

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.

Tuesday, June 23rd, 1875.

Cross Wearing.

I am crucified with Christ—
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross on which I died,
Solemn cross on which I died,
One with him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with this,
Awful cross of Calvary?

Shall I drag that through the crowd,
While the laughter that is there,
While they through the giddy walk,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with this?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with this?

Shall I call this glittering gem,
Made for show and vanity,
Shall I call this gaudy cross,
Cross of him who died for me?
Shall I deck myself with this,
Awful cross of Calvary?

—Dr. H. Bonar.

Communications.

Rev. A. B. Woodfin—Alabama Must Keep Her Ministers—A Question for the Huntsville Convention.

I have just had the pleasure of stopping a while with our ex-Mobile pastor, Brother Woodfin. I suppose all our brethren know that he is now pastor of the church in Columbia, S. S. He is doing a good work there. Already he has won golden opinions for himself in Columbia, both on account of the zeal with which he prosecutes the duties of the new relation and the excellent sermons which he preaches. He has gathered the netting there to work his right good career, while his congregation has been steadily on the increase. Columbia is an important point, and the Baptists of South Carolina are already congratulating themselves upon the prospects of having, ere a great while, a good, strong church in their Capital. Brother Woodfin is a strong man. His sermons are interesting, searching and to the point. His mind is vigorous, analytical and has breadth of scope. What a pity he could not be retained in our State!

ALABAMA MUST KEEP HER MINISTERS.
Are there only four or five churches in Alabama that can sustain a pastor? Were those 75,000 Baptists live? They should not allow a single minister to leave the State. Too many have already gone. But if we can keep all we have, all God is going to raise up to us, we will still do well.—There is no need that our young brethren should go off to be educated in another State, and thus become alienated from the institutions and work of their own; for we have our Howard that can receive them all. And I imagine that it will be behind none of our Southern Colleges in imparting instruction and educating the mind. Is not its curriculum as extensive, its course as thorough as any of the various institutions in the South? Is not its Faculty as able, its situation as accessible, its climate as healthy? They why not educate our own young men and let them go out from our own institution among our people, educating and organizing the Baptists all over the State? Why not cultivate to some extent a State feeling, a State pride? Everybody else does it; all the other denominations do it; every society, religious and secular does it; political and agricultural leaders do it, why not the Baptists? They do in other States. See what an enthusiasm is awakened in the bosoms of the Baptists of Georgia, Virginia, Mississippi and even Texas, in regard to the success of their State enterprises! See how they are united, how they work together—Georgia and Virginia especially—and how they endeavor to cultivate the feeling of a State pride! Why may not Alabama Baptists do the same? If this is to be done, if the Baptists of Alabama are to become a powerful, an organized host, doing battle for God and humanity, all eyes must be turned to our papers, to Robinson and Jackson and our young ministers. This is too clear to need remark,

But many worthy brethren have not the means of attending college. This suggests another matter of expending importance to all our people, and one it seems to me, that should be a subject of deliberation at the Huntsville Convention.

Will it not come within the range of topics to be discussed by that body during its forth-coming sitting, to consider the propriety of setting on foot, as soon as possible, a plan of operations, whose object shall be to afford assistance to young brethren who are desirous of attending college, that they may more efficiently preach the Gospel, but are unable for want of means? I am strongly in favor of something's being done for that purpose, somewhere and by somebody in Alabama. It is certainly of the highest importance to the great cause of the Redeemer's kingdom, that every one should be prepared for the work, and of special importance to the cause in Alabama, that Howard should have the honor of doing it, for it is our own noble institution. Besides, the education of such a class of men at Aoward, will prove the most powerful means of building up that institution of learning and of making it that power for good in the land that it ought to be. Here then, is a three-fold reason why some steps of this kind should be taken:

1. The general cause of the Redeemer demands it.
2. Our own cause in Alabama demands it.
3. The final success and greatest usefulness of Howard demand it.

