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Macon, Ala.

*Importance of Perspicuity.*  
Every sincere preacher of God's Word recognizes the importance of presenting his thoughts in such way as to be readily understood. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" So it has ever been, and ever will be, unless one utter by the tongue words easy to be understood, it cannot be known what is spoken. And

the missionaries and members have been much saddened by learning that the condition of the treasury demands a reduction of appropriations, and that, at this auspicious time for more energetic action, there is to be a contraction instead of an enlargement of evangelistic labor. It seems strange to them that answer to prayer and the smiles of God upon our missions should be followed by diminution

three important life lessons from one mistake. I will premise by stating that I was born in a city; but early I learned that "man made the city, but God made the country," and moved my residence from the city to the country.

Among other investments, I purchased a large tract of forest, or, as we termed it, wild land, a few miles distant from my store, and began

Cherokee Ga., for the Seminary, and  
am on my way into lower East Ten-  
I hope to meet with the Baptist *Re-*  
*ctor* man, sometime this spring,  
Morristown, who has effectually use  
up one Methodist editor, and  
whetting his sword for another.  
W. T. RUSSELL, Ag't.  
Dalton, Ga., March 24, 1870.

without money they may receive good education. D. G. I.

EQUALITY, COOSA, CO., ALA.,  
March 28, 1876.

*Dear Baptist:* This is the first time I have attempted to address my brethren through your columns, and it is with timidity that I undertake from the fact that I cannot write good and don't understand how to write. I am a poor man and a poor

Along the southern shore of Lake Erie, and in some other places at the North, where ice forms of sufficient thickness, fish are attracted to openings through the ice (over which a small, perfectly dark house is placed) by means of a small decoy attached to a line, and moved slowly through the water beneath the

**CURIOSITY.**—A remarkable curiosity is said to be visible in southern Louisiana. Ripe fruit of last year's growth is seen on many orange trees with partly grown green oranges from blossoms of early winter, and fresh blossoms which have appeared at the proper time.

Prof. Baird, the United States Fish Commissioner, is making an exact counterpart in plaster of paris, of every species of fish that swim in waters contiguous to the United States for



# Alabama Baptist.

A. T. WINKLER, EDITOR.  
J. D. KENFORD, Associate Editor.  
J. SHARPLESS, Correspondent.  
D. G. LYON, Correspondent.  
D. W. GWIN, Sunday School Editor.

MARION, ALA.

Thursday, April 13, 1876.

## The Southern Bapt. Convention

meets in the city of Richmond, Va., in the First Baptist church, on Thursday morning 11th May next.

The committee on hospitalities urgently request that all delegates intending to attend will so notify, immediately in writing, Messrs. Starke and Ryland 512 Main St.

2nd. That Boards or other appointing bodies will designate delegates at once.

3rd. That delegates on arrival will report for assignment to homes, at the First Baptist church, Corner 12th and Broad Streets.

J. B. WATKINS, Ch. Com. Hosp. Richmond, Mar. 31, 1876. If.

## Foot-Washing.

A PREVIOUS DISCUSSION—A PERPETUAL OBLIGATION—IS IT AN ORDINANCE?—ANCIENT CUSTOM—NECESSARY—CHRISTIAN HOSPITALITY—THE FORM AND THE SCIENTIFIC—DECISIVE TEST.

The supposed "ordinance" of foot-washing is the theme of an article written to us by an esteemed brother. He is mistaken in supposing that we have only published "hints" upon this subject. We exhibited our views in full, and also published an excellent and exhaustive article on foot-washing from the pen of Rev. C. F. Sturgis. We are sorry that our correspondent has overlooked these articles, for the arguments adduced in them are quite different from those to which he replies. Indeed, we have never heard before that any such sophisms as he reports and answers, are current among those who believe that foot-washing never was an ordinance of the church of God. That the command mentioned by only one of the Evangelists; or that the practice is not followed by this or that distinguished man, is nothing to the purpose.

There is no question that the duty or principle, whatever it was, which our Lord commanded to his disciples when he washed their feet, is of perpetual obligation. The dispute relates to its nature—To whom does the command apply; what does it mean; when should it be performed?

