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Thursday, Oct. 18th, 1877.

# The Alabama Baptist.

MARION, ALABAMA, THURSDAY, OCTOBER 18, 1877.

NO. 30.

The ALABAMA BAPTIST is the organ of the Baptist Denomination of this State; and as such, represents a constituency of over 80,000 communicants. It is the only religious paper published in Alabama, and has subscribers in all the Southern and South-western States. Its circulation is wide, and it is continually increasing. We believe to be the best medium for general advertising in the State. Terms, six cents per copy, in advance. Remit money by Post Office Order on Marion, Registered Letter, Express, or Bank Check. Otherwise at sender's risk. Address ALABAMA BAPTIST.

## S. S. Department.

### International Lessons for 1877.

#### FOURTH QUARTER.

Oct. 7 Paul at Cesarea. Acts xxi. 8-15  
14 Paul at Jerusalem. xxi. 17-39  
21 Paul at Berytus. xxi. 39-44  
28 Paul before Council. xxi. 1-11  
Nov. 4 Paul before Felix. xxi. 10-23  
11 Paul before Agrippa. xxi. 6-30  
18 Almost Persecuted. xxi. 31-39  
25 Paul in the Storm. xxvii. 14-35  
Dec. 2 The Deliverance. xxvii. 33-44  
9 Paul in Melita. xxviii. 1-10  
16 Paul at Rome. xxviii. 16-31  
23 Paul's Last Words. 2 Tim. iv. 1-18  
30 Review.

### Fourth Quarter, Lesson XVIII. Oct. 28th, 1877.

#### ACT BEFORE THE COUNCIL.

Acts xxiii. 1-11.

## Baptist Succession.

The excellent essay of Bro. W. G. Robertson in answer to the Query, "Who are the Baptists?" which appeared in the ALABAMA BAPTIST of the 20th ult., speaks for itself. I would say in connection with the same subject, that the succession of Baptist sentiments from the days of "John the Baptist until now," may be and has been clearly shown, and for the benefit of those (if there are such) who have not examined the reliable authorities which establish it, I would simply mention the several links in the chain of succession from the New Testament times down to the present. The true history of the church of Christ for the first century of the Christian Era is in the New Testament. We have an account of the labors of St. John the Evangelist, down to A. D. 96, and he died in A. D. 100. This eminent servant of God was miraculously preserved from the fury of the wicked Emperor Domitian, to close up the inspired canon of truth and leave it with the church as the "pillar and ground of the truth," to which nothing was to be added, and from which nothing was to be taken. Enjoying as he did, not only the ordinary, but the extraordinary influences of the Holy Spirit, surely he did not err in either doctrine or practice. And surely it is right to follow him as he followed Christ. If in New Testament times, that is the first century, baptism was exclusively immersion and administered only to those who professed faith in Christ, where did the authority come from to change, substitute, alter or abrogate? The learned of all denominations admit that the Bible knows nothing about sprinkling for baptism nor infant membership in the church, and that is enough for Baptists. Here, then, is the first link in the chain.

2. After the death of John the Evangelist, nothing seems to have happened which was deemed of such magnitude in the way of error in the church as to require reforming until about A. D. 150, when Montanus appears upon the pages of history as the first dissenter entitled to notice. He undertook the task of correcting the errors in doctrine and practice which had crept into the church and of restoring Christianity to its native simplicity. He was wonderfully successful in contending "for the faith once delivered to the saints," and numerous were those who flocked to his standard of obedience to the teaching of the New Testament, in Asia, Africa, and parts of Europe. The evidences that the Montanists were Baptists are abundant, among which is the fact that Tertullian joined them and became a champion among them. They continued to flourish down to the fifth century.

3. The Novations. Down to the sixth century. That they were Baptists the testimony is abundant.

4. The Donatists. Down to A. D. 750. That they were Baptists the proof is also abundant.

5. The Paulicians. Down to the 1017. No doubt they were Baptists.

6. The Paterines. Down to A. D. 1250. The evidence shows that they were Baptists.

7. The Waldenses. Down to A. D. 1532. They were full of Baptist sentiments.

8. The German Anabaptists. Down to A. D. 1674. The proof that they were Baptists is not wanting.

9. Baptists of England, Wales, Scotland and Ireland. Down to the time that Baptist sentiments were transplanted to the American colonies.

In the different United States the Baptists appeared in the following order of time:

Rhode Island A. D. 1639-9; Massachusetts, 1663-6; Pennsylvania, 1711-46; New Jersey, 1712-47; New York, 1724-48; Connecticut 1726-30; South Carolina, 1728-45; and onward down to the present time. If the reader desires to examine the evi-

## VOL. 4.

### By which the foregoing conclusions are reached, I refer him to the Church History, Orchard's History of the Baptists, Haynes' Baptist Denomination, and Ray's Baptist Succession. If he wishes to examine the subject further, he will find in these books reference to other works which are more ancient. Acknowledgments are due from the writer particularly to "The Baptist Denomination," by Haynes.

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## Bigbee Association.

The Bigbee Association convened, in its 25th annual session, with the Christian Valley church, in Sumter county, on Friday, September 7th. At 11 o'clock, Elder J. K. Ryan preached the introductory sermon from Mat. vi. 10, "Thy kingdom come," showing to the churches that the universal reign of Christ on earth will come, and pointing out their duty as Christians in aiding to bring about this desired result.

At 2 o'clock P. M. the letters were called for, and there were found to be 18 churches represented by 69 delegates. Two churches were not represented. One asked for a letter of dismission to join the Union Association. One was received from the Choctaw Association, and one recently formed within the bounds of the Bigbee. The statistics of the association are as follows: Received since last meeting, by baptism 26, by letter 36, by restoration 5, by one church organized 18, total 145; lost by letter 40, by death 17, by exclusion 7, total 64. Net gain 81. The total membership of the nineteen churches reported is 911. The amount of money and pledges for all Association purposes is something over four hundred dollars.

The number of Sunday Schools reported is 16, with 95 officers and teachers, and 614 scholars.

ORGANIZATION.

The Association was organized by the election of the old officers, to wit: Elder A. R. Scarborough, Mod.; Bro. J. D. Cook, Sec.; and Bro. J. C. Brown, Treasurer.

Most of the churches reported their members in a healthy condition spiritually. The Sumterville church reported that in their Sunday school they have established a "MISSIONARY MEN'S NEST," in which each teacher and scholar deposits one egg each Sunday. These eggs were sold and the proceeds divided equally between State and Foreign Missions. The amount sent up by that church from this source alone was \$10.40. Would it not be well for all our churches to imitate their example? By giving a little we do not feel it; but in time this amounts to a large sum.

On Friday evening Elder T. M. Bailey, Secretary State Mission Board, Elder W. H. McIntosh, D. D., Secretary Home Mission Board, and Elder M. T. Sumner, D. D., representing the Southern Baptist Theological Seminary, came, and were invited to seats with us.

Bro. Bailey secured for the State Mission Board in cash and pledges \$105.95; Bro. McIntosh for the Home Mission Board \$20.00; and Bro. Sumner for the Southern Baptist Theological Seminary \$155.00.

Elder T. M. Bailey preached Friday night, from Ps. xix. 105, to a large congregation. Elder W. H. McIntosh preached Saturday morning, from the text, "Work while it is yet day, for the night cometh when no man can work." Saturday was occupied with reports from various committees, and the usual routine of business. The reports on Missions and ministerial education brought out speeches from Dr. McIntosh, Dr. Sumner and several others. When the report on Bible and Publication Cause was reached, Bro. J. G. Harris made a telling speech in favor of our religious literature, and especially of THE ALABAMA BAPTIST.

He stated among other things that while traveling over several counties of the State as a public man, he had frequently called for a paper to read, and never once had a religious paper been given him. Bro. Bailey made a speech and tried to get subscribers for the ALABAMA BAPTIST, but without success. He labored earnestly, but was finally informed that nearly every one present was already a subscriber.

Elder L. A. Gwaltney, D. D., President of the Judson Female Institute, arrived at this time, and was invited to a seat with us. He made a very happy talk on education, in which he contrasted the old method of managing schools with the present; the difference between forcing and persuading; between using brier and kindness; between beating Latin into a boy's head with the book and leading him so gently that he will feel it a pleasure to come to recitation with a perfect lesson.

Saturday night the session continued till eleven o'clock without finishing the business, which was deferred till Sunday evening. Sunday at 11 o'clock Elder J. C. White preached an excellent Missionary sermon from Ps. lxi. 2. At the same hour Elder L. A. Gwaltney preached a powerful sermon in the Methodist church from Phil. iiii. 11. His arguments were powerful, plain, and convincing, showing that not only our souls, but

## Letter from North Alabama.

Messrs. Editors: As you have no correspondent in this part of Alabama, the distant reader would be justified in believing that the Baptist is not extensively circulated up here in the hills and valleys of this beautiful land. North Alabama must not be neglected. The people are not poverty-stricken, nor are they behind any other section in intelligence. All that is necessary is to get them aroused and interested, and nothing can deter them from the accomplishment of whatever they undertake. They are hard to move, but once started they are, like the waves of the ocean, they are irresistible in their progress.

The season for PROTRACTED MEETINGS in this part of the country is drawing to a close. During the past two months almost every church in this section has been wonderfully revived. The Enon, Town Creek and Pin Hook churches have had the Spirit among them, and many sinners have been made to rejoice in the pardoning love of the Savior. There have been several other meetings near Moulton, all more or less attended with the revival spirit.

The Baptists have a fine field in North Alabama, already WHITE INTO HARVEST.

Here the zealous minister will surely reap, if he faint not. My soul is moved as I look out upon the destitute regions by which we are surrounded. More earnest workers are needed around us. May God send them and send the Holy Spirit with them. We thank God for the few noble men that we have, but we need more, we want more. We want more members of the church who will work and talk and live for Jesus.

I am A REGULAR READER OF THE BAPTIST. It comes each week freighted with precious messages, and its contents are more interesting to me than three fourths of our best pulpit orators. Every Baptist family in Alabama should have it. Let a grand effort be made to extend its circulation this fall. At least 5,000 COPIES SHOULD COME TO NORTH ALABAMA.

and they would come if the proper efforts were made. Pastors should bring the claims of the paper before their congregations, and urge upon each member the great importance of subscribing for and sustaining his State organ.

