

"I would rather not have God watch me; I am so naughty," I said.

"Loves my father told me how God loves us, and when we do wrong is ready to forgive us if we are sorry for our sin, and confess it. He sent his dear Son to die for us. For his sake he is willing to forgive all our sins, instead of punishing us."

"I made me happy to think that God loved me, and was willing to forgive. And after that, every time that I saw the rainbow, it was a sign to me of God's blessed promise to take care of us.—Evangelist.

"Till Pay You for That."

A hen trod on a duck's foot. She did not mean to do it and it did not hurt her much. But the duck said, "Till pay you for that!" So the duck flew at the hen; but as she did so her wing struck an old goose who stood close by.

"Till pay you for that!" cried the goose; and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"Till pay you for that!" cried the cat; and she flew at the goose; but as she did so her tail brushed the eye of a sheep who was near.

"Till pay you for that!" cried the sheep; and he ran at the cat; but as he did so his foot hit the foot of a dog who lay in the sun.

"Till pay you for that!" cried he; and he ran at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"Till pay you for that!" cried she; and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"Till pay you for that!" cried he; and he ran at the cow; and the cow and the dog; and the dog and the sheep; and the sheep and the cat; and the cat and the goose; and the goose and the duck; and the duck and the hen. What a noise they made to be sure!

"Hi, hi! What is all this?" cried the man who had the care of them. "I cannot have this noise. You may stay here," he said to the hen. But he drove the duck to the pond, and the goose to the field, and the cat to the barn, and the sheep to her fold, and the dog to his house, and the cow to her yard, and the horse to his stall. "Till pay you for that!" said the man. Nursery.

Secular Notes.

STAT.

The Democrats of this State will hold their State Convention in Montgomery, May 31st.—It is proposed to convert the old courthouse at Demopolis into an opera house.—A number of short horn cattle and Cotswold sheep, from Tennessee, have been sold in Greene county.—Complaint is made of much cotton seed "heating in bulk," and a scarcity of seed for planting is predicted in some sections of the State.—Jesse M. Vail and Tom Welch, of Sanford county, have been re-arrested by U. S. Deputy Marshal, under charge of knifing in 1874. Mr. Vail was confined in jail, and Mr. Welch, in attempting to escape, was shot and badly wounded.—Eutaw Whip.—Selma has now a steam ferry boat.—The night of the 13th ult., a terrible storm blew down the house of Mrs. Forks, John H. Epps, and Mrs. Lee, near Trussville, Jefferson county. The same storm visited other localities.—Little Lelia Pitts, of Tallapoosa county, fell in a spring and was drowned.—White and Bliss, the evangelists, will begin a series of services in Selma, about the 15th of March.—Thomas Isbell, late postmaster at Cross Plains, has been robbing the mails, and has fled the country.—Three citizens of Clarke county have been arrested, charged with illicit distilling.—The act authorizing juries in the county court of Dallas has been repealed.—A prominent New York paper referring to the grievous debt which misrule inflicted on our State, says: "It should be remembered that this condition of affairs would never have occurred except under gross mismanagement of public affairs by the thieves who were imposed upon the people there as their rulers under Republican auspices" when the citizens, who have the taxes to pay, had no influence whatever in regulating the public expenditures.—Forty tons of coke are made daily at Oxmore Iron Works, on the South & North railroad.—T. J. Connelly, an old man, hanged himself in a smoke house near Warrenton, Marshall county, on the 31st ult.—In view of the probability of losing the fruit this spring by frost, the Oxford Tribune advises its readers to try hanging iron on their fruit trees.—Rev. Dr. Charles B. Sheldon, of Excelsior, Minnesota, was prospecting near Gadsden recently with a view of locating.—Hog raising is attracting much attention in Tuscaloosa county.—The guano cave in Conecuh county, is to be worked.

GENERAL.

Thirty robberies were reported in San Francisco in January.—A recent raid of internal revenue officers in Oglethorpe county (Third District of Georgia) resulted in the seizure and destruction of ten illicit distilleries, and 12,000 gallons of mash and beer. Twenty-one prisoners, including a United States Commissioner, were brought in, all charged with violating the internal revenue laws.—A tramp was recently sentenced to two years in the House of Correction for refusing to saw wood at the North Andover, Mass. Alm-

house, in payment for lodging and breakfast.—A mysterious epidemic, supposed to be typhoid fever, broke out the other day in the village of Eggle, in England, and has since spread to Bolton. Several deaths have occurred, and over 100 persons have been attacked by it. A swelling of the tongue and eyes, accompanied by sickness and, in some cases, insensibility, is the primary symptom. Various causes are assigned, the most probable being that the village milk was supplied from animals affected by the foot and mouth disease.—Under a new ruling of the Buffalo school board, no married women are hereafter to be employed as teachers.