But further, there are many brethren of the class referred to. They ought to be educated, they must be educated, and some of them will be educated. If we do not create a means of educating them at Howard, through some agency, one of two things will occur, either of which will result in a serious loss to the cause in Alabama. We will be in a dilemma, for

1. They will go off to another institution in some other State, and thus become alienated from the institutions and work of their own; for we have our Howard that can receive them all. And I imagine that it will be behind none of our Southern Colleges in imparting instruction and educating the mind. Is not its curriculum as extensive, its course as thorough as any of the various institutions in the South? Is not its Faculty as able, its situation as accessible, its climate as healthy? They why not educate our own young men and let them go out from our own institution among our people, educating and organizing the Baptists all over the State? Why not cultivate to some extent a State feeling, a State pride? Everybody else does it; all the other denominations do it; every society, religious and secular does it; political and agricultural leaders do it, why not the Baptists? They do in other States. See what an enthusiasm is awakened in the bosoms of the Baptists of Georgia, Virginia, Mississippi and even Texas, in regard to the success of their State enterprises! See how they are united, how they work together—Georgia and Virginia especially—and how they endeavor to cultivate the feeling of a State pride! Why may not Alabama Baptists do the same? If this is to be done, if the Baptists of Alabama are to become a powerful, an organized host, doing battle for God and humanity, all eyes must be turned to our papers, to Robinson and Jackson and our young ministers. This is too clear to need remark,

Woman's Mission Society.

Moans. Editors: Please allow me the use of your columns to say a word to the ladies of Alabama. I write in behalf of a noble work in the Master's cause, and feel assured that a simple statement of facts will be a sufficient appeal to their sympathy and aid. As all reading Baptists are aware we have two lady missionaries in China from this State, Miss Whilden and Mrs. Williams, the husband of the latter being from Alabama. Up to the present time they have had to accommodate themselves to the Chinese dwellings, but this mode of living being so very different from ours, it has become positively necessary to build these ladies a house, in order that their health and lives may not be endangered and the good work retarded.

Virginia and Georgia are raising funds to erect a house for the Misses Moon, and the ladies of South Carolina are striving to provide a like comfort for their two sisters. Now will not Alabama take part also in this cause, and help raise the desired amount?

We all know what a blessing it is to enjoy the comforts of a home and the presence of loving friends, and few are found with love, faith, and courage sufficient to forsake these and encounter the contrasting custom of Chinese life. They go with an abiding faith that the Father of mercies will provide for them, and who among us at home in the enjoyment of his richest blessings for the means which that Father would use in answering their prayers.

To all Christian ladies who may

read this, I would say, a little effort on your part may do much toward aiding this work. The saving of five cents each week would enable you in ten weeks to send us fifty cents, and we would be glad indeed, to get that amount from each Baptist lady in Alabama. A Woman's Mission Society in your church, receiving regular information about our missionaries and using rate boxes in each family would add alike to your pleasure and usefulness.

All inquiries will be promptly answered and contributions gratefully received if sent to the Woman's Mission Society, care Rev. John Stout, Society Hill, Darlington county, South Carolina. J. S. J.

P. S. Since writing the above, the following facts in relation to Miss Whilden have come to my knowledge.

Some months ago the ladies of Huntington were informed that their devoted missionaries were subjecting themselves to extreme privations in order to save their salaries and expend them in the education of the Chinese children. They immediately raised a sum of \$65 and sent it to Miss Whilden with the request that it be used in securing such little comforts as would make her work less irksome and oppressive. The next information received from that \$65 was that it had gone the way of all the other *pi* money—into a school—a teacher being hired at \$4.50 per month and paid to August 1875. The Christian heart must be hard indeed, which is not touched by such devotion and self-sacrificing labor as this.