That foot-washing is not a church ordinance is clear enough. The ordinances are intended to set forth in solemn emblem the sacrifice of our Lord. Both Baptism and the Supper exhibit Christ as our Passover. Foot-washing has no such meaning; it is therefore wanting in that distinctive mark which indicates a Christian ordinance. Again, the ordinances were committed to the churches; but foot-washing was never represented to the disciples as either a ministerial or a church action. Christians were not required to observe it in a church capacity. And there never was a case in New Testament history in which a church ever assembled for such a purpose, or ever performed the act, as a church.

Foot-washing was an act of hospitality. In countries where people walked barefoot or with open sandals, it was the first attention a guest required. See Gen. 18:4. "Let a little water, I pray you, be fetched and wash your feet, and rest yourself under the tree." Gen. 19:2. "Turn in, I pray you, into thy servant's house, and tarry all night and wash your feet." Gen. 24:22. And the man came into the house and he ungirded his camels and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him. Gen. 43:24. Judg. 19:21. 2 Sam. 11:2. Sol. Song 5:3. 1 Tim. 5:10. Such was the ancient custom—to supply the guest with water for the feet, so soon as he came into the house. Our Lord required his disciples to do this, and even, when it was necessary, to wash the feet of the dirty Christian traveler.

When it was necessary, we say—for in connection with this act our Lord, it will be remembered, expressly refused to wash any part of the body which was not in need of being washed. He refused to wash for the show of washing. This fact ought not to be overlooked. Hence to wash one's feet as the Pope of Rome does once a year, and as some of our brethren do from time to time, in their churches, is positively forbidden.

The whole history shows that no man was ever commanded when on his knees to wash his feet, any more than he was to wash his hands. As in the

case of cross-bearing and so many other symbolic commands, the precept of foot-washing inculcates something more than an outward act. It joins the sentiment and the principle of serviceable hospitality. It does not require us to bring tubs into our churches, and there wash saintly feet that stand in no present need of washing; but to love the saints and care for them and serve them; to open to them our houses, our purses and our hearts; to comfort and pay and bless them. If we regard the act as signifying anything less than this, if we recall and imitate it as a mere show of humility,—its vital spirit escapes us. It was not performed as a ceremony by Jesus; nor did he prescribe it to us for that end, any more than he intended that his disciples should carry a literal cross with them when he required them to be cross-bearers.

Here, as in so many cases calling for historical criticism, all the circumstances must be considered. The disciples belonged to a people who were obliged by cleanliness to wash the feet whenever they returned home, who were accustomed to provide water for this purpose whenever a guest came in, and among whom water for the feet was even more necessary than water for the hands.

Hence the frequent allusions to foot-washing in the Old Testament. And our Lord required that his disciples should extend to each other this and every other office of active and complaisant hospitality. To transfer the act from the house to the church is to divert it from its purpose, and while retaining the form to sacrifice the substance.

We think the question can be settled very easily. If foot-washing is an ordinance, it must have been observed by the early churches—will our brother indicate a single instance of church foot-washing in the New Testament. The churches established by the inspired apostles never observed such an ordinance. This fact is conclusive.

A QUESTION.—I wish you to answer in the BAPTIST, what circumstances in the history of the church, justify in using another, or is the act a justifiable one at all, if the debtor is honest but can't pay without very great sacrifice?

Clearly the suit in the latter case would not be justifiable. For it contravenes that second great commandment, Thou shalt love thy neighbor as thyself. In the former case, the admonition of Paul in 1 Cor. 6:1-3, would apply. Such a suit would affect the harmony of the membership and impair the influence of the church in the community. We think that a church evangelically constituted is amply qualified to settle all ordinary difficulties among its members. It would be a wiser arbiter than a jury. Yet it must be added that there are cases involving questions of law that cannot be settled without the interpretation of the courts of the country. The general rule that a brother must not go to law with a brother admits of such exception.

## Ministerial Responsibilities.

CONSCIENTIOUS DEMAND—FIDELITY—SERIOUSNESS—EARNESTNESS.

An honorable and elevated consistency becomes the servants of the word in view of their positive official responsibilities.