The Empress of Austria will visit England this spring.—W. D. B. Read, ex-minister to China, is dead.

Frederic X. Marley, of Michigan, has been confirmed consular-general at Alexandria, Egypt.—Two duels were fought in New Orleans the other day, in each of which blood was drawn.—The revenues of the Church of England amount to \$25,000,000 annually.—A negro has been expelled from the Virginia Legislature for theft.—The population of California increased 49,172 last year, of which 18,144 were Chinese.—A petrified alligator twelve feet long has been found at Sandusky, Ohio. It was found by the workmen who were blasting to lay pipes.

A huge petrification formed almost entirely of serpents in various positions, but making a solid mass, has been found along the line of the Baltimore and Ohio Railroad.—An agreement has been entered into by a committee of English and French capitalists for the construction of a submarine tunnel between the two countries.—The London Globe says that between 4,000 and 5,000 skeletons have been found in the hollow walls of one of the wards of the old St. Andrew's Hospital, in Lima. It is supposed that the bones belong to victims of the inquisition.—In the House of Representatives, Hon. S. S. Cox has been elected Speaker pro tem, during Mr. Kerr's absence. Mr. Kerr has retired for a while on account of bad health.—Texas has gone Democratic and ratified her new Constitution.—Maine has abolished capital punishment.—A steamship collision, near Dover, drowned 30 persons.—Babeek has been acquitted. Judge Dillon, in his charge, reminded the jury that the government owed a duty to its citizens as well as to the revenue, and it lay in the province of the jury to acquit as well as to convict.—"Pansania," an unfinished romance by the late Lord Lytton, is announced as in press. An exchange thinks that Lord L. writes more books since his death than before.—Our Mississippi neighbors are having a lively time. The House of Representatives has adopted a resolution, by a vote of 80 to 14, impeaching Gov. Ames of high crimes and misdemeanors. The Senate has resolved itself into a Court of Impeachment to try the case. Internal Revenue receipts for first six months of the present fiscal year show \$4,000,000 increase over last year.—One hundred and thirteen Grangers were formed during the month of January.

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Obituary.

DIED, near Bridgeport, Ala., Jan. 13th, 1876, at the residence of her brother, Dr. H. D. BOUTWELL, Mrs. M. E. MAZORS, in the 46 year of her age. She joined the "New Hope" Baptist church at Choctaw Corner, Ala., in 1850, and lived a consistent member until her death. We feel greatly our loss, but after so long and painful illness as hers, it would be selfish to wish her back, when she had so often expressed her willingness to go. Often during paroxysms of pain she would exclaim: "Come weary death, I'd gladly go with thee." Even in her last moments, when she felt the messenger was approaching, she was resigned to His will, and as the last breath left the innocent form, and she caught a glimpse of the "Better Land," a bright and heavenly smile played across her pale features, and the kind friends around her bedside felt that the angels had just been there, and that another had joined the heavenly choir to sing, "Glory to the dying Lamb!"

Another gem from earth's bright throng, A gem of countless cost, They who raised the angelic song, Have gained what we have lost, A. May God sustain us in this our dear bereavement, and especially our dear aged mother, who has passed through many sore trials with so much Christian fortitude, and may her darling children recognize the hand of the Supreme in this sad heart-felt affliction.

Farewell dear loved sister, farewell, We feel thou still art with us, To whisper of that sunny home Beyond the star-gemmed sky; And O! that I might see thee, and sweet, Like dew on pansies at even, And tell the weary soul 'twill rest, When we shall meet in Heaven."

Your loving sister, C. V. V.

Brewton, Jan. 20th, 1876.

Marriages.

On the evening of 9th Feb. 1876 at the residence of the bride's father, in Russell Co., Ala., by Rev. W. S. Rogers, of Senle, CAPT. W. DENNIS, of Columbus Ga., and Miss MATTIE THOMAS.

At the residence of the bride's father, in Hurtville, Ala., on the morning of 23rd Feb. 1876, by Rev. W. S. Rogers, of Senle, MR. ALLEX. H. STRICKENS and Miss LULA LONG.

At the residence of the bride's mother, in Seobola, Miss., on Tuesday evening the 22nd, of Feb. 1876, by Rev. Dr. Nicholson, of the Baptist church, MR. S. C. THAMILL, of Greensboro, Ala., and Miss ANNIE H. AVERY of Seobola, Miss.

At the residence of the bride's father, near Delaplaine, Fauquier Co., Va., on the 26th of January, 1876, by Rev. Mr. Thaddeus Herndon of the Potomac Baptist Association, CAPT. JNO. T. ASHBY, and Miss LOU A. HAZEN, daughter of the officiating clergyman.

Business Notices.

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THE WEEKLY SUN.