If they, who have already offered so much, will deprive themselves of comforts which in that climate are almost necessities of life—walking miles in the scorching sun to save a penny for the Master's cause, how many luxuries could we relinquish which would scarcely be missed and how handsomely could we sustain Miss Whilden and her schools with the aggregate of those little savings.

J. S. J.
Huntsville, S. C., June 1875.

Dear Bro. Winkler: As the time for the meeting of the Convention approaches, memory is busy with the past. Who will be, and who will not be there? Of the latter, we shall not see Holcombe, Crow, Larkin, or McCraw, Bestor, Taylor, Stansel, or Stewart, Lawler, Calloway, Manly, Landie, or Welch,—and many others who lived and labored with them, of whom Alabama may well be proud. These all died in the faith, and as we remember the above, so we want to see those on whom their mantles have fallen, and who will be there to carry on the good work, and hereafter commit the same to faithful men.

ROBERT KEITH,
Americus, Ga., June 17, 1875.
P. S. I will be there. K.

Greene and Pickens.

Brother Winkler: In perusing the columns of the ALABAMA BAPTIST, which is a weekly treat to us, we notice nothing from Greene and Pickens. But sorry am I to inform you that there is only one ordained Baptist minister in Greene county, Brother Smith, who has given himself wholly to his Master's cause for the last 30 years. He is now 70 or more, but being endowed with much zeal, he is ever ready to speak much for Jesus. His efforts have been blessed, and may be continue to do much should be the desire of all Christians.

Brother Hendon is preaching at Clinton, in said county. His appointments have been once a month, until very recently, and I am proud to say that he is in the future will meet with the brethren on Saturday before Sabbath. Brother H. is a zealous, energetic worker. He suggested on his last meeting, that the brethren meet him on Sabbath morning in prayer, at 11 o'clock, which was highly approved of by them, and they began the work on Sabbath last, and we learned that few members were absent, and believing as we do, that Christians should ever avail themselves of every opportunity which might draw them nearer to Jesus in prayer, we ask your subscribers to meet with them at a throne of grace at the time appointed, and pray fervently that our Master may bless every effort on their part to do good. Drawing them together that they become workers and co-workers in Jesus, that their church may be built up in the most holy faith. Their

number is small, but we trust that many of the citizens of Greene county, said place, are as yet ignorant of the fact.

Brother H. and his wife will meet them on the 2nd Sabbath before Sabbath, and then continue several days, and then meet him and work with him. All pray for them, and many others may be blessed by their richest blessings, and that with which they may earnestly desire to build them up, and make them true workers in the Master's Vineyard, as such a precious eternal rest, when this earthly labor is no more.

Baptismal Scene.

Dear Brother Winkler: We begin with forward to you a short poem which was written some years since, under what were (to us at least) very impressive circumstances. A little more than eight years since we were called upon to baptize a gentleman, (Dr. W. L. Green) in one of the desolate, sandy villages, so common in the extreme southern sections of our country—the village of Ocala, county town of Marion county, Florida.—Which duty we did actually perform, and immersed a man enable "to stand his lone," in a private dwelling house, by simply filling a vat, prepared for that purpose, and for that occasion, with water. If you deem it worthy a place in your paper you may publish it, if not, you may consign it to your waste box.

As up from his couch, sustained by ribs,
His frame by exhaustion all wasted away,
What awful forebodings! What fearful surmises!

Ran round through the crowd assembled that day,
"His death," said the friend, "is nigh."
The proud,
"That a man on the verge of the tomb,
"Should be buried with Jesus, the great and the proud,
Will but be the sooner his doom."

But faith greatly upheld the Savior for me
Bore the cross, and died in shame.
And shall I this year, this light burden bear,
While others repose in the same?

Love answered: "Dear Jesus, I'll trust thee for aid,
I'll lean on thy arm, where Jesus has said,
"I am with you," for aye "to the end."

Thus strengthened, encouraged, supported by friends,
Despite the opinions of men,
To the Font, strong in weakness, his way he went,
And is laid where his Savior has lain.