What fidelity should be displayed by the servants of that heavenly Sovereign who proclaims "Ye are my friends, if ye do whatsoever I command you." The origin of all heresies is the forgetfulness of that source of ministerial prerogative. If Christ, during his whole life on earth, honored the will of the Father, not speaking of himself, nor acting save as the Father gave him commandment; shall we in our humbler sphere, show less regard to him who has been exalted as a Prince and a Saviour; to him, a neglect of whose cause involves not personal danger only, but dishonor also, and ruin to the souls of others; to him who puts in our lips a cry more sublime than that of the chanting seraphim, and bids us in his stead repeat to men the prayers that linger around his cross and the invitations that breathe in music from his throne?

What seriousness becomes the ministry? They take the place of that Oracular Light that once flashed upon the breast-plate of pontiffs; and the mysterious Voices that were heard in the Holiest Place. They are called to preach as redeemed men who have a personal sense of the importance of the Gospel, as men who are possessed with the conscious dignity of their commission; as men who have something infinitely more important to do, than display the requirements of learning, the dexterity of wit, the airy graces of fancy, or the triumphs and trophies of vain glory. They address themselves to the business of preaching, as those who are dealing with immortals, and who are speaking before Christ and the holy angels. This was the thought that fired the soul of Chrysostom. He preached in one who felt that all heaven was listening to his words.

What earnestness becomes the ministry? They are the world's

for themselves, but for God. They are appointed to extend his glory. And yet they are permitted to enjoy present blessings in his service, to anticipate a richer reward of grace among those beings rational and immortal whom their pious activity may have won to the altar and the throne. And even the trials attendant upon the holy charge are not without benefit and compensation. For sacrifices only lend new sacredness to service, and the cares of time bring out into sweeter light that Divine promise which spans and stars Eternity.

"Small unit! hast thou hardness To bid mankind to battle? Yes, The worm will root them,—and I less. The world awaits! nor fight, nor fly, Stand in some steadfast trust, and eye The stubborn siege grow old and die."

Stand firm unless thy strength can climb Yea, Alas, and from that height sublime, See, ere we see, the advancing Time."

And be sure, brother, that the strength which stems the tumult and climbs the steep will not be wanting. The embassy whom God sends forth have the assurance of a grace sufficient now and forever.

## Sacred Concert.

On the night of March 22nd, the brethren of Columbus, Miss., enjoyed at their church a very pleasant concert. The music was all sacred, and embraced every variety, from simple hymns to grand oratorios. The rapid attention of the large and intelligent audience is the best compliment which can be paid to the exercises of the evening. The director, Mr. Howard Tensdale, possesses musical gifts of a high order. The Columbus Index speaks thus of Bro. T.'s playing:

"The organ seemed like a thing of life beneath the touch of the master's fingers, and it sobbed and wailed like the voice of the night winds through the pine trees, and anon, shaking the house with its stormy rattle and rage, it seemed as if an infernal spirit was speaking through its tubes. And then, the music changed to the minor tones of despair, dying away far in the distance. A moment's silence and then a burst of triumphant joy and hope and love that filled the room with such a flood of song, it swept all hearts before it. It seemed as if the organ lost its wood and metal and became a thousand disembodied spirits, striving to tell to mortals something of the glorious things they saw and felt. Such glory was too great for utterance and the heart grew sick and faint, with striving after what it felt but could not fully comprehend. Ah, well, it cannot be described."

## Literary Notices.

Pocket Manual of Rules of Order for Administrative Assemblies. Part I. Rules of order, a compendium of Parliamentary Law based upon the rules and practice of Congress. Part II. Organization and Conduct of Business; a simple explanation of the method of organizing and conducting the business of Societies, Conventions and other deliberative assemblies. By Major Henry M. Robert, Corps of Engineers, U. S. A. Chicago, S. C. Griggs & Co. 1876. pp. 176.

The most convenient of Manuals. The whole subject is condensed and simplified. The rules are clearly put, and illustrate each other by a system of cross-references. Especially valuable is the table which gives the answers to some two hundred parliamentary questions, upon a single page. The rules of Maj. Robert are a judicious mean between the rules of the House of Representatives and those of the Senate.

The Star Book on Christian Baptism. By Rev. E. T. Hiscox, D. D. New York. U. D. Ward, 150 Nassau St. 1876. pp. 88.

In this little volume Dr. Hiscox has condensed and arranged in clear order the arguments in favor of immersion. The work deserves a general circulation. It contains the substance of larger manuals, and is, as far as we have observed, a full and satisfactory statement of the evidence.