1776. New York. 1876.

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The Opposition House of Representatives, taking up the line of inquiry opened years ago by *The Sun*, will steadily and diligently investigate the corruptions and misdeeds of GRANT'S administration; and will, it is to be hoped, lay the foundation for a new and better period in our national history. Of all this *The Sun* will contain complete and accurate accounts, furnishing its readers with early and trustworthy information upon those absorbing topics.

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A correspondent of the examiner relates the following incident, which occurred at a recent "Christening in West Virginia." It was on the occasion of the reception of members by the Methodists, and preparations were all ready for performing the ceremony of sprinkling a group of candidates, when the minister, noticing the portly Elder of the Christian church present—a jovial good humored preacher aggregating fully 250 lbs. of pure Campbellism—invited him to a seat in the pulpit. After the tedious ceremony of reading the questions and answers to the candidates, while the congregation was bawled in prayer previous to the sprinkling, the corpulent Elder, being athirst, reached forward to the bowl on a draught, and quaffed it off at a draught. The prayer concluded, the minister with his left hand, dipped his right into the bowl for the baptismal supply—and what was his astonishment to find no water there! The Elder with the congregation seeing the predicament and confusion, was equal to the occasion with a prompt, full confession, "While the brethren prayed I drank the Jordan dry." J. H. L.

Obituary.

DIED, near Bridgeport, Ala., Jan. 13th, 1876, at the residence of her brother, Dr. H. D. BOUTWELL, Mrs. M. E. MAZORS, in the 46 year of her age. She joined the "New Hope" Baptist church at Choctaw Corner, Ala., in 1850, and lived a consistent member until her death. We feel greatly our loss, but after so long and painful illness as hers, it would be selfish to wish her back, when she had so often expressed her willingness to go. Often during paroxysms of pain she would exclaim: "Come weary death, I'd gladly go with thee." Even in her last moments, when she felt the messenger was approaching, she was resigned to His will, and as the last breath left the innocent form, and she caught a glimpse of the "Better Land," a bright and heavenly smile played across her pale features, and the kind friends around her bedside felt that the angels had just been there, and that another had joined the heavenly choir to sing, "Glory to the dying Lamb!"

Another gem from earth's bright throng, A gem of countless cost, They who raised the angelic song, Have gained what we have lost, A. May God sustain us in this our dear bereavement, and especially our dear aged mother, who has passed through many sore trials with so much Christian fortitude, and may her darling children recognize the hand of the Supreme in this sad heart-felt affliction.

Farewell dear loved sister, farewell, We feel thou still art with us, To whisper of that sunny home Beyond the star-gemmed sky; And O! that I might see thee, and sweet, Like dew on pansies at even, And tell the weary soul 'twill rest, When we shall meet in Heaven."

Your loving sister, C. V. V.

Brewton, Jan. 20th, 1876.

On the evening of 9th Feb. 1876 at the residence of the bride's father, in Russell Co., Ala., by Rev. W. S. Rogers, of Senle, CAPT. W. DENNIS, of Columbus Ga., and Miss MATTIE THOMAS.

At the residence of the bride's father, in Hurtville, Ala., on the morning of 23rd Feb. 1876, by Rev. W. S. Rogers, of Senle, MR. ALLEX. H. STRICKENS and Miss LULA LONG.

At the residence of the bride's mother, in Seobola, Miss., on Tuesday evening the 22nd, of Feb. 1876, by Rev. Dr. Nicholson, of the Baptist church, MR. S. C. THAMILL, of Greensboro, Ala., and Miss ANNIE H. AVERY of Seobola, Miss.

At the residence of the bride's father, near Delaplaine, Fauquier Co., Va., on the 26th of January, 1876, by Rev. Mr. Thaddeus Herndon of the Potomac Baptist Association, CAPT. JNO. T. ASHBY, and Miss LOU A. HAZEN, daughter of the officiating clergyman.

Business Notices.

We direct attention to the old and reliable house of T. H. Jones & Co., Nashville, whose cards appear this week. They can supply you with anything in their line.

See also the cards of B. Zachary and S. B. Publication Society. We have a transferable scholarship on Blackman's Commercial College, advertised in our paper, which we will sell at a bargain.

Before buying a sewing machine elsewhere, consult the ALABAMA BAPTIST. We can furnish them to you at reduced rates.

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

THE WEEKLY SUN.

1776. New York. 1876.

Eighteen hundred and seventy-six is the Centennial

Alabama Baptist.

MARION, ALA.

Thursday, March 2, 1876.

Home and Farm.

Higher Aim in Farming.

The higher aim of every intelligent tiller of the soil should be improvement of the productiveness of his land, until it reaches the point where maximum crops are produced at the least expense.

Manures--Next to thorough draining, the great lack in American farming, is a proper economy and application of manures and fertilizers.

Fireside Reading.

"Mayn't I be a Boy?"

"Mayn't I be a boy?" said one Mary. The tears in her great eyes blue; "I only want to be a boy."