I have only given you a few notes from this section. I hope that others more competent will keep you posted in the future. F. M. L. JAMES.

Moulton, Ala., Sept. 12th.

### Our Sunday School.

Urged by the importance of a few (among the many), we have organized a Sabbath school here which has been growing more interesting every Sunday. There was a Methodist brother, Dr. G. W. Ellis, present at the organization, who advised us not to have a union school, saying that it would not do. He advised every denomination to have its own Sunday school, teach its own doctrines and permit all to attend. What a pity that all the Denominations—all the members—can't see things as clearly as that Doctor can. The Methodists, and all who please to come, are regular in their attendance, and we are moving along harmoniously. We have a great deal of opposition, but we just go on, trusting in the Lord. Some of the first citizens of the community, who are Anti-Missionaries, have said that they would rather have their children at home playing marbles than to have them at the Sunday school. Our readers can imagine our difficulties, and we hope they will give us their prayers. MORRIS, ALA.

### Make Home Pleasant.

At the last meeting of the Science Association in Nashville, Elder Wright, of Boston, read a paper, by the Rev. E. C. Guild and himself, on "Home Comforts and Amusements at Small Cost." He said: Great efforts have been made, of late years, to obtain improvements in small dwellings, to encourage men to live in houses of their own; but many men drift into careless and dangerous habits for lack of home comforts. Saloon-keepers, gamblers and decoy, to make things look pleasant. The means of delight at home are as numerous as the faculties of men. There are prints and music, and no end of diversion in the cultivation of plants and flowers. They form delightful educational as well as recreative influences. A small telescope will interest and increase the pleasures of children, and there is no limit to the information gained by it. Families must not keep to themselves, but join others in social intercourse.

It is plain when we talk of the amusements of cottage homes, the birds cannot be left out. They will furnish an orchestra, gratis, for at least one-fourth of the year.

## Letter from Hanceville.

Dear Bro. Winkler: We have a cloud pregnant with mercy hanging over all this mountain region. Truly "the wilderness blossoms as the rose." Nearly all our churches are being revived and built up. Our noble ministers, though poor, are all alive and pressing forward to the harvest field. Yesterday was A GREAT DAY with us at Good Hope church. Five ministers and a great host of Baptists from eight or ten surrounding churches were present to witness the baptism of the wife of Judge McMin, a pious lady who has been for 20 years afflicted with rheumatism. The Judge placed her in an arm chair by the water, and the pastor, Elder C. Owens, assisted by two deacons, buried her in baptism. When rising from the water she gave "glory to God in the highest," which drew forth shouts and tears and praises from all the people. This truly resembled a resurrection from the dead, and accordingly Bro. Owens preached to the vast assembly, "Christ and the Resurrection."

Four nights ago I preached to a house full of THE POOR AND THE AFFLICTED. There were two in one bed, one 96 years old and the other 78. The next night, having neither candles nor lamps, I and other preachers coming to my help spoke to the people around a great log-hoop fire. We had a good meeting, and Jesus was precious even there.

THE PROPOSITION OF THE STATE MISSION BOARD to group together a few associations into one district for the support of an evangelist, who shall supply the destitute sections, meets with favor in the Sulphur Springs Association. We are ready to co-operate and help as best we can in such agency. But what the Board does in that direction, should be done quickly. There is now among our people a great waking up on this subject. If the Board don't push, we will push ahead and leave them.

The Sulphur Springs had out two evangelists the past year, who did much good. They have been paid up and re-appointed for the coming year. Still we have large fields of destitution north and west of us. J. M. THOMAS.

Oct. 9th, 1877.

OUR DAILY WORK.—It is said that when Thorwaldsen returned to his native land with those rare and wonderful works of art which have made his name immortal, chiseled with patient toil and glowing inspiration, in Italy, the servants who unpacked them scattered upon the ground the straw which was wrapped around them. The next summer, flowers from the gardens in Rome were blooming from the seeds thus borne and planted by accident. So Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread.

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## Couldn't Sing Together.

The great Pan-Presbyterian Council, the members of which would not partake of the Lord's Supper together, or as it is put vulgarly, "commune with each other," which to our friends of *The Christian Intelligencer* seems such an "ungracious thing" and "an astonishing obedience to bigotry," would not sing hymns together. There was an express preliminary agreement on the question of Psalmody. "No human compassion to be allowed. Nothing of Watts, nor Wesley, nor Toplady, nor their own. Botany. The rude and rugged version of the Psalms by Rouse, an Englishman, is regarded by a great multitude of Scotch Presbyterians as almost sacred. And among all Scotch Presbyterians in this country to sing Watts is considered wicked." The late Rev. Dr. Johnson, pastor of the (O.S.) Presbyterian church in Newburgh, N. Y. (Dr. Prime remembers him well) was accustomed to sing in family worship the old familiar "Jesus, lover of my soul." "Rock of Ages," etc. A student in the Scotch Presbyterian Seminary there married his daughter, but so tender was the young man's conscience on the subject of psalmody and the sin of singing "human compositions," (the worthy Doctor would not show "obedience to bigotry") by singing Psalms instead of Hymns that he would not write in family worship, but aired his scrupulous piety out of hearing. This the writer had from Dr. Johnson himself.—*Examiner.*

### Baptist Progress

Shall we speak a word for the Baptists? Now that the denomination in America numbers two millions, exceeding the roll of any other evangelical sect, unless the Unitarians, by counting their probationers, may equal us, may we not properly look to the van in all noble Christian undertakings?

Since two of the cardinal principles of the Baptists—the doctrine of free souls, and a free course for souls—have been accepted throughout our country, and are winning their way among all civilized nations, it will not be unbecoming the Baptists to lift up their banners and press to the van in improvement of the opportunities afforded them by divine Providence. While we would exhort all denominations to press for the front, we would especially sound the bugle call of "Forward" to our own ranks. Let the bravest and best excel, who ever they are.—*F. Denton, in Christian Secretary.*

Mr. Stanley of the New York Herald, has made the trip from Zanzibar to the west coast of Africa by way of the mysterious Lualaba river. It is one of the greatest feats, if not the greatest, in African exploration, and solves one of the last of the great geographical problems—Livingstone's efforts to follow the river; and Cameron, who recently made the west coast, had to leave the Lualaba at Nyangwe, about four degrees south of the equator, and strike off southerly from there, reaching the ocean at Benguela, about twelve degrees south. The Stanley party found a series of cataracts where the river crosses the equator, and had to "carry" for thirteen miles on land. Embarking against they followed the stream, and found that at two degrees north it swerved to the northwest, west, and around the southwest, became an immense river "two to ten miles wide," and continued such for about seven hundred miles, to the falls of the Yellala, which are about two hundred miles from the ocean, and already known as the first obstacle to navigation of the Congo from the sea.

He that believeth and is baptized, shall be saved." There is the point for thee, good friend. Thou must begin with being truly saved, and then when thou art saved, thou canst serve Christ. Christ will have no man work for him with the view of saving himself, you must first be saved, and then you have not your own salvation to look to. When you have left that with Christ, you can then labor for him. A rich English merchant was requested by Queen Elizabeth to take up certain affairs of hers. "Your Majesty," said he, "I am willing enough, but if I do your bidding my business will be ruined." "Sir," said the Queen, "you attend to my business, and I will attend to yours." Now, sir, give the business of your soul's salvation up to Christ, let him save you; and when that is done you can make it your business to serve him, and he will be glad of such a servant. The Lord bless you, for Jesus' sake. Amen.—*Surgeon.*

INDIAN TERRITORY.—Rev. H. F. Buckner writes that he recently held a very interesting camp meeting at Tuskegee, and says:—Last Sunday I baptized, late in the evening. The Indians sang, prayed, exhorted and preached until break of day, and then we went two miles to find "much water," and I put on my clothes and baptized again. Sixteen, I believe, were baptized. The youth presently discovered his mistake, and the patient Governor of the State was escorted, with frantic apologies, to the more comfortable apartment.

Mark carries three revolvers. Any one might have known that the goat of war would not go unarmed.—*Chicago Journal.*



## Alabama Baptist

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E. B. TAYLOR, J. B. HAWTHORN,  
O. F. GARNETT, T. M. BAILEY.

MARION, ALA.:  
Thursday, October 18, 1877

Educational Progress.

TOO MANY PROFESSORS—UNIVERSITY SYSTEM—PRACTICAL NEEDS—SUFFICIENT WORK—THE JUST AIM.

Dr. Tucker, Chancellor of the University of Georgia, has somewhat startled the educational public by his recent report, which explains the cause of the declining patronage of that institution. The main topics he discusses are the number of professors and the university system.

"An enormous evil that we have to contend with," says Dr. Tucker, "is that we have too many professors." And he argues that, to provide employment for this number, the curriculum is enlarged; the student is overburdened; and there is a want of thoroughness in study. We are satisfied that our friend is mistaken. He puts the effect for the cause. The increase of studies has not come from the increase of professors, but vice versa. More studies have been introduced into the college course than the former limited number of professors could manage. Each college has undertaken to teach whatever specialties belong to a liberal education. History, the natural sciences, English and American literature, and the modern languages, have been successively introduced into the curriculum, and in larger and larger amounts. On this account, the number of special teachers has been enlarged. The fault is not in the teachers, but in the system. The colleges have sought to accomplish impossibilities,—to teach everything that anybody might wish to learn. And the ambition of rival institutions has, for this purpose, led them to secure special instructors, so as to manage every possible case; and to arrange eclectic courses of instruction, so that each student may finish his own peculiar course during an attendance of four years.

These statements will throw light upon what Dr. Tucker represents as "the greatest of all the evils we have to contend with"—"the incongruous, unintelligible and bewildering system which we call the University System." The system is precisely what we might have anticipated in view of its origin. The college system proposes uniform studies for each class; the university system opens diverse schools to each pupil. No doubt the latter has failed in some respects; but to correct the evil by the method which Dr. Tucker proposes,—by "going back to the old American College System," is a sheer impossibility. You cannot fill up the students' time for four years with the studies which the old college system required, and yet find place for the new. And the sciences, which have been added to the course during the last half century, are fully as important as the ancient humanities. We sympathize with Dr. Tucker's plea for "the old classical system, which came down from our fathers;" but our boys need something more available, now-a-days, than the coat of mail of the age of Elizabeth, or the knee breeches of the age of Anne. The college student of our day must have what is best in the old system, and he must have what is best in the new.