## Baptismal Scenes.

On Sunday night, March 26th, an impressive scene was witnessed at Columbus, Miss. It was the occasion when the pastor, Rev. S. A. Goodwin, baptized seven converts in the new baptistery, situated beneath the pulpit. The house was densely packed. Many were unable to find entrance. After appropriate preliminary services and sermon, of which the Columbus Index says, "It was scholarly, well wrought out, and earnest, and in our opinion it should be printed for general reading and distribution," the baptism took place. Says the same paper, "Altogether, it was a solemn and impressive scene, one never to be effaced from the minds and memories of those who witnessed it."

We congratulate both pastor and people on the completion of their baptistery. We trust that the season of grace which they have enjoyed is only the droppings before a mighty shower.

The last annual report of Dr. Gray, superintendent of the Utah system, out of 1,000 cases treated during the year, reports as insane, on religion as an exciting cause—not one!

## Field Notes.

One Baptist church in New York is said to have as many as fifty Jewish members. —Broad Street Baptist, Mrs. Paulin's Mobile paper, answers the question, "How may our efficiency as a church be increased?" by saying, "A more hearty expression of fraternal feeling for each other; a more intimate social intercourse; a cultivation of the spirit of prayer, an earnest sympathy for the Pastor in his arduous undertaking; a general attendance of old and young on the Sunday School and Prayer-meetings; an affectionate chinking of the Deacons Occasionally, (only occasionally,) and a disposition to bear and forbear all around, would greatly add to the efficiency of Broad Street Church."—"If all the members of Broad Street Church would take our paper, 'The Alabama Baptist,' it would greatly tend to our efficiency as a church. Do you subscribe for it? Why not? Think how much you will be benefited by reading weekly such a paper, and immediately subscribe."—Broad Street Baptist. —Kansas is now said to be greatly blessed with revivals of religion. —The aggregate contributions of the New York Baptists last year amounted to \$212,543.

Three Baptists of New York city have together given \$70,000 in aid of the Baptist Centennial Endowment Fund. —The Roman Catholic Bishop of Louisiana has selected a number of colored youths, and sent them over to Rome, to fit them for the priesthood, and for labor among the colored people of this country.

"It is said that Mr. Moody speaks at the rate of 220 words a minute. At this rate he would utter 6,000 words in half an hour, which is the standard length of a sermon. We have consulted with a man of experience upon this point, and he assures us that 5,000 words in half hour's sermon is large measure for most preachers at their average rate. According to this reckoning Mr. Moody is at least a third faster than other men."

"In my opinion, nothing has ever done so much in uniting and building up the denomination in the different parts of the State, as the ALA. BAPT.—H. H. Brown, North York." —The State Mission Board, the Centennial movement and the pauperizing the present year, if it is a denomination we grasp the opportunities of the hour, will give a great impetus to Baptist principles. Each of these enterprises should have the most cordial support of our people.

A meeting convenes to-day in La Grange, Mo., to consider the question of organizing portions of Illinois, Iowa and Missouri into a Ministerial Conference. —Rev. D. B. Ray, La Grange, Mo., and Rev. J. Ditzler, have agreed to discuss the following propositions, time and place to be selected: 1. The Baptists possess the only visible scriptural church organization on earth. 2. The Methodist Episcopal church organization is a branch of the visible church of Jesus Christ. Ray affirms the first, and Ditzler the second proposition.

Dr. J. P. Boyce has made a strong appeal to Northern Baptists to help extend the Theological Seminary. All Northern contributions will constitute a separate fund, to be known as the Centennial Fraternal Fund of the Southern Baptist Theological Seminary. —The Central informs us that there is an unsettled feeling among many of the pastors of Missouri. Alabama will provide abundance of work for such as wish to come South. It may be that the grasshoppers last year ate up the preachers' salaries. —Bro. J. H. Johnson, for several years one of our Howard boys, has decided to devote his life to agricultural pursuits. This is well; for we need educated farmers. But Bro. J. possesses rare endowments, which might be made of great service in other callings. —A correspondent is severe on those contributors who do not put their names at the end of their articles. But he excepts Deuteronomy, and says, "He's all right. Tell him to peg away. He's on the right track." —Alabama has three Baptist preachers named J. E. Bell. —Mr. E. V. Caldwell, of Wilcoxville, and Miss Willie W. Welch, of Alpine, were married a few days since. —Not less than 3,550 clerical and lay delegates, representing 19 states and 340 towns, assembled in New York at the close of March, to hear Moody tell them how to preach. —Bro. Penn, the deacon revivalist of Texas, having closed his meeting at Navasota, is now engaged in one at Anderson. There were about 45 conversions the first week. —The Georgia State Convention meets at Thomaston one week from to-day. —The Texas Baptist Herald has over half a column devoted to the impostor Ananias. It is for his kind that penitents are made. —Kind Words for April 15th and 22nd, is quite attractive. Every Baptist family in the land should have it. —It is stated that Brigham Young and his followers are contemplating a removal from Utah to New Mexico. The bill now before Congress will enable the Mormons to make for New Mexico a constitution which will