A Lesson from Cabbage.

Every one knows that cabbages will not grow fast or head out well unless they are boed often.

The Real Capital.

How to get a start in life is the problem that occupies the thoughts of a great many poor young men and women.

Berkshires for Pork.

E. L. Hoffman, in Country Gentleman, says: Having had several years' experience with pure blood Berkshires, I find them much better for practical purposes than most of our common or native white hogs.

Progress in Farming.

None will contend that we have not made great advances in agricultural science and practice; and yet it is so true we have not kept pace with the improvements and progress made in other departments and professions.

were the result of ability, integrity, and industry, that have not descended to the third and fourth generation.

Rely on Yourself.

If one hasn't brains to start with, what can he do about that? A great deal. The South Sea Islanders teach their children to swim by throwing them right into the shallow water and letting them shift for themselves.

The Dialect of the Cheyenne Indians.

Andrew Eisinger, a native of Switzerland, and lately of the Sixth United States Cavalry, is now in Wichita, under orders to report to department headquarters at Leavenworth.

Be Honest.

And if one hasn't integrity, what can be done without that? And that is the sadder lack of all! It is greatly to be deplored that so little attention is paid in schools and families to the cultivation of the civil virtues.

A Father's Lesson to his Son.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause.

Timor.

Barbers are well informed on combing events. A regular barber is one who pays his board weekly.

Spelling.

In Germany the question of orthographic reform appears to have been agitated to some purpose. A commission created by the Imperial Government is now in session at Berlin, and its object is to recommend a purely phonetic system of spelling.

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Some of the Disadvantages of the Old Worm Fence.

It takes over five thousand rails to the mile more than is necessary. It takes up three times as much land as is necessary. It is very hard to keep the briars and bushes out down in the fence corners.

Some of the Advantages of the Ward Fence.

It takes less than half the timber to build a fence to turn hogs, that will equal the Worm Fence. One-fourth of the rails it takes to build a Worm Fence will build a good horse and cattle fence.

The Magic of Silence.

You have often heard, "it takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Wanted!

THE UNDERSIGNED WILL PAY AS HIGH PRICES FOR FURS, SKINS, AND HORN, as any other dealer in the South.

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FROM ALL QUARTERS!

FACTS AND FIGURES. MEN OF ENTERPRISE SPEAK! Statements from Farmers who have used the Ward Fence.

Champion Grape.

THE earliest good grape for market, cultivated. Ten to twelve days earlier than Hartford, fruit and bunches larger and compact, very hardy, no mildew.

Waters' Concrete Parlor Organs.

WATERS' CONCRETE PARLOR ORGANS are the most beautiful in style and sound, and are the best of their kind.

Waters' New Scale Planos.

WATERS' NEW SCALE PLANOS are the most beautiful in style and sound, and are the best of their kind.

NEW ADVERTISEMENTS.

TO have good health--the Liver must be kept in order. SANFORD'S Liver Regulator. INVIGORATE THE LIVER.

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Ober, Anderson & Co. FLOUR AND GRAIN DEALERS. AND PROPRIETORS OF COMMERCE STREET MILLS. Gage Building, Cor. Commerce, Front and Government Streets. Mobile, Ala.

J. H. SNOW, 102 & 104 Dauphin St., Mobile. Dealer in PIANO FORTES, ORGANS, AND Musical Instruments. We guarantee to furnish Pianos, delivered in MOBILE, as low as they can be obtained in the North.

IRA W. PORTER & CO., DEALERS IN FOREIGN AND DOMESTIC HARDWARE. CUTLERY, IRON, NAILS, WAGONS, MACHINERY, TRUCKS, HOOPS, HOLLOW WARE, BELTING, CARPENTERS' TOOLS, TRUMPETS, FISHING TACKLE, BASS, HERRING, BAIT, AND FISHING TACKLE, AND ALL KINDS OF HARDWARE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE. No. 131 Carondelet Street. This is the only Commercial College in this city where students from any country can board in the family of the Principal.

H. A. HAPALSON, ATTORNEY AT LAW, SELMA, ALABAMA. Office: Commercial Bank Building, Selma, Ala.

The Valley Gem PIANOS! Have achieved an unprecedented success by reason of their superior qualities of Touch, Tone, Finish and Durability.

CANCERS CAN THEY BE CURED? All know that one of the most terrible diseases that humanity is afflicted with is CANCER, because it is one of the most incurable of all ailments.

THE GEORGIA HOME INS. CO., COLUMBUS, GEORGIA. ESTABLISHED 1840. A prompt, reliable, responsible Home Company, seeking the patronage of home people.

THOMAS HENRY & SON, DIRECT FOREIGN IMPORTERS OF CHINA, GLASS, QUEENSWARE, TINWARE, ETC. No. 29 ST. FRANCIS STREET, MOBILE, ALA.