These rising in triumph, he joyfully cries,
"My Savior is nearer me still,"
While the faithless and proud, are dumb with surprise,
To see he has suffered no ill.

O! had we ten thousand such hearts as we have,
They all were a gift very poor,
To that Jesus who died, the poor sinner to save,
And strengthens the weak by his power.

Let angels adore him, let seraphim praise,
While sinners fall prostrate, and love,
This Jesus, this Savior, this "Ancient of Days,"
Our great Intercessor above.

We will here add, in order to make some expressions in the foregoing poem more intelligible, that many Pedobaptists, and among them a physician of considerable distinction, declared that to immerse Dr. Green, was to murder him, yet he not only survived the baptism, but lived about two weeks, at least one week longer than any one expected him to live, even if he had not been immersed.

R. M. P.
Ferryville, May 28, 1875.

Mind not High Things.

ROM. 12:16.

A SHORT SERMON BY C. F. STURGES.

It is next to impossible for one to look at the present status and future prospects of our denomination without a feeling of virtuous pride (if there be any such pride.) People in certain communities have not yet ceased to throw into our teeth, that Baptist principles and practices are only suited to the most illiterate—and on looking around behold we are outstripping those who sneer at our numbers, status, etc., almost a hundred fold. Let Virginia speak, where Baptists have been lashed, bound and imprisoned. Let Georgia speak, yes, let state after state speak, and we shall see that the pest every-where spoken against, is becoming a leading power in the land. And this, too, not among the illiterate and obscure, but among men of the highest order of intellect and culture. With all this virtuous self-respect at the progress of our principles, there whispers within our souls a still smaller voice, *Mind not high things.*

Things may be high in many respects, and hence it becomes a question of deepest interest to know exactly what kind of high things are,

and what kind of high things are to be desired. In the first place, we should consider the nature of the things which we are to mind. There are three things which we should mind, and in the first place, we should mind the things which are of the highest order of intellect and culture. In the second place, we should mind the things which are of the highest order of moral and spiritual excellence. In the third place, we should mind the things which are of the highest order of practical utility.

Secondly.—We are in no danger of aiming too high in the most practical studies we may make in all that pertains to a deep and abiding piety—a piety that shall glow with an ardor so intense as to burn out the last remains of dress and alloy with which the fire of gold is now dimmed. Let God's servants vie with each other, not on who shall set on the right hand, who on the left, in conventions and at platform meetings, or who shall be the observed of all observers, but who, if need be, with most grace and with the most unaffected humility, wash the disciples' feet.

Thirdly.—But as the negative side of this brief homily is perhaps far enough extended, and we wish not to pursue the subject too far, I omit 3dly, 4thly, etc., and proceed to enumerate a few things in which we are in danger of aiming high things.

I. Ministers of churches who are in danger of setting too high an estimate upon their order of learning, which is more costly than gold.

II. Ministers and churches are in danger of too great anxiety to draw into their connection the rich and the great, rather than those who are humble and lowly.

III. Churches and Ministers are in this respect when they build expensive and massive structures for the worship of God, and neglect the poor and the lowly.

IV. In our conventions, we are not minding high things when we get up excitements to raise large sums of money by stimulating and working upon the vanity of brethren by calling out the names of those who subscribe largely and pay but little or no regard to the humbler offerings of the widows and poorer brethren who can offer only two mites.

This enumeration might be continued indefinitely so as to reach all those honors that emanate from men—*et id omne genus*—but our thoughtful brethren and sisters can readily preach out the remainder of the discourse without further assistance.

Protest.

To the Editor of the "Alabama Baptist": DEAR SIR—By order of the Trenton (N. J.) Baptist Association, I send you herewith a copy of a resolution offered in that body by Hon. James Buchanan, and adopted by a rising and unanimous vote.