## Field Notes.

give them almost absolute control. This would have the anomaly of one of the States sanctioning polygamy by law. —The Baptist Beacon, the Iowa Baptist paper has one hundred life subscribers at \$25 each. Bro. Robbins is an enterprising editor. —March 26, Rev. A. Wheeler, pastor of the M. E. church at Warren, Ohio, was baptized in the baptistery of the Baptist church. —March 21st, the Massachusetts legislature, by a large majority rejected a bill to tax church property. —A beloved brother in renewing writes, "I'm sorry you cut me off, but you did exactly right, and I do not complain." It is painful to us to drop any subscriber, but how can we help it? —Bro. J. P. Shaffer, one of the strongest preachers of East Alabama, assures us of his warmest sympathy with our paper. —"We are anxiously awaiting for Bro. Renfro to make us a visit. Have our centennial money ready to give him." —O. C. Thomas, Santerville. It will not do, brother, to wait. Pay the money over to your church committee. Bro. Renfro will come as soon as he can; but he is one man and the State is very large. Let the committees in all the churches be active now. The dull season will soon be upon us. —"Our family companion—the ALABAMA BAPTIST.—N. F. Miles, Birmingham. —There are gracious indications in our Sileam church. Our last Sabbath-school services were turned into a prayer-meeting. Services are held from 6 to 8 p. m., during the week. Several have asked for prayers. —The floods of April 1st and 2nd so washed up the rail roads that our last paper was late in reaching the various post offices. In many parts of the State the rains are said to have been the heaviest within the memory of the oldest citizens. —Last week, in the "Plea for Christian Education," the type said "down grace," when it should have said "God's grace." —The Minister's Union of East Alabama, meets to-morrow. An enthusiastic gathering is expected.

## Wayside Notes.

My tramp across the St. Clair mountains from Elder H. W. Inzer, on the evening of March the 24th, was made quite agreeable by the companionship of Bro. D. B. Moore, of New Hope. The lofty mountains, precipitate ravines, huge rocks and rapid streams, particularly along the banks of Kelley's Creek—where it enters the mountains in two, form a scenery rich enough to lend attractions to a first-class story. And the story could be gotten up and "found in fact," if some one would take the trouble to search out the history of the Mosabacks and the Graybacks, and bluebacks, and the "Springfields," and local feuds, which were so common in that region a few years ago.

We passed over the spot where that good man and excellent Baptist preacher, Elder Hezekiah Moore, was shot dead, in those days, as he rode the public highway on horseback, by a bushwhacker. That country is in good order now.

Nightfall on Monday brought us to the

Preacher's Home, in Cahaba Valley near Cedar Grove; the preacher's home, not because a preacher owns it, but because for so many years, 40 or 50, it has been the welcome stopping place of so many ministers of the gospel as to become famous on that account;—this is the pleasant home of the venerable Baley Moore, father of the deceased minister mentioned above. Here we spent two nights and addressed a small congregation on Tuesday at Cedar Grove church. The congregation was small, so the brethren said, as the result of the very cold day. Elder Whitfield Inzer is pastor of this church, and was with us. We enjoyed this occasion the more because with Bro. Inzer and Bro. D. B. Moore and Bro. Baley Moore, we had more talking than a little; and it was all very good talking. They blustered some fellows, who needed it.