Plainly, a flexible college system is needed,—one which admits into the curriculum such studies as were quite unknown to the gowned and wigged doctors of old, and such studies also as may be contemptuously ignored by many modern universities. Education should not be wholly practical; but much of it ought to be. A college graduate ought to know how to read well, how to write well, how to keep books, how to manage deliberative assemblies, how to think, how to compose, how to speak. How can a student be regarded as educated, who cannot use his own language, or his own mind, with dexterity and precision; and who has no acquaintance with the common affairs of life? But further than this,—improved methods of study are needed,—a more natural arrangement of studies, so that the earlier shall serve as a preparation for the later, and more efficient methods for the rapid acquisition of the languages, the sciences and belles lettres. Our experiences in Howard College show how much can be done in this direction. To remove the difficulty of the Georgia Chancellor complaining we must elevate the college into the university and crystallize the university into the college.

The trouble about education which the English Public-School Commission indicated, thirteen years ago, still exists. What they say of England applies to America. It applies with intense force to the educational perversion which so extensively prevail amongst us. The English Commission gave solemn testimony that: "If a youth, after four or five years spent at school, is at nineteen, unable to construe an easy bit of Latin or Greek without the help of a dictionary, or to write Latin grammatically; almost ignorant of geography, and of the history of his own country; unacquainted with any modern language but his own; and hardly competent to write English correctly, to do a simple sum, or stumble through an easy proposition in Euclid; a total stranger to the laws that govern the physical world and to its structure; with an eye and hand unpracticed in drawing, and without knowing a note of music; with an uncultivated mind and no taste for reading or observation;—his intellectual education must certainly be accounted a failure, though there may be no fault to find with his principles, character or manners."

How many a college or university graduate may be found who does not know what kind of earth he treads upon every day,—what rock or fossil, metal or mineral, lies on his path;—what kind of air he breathes; what trees and flowers he sees;—how to become a scientist,—how to become a scholar, how to succeed as a business man!

It is gratifying to know that distinguished educators are alive to the importance of a reformation in the present system. We are sure, however, that it cannot take place in the direction indicated by Dr. Tucker. The improved methods and practical aims of the instruction given at Howard College indicate the new educational departure. Education must have respect to the life-work and to the character. The problem set before us is, How can we prepare a student most thoroughly and yet most promptly and easily for future usefulness and honor? The best educator is the one who solves this problem best.

Holding On.

We cannot understand why a pastor should wish to hold to a church that does not want him. He can certainly do no good in such a position. Even a respectable minority against a pastor should lead him to withdraw. We may be excused for uttering such common places, when we relate the "unpleasantness," existing in the Central Square church of East Boston, and which has been reported in the daily papers of that city. It is stated that there is a large number in the church who desire the pastor to resign. The deacons, save one, are included. A paper was prepared and signed by these and others, respectfully requesting the pastor to resign. For this six of the leading members were summarily excluded at the close of the Wednesday evening prayer-meeting. This cut them off from any further privileges in the church meetings, so the society was called together where they could act, and be free also from the pastor's rulings as moderators. After a stormy time it was voted, 31 to 21, that the pastor's relation to the society be terminated on the 1st day of January, 1878, unless sooner terminated by resignation or otherwise. There is much dissension and feeling, and if the pastor persists in retaining his place it is likely there will be serious and prolonged trouble. "It is hoped, however," that for the interest and honor of the cause, and the peace and prosperity of Zion, there may be found some way of reconciliation leading to harmony in the church." Of course all the facts in such a case are unknown to the general public. Yet we can conceive of no reasons which can justify the pastor in a course so selfish and undignified.

Query.

A correspondent asks for information in regard to the following: An individual offers herself as a candidate for baptism to a Baptist church. She gives her experience, and gives the date from which she claims a hope. For instance, she says, "I felt a year ago, that for Christ's sake, God forgave my sins." During that year she is found to be guilty of deeds not becoming a Christian. When she offers herself this fact is not known by the church, but between the time she is received as a candidate and the time she is to be baptized, it is discovered. Now, has the church a right to take action on the matter and say she cannot be baptized? or must they wait until she has been baptized?

REPLY.

The candidate ought not to be baptized until she gives evidence of repentance. Baptism should not be administered to any candidate to whom the church cannot give its fellowship. The rule admits of no exceptions.

## Field Notes.

Bro. Jourd White sends us \$1.50 to be placed to credit of Revs. Elkins and Gibson (?), but gives neither his post office nor that of the brethren for whom he sends the money. Please give us the post office of these brethren. Bro. White, and state how much of the \$1.50 is to be placed to the credit of each one.

Bro. J. L. Revel has had a meeting of interest at Shiloh, about 100 miles from Uchee. The writer was with him two days. I think there have been some 15 or 16 added to the church, 10 or 11 by experience and baptism. If I am not mistaken there were two Methodist ladies, each about 60 years old, baptized into the fellowship of Shiloh church. G. D. Benton. Enclosed send P. O. money order for \$30.00, for which please send paper one year to the following: \*\*\*

The above is the result of one effort at the Central Association yesterday. We hope for many more subscribers in the near future. Had a glorious meeting, 1250 baptisms reported for the past year. Central is coming out. H. T. True. I trust your efforts and those of your colleagues in the paper may be successful. I have no doubt it has been greatly useful already in uniting the Baptists of the State and informing them respecting their home work. B. Manly.

Board at the S. B. T. Seminary for the month of Sept. was \$8.72 per student. This was \$8.72 cheaper than it was for the same month last year at Greenville. There are 62 boarders. The Alabama students recently enjoyed very much a visit from deacon Jesse B. Loveless. Seven of them are now boys and old acquaintances of Bro. J. On Sunday, Sept. 30th, there were 16 sermons preached in the Louisville pulpits by the Seminary students. Monarchy among the Jews was opposed at an early date. Statesmen tell us that the people, being sovereign may adopt any of the forms of government which have been devised among men. Now, can they do this and not be acting in opposition to "Divine Law?" Alabama, Oct. 1, 1877.

The Watchman is entitled to the credit of the following squib: The superiority of man to nature is continually illustrated in literature and life. Nature needs an immense quantity of quills to make a goose with; but a man can make a goose of himself in five minutes with one quill.

Principal Whiton of the Wiliston Seminary says about the study of Latin: "The sooner a boy can draw his Latin from the living spring of a classic author, the better. The sooner he can make progress in the reading upon which the college will examine him, the better, in these days of advancing requisitions. The time when it was thought necessary to learn the Latin grammar in bulk before beginning a reader, is gone by. Perhaps the time when it is thought needful to go through a reader of manufactured Latin before beginning a classic author may also go by." The principle applies to other languages as well. Uchee is looking upward. There has been some repairing of old store houses, and we have had some new merchants to arrive here from Columbus, Ga., who, from all appearances, will open a full stock of goods in a day or two. Our farmers have made pretty fair crops, especially corn. I think they are doing very well as a general thing. Have given an account of our religious prospects elsewhere. G. D. Benton.

We learn from Bro. D. L. James that Rev. J. C. Shelton has gone over to the Anti-Missionaries and been re-baptized. Bro. James and Bro. J. M. Thomas think that his withdrawal will prove a blessing to the churches. Mr. Shelton has succeeded in drawing only a few others off with him. Bro. J. G. Nall writes, from Talladega county, "I have just closed a meeting at Ebenezer church, during which I had the pleasure of baptizing five, three of them Methodists. Two of these, Bro. William Comer and his wife, are very old; he is 74. It was a delightful task to me to bury them beneath the wave. When the brother arose from the watery grave, he testified of the Spirit's presence in "the answer of a good conscience toward God." Bro. T. J. Fowler writes from Oklawaha, Miss., that they are having glorious meetings in his section.

Bro. J. M. Thomas writes from Oklawaha, Miss., that they are having glorious meetings in his section. "Owing to our limited space we have been obliged to curtail a number of communications this week. We feel assured, however, that our correspondents will not complain under the circumstances. The not-appearance in our columns of a number of essays that we have had on hand for some time will be explained by the fact that we are now giving preference to the numerous accounts of revivals and associational meetings that are coming from all parts of the State. I have just learned of the death of another aged servant of God, Rev. M. L. McWilliams. He died on the 6th inst. Thus God is calling his laborers home.—C. W. Hare, Alabama.

## Literary Notices.

THE PATRIARCHAL DYNASTIES from Adam to Abraham, shown to cover or 10,000 years and the highest human life only 187. By Rev. T. H. Crawford, of Tung Chow, China. Richmond, Va., Josiah Ryland & Co., 213 Main street, 1877. Price one dollar.

Mr. Crawford gives a new interpretation to those chapters, the fifth and eleventh of Genesis, in which are founded the tabulated names and dates of ancient chronology. He regards each name in the list, as that of the founder of a dynasty. The date after the name gives the length of life of that individual. The son, whose name is next mentioned, is the heir according to promise, in whose line the next dynasty originates. The date following indicates the period which elapsed before the fulfillment of the promise. Thus the author would paraphrase the verse (Gen. 5: 1): And Adam the patriarch, lived 130 years and no longer; and during that period beget a son in his own likeness, after his image, and gave him the right of the first born, and called his name Seth. And the reign of Adam, (the dynasty or nation) after the line of Seth had received the promise, lasted for 800 years, during which this race beget sons and daughters and flourished upon earth. And the reign of this dynasty, which descended from the natural heir of Adam, lasted for 930 years. Then, vs. 2, a prince of the house of Seth became sovereign, who lived 105 years, and during that period beget Enok, the child of promise. The dynasty of Seth, however, his natural heirs—ruled for 807 years, before the prince of the younger branch assumed the throne. By this method of interpretation which is applied to the whole list and is ingeniously and ably defended, Mr. Crawford claims that the chronological difficulties urged by the archaeologists and scientists against the Scriptural history are removed. The subject has been carefully studied by the author, and he has given a suggestive contribution to an important and interesting department of knowledge. This erudite discussion shows what kinds of subjects are pressed upon the attention of our missionaries in heathen lands.

MUSIC.—"Whisper You'll be Mine, Love."—The favorite Southern Song writer, John T. Rutledge, composer of "Save the Sweetest Kiss for Me," has in "Whisper You'll be Mine, Love," given us one of the prettiest songs of the past ten years. Published in elegant style with crimson and gold title page. Easy accompaniments adapted for either Piano or Organ. Published also in *Aiken's Character Notes*. Ask your nearest Music Dealer for it, or send the price, 40 cents, direct to the publishers, Ladden & Bates, Savannah, Ga.