Resolved, That we have observed with surprise the election of one or more persons, not members of regular Baptist churches, as managers of the American Baptist Missionary Union. We enter our solemn protest against it, as a flagrant violation of the guarantees of the constitution of the Union, as an offense to the Baptist Denomination, and as an act giving aid and comfort to those who are seeking to introduce error, confusion and disintegration into our churches. Believing this election not to be the deliberate and premeditated act of the Union as a body, and avowing our devotion to the sacred cause of Foreign Missions, and to the noble men who bear our standard among the heathen, and who are worthy of our largest contributions,—we demand that only true and regular Baptists shall hold places of trust in our Missionary Union; and declare our unalterable determination to resist, everywhere and always, every attempt to cover "Open Communion" (so called) with the mantle of denominational fellowship.

Resolved, That these resolutions be published in our denominational papers; and that a copy be sent to the Executive Committee of the Missionary Union; and that we call the attention of other Associations to this flagrant violation of the fundamental law of our Foreign Missionary Organization.

Adopted June 10th, 1875.

W. W. CASE, Moderator.

Union Meeting.

SALER, LEE COUNTY, ALA., June 14th, 1875.

Moans. Editors: The union meeting for the 4th district of the Tennessee Association will be held with the Union Grove Church, beginning Friday before the 5th Sabbath in August next, at which time and place the following subjects will be discussed and explained by the parties to whom assigned, and others, viz:

1st. Which is the greater evil in a church Covetousness or Drunkenness? Assigned to Rev. W. H. Carrol.

2d. "What are the Duties of the Church to the Preacher?" J. Butler and D. W. Floyd.

3d. "What are the Duties of a Preacher to the Church?" Thos. R. Leslie and Plackard.

4th. "What are the Duties of a Deacon to a Church?" Rev. F. C. David and G. W. Dawson.

5th. "Should a Preacher preach regardless of money?" Mr. A. J. Cooper and Hon. H. C. Linsey.

6th. "Reason why one should not be covetous?" Rev. K. Taylor and Rev. J. T. Reeves.

7th. "Is Discipline essential to Church Prosperity?" Rev. W. E. Lloyd, Rev. — Hugely.

8th. "Is it the Duty of Church members to Sustain the Sabbath School by their Presence and Pecuniary Aid?" Rev. Z. D. Roby and L. Taylor.

9th. "Explanation of 1 Cor. 9:14," by Rev. J. D. Bond.

10th. "What are the Duties of Christians to each other, and to the Church?" Rev. J. L. Revel and S. E. Mullin.

11th. "What are the Duties of Female Church Members?" Rev. W. W. Sanders and Rev. F. C. David.

12th. "To what extent do we suffer for our Sins in this Life?" Rev. W. H. Carrol and W. E. Lloyd.

Rev. K. Taylor to preach Introductory and Rev. J. L. Revel, alternate. The brethren to whom subjects are assigned are earnestly solicited to be present. Ample preparations will be made for all that may come and it is hoped the meeting will be edifying and prove a blessing to every one.

D. W. FLOYD,
Sec'y Com.

Please give the above an insertion, and *Inter* please copy, and thus very much gratify many subscribers.

D. W. FLOYD.

East Alabama.

Bro. Bailey, our State Evangelist, visited us in the Spring, making good impressions on us all. His sermons were earnest and instructive; his lectures intensely practical, exhibiting a large amount of experience and consecrated common sense on the part of the lecturer.

He labors with success for the ALABAMA BAPTIST, aiding pastors in their efforts to have all their members read the paper, as a means of Christian culture and usefulness.

His short sojourn with us was a spiritual benefit, causing us to feel better, and purpose more in the cause of our Master.

With our convictions we only regret that we have but one evangelist in the field. It would be easier to support several than one, and the aggregated results of their labors would be increased in a much larger ratio.

We must lift up our institutions to a new and more permanent life through the labors of such agents, or leave them in indefinite prostration. All other means may in the end afford only temporary relief. The people must be reached and aroused by the direct appeals of the living agent.