Wednesday, the 26th, I went alone to

Bethel Church, and met a pretty good congregation. The church has recently had a great deal of serious difficulty, quite a number have been expelled, and others are awaiting the sentence. It is perhaps a good thing that some churches in this region have life enough to get up a difficulty; when they find nothing else to do, they can "try somebody." This did not seem to be a very good place for a college agent. Bro. Whit Inzer met us again, and we spent an agreeable night at the home of Bro. Hombright.

Thursday morning a ride of ten miles carried me to

Friendship Church, where I met Elder P. S. Montgomery; a fine day for work, the people are planting corn, and think it a hardship to have to go to church to hear a "money hunter." The pastor is close by, but does not think it worth while to go to church; so at Cedar Grove an ordained preacher lives in a half mile of the church, and then it is 10 miles to Talladega, via Calvin's.

## The Lord's ways are mysterious.

He makes preachers out of some very odd folks—that is, if it be proper to lay this on the Lord! However, the impression left at Friendship seemed encouraging.

Friday, in company with Bro. Montgomery, we went to

Cool Spring Church, on Canoe Creek. This was the best centennial prospect, that I found on the entire tour; more people, more spirit and more sympathy. They will do well there. Bro. Logan is pastor, but lives a long way off and was not present. It is quite refreshing to get to a "cool spring," where everybody has sense enough to see that you are driving at a good thing.

Heavy Rains. Saturday our appointment at Gum Spring church was rained out. The rain which fell for most of two days and nights, gave me an opportunity to spend three nights at the home of Rev. P. S. Montgomery, four miles south of Ashville. And I feel under special obligations to sister M. for much kindness. Sister M. used to be a Presbyterian, and I had a hand in making her a Baptist 20 years ago. They have a promising family of children; the eldest son, a fine youth and pious, is contemplating the work of the ministry. The brethren of Cahaba Valley Association ought to send him to Howard College. Bro. and sister M. did well with their first children. The youngest ones, however—take care—they boss the bill.

A Wounded Man. While at Bro. Montgomery's, I went with him to visit a neighbor of his, Mr. Treece, who was at the point of death from a gun shot wound inflicted by a U. S. Revenue Officer. We heard of another who was killed by such an officer in the county above that some days ago. These men were charged with illicit distilling. That is certainly very bad, but have revenue officers the legal right to go over the country shooting men down for mere misdemeanors? These men should remember the fate of "the Springfielder" in St. Clair, who, although they manifestly had the sympathy of U. S. authorities, found it necessary after a while to "go where the woodbine twined," or to some other region. All good citizens, in every county, ought to exert themselves to have illicit distilling stopped and punished. It is best everywhere for men to obey the law. The peace of the community demands this.

A School Visited. I also visited the school of Mrs. Ray, daughter of the late Rev. Willis B. J. near Tuskegee. She is teaching in four miles of Ashville in a good community. A good school and real competent teacher. At her urgent request I briefly addressed the school.

Ashville Church. The rain and high waters prevented the gathering of the people in Ashville on Sabbath. This was much regretted, as a real fine meeting had been anticipated. Sabbath night I preached to a very good congregation in the Methodist church, by special request. Bro. Montgomery and I spent the night with that excellent Christian gentleman, Judge J. W. Inzer, member of the Alabama Senate, and a leading Baptist. Some of these days the people will say to Judge Inzer, "Come up higher."

"Collins' Den." At Bro. Inzer's we found "Collins' Den," so called for reasons. It is the room in his large brick house where the Rev. J. A. Collins stays on his visits to the Ashville church, of which he has been pastor for forty years. Generally when he is on hand it has from a dozen to fifty different newspapers, and reviews, and books, and all sorts of shoes and boots, hats and clothing, pipes and tobacco, bed and lounge, and every convenience. The more these things are scattered round, the more vehemently Bro. C. will insist that all is order. If any one on the street asks, "I wonder where is the Rev. Mr. Collins?" some one will answer, "I suppose he is up at Judge Inzer's in his den." Bro. Collins' den is in a most inviting home, and he is preeminently the Bishop of Ashville, honored and loved, and deservedly so.