## Vacation.

TRIP TO EAST TENNESSEE—MINERAL SPRINGS—KINGFOLDS AND FRIENDS.—HIWASSEE ASSOCIATION—UNIFICATION OF THE BAPTISTS OF TENNESSEE—BAPTIST CELEBRITIES, &c., &c.

About the middle of August last I left home to spend a few weeks at some springs in East Tennessee to recover my health, which had become quite impaired by the labors of the summer, as well as by a ten days' attack of fever. At Charleston, on the E. T. & V. railroad, I was met by Bro. W. S. McKnight, a cousin-in-law, whose hospitality I shared for several days, and where I also met my sister, Mrs. Taliaferro, widow of the late Rev. E. E. Taliaferro. After the joint use of the railroad and my exhausted condition, the rest and pleasant social privileges of the occasion were very grateful. From this point I visited my cousin,

REV. I. R. KIMBROUGH, about ten miles from Charleston, near Riceville. I had not met for about fifteen years, but I was glad to see that time had dealt kindly with him. With few early advantages, he has, by dint of energy, perseverance, and the blessing of God, reached the highest point of efficiency in Tennessee, as a minister. Endowed by nature with a massive intellect, a robust constitution, an indomitable will, and a persistence that never relaxes, he stands to-day, I believe, *primus inter pares* among his brethren in that end of the State. For the last two years he has not preached much, for the reason that he was threatened with apoplexy, from which his friends think he has about recovered, so that he can preach occasionally without much risk. After spending two days with "cousin B.," as we all call him, as pleasantly and profitably as one could wish, I took the train to Athens, at which point I met two other cousins, Paul and I. M. Henderson, merchants, the latter of whom sent me in his buggy to the

"CHICKADEE SPRINGS," a distance of twelve miles, where I found a most excellent boarding house at Mr. Thomas Cooper's, about half mile from the springs, where I enjoyed that rest and quietude which I so much needed. This worthy family (Mrs. C. is a Baptist) took every pains to make my stay agreeable, and refused all compensation when I left. The use of the water, both in drinking and bathing, for ten or twelve days, placed me so far on the "upgrade" that I felt safe to leave, and spend the balance of my furlough among kindred and friends. Dropping back to Athens, I remained over Sunday with my kindred there, where I had the pleasure of hearing a Presbyterian minister from Bristol, Rev. Mr. Childwell, who by the way, is another one of my cousins (second or third, I can't count which). He preached two

GOOD SHIMONS, sprinkled a baby and administered the Lord's Supper. I found him to be quite genial and pleasant in conversation, well cultivated, and an excellent preacher.

On Monday evening, I took the cars and went up to London, where my sister and her widowed daughter, Mrs. Ham, live. O how I missed my dear Brother Taliaferro! A name that will live in my heart "till life's last hour is fled." With this abatement, I need scarcely say that I enjoyed the three days I spent with this family, as well as one ever enjoys such occasions. I may say in passing that the little Baptist church here is, for the first time in years, looking up. Their worthy pastor, Rev. Mr. Higdon, has baptized about twenty-five converts this year, albeit some Baptist haters got up a little batch of scandal about him, which has about spent its fury, and has "rather tended to the furtherance of the gospel." May the little one become a thousand!

I spent Friday with Col. W. S. Calloway, an old acquaintance whom I had not met for nearly forty years. I remember when I was a mere boy just entering my teens, Col. Calloway brought his young blooming bride to my father's, at Madisonville, and spent a week with us. He has since become a worthy member of the Baptist church, and is quite a useful man,—"rooted and grounded in the faith." I need not say how many pleasant recollections were revived by our social interviews at his hospitable mansion.

On Saturday morning, Bro. Calloway drove me in his buggy to the Eastern-lee church, about ten miles from his home, where the

HIWASSEE ASSOCIATION was in session, having met on Friday. There I met many of the descendants of those whom I knew in early life, to say nothing of kindred from whom I have long been separated. The greeting was such as one will never forget. Every familiar name furnished a kind of chapter in my history, calling up memories of the past that had long slumbered in my heart. As I stood in the midst of this charming circle, it was as if I was living over again the halcyon days of my life.

When I reached the Association, Dr. Montgomery, one of Tennessee's most gifted ministers, was addressing the body on the

UNIFICATION OF THE BAPTISTS OF TENNESSEE, for like Alabama, our brethren in that State have long been divided in their benevolent plans, by the divisions of the State. Dr. Montgomery is the Corresponding Secretary of the State Mission Board, just as Bro. Bailey is of our State Board. Every association he has visited has responded most cheerfully to the request of the Board, as did the Hiwassee, by a unanimous and enthusiastic vote. So that we may regard the Baptists of Tennessee as now practically united under one State organization instead of three. This is an augury of happy results in the future. May their most sanguine hopes be realized!

Though I had by no means recovered my strength, I yielded to the solicitations of the brethren and friends, and preached to as large an audience Sabbath morning as one ever sees on such occasions, I suppose. Dr. Montgomery followed in a half hour's address in behalf of his Board, to which the congregation responded in a public contribution. In the evening,

THE REV. DR. GRAVES, editor of the *Baptist*, at Memphis, delivered the first of a series of five lectures on the Church of Jesus Christ—its nature—its material—its officers—ordinances, &c. Dr. Graves has studied these topics with great care, and, judging from the one I heard, is profoundly interesting and edifying. Though I may not endorse everything the learned speaker uttered, I can say that I do not remember to have heard anything in the past that so impressively brought out the simplicity and grandeur of the Baptist theory of church organization, as characterized this lecture. For two and a half hours he held that vast audience in earnest attention, and that in the afternoon. I judge of others by myself, for although I had ten miles to ride over a rough road after the service, I could not have asked the speaker to have stopped before he did, (4 o'clock) albeit it was pitch dark before we got to our home at "Cousin B's," as we all say, as I thought he was entitled to the last night I could stay in the neighborhood.

GOOD COMPANY is almost equal to sleep in reviving one from a sense of weariness; so we had hours of pleasant and profitable conversation on a broad range of topics, doctrinal, experimental, social and what not, as we bade each other good night; for we were to separate the next morning, perhaps to meet no more, till we meet in a happier clime.

The next day I took the train for home, and Tuesday morning found myself at my own table for breakfast, and found all the loved ones well, thanks to our Heavenly Father!

I will only add that these little forays from the exhausting labors of ministers are of vast benefit, not only for one's physical, but spiritual health as well. This trip has been of great service to me in many directions. May a life thus preserved, and a

health thus restored, be more earnestly devoted to him who has thus signally blessed me! S. H.

Oct., 1877.

## Communications.

NOTES.

SUMMER IS ENDED, AUTUMN HAS AND WE ARE SAVED. THE LORD—BRIEF NOTES THREE MONTHS' LABOR AND RESULTS.

From the Convention in July, accompanied by Bro. S. B. Glazener, my son J. Lamar Wilkes, I returned home, to return immediately to a scholastic church to aid Bro. Smith in a protracted meeting the evening before starting. Excellent Bro. Gwaltney, (a long time) reached my home, spent the evening and next morning together. Ten accessions, I believe, resulted here. I had left before of the meeting to make a for another engagement. G. left at my request. Teague at Fayetteville, I anticipated myself in my house again, and a precious season, (on my part and family's), Wednesday night, we were ready on Thursday morning, to start for the District meeting in Coosa Co., at Elkhatchie church. Here, we were glad to meet Bro. G. E. Brewer from Opelika. This was once a strong and wealthy church, composed of quite intelligent members. They paid their last two Pastors I am informed, three hundred dollars a year. These pastors were my dear friends. F. H. Moss, and Wm. Davis. (Brethren, why don't you send over a few jottings to the ALABAMA BAPTIST, and let a body see where you are, and what you are doing?) Bro. Skipper who also had been pastor here, is now in Texas.

Here stands the large and splendid house. Where are the members? Some dead, some removed, others here yet. Dear Brethren, you are few in numbers, but strong in means, comparatively, and your capacity otherwise ought not to be lost from our counsels and co-operation. It is hoped, and expected, I think, that these brethren and sisters will unite their influence, (more than ordinary), with Shiloh, or Alexander City.

On this beautiful 5th Sabbath in July, an interesting congregation assembled, listened to two sermons, had intermission, a bountiful dinner and preaching again. A large number came forward for prayer. Meetings here ought to have continued. Now, near 4 o'clock we part. Bro. G. goes on his way, Bro. B. and I go to Alexander City. Here, congregation large in Methodist church Sunday night. Monday morning I left for home. Bro. B. remained a few days. Bro. Cumble came in, continued the meetings, and nineteen members joined our church. The brethren are building a house for themselves. It is an important point. Bro. Brewer is doing good service in taking up collections to aid the enterprise.

Before parting with my much beloved Bro. Gwaltney, my meeting here at Sylacauga was mentioned, in connection with the probability that I should be, ministerially, alone; Bro. Henderson who was to help me, having gone to Tennessee, on account of declining health. "Yes," said my Bro. "I will help you." Saturday before 2nd Sabbath in August, sure enough, Bro. G. is here. Wednesday evening following was a melting time, after dismission. "Good-bye" flowed round in silent tears.

The meeting went on till Sabbath following. Bro. A. A. Plunked from Georgia, preached as two or three good sermons. Fourteen persons have been added to our church. Others yet will come.

At Concord church, Coosa Co., our adjourned protracted meeting embraced the first Sabbath in September. Bro. Cat. Smith preached us a good sermon and did other good service. Brethren Letcher, Edwards, Allen, and others of the laity from different churches around, rendered us valuable aid. Fifteen souls joined this church. Not numerically, but otherwise, in two or three respects, this church is one of the strongest I know of.

After ten days' meeting at this and the previous regular appointment, an evening's ride of twenty-five miles took me to Macedonia, to aid Bro. Fulmer. Circumstances seeming adverse, the meeting was discontinued. Central association has more young ministers, so far as I know, than any other in the State. Of that year young brethren had opportunities for an education. They are young men of more than common talent and piety. Bro. Thompson, through hard self-exertion, is at the Howard. Bro. "Mit" McCord is soon to be ordained. Bro. Kelly, I believe, is already ordained. With young Bro. Johnson, I am not so well acquainted. Bro. "Cat" (Cattell) Smith is a married man, though quite young, is ordained, and has the care of several good churches. He is a young man of decided promise,

and has a great desire for improving himself. From the reports of these young men's labors, comes up an account of more accessions to the churches than from the labors of any other ministers in the same number of churches.

At our last conference meeting Bro. W. G. Curry resigned the charge of the Pineville Baptist church, of which he has for a number of years been the faithful and much loved pastor. Many of us had cherished the hope that his would be one of those long and useful pastorates that characterize many in our land. But, alas! how are human expectations blighted! He is endeared to us all by many fond ties. His prudence, forbearance and kindness have drawn him near to all our hearts. His zeal and earnestness as a watchman on the wall has made his ministry largely successful. We surrender him to his new field of labor feeling assured that his steps are ordered by the Lord. Therefore be it

Resolved 1st, That in surrendering our claims on our brother we recognize the indications of Providence in our loss.

Resolved, 2nd, That he be and is assured of our support, prayers and sympathy.

Resolved, 3rd, That a copy of this report be spread on the church book, and that a copy be sent to the ALABAMA BAPTIST for publication. Done in conference Oct. 6th, 1877.

R. A. ARMSTRONG, Com.  
I. R. RILEY,  
D. C. MANS.

Dots and Jottings.

I must give you a few dots from North Alabama. Truth and error are much mixed, but truth is making headway. At Hopewell church 9 souls have been baptized lately and the church revived, 22 believers just baptized at Good Hope (4 from the Methodists), and others standing over 6 baptized at Union Hill, and one deacon ordained. 12 believers were immersed last Sunday at Beech Grove (2 Methodists)—the meeting still in progress. We hear of similar blessings all around. Two weeks ago Elder V. H. Dean, P. M. McGroves and the writer constituted a new church at Cullman City in this county. They have a Judge for a deacon and a Lawyer for a pastor, both sound in the faith and full of elevation. They have a fine Sunday-school. Our two itinerants are in the field, and we hear good reports of them. This is our bright side.

THE DARK SIDE

is that Campbellism and Pedism have on their armor and breast up against us. A few weeks ago, while on my mission, I was invited by an old Campbellite preacher to join him and three others in a big meeting. I at once declined, saying, "Sir, one of your preachers is an excluded man from my denomination, and you yourself quite out of order, for about 48 years ago I baptized you at Elizabeth church, in Chesterfield District, S. C., thus putting you into the true church of Christ and into the true way to Heaven. But now you have left Jesus and gone over to A. Campbell." This was a damper, and his big meeting dried up.

Jas M. Thomas.  
Hanceville, Sept. 12th.

The sophomore class of Kenos College, Ohio, has been suspended for four weeks for having. The faculty of Dartmouth and Princeton express firm determination to put a stop to hazing. William and Mary College has been in danger of suspension, in consequence of pecuniary difficulty; but aid has been extended by friends, and sessions will be commenced for another year. Princeton has 103 freshmen this year; the University of New York, 56; Tufts, 34; and Union, 60.



## Alabama Baptist.

MARION, ALA.

Thursday, Oct. 18th, 1877.

## S. S. Department.

## International Lessons for 1877.

## FOURTH QUARTER.

Oct. 7 Paul at Caesarea	Acts xxi. 8-15
14 Paul at Jerusalem	xxi. 17-39
21 Paul at Big' Jews'	xxi. 40-23
28 Paul before Council	xxii. 1-11
Nov. 4 Paul before Felix	xxii. 10-23
11 Paul before Agrippa	xxvi. 1-23
18 Simon Persecuted	xxvi. 24-30
25 Paul in the Storm	xxvii. 14-26
Dec. 2 The Deliverance	xxviii. 23-44
9 Paul in Rome	xxviii. 1-10
16 Paul at Rome	xxviii. 16-28
23 Paul's Last Words	2 Tim. iv. 1-8
30 Review.	

## Fourth Quarter. Lesson

XVIII. Oct. 28th, 1877.

## AUL BEFORE THE COUNCIL.

Acts xxii. 1-11.

Recite verses 6, 7, 11.

**Golden Text.**—AND THEY WERE NOT ABLE TO RESIST THE WISDOM AND THE SPIRIT BY WHICH HE SPOKE.—Acts vi. 10.

**Central Truth.**—Christ is the resurrection and the life.

**Daily Readings.**—M. 1 Pet. iii. 2-27. T. Matt. xxii. 27-39. W. Rom. xii. Th. Acts. xvi. 1-39. F. 1 Cor. xii. 12-34. Sat. Acts. v. 29-42. S. Acts xxii. 1-11.

**ORDER OF EVENTS.**—(59.) Paul before the council.

**Notes.**—*Ananias*, appointed high priest by Herod of Chalcis; sent to Rome on a charge of treason; acquitted, and resumed his office. At the beginning of the Jewish war, he concealed himself in an aqueduct, where he was put to death by the Sicarii, or assassins.—*Sadducees*, one of the two leading Jewish sects, or parties; less numerous than the Pharisees, but rich, luxurious, and proud, and excited a great influence. Their judicial sentences were very severe. They did not regard tradition as binding; denied the existence of angels and spirits, and maintained that there was no resurrection. Acts xiii. 8; iv. 2; Matt. xiii. 23. Sadducees sometimes held the office of high priest.—*Pharisees*, the most numerous Jewish sect, and the popular party; gained high credit with the people for their reputed sanctity and zeal for the Mosaic ritual. They believed in the resurrection and in a future life.

**EXPLANATIONS AND QUESTIONS.**  
**LESSON TOPICS.**—(1.) Rebuke of Ananias. (II.) Discussion of the Council. (III.) Paul's Rescued and Vision of Christ.

1. REBUKE OF ANANIAS. (1.) Council, Sanhedrin; lived, conducted myself as a citizen of the Jewish commonwealth; good conscience. See Acts xxi. 10; 2 Cor. i. 12; Heb. xiii. (2.) They that stood by him, the officers or attendants of the high priest; smite a man to silence him as speaking falsehood. (3.) Shall, is about to whitened wall, hypocrite, from the Jewish custom of white-washing walls, as the walls of sepulchres, comp. Matt. xxv. 17; contrary to the law, comp. Deut. xix. 14. (4.) They that stood by, probably the same as v. 2. (5.) Wist not, did not know "because of his imperfect sight" (Alford), or "did not bear in mind" (Hackett); it is written (Ex. xxii. 28), and I obey the law.

2. QUESTIONS.—State how Paul came to be before the council. The number and constitution of the council. How did Paul address the members? How had he lived? The meaning of "a good conscience." What command did Ananias give? The significance of the act? State Paul's rebuke of Ananias. The meaning of "whitened wall." How did Ananias afterward die? By whom was Paul turned reproved? How? State Paul's reply.

3. DISCUSSION OF THE COUNCIL. (6.) Paul perceived, knew it as a standing fact; one party, party: Sadducees. . . Pharisees, see Notes; cried out, that all might hear, comp. Acts xxi. 21; son of a Pharisee, a Pharisee by long descent; the hope of Israel, i. e., hope of a Messiah; called in question, put on trial. (9.) great cry, clamor; scribbles, men of learning, and skilled in religious dispute; strove, contended; hath spoken, as he claims, Acts xxi. 7, 17, 18.

II. QUESTIONS.—Into what two parties was the council divided? How did Paul take advantage of this? What did he claim to be? For what was he put on trial? How would this incline the Pharisees to his side? What was the result? State the doctrines of the Sadducees. Of the Pharisees. How did the Pharisees defend Paul?

3. PAUL'S RESCUE AND VISION OF CHRIST. (10.) Discussion, contention or strife; pulled in pieces, literally, "drawn asunder" by the opposite factions. (11.) The Lord, Jesus Christ, who had appeared to him before, Acts ix. 5; xviii. 9; xxi. 17; 18; at Rome also, where Paul greatly desired to preach, compare Rom. i. 10, 11; x. 1.

III. QUESTIONS.—What fear had the chief captain? How did he rescue Paul? Where have him brought? Who stood by Paul at night? Mention some of the instances in which Jesus had appeared to him before. State his words, v. 11. How would these encourage Paul?

What does this lesson teach us—(1.) As to the comfort of a good conscience? (2.) As to the open rebuke of injustice? (3.) As to the power of the doctrine of the resurrection? (4.) As to the presence of the Lord Jesus in time of trial?—*Scholar's Hand Book.*

## Protracted Meeting at Hope-well.

During the meeting held at Hope-well church, from the third Sabbath in August, by our beloved Brethren W. F. Pond, Jefferson Cook and J. K. Ryan, we received twelve members, six by letter and six by experience.

At the close of the meeting on Wednesday, at noon, the congregation assembled at the water and there witnessed the administration of baptism by our pastor, the Rev. J. K. Ryan. They then came to the house and there extended the right hand of fellowship to those in full connection with the church.

We tender our most grateful thanks to Bro. Pond and Bro. Cook. Bro. Pond did most of the preaching. Day after day, his voice was heard and Christian influence felt. His last sermon and text will long be remembered by our little flock at Hope-well. ("It is Enough.") Bro. Cook did the prevailing upon to preach. Even the young ladies insisted upon it with marked gravity and importance, but to no purpose. Yet, not withstanding this, he wielded an influence that wended its way and sank deep into the hearts of sinners, and there did its work in silence. We are aware that one has said, "We have a weak-minded parish of brethren and a noble band of Marys and Marthas at Hope-well." And while we are proud, to some extent, of this fact, we are sorry to say that we have but one noble preacher, J. K. Ryan, in our midst. Nor is there another within our knowledge or reach. We cannot, must not, nor will we do without him at Hope-well church.

Yours Humbly,  
Mt. Sterling, Ala., Sept. 15th, 1877.

W. J. SPANROW.

Deeds of Blessings.

More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flower and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we strive to have our influence felt rather than to be seen or heard? Should we not devise blessings so silently and so secretly that no one should know what hand dropped them? The whole spirit of the gospel teaches this. "When thou dost thy alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." "We are not to seek praise of men. We are not to seek good deeds to receive rewards from men. We are not to sound trumpets or announce our good deeds from the house-top.

Recently a plan man, a sea farer, in the course of relating his experience before a church with a view to baptism, said, "I could have had my own free will, I should not have been standing here to-night a monument of God's grace." Wonderful how the religious experience testifies to the doctrines of the gospel.—*National Baptist.*

## General Intelligence.

The Freeman class at Colby University this year includes four young women.

The school population of California numbers 300,000, and the school fund appropriation amounts to \$1,833,134 per capita.

There are nineteen women's Christian temperance unions in Vermont.

Several cases in Waitsfield, Vt., died last week of the dreaded Texas cattle disease, and stock raisers are alarmed.

Although the Brazilian law recognizes the length penalty, the present Emperor has never consented to sign a death warrant.

A building has been erected near Brigham Young's grave for the shelter of a party of men who keep a continual guard over it day and night.

The faculty of Lehigh University have just suspended three students and expelled three others, for hazing a freshman until he became dangerously ill.

The Museum of the Royal College of Surgeons has just received from the Hon. C. B. Berkeley the skeleton of a crocodile shot by him in Egypt, sixteen feet long. These animals are now very scarce below the Cataracts, and this particular one was well known as a man eater.

A tourist in rural England writes: "It is curious to note how little interest the lower class take in wild plants; it is seldom that a rustic knows even the most common. In India, on the other hand, the natives know almost every tree and flower, and can give much information on them which is not to be despised by the most accomplished naturalist."

The new collegiate year of Yale College opened last week Thursday. Hotel proprietors and boarding house keepers welcome the return of the students with great joy, for the exchequers of New Haven merchants are enriched to the amount of \$1,000,000 annually by the College folk.

## The London World says that the

climax of egotism was reached when a war correspondent telegraphed a few words concerning the evacuation of the Dobruja. "I shall remain."

A Wisconsin clergyman has been found guilty by a Church Council of "not always handling the truth with sufficient of refusal to meet the demands of veracity."

An editorial in the Maine muster notices the fine appearance of Gen. Chamberlain on his white horse, gayly and superbly, this valuable information to our companions. "Gen. Chamberlain had seven horses shot under him, and that is the very thing."

The site of the ancient city of Sybaris, in Calabria, southern Italy, famous for its habits of luxury, is to be explored by the Italian Government. Excavations will begin during the coming autumn. Sybaris was destroyed by the Cretans about 510 B. C.

The Chinese Government has published the Journal of its English Ambassador. The object is to familiarize the public mind with liberal views. The Government is ahead of public sentiment, and desires railways, telegraphs, etc., but is compelled to lag slowly in the prosecution of such plans. The Journal evinces great intelligence and power of observation.

Among the novelties of the coming Paris exhibition will be a youth of fourteen with feet shaped precisely like his hands. He can use them for the same purposes, and plays upon the piano with both hands and feet, having a peculiar chair which enables him to curl his body into the necessary position. He is a very good performer, and speaks both English and German. His French is yet imperfect.

About a hundred students from the universities of Wurtemberg, Tubingen, Erlangen, and Heidelberg lately alighted from a train at Konigsheim, and proceeding to a hotel, took possession of the dining room, and had a series of feasts for the honor of their respective universities. Each university was represented by an equal number of combatants, and surgeons were on hand for the wounded. The duels were with the customary rapier, and the customary padding was used. The grounds were few and slight.

The French Free Masons have long been divided upon the question as to whether the belief in the "Grand Architect of the Universe" should be a dogma of their order. At the recent Masonic Convention in France, the second clause of the constitution, which reads: "Free Masonry holds to the principle of the existence of God and of the immortality of the soul," was altered by an immense majority to read: "Free Masonry holds to the principle of an absolute freedom of conscience, and to the brotherhood of mankind." It excludes no one on account of his belief.

A farmer was asked why he did not take the newspaper, "Because," said he, "my father, when he died, left me a good many newspapers, and I have not read them through yet."

## Alabama News.

Huntsville Advocate: Joe Elliott stabbed and mortally wounded Spire McGehee, on Sunday last, near the city. Elliott has been coming into town quite lately, and the buyers look happy.

Lewis' Remedy was deposited in jail in Montgomery last for killing his brother, because "his brother wouldn't feed the mules."

Much money is being put in the ground this season.

Mr. E. Ball, who filled the office of Collector of Internal Revenue in this District, and who had been acting as such, has been promoted to the position of Internal Revenue Agent.

Miss Mary Sue Winston, daughter of Stephen L. Winston, of Texas, and niece of Mr. and Mrs. James L. Cooper, of this city, died in Columbus, one day last week.

Greenwood Associate: Married, on Tuesday evening last, at Garland, Ala., by the Rev. B. H. Crumpton, Mr. Louis Herbert and Miss Alice G. Ball.

Tilladog Associate: Married, on Tuesday evening last, at Garland, Ala., by the Rev. B. H. Crumpton, Mr. Louis Herbert and Miss Alice G. Ball.

Mr. George Stephens died at her residence in this city, on Sunday evening last.

N. W. Gilmore, returning home in his buggy from a hunt on Caveau river, espied a hawk on the wing, and, firing at it, was thrown from the buggy by the sudden start of the horse, and had his right shoulder badly sprained.

Tulalosa Associate: Sweet potatoes are abundant in the market.

The "Redhead Plantation," containing some 2,000 or more acres of land, sold at public auction on Monday for the sum of \$5,000—Judge Moody being the purchaser.

The residence of John Allan, Esq., of Livingston, was consumed by fire, yesterday evening, about 8 o'clock. Fire supposed to have been kindled from the kitchen.

Union Springs Herald: Four negroes have been arrested and are now in jail, charged with breaking into and robbing the store of M. G. A. Carmichael, Friday night.

Did, on the 23d inst., of consumption, at his residence near Averbill, Bullock county, Fla., Rev. Gideon Thompson, one of the 7th Baptist, near Averbill. Mrs. Nell Ramsey, in the 60th year of her age.

Alabama Herald: The corn crop in Jackson county is immensely short of a good yield to the acre, and the deficiency is an occasion of sorry cultivation, more than usual.

Pine Grove Associate: Last Monday Mr. M. H. B. suddenly while out hunting, died of heart disease. He was a native of Scotland.

## First blood for "Jack Frost" last Friday

morning. Ben. Blanton says that everybody's lungs were dying with cholera he gave his a teaspoonful of blue stone, and after four days gave them a teaspoonful of copperas, a little gunpowder every few days, and rubbed turpentine on their backs, and that he never lost a hog.

Mr. L. Oppenheimer, a former citizen of Buffalo, committed suicide in Calhoun, Ga., on Thursday last, by taking an overdose of laudanum.

Birmingham Iron Age: The new furnace at Oxmoor is now turning out over forty tons of pig iron daily, and is working splendidly. The class of iron made comes up to the expectations of the market. The company is shipping largely, and is still behind with its orders.

Large quantities of coal are being mined in all directions from Birmingham. New mines are being opened and the old ones are working up to their full capacity. The supply for the winter promises to be equal to the demand. The Alabama mines are now shipping to Georgia, Kentucky, and Mississippi, besides to all parts of the State.

Frank P. O'Brien has the contract for putting up a new depot for the South and North railroad at Calera.

Evergreen Star: About eight or nine prisoners escaped from the Calhoun county jail last week. Most of them were in prison for very grave offenses.

Mobile Register: The city council passed resolutions inviting General John T. Morgan, Hon. R. W. Thompson, Secretary of the Navy, and other distinguished gentlemen to visit Mobile.

Talladega Associate: A. W. Plageman, Esq., exhibited to us a few days since, a stone implement of the chip flint period, used by prehistoric people for chopping iron. Old time has made his mark upon this relic, and the work of disintegration is plainly visible and the stone specimen will soon crumble.

Shelby Sentinel: Died, at her home near Montevallo, on Sunday night last, Mrs. John P. West, aged about fifty years. The Grand jury returned into court thirteen bills last week, and is still in session.

Huntsville Independent: We learn through parties from DeKalb county in attendance upon our Fair and the Federal Fair, that Davidson, charged with the murder of Davidson, got a verdict of acquittal, Judge Wreth presiding.

Scottsboro Herald: James Sandridge made one hundred and forty gallons of fine sorghum from one acre and a quarter section of land, near Hillman's Store, Marshall county.

There is a growing church of the Methodists on Sand Mountain.

Athens Post: Several families arrived on Monday from Bradford, Ohio, through the route of the Great Northern and family, D. F. Wetter and family, and three other families have already shipped their goods in care of C. A. Arnett, and are on their way to Athens with their teams.

Wetumpka Banner: Five men, two colored and three whites, were sentenced to the penitentiary during last week, the closing week of the Circuit court for Elmore county. Two have appealed to the Supreme Court.

We learn through Rev. H. C. Tappan, that the attendance at the Baptist Association held at Talladega, beginning last Friday or Saturday, was immense. The three churches of the place opened their doors to the association on Sunday at each of which preaching was held to crowded houses.

## Married.

At the residence of the bride's father, near Ft. Browder, Barbour Co., Ala., on the morning of the 11th inst., by Rev. W. S. Rogers, Geo. W. Fuller, Esq., and Miss Ida M. Moore.

## In Memoriam.

ELDER KIDAR HARTWORTH was born in Robinson county, North Carolina, on the 1st of August, 1797, and died in the city of Greenville, Ala., on the 25th of August, 1877, having just entered upon his 81st year.

He was an active and eminently useful life. He was a man of high temper and high character in his disposition, he was interested in what he was interested in his neighbors and friends; and in whatever work he engaged, he entered upon it with all his heart, pursuing it with commendable perseverance.

He removed to Alabama when quite a youth, and settled in Conecuh county—a sufferer from the ravages of the Indians, and enlisted as a soldier in the war waged against them. After the Indian troubles were adjusted, he returned to his home and devoted himself to farming. On the 10th of March, 1822, he was baptized by Elder Alex. Travis at Bellville, Ala.

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## as if he were in his living over his

life again, preaching the glorious Gospel of the Son of God. A friend at his bedside, testified that he "never beheld a more glorious death," and in this was answered a prayer that often burdened his soul—that in his dying hour he might be able to bear witness to the exceeding preciousness of the religion of Jesus and thus commend it to others. Thus passed away one of the Master's chosen ones, surrounded by his children and grand-children—loved and revered by all who knew him. Upright in life, strong in faith, consistent as a Baptist of the strictest sect, he was blessed with the death of the righteous.

Elder Hartworth was married on the 26th of October, 1822, to Miss Martha Baggett, who passed to her reward about three years since. Besides the sons named, they had two daughters, both of whom are now living. In their family they were greatly blessed, all their children having filled, or are now filling, honorable stations in life, and all having professed faith in Christ (Hartwell was never baptized) except Travis.

Readers, As a testimonial of our affectionate remembrance of the work and character of our deceased brother, the foregoing be spread upon the altars of the churches, and published in the ALABAMA BAPTIST and THE BAPTIST, in behalf of Broad Street Baptist Church, of Mobile, Ala.

T. C. CARTER,  
W. G. HURSON, Com.  
Geo. T. LYNDALE.

## Obituaries.

DIED, at the home of her parents, near Mt. Willing, Lowndes Co., Ala., on Friday, the 28th of Sept., 1877, Miss EMILY N. COLEMAN, daughter of Deacon J. W. Coleman, in the 20th year of her age.

The deceased was for several years a member of the Hope-well Baptist church. Her illness was long and severe, but she endured all with remarkable fortitude, and died, as the Christian only dies, without a single pang of death. To her death-bed no sting, since her Savior had died.

Since her death, her Guardian, her Guide.

She leaves a loving father and mother, three affectionate brothers, with many relatives and friends to mourn her departure. May God comfort the bereaved family with the assurance that their loss is her eternal gain.

"Her Sun has gone down, while it is yet day."

Died, at the residence of Mr. Rogers, in Dallas county, Miss Sally, daughter of G. W. and Lucy Rife, of Monroe county, Ala., in the 24th year of her age. She professed faith in Christ, and was baptized into the fellowship of the Concord church, Monroe county, August, 1860. She lived a consistent member, endeavoring to exemplify the religion of that Savior of whom she professed to be a disciple. Kind and obedient to her parents and affable in her manners, she was a favorite with all who knew her.

Her death did not prevent the ravages of the "grim destroyer." Our bereaved family has lost a fond father and mother and brothers and sisters, and a large circle of friends to mourn her loss; yet they "sorrow not as those who have no hope," for although she died away from home, she said in her last moments, "Tell me not to weep for me but to meet me in heaven." This stroke falls heavy upon her sorrow-stricken parents, but in the midst of it all they are comforted with the assurance that their "loss is her gain, assured that she is not dead, but sleeping," and after a few short years at most they will meet her there.

Sickness and sorrow, pain and death, are felt and feared no more.

C. W. HALE.

## Good Use For a Dime.

We advise all our readers to forward their address and 10 cents to Orange Judd Co., 145 Broadway, New York, who make a special offer to send for this sum, a full price and postage the number for October 1st of the American Agriculturist. This splendid number, besides over 50 engravings, contains a great amount of useful, practical, reliable, seasonable information, not only for the Farm and Garden, but for the Household, Children included. Most will get from it hints and suggestions worth ten or twenty times its cost. . . . Better still, to send \$1.00 and receive the paper, post-paid, from now to the end of 1877—that is, all of volume 37, with the rest of this year free. Two copies for \$1.50 each. This journal is prepared by practical men and women, who know what they talk and write about from actual experience and large observation, and they can do so greatly aid others to profitable planning and working. Every number of the paper is beautifully illustrated. Send \$1.00 for 14 months, or at least send a Dime for the half-price specimen now offered, and see it for yourselves.—A. D.

## SELMA, ROME &amp; DALTON R. R.

Change of Schedule.

Taking effect Sunday, Sept. 30th, 1877.

Leave Selma, 8:00 A. M. Arrive Selma, 10:00 A. M. Leave Selma, 1:00 P. M. Arrive Selma, 3:00 P. M. Leave Selma, 6:00 P. M. Arrive Selma, 8:00 P. M.

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# Alabama Baptist.

MARION, ALA.  
Thursday, October 18, 1877.

## Home and Farm.

Minnie Din.

BY JOSEPHINE POLLARD.

Away off in the meadow lot,  
Near where the woods begin,  
A pretty little creature stands  
Whom we christened Minnie Din.  
Her dress of brown has here and there  
A spot of snowy white.  
Her feet are very small and trim,  
And oh, her eyes are bright!

A pretty little Alderney  
Is Mrs. Minnie Din.  
If you are four feet high she'll stand  
Just underneath your chin.  
And oh, the butter and the milk!  
Why no one will suppose  
That I can write about such things  
In ordinary prose!

The mistress stood beside the fence,  
And, calling Minnie's name,  
Up to her side the little cow  
Obediently came.  
Her face was most intelligent,  
And as she could not speak,  
She put her nose above the bars  
And licked the lady's cheek!

Beneath the barn were rows of stalls,  
A covert place for Minnie Din.  
Where all the cattle on the place  
Found shelter from the storm.  
One eve, 'twas just at dusk, we went  
And stood there, peering in;  
Thick was the darkness; so we called:  
"Come Minnie! Minnie Din!"

The Devon may have missed her head,  
The oxen may have stirred,  
When, wailing with their dairy t-t-t,  
This sudden call they heard.  
But only one—the Alderney—  
Turned readily about,  
And Minnie Din herself  
Came slowly walking out.

We gave her salt, we patted her;  
The pretty little dove!  
Who knew the loving voice that spoke  
So tenderly her name;  
And then I thought of boys and girls  
In happy homes installed,  
Not half so prompt as Minnie Din  
To come when they are called.

## Evils of the Credit System.

In searching after the real cause of the hard times which we hear so much, one cannot but see that a great many of the farmers, as well as the business men, have gone ruinously in debt, and that many of them are failing to make enough to pay their interest. We see this verified by the fact that now there is a great deal of land being pushed into market, and compelled to sell for what it will bring to pay the incumbrance upon it. There is a cause for this, and I think it is the credit system, which, as a general thing, is productive of more harm than good. During the war, when all kinds of produce were selling at the highest prices, and in this country suddenly went up from moderate to almost fabulous prices. A great many did not stop to study the future result of these unnatural advances in the value of commodities, nor did they think that the cause of the great rise would ever cease to exist, but they plunged into speculation as though they thought there would be no limit to the value of land, and that money would ever continue to flow into their hands just as they needed it.

Those who had accumulated a small sum of money invested it in land, and went into debt for about three times as much as they had to invest, and agreeing to pay very high rates of interest, expecting that the money, in the rise of the land, they would be able to pay down, but hoped—indeed believed—the continual rise of land in the market would help them out. There were men so inflated as to think they had it in their power to bring the price of land up to any point they desired, and that the Government would be bound to furnish the money. These men, taking the advantage of the credit system, purchased large tracts of land, for which they gave nothing as payment but their promises. But there came a change. The price of land reached its zenith, and they were left penniless and wonderfully in debt. Money ceased to flow so freely, taxes increased, and each year they found their burden becoming greater, until after a short while those who had purchased land and paid nothing on it found that it would have to sell, and with all they had, to pay the debt, and then many times there would be a deficiency, and those who had invested what they had in land and had gone into debt came out with nothing.

In matters of credit, importance means (have taken advantage of the credit system in order to gratify their vanity, for speculation, and have been ruined by it. I have known men to buy up large lots of hogs, for which they knew they had not the money to pay, but hoped to make it in the rise of prices and the growth of the hogs, and seeing their expectations disappointed were compelled to give up their all to pay the debt; while if it had not been for the credit system they could not have bought them. I have also seen young men just starting in life buy things of great cost which they did not actually need, simply because they could get them on time, and when the pay day came they have been sold out entirely to pay their imprudent debts. The usual amount of sheriff's sales of land and other property which the people have seen take place in this country the past year to pay old debts will, it is hoped, open their eyes to the credit system, and they will come to acknowledge it an evil to be deprecated.—W. H. Dearth, Warren Co., Ohio.

Lemon juice stains: Let the spotted part of the cloth absorb a little water without dipping, and hold the part over a common brimstone match at a proper distance. The sulphurous gas which is discharged soon causes the spots to disappear.

## The Lemon.

Few people know the value of lemon juice. A piece of lemon bound upon a sore will cure it in a few days. It should be used at night and morning. It always relieves a cough. Most people use lemon juice in the spring, and as a medicine for relief, but if they could eat a lemon before breakfast every day for a week—with or without sugar as they like, they would find it better than medicine. Lemon juice, used according to this recipe, will cure consumption, even after the doctors have given it up as not to be benefited. Put a dozen lemons into cold water, and slowly bring to a boil slowly until the lemons are soft, but not too soft; then squeeze until all the juice is extracted. Add sugar to taste, and drink. In this way use one dozen lemons a day. If they cause pain or loosen the bowels too much, lessen the quantity and use one five or six a day. After a day or two, after a day or two, the patient will begin to gain flesh and enjoy food. Hold on to the lemons, and still use them several weeks more. Another use of lemon is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above, and add water and sugar. But in order to have this keep well, after boiling the lemons, squeeze them, and strain carefully, then to every half pint of juice add one pound of loaf or crushed sugar, boil and stir a few minutes more until the sugar is dissolved; skim carefully and bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better.—London Lancet.

## Coughing.

What is it admitted, that it is sometimes necessary to cough and "raise," it is believed, that more than one-half of the coughing is the habit, nervousness, or an irritation of the throat, sometimes caused by the use of gross food, and a chill, or from an unnecessary coughing. A slight tickling in the throat, caused by the elongation of the part of the soft palate, a dryness of the throat, etc., may cause a great deal of this false coughing, doing no good whatever, but much harm. The first is easily improved by gargling the throat with alum water, washing the neck in salt water; while the latter may be removed by taking a little white sugar into the mouth allowing it to dissolve, and slowly run into the throat, and the water slowly passing the throat may do the same good—getting the throat. It is also well to wet a cloth—three or four thicknesses—in mustard or red pepper and water, strong, wrapping around the throat at night, covering well with dry flannels—just as good as a "hot of dry," and more cleanly. When the cough proceeds from the throat, instead of the lungs, it can be controlled by these simple means, aided by will-power. We can cough or not about as we will, in most cases, when to cough as many do, with their "throat and lung," when not needed is enough to inflame any throat and lungs. In many instances, therefore, to cure a cough, do not cough.—J. H. L., in Watchman.

## A Woman with Nothing to Do.

I do not know that there is any one for whom I have quite so much compassion as for a woman who does not know what to do with herself. You say there are very few such. I believe there are more than the number you suppose. To many of our best people comes a period when nothing is sufficient to the task of pleasing them. Home wears weary, travel fatigues, society is dull. Books tire. Friends disappoint. They have no outlook into that which is hopeful. Dream themselves they carry drudgery with them, and their presence in the family circle is as chilling as a November fog. Married and single, rich and poor alike give representatives to this unhappy class. You find some of them coming to, not from those who have been poetic, dreamy, sentimental and given to the weaving of extravagant fancies, but from the ranks of the workers. Women who have spent their best years in the housekeeping, polishing the parlor and the kitchen and dusting the lady's chamber till all have been shining, baking, brewing, canning, pickling, sewing and doing all their lives—will sometimes at middle age be found as house-mouse and disagreeable as a house-mouse industry had ever occupied their hands.—Margaret E. Sangster in Christian at Work.

## Recipes.

Mock Peas.—Cut beefsteaks into pieces as large as your hand (round of beef is better), stuff these with sliced pork, fry three or four brown; your pigeons; take them out; make gravy of the fat, cover them with peas, and stew them until tender, perhaps three hours.

Quick Loaf.—One cup sugar, one-third pound shortening, half pound and half butter preferred, one cup of milk, one teaspoonful of soda, two teaspoonfuls of cream tartar, and one teaspoonful of baking powder. Very nice with raisins. If not improved with them, try again, as I am sure you will be very much pleased with it.

Dish's Feather Cake.—Two cups of sugar, one-half cup of butter, one cup of milk, three eggs, two and one-half cups of flour, one-half teaspoonful of soda, one teaspoonful of cream of tartar. This makes two loaves, and is nice baked in layers for jelly, cocoanut, or chocolate cake.

Sweet Potato Pie.—Take large sweet potatoes and steam them till they are soft, slice them thin. The pie is made in the usual way. Lay the potatoes in a deep pie pan, sprinkle with sugar, cover them, add two tablespoons of vinegar, one of butter, half a cup of water, sugar and spices to taste, and eat while warm.

To prevent rusting: Rub fresh lard over every part of the dish, and then put it in an oven and heat it thoroughly. Thus treated any tin ware may be used in water constantly, and remain bright and free from rust indefinitely.

Fruit Apples.—This is the season for this wholesome and palatable dish. Don't fry them after the old way, but bake them. Just drop a little lump of butter in the water, heat it hot, and then pour the apples of sliced apples, add a half cup of boiling water, put on the cover, and let them cook until without stirring them. Give the apples an occasional shake, then take off the cover and let them fry until they begin to brown.

Remedy for cramps: Take one teaspoonful of pulverized alum, one of saltpetre and the white of two eggs; mix all well together and put it in a small piece of muslin and hold it up and let the water drip from it; and give to a child, say, ten years old, one teaspoonful in a little mint tea, or very pleasant tea; and smaller children, say half spoonful for five years old and less for younger; all in tea or Cor. Home Journal.

Healthfulness of apples: The frequent use of apples, either before or after meals, has a most healthful effect upon digestion—better eat less meat and more fruit. An eminent French physician thinks that the disease of dyspepsia and bilious affections of Paris is owing to the consumption of apples, which fruit he maintains is an article of food easily digested. The Parisians are said to digest one hundred millions of apples every year—that is they did before the war. Whether this estimate is true or not, nevertheless the French are extravagantly fond of apples and apple-cakes.

They had one great feat which was very amusing. They would run up the side of the door-casing to the top, and then drop down to the door knob, and try to sit there; but as it was round and smooth, they had great difficulty in clinging to it, and finally slipped off on the floor, once after the other, and raced back to the top of the door to try it again.

Occasionally one would almost succeed in gaining a seat upon the knob, but before he had time to get fairly balanced, another would drop down and strike him, and both would fall to the floor.

They would eat all kinds of nuts, but they seemed to be much fonder of insects, and were busy a great part of the evening catching the large moths and beetles which are so abundant in the early summer. They would hang by the claws of their hind legs to the lower edge of the sash of an open window; and watch for an insect to fly past them. If it was near enough to reach they would seize and eat it as they hung in the window. If it was not near enough for them to reach it into the room after it, and in most cases catch it before alighting.

Their large protruding eyes, fitted for seeing in the night, and their power of sailing short distances through the air, fit them perfectly for the capture of insects; but must furnish the larger part of their food, for they may be trapped in the dead of winter when there are so few insects that they cannot depend upon them.

They have the instinct shared by most of the gnawing animals, such as field mice, striped squirrels and beavers,—of storing up in the fall a supply of food to be used in the winter. One which I kept several years, after those of which I have been telling at a hotel, and in the course of the "battle of knives and forks," accidentally cut his mouth, which being gnawed in the floor of my closet, thinking that he was storing up a rich supply which he could draw upon when he should need them.

They probably live upon nuts and seeds in the fall and winter, and their power of catching insects helps them to gain a living during the spring and early summer, when proper vegetable food is scarce, but insects very abundant.

—Of course I need not tell you that the name "flying squirrel" is a mistake, as they do not really fly, and are not furnished with true wings. A very thin skin, covered with hair like the rest of the body, joins the fore to the hind leg on each side, and thus forms a broad sail which enables the animal to slide along through the air for some distance.

Their legs are very short and weak, and they cannot jump upward more than a foot; but, by climbing up to some high place, such as a tall tree, and then sailing off into the air, they can glide for a hundred feet, and before reaching the ground. The tail is very broad and flat, and is used as a rudder to regulate the slope at which they shall fall. The rudder of a boat is used to turn the boat from side to side, so it is flattened vertically, and moves from side to side. The tail of a flying squirrel does not seem to be of very much assistance in turning from side to side, but it regulates their fall, so that they can come almost straight down to the ground, or sail off so as to come down very gradually.

Sometimes they come almost down to the ground very rapidly, then, just before they reach it they bend the tail so as to sail off for some distance, close to the ground. After they have sailed down from a high place in the woods, and have thus acquired a good supply of food, they are able to change the position of the limbs and tail so as to go upon some little distance, in the same way that a sled will slide upon a short hill after it has gone down a long one, but of course they are not able to reach a point as high as that from which they started.

Mine were able to start from the top of the window, and sweep down almost to the floor, and then rise enough to catch the back of a chair on the opposite side of the room, which was about twenty-one feet deep.

In the woods, where they can start from a very great height, they make much longer flights than this. The tail is also used to stop them, by bending it down so as to catch the air, when they wish to alight.

All of these uses of the tail, for a rudder, require that it should be ranged on the opposite plan to the rudder of a boat, and we see why it must be flattened horizontally, and move up and down, instead of being flattened vertically, and moving from side to side.

It may be new to many persons who live in the city, to learn that the flying squirrel is fully as abundant and widely distributed as the chipmunk and striped squirrel, although it is not as often seen, since it lives among the tops of tall forest trees, and is seldom seen in the day-time.—Prof. W. K. Brooks, in October Wide Awake.

When I was engaged in study, such an interruption was rather startling at first, as they always awoke and came out of the cage to their food, so that, before the first had time to recover his balance after his leap, the second would alight in the same place, and while they were struggling with each other to gain a foothold the third would strike on top of them, and perhaps knock one or both of them off upon my collar or shoulders, but they usually jumped back on my head again, and for a minute or two I would have all three suffling together in my hair.

In a short time I learned to expect this visitation dark every evening, and I was very much pleased to see that they soon learned to know me, and always selected my head when they were visitors in the room. I never discovered that my visitors felt slighted by this neglect, or were at all sorry that their heads were not favored in the same way.

They were very fond of perching upon the picture rails, and climbing upon the cord, and would often carry a nut up and sit there and eat it, and then drop the empty shell behind the picture.

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## Puzzler's Corner.

1. He that stones at a king and curses him, shall die.

2. Come out thou bloody man, thou man of blood!

3. And so defeated the council of Athiophel.

4. A mighty cry of anguish, throughout this land once spread.

5. For there was not one house, where there was not one dead.

6. She returned to the king, who for her had sent.

7. But he followed after weeping as he went.

8. With him he foretold his career as a king.

9. He replied, "Is thy servant a king to do this thing?"

10. His seventy palm trees refreshed their weary eyes.

11. And from twelve wells of water they drew their supplies.

12. On the face of the rock with sackcloth he covered.

13. With sackcloth he covered the bed of his bed.

14. Kneeling before his open casement, three times a day.

15. Did this fearless man to the God of Israel pray.

16. When overpowered with me my spirit would die.

17. Lead me out of this that is higher than I.

18. I have floated a log went up this rocky mountain's side.

19. Weeping he went, "Did ever such a woe begette?"

20. "A foolish folk," by law unseen unto the Jew.

21. Who always in the racks a place of refuge choose.

22. Almost within the groundland, here Miriam died.

23. Here Moses smote the rock with hand unsmited.

24. I, Pash (Pash).

25. I, Pash (Pash).

26. I, Pash (Pash).

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100. I, Pash (Pash).

## A Special Request.

We begin this week to publish the time and place of meeting of the different Associations in Alabama. We trust that our brethren will promptly furnish us the information necessary to complete the list. A postal card is all it will cost.

ASSOCIATIONAL MEETINGS, 1877.

Mobile—Shoals—Blue Spring Church, Morgan county, Ala., Friday, Oct. 5, 1877.

Yellow Creek—Near Verbon, Lamar county, Ala., Thursday, Oct. 4th, 1877.

Chocoma—Cahaba Church, Trussville Station, Ala., Friday, Oct. 5th, 1877.

Central—Tallapoosa Church, Elmore county, Ala., Saturday, Oct. 6th, 1877.

Salem—Opion Church, Saturday, October 6th, 1877.

Tallapoosa and Ten Islands—Pizich Church, Cherokee county, Ala., Saturday, Oct. 6th, 1877.

Trinity—Hammond Church, 7 miles east of Burnsville, Autauga county, Ala., Saturday, October 6th, 1877.

Alabama—Greenwood Church, Butler Co., Ala., Friday, Oct. 5th, 1877.

Mobile—Hudson Church, Marengo Co., Ala., Friday, Oct. 5th, 1877.

Orange—Spring Hill Church, Davidson, Tallapoosa county, Ala., Friday, Oct. 5th, 1877.

Warrior River—Friendship Church, Marshall county, Ala., Friday, Oct. 12th, 1877.

Trinity—Salem Church, Russell county, Ala., Friday, Oct. 12th