If the "where-withal" should be afforded us in sufficient sums (gloomy prospect now) many of us over here will attend the Convention in July, and join hands with our dear brethren from other parts of the State in an effort of thorough evangelization as a foundation work to all future prosperity.

The Baptist Union of East Alabama held a pleasant and profitable session recently, at Opelika. We keep up a pretty good general interest by such meetings, our older brethren here call them "general meetings." I see in other parts of the State they have "minister's and deacon's meetings." They are much the same, I suppose, if so I am partial to ours, for the deacons are generally failures in the compass of my observation.

Practical questions are discussed in the main, but now and then a theological knot is intruded which the

most skillful exegete would not attempt to untie. Yet we work away at them in all good earnestness, believing it argues progress (?) and that if nothing else is done we will by and by, in this tedious way, learn what is revealed and what is not.

We think we see the first fruits of a glorious spiritual harvest in this part of the State. The Holy Spirit is evidently at work with the people. Our ministers are preaching faithfully, and brethren long neglected are saying, "I must do something." "What shall I do?" "I need more religion," etc. May the blessed Lord graciously visit us soon.

All speak well of our paper.
Auburn, Ala. W. E. L.

Notes from Wetumpka.

Dear Baptist: The meeting of the Executive Committee of Central Association, on 5th Sunday in May, was one of great interest.

Considerable destitution prevails in our bounds, and the objects of our meeting was to find a way to supply these churches with preaching, and we succeeded, at least for the present year.

We were disappointed in not meeting our good brother Benderson. We are off the line of Railroad, and it is almost impossible to get any of our brethren to come among us.

We lay claim to our Bro. Winkler now to be with us at the next meeting of the association; will meet him at Elmore station, on S. & N. Railroad, and return him after the meeting. Will he come?

Brothers, come among us, we are much behind, but would be glad to "pull up even." Wont you help us a little?

Our young Bro. J. H. Thompson, of Bethlehem Church, will enter Howard College this fall, for the purpose of preparing himself more thoroughly for his great life work. He has been licensed more than a year, and all the brethren love him. His fair to make a useful minister. May the Lord bless him by his great mercy.

Our paper stands well in the estimation of those brethren who take it, or have seen it. Indeed, no one can say aught against it, for it is worthy of the patronage of the brethren.

But the brethren cry "hard times," and thus excuse themselves.

One of our leading ministers is agent for Bro. Graves, and very few of the others manifest any zeal for the circulation of the ALABAMA BAPTIST. And worse still, the great mass of the brethren read no paper at all. But we will work on, until success shall come; we verily believe there is a glorious future for our paper.

We organized a Church last week at Roberson's Springs, in Elmore county. I have been dropping in there occasionally for some months and thus getting the Baptists together they naturally entered into a covenant. This little church is in the midst of an intelligent neighborhood, and we think, under God, it will do good in the Master's cause.

Yours truly,
H. OLAY TAUL.

Wetumpka, June 10th.

The Important Question.

A skeptic once asked the late Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely, how you shall get rid of it. You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it."

"But," said the man, "I wish you to tell me how I came by my wicked heart." "I shall not," replied Dr. N., "do that at present, for if I could do it to your entire satisfaction, it would not in the least help you towards a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven." As the man manifested no wish to hear anything on that subject, but still pressed the question how he came by his wicked heart, Dr. N. told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replies his friend. "Then I'll drown," says the inflated man; and spurning all profatted aid, he sinks to the bottom.

Alabama Baptist.

MARION, ALA.:

Tuesday, June 29th, 1875.

Politics and the Pulpit.

The relation of the pulpit to the politics of an age, is clearly shown in the Divine word. It is an indirect relation. Preaching must make its appeal, not to masses, as such—but to individual judgments and consciences; and it must operate upon civil society by direct precepts—never by remote inferences. Modern reform, as it is called, neglects both these principles; and the recent commendation of Sharp's rifles from the pulpit, has shown what licentious excesses are possible, when these conservative restraints of preaching are thrown off.

The true function of the pulpit is, in a certain sense, to mediate between the governors and the governed. On the one hand, it proclaims the equality of men before a divine tribunal, and their blood relationship, and so moderates the rigors and assails the abuses of despotism. On the other hand, it proclaims the divine ordinance of the ruling power, and so curbs the aggressive spirit of democracy. In this changeful epoch, when society oscillates between the political extremes of subservience and anarchy, the influence of the pulpit must be exercised in conserving the true medium. The invisible hand of religion must grasp the helm as the ship of state urges her perilous way between Scylla and Charybdis. We say invisible, because religion cannot ostensibly assume the conduct of public affairs. The preacher must resign to the politician the vindication of civil rights, for his own office relates to civil duties. This distinction, plain as it is, needs yet to be acknowledged in lands, where national and religious liberty has become historic. We need, in the pulpit, neither a courtier nor a demagogue, but a man who addresses and represents all classes. We assemble to hear the ambassador of that high Potentate, by whom kings reign and peoples prosper. We give audience to a herald, sent to announce, but not in his own name, the true doctrines of authority and liberty. Both—he will say, if he discharges his office faithfully—both are of the nature of a trust. Having a special regard to the tendencies of the time, he will insist that liberty is not licence—is not the right to do as we please. Taking as a text that profound sentence of Christ, "If the Son make you free, ye shall be free indeed," he will pour from the Gospel trumpet a nobler word than ever issued from the lips of the sage of Monticello. Will not this be the burden of the strain? The perfection of outward liberty is the state in which we can best discharge our duties; inward liberty is the cordial consent to the duties of our state. It is the enfranchisement of the human will from the determining, absolute power of external objects, or of internal passions. It is the translation of the soul from the natural to the moral sphere—a change which involves indeed the principle of political progress—but of which political progress is a mere incident. It is the elevation of the fierce and sensual passions of the populace to aims noble and beautiful; it is the repression of the pride and luxury of greatness; it is the thrilling sense of human brotherhood. Thus does religion reconcile the power of the ruler and the spirit of the free.

We blush to think how greatly what is known as the pulpit of reform has failed of its political function—how unquestioningly it has accepted, the infidel definition of freedom—how heartily it has co-operated in the removal of every moral quality from the greatest of religious blessings—how it has itself inscribed upon the tawdry banners of the hustings that sacred name which has no reality, except as it is written by a divine finger upon the individual soul—how, first making freedom a purely civil interest, the synonyme of a municipal state without restraint, without dependence, without direction, it has then made freedom licentiousness, and turned the oceanic tide of popular excitement against the powers that God has ordained. Alas! we have reason to repeat the lament of Cato: Jam pridem equidem non vera verum vocabula animamus! Certainly the text of the *Kid's* is quite different from this Jacobin war-cry. The one code, whose wisdom is unerring, and whose authority time cannot impair, pronounces a slave to be free, when his outward condition remains unchanged, he has become a king and priest to God by the anointing of the Spirit. And it pronounces

the vicious to be a brigand, even though he stands upon the highest platform of republican ambition, or feels courting through his veins the pride of a whole dynasty of kings.

We crave leave to add a final remark concerning the great change which has taken place in the relations subsisting between the pulpit and the masses. Once the Church contained the nation. A nominal christianity gave to man at every character the interest of partisans in ecclesiastical affairs. To the religion from which they derived repute, and which became their inheritance, they returned their outward service. Often rebellious against the precepts of the Church—often sceptical of the doctrines of the Church—they yet gave their support to its organization. This general conformity, which, by a fallacy of terms, has been urged as an argument for the unity and truth of many historic establishments, was simply a confession of all religious distinctions. It could not, but act directly upon the pulpit. The divine energy being supposed to excite its transforming power in the case of all who submitted to the sacred festivals and