High Waters. Monday morning, our list of appointments being ended, thoughts turned homeward. On all hands the brethren said, "Bro. R., you cannot cross the creeks and the river until day after to-morrow." I referred them to the swimming expertness of my horse. Then when I read for morning worship I happened on that Psalm which says "a horse is a vain thing for safety"; and privately Bro. Montgomery had the hardness to call my attention to it as a warning. Inasmuch as our heart was at home, however, we did not intend to trust in the horse but to use him as a means, &c. But then there are Beaver Creek, Shoal Creek, Broken Arrow Creek, Leather Branch Creek, Coosa River, and Chickooteah Creek, several of them quite large and all of them out of the banks; and then it is 10 miles to Talladega, via Calvin's.

## Ferry, over mountains, and very muddy.

I started at 9 o'clock from Ashville, and creek after creek was left behind, until an hour in the night I rode up to my home. "Charlie" is as good a Centennial horse as I have met in Alabama. —"Gracie" Williams and "Sharps" Crumpton need not read this.

"Square Dinner." Going and returning on this tour I reached Bro. Hessler's, at Cropwell, at unreasonable hours. Sister Millie can get a good dinner at an unreasonable hour in shorter time than any other housewife that the agent has tried;—and then it will taste precisely right. "Don't" head was level when he got married.

Many others beside those mentioned ministered to our comfort on this tour; but in this case it has not seemed to suit our plans to mention all. It has been a severe trial, and almost entirely defeated by bad weather and other circumstances. We shall always believe that Howard College ought to be endowed, and that we have made a contribution to this object. For some weeks now we shall be occupied with the appointments made by Bro. Curry in the Bethlehem association. H. Talladega, Ala., April 6, 1876.

## An Impostor.

Some time since, we published the statement that a man calling himself Rev. S. Ananias, was imposing upon the churches in Texas. He is now in Alabama. Was recently in Mobile. From an exchange we learn that he is about fifty years of age, heavy build, medium height, has large beard and mustache tinged with grey, and wears gold spectacles. He went to Mobile with letters of recommendation purporting to be from ministers in Cincinnati and Houston, Texas. He was to have preached in one of the Baptist churches. Happily before doing so, his true character became known, from a notice published in the Galveston News, March 25th, signed by Wm. Howard, pastor of the 1st Baptist church, and R. F. Bunting, of the Presbyterian. When shown the article he said he would retire to his closet and commune with himself. Instead of doing so he repaired to his landlady's, gathered his valise and left by the first train. He sometimes passes under the name of Rev. Mr. Boykin.

He will doubtless visit other States, and our exchanges would do well to warn the brethren.

Since the above was written we have received from Mobile a full account of Ananias' doings. He was expelled from the Walnut Hills church, Cincinnati, for gross immoral conduct. Bro. T. C. Carter, deacon of Broad street Baptist church, characterizes him as "a fraud of the first water."

Calling himself a returned African missionary, he claims to raise money for African missions. He addressed two of the colored churches in Mobile. One of them gave him \$3.25 which small sum produced in him great indignation. The other gave him \$14. He then sought to find lodgings in a colored family. Butler, the pastor, was so disgusted with this effort at social equality, that he told every person he met.

Ananias is one of the vilest Characters now in the country. His range is as broad as the Union. We find traces of him in Ohio, Omaha, Texas, Alabama, and where he will next turn up, no one can tell.

## Several Matters.

PRAYER MEETINGS. From Bro. J. B. A. A. letter, it will be seen that the Shady Grove church has resolved to maintain prayer-meetings each Sabbath through the year. This is Scriptural.

It is a statement oft repeated, that a minister is not an indispensable member of a religious meeting. If a church has decided that it cannot have weekly preaching, that is all the greater reason why it should have weekly prayer meeting. The early Christians continued daily in prayer. And great was their own spiritual growth, and great the harvest of souls.

"We have no one to take the lead." Where are your deacons? "They are too timid, fearing to appear forwardly." Then the remedy is to elect others, to whom the honor of God is dearer than the fear of remark. The first deacons were bold preachers for Christ. The modern successors to that high office need to possess the same fiery zeal.

## ROMISH INTOLERANCE.

When the Catholic Bishop Purcell, at Cincinnati, permitted his bells to be used in welcoming the hundredth year of American liberty, his words were copied and approved far and wide. But Rome is the avowed enemy of freedom. She fetters thought and conscience, wherever she has the power. By the arms of Don Carlos, she sought to re-establish her supremacy over the liberties of Spain. But with the defeat of Don Carlos, the machinations of the Vatican were brought to shameful disaster. "The

## struggle of the Spanish Ultramontan

party for what is called 'Catholic unity' is a struggle against what is here called religious freedom. By the revolution of 1868 the ecclesiastical laws of Spain were modified in the direction of toleration, and by the republican revolution of 1873 full freedom was given to all religious bodies in Spain. When the Republic was overthrown in 1874 some restrictions were placed upon Protestant sects and Protestant propaganda, and a number of Protestant churches were closed by the authorities; but still there remained a measure of toleration, under which Protestantism had a legal standing. The ultramontanists now seek to restore the ecclesiastical laws as they existed under Isabella II.

There is very little probability of their success under the pressure brought against them by the Governments of Germany and England."

## THE BAPTISTS OPPOSED.

At Lathrop, Mo., the Baptists have received very unchristian treatment. Our cause at that place is weak, and the brethren rented the use of the Methodist church, with the privilege of holding protected meetings. The only stipulation was that the Methodist minister should be allowed to fill his regular appointments.

In January, the Baptist pastor began a meeting of great power, which resulted in sixty-one accessions, and which was brought to an untimely end by the Methodists claiming the house early in the fifth week of the revival. The Southern and Northern wings are said to have united in opposition to our principles. One of their ministers then preached five sermons on baptism.

Such proceedings as these will do for the Dark Ages, but in this enlightened generation they merit the contempt of all conscientious men.

## THE POPE'S POVERTY.

It is an amusing circumstance that in sending a few specimens of music and tapestry to our Centennial Exhibition, the Pope regrets his inability to do more. He is so rich and so poor—stricken.

Well, in one sense of the word, Pius IX. is a poor man. He has not the power, possessed by his predecessors, of tramping upon the neck of every European potentate. His temporal authority has departed. Nor is his sway over the human conscience so absolute as it once was. By the spread of truth, though has been liberated from Papal thralldom.

Yet when compared with other mortals, the thunderer of the Vatican is a very Nabob. About 4,000,000 dollars came into the Papal chest during the "Year of Jubilee" just closed, by priestly threats of eternal despair, it is stated, extorted from the stupid rich, and the millions of the poor. The "wretched prisoner," as he is styled, "lives in a palace containing treasures of gold, of silver, of precious gems, of the most beautiful and noble works of art, statues, pictures by the finest masters, crosses sparkling with diamonds, rubies, emeralds, vessels, and ornaments in silver and gold of the most exquisite workmanship. He is attended by many guards in costume, and by crowds of cardinals, archbishops, bishops, priests, and so forth. Presents to him continue flowing in. Lord Ripon, the latest English aristocratic dupe, brought recently \$400,000. A Belgian Senator, gave another little present of \$40,000. An old lady lately left the Pope \$100,000. French pilgrims brought him silver statues of the Virgin which on a spring being touched, opened their arms and showered down gold."

Yet he is too poor to join in the celebration of the hundredth anniversary of American Liberty!

## CHALDEA AND GENESIS.

A book of thrilling interest by Geo. Smith, recently published, is a volume of fragments gathered from the broken tablets of Nineveh. From B. C. 600 to 673, royal "agents" sought everywhere for inscribed tablets, brought them to Nineveh, and copied them there. The principal ones in Mr. Smith's book are those copied from Babylonian inscriptions, and are supposed to belong to 2000-1800 B. C.

The tablets vary in size from an inch square to a foot. They were much injured by the destruction of the palace of Nineveh; and exposure to the weather for so many centuries since has still further damaged them. They have been carried in caravans to the British Museum, and Mr. Smith hopes by their aid to reconstruct the story of Genesis. Their agreement with Moses is marked and gratifying. "In the story of the Fall upon illustrated cylinders appear the tree of knowledge, the bands outstretched to pluck the fruit, the serpent, the cherubim, and the conflict between Bel (Jehovah) and the Dragon."

Mr. Smith closes his book with this prophecy: "Search in Babylon's world, no doubt, yield much earlier copies of all these works, but that search has not yet been instituted, and for the present we have to be content with our Assyrian copies. Looking, however, at the world wide interest of the subject, and at the important evidence which perfect copies of these works would undoubtedly give, there can be no doubt that the subject of further search and discovery will not slumber, and that all I have here written will one day be superseded by newer texts and fuller and more perfect light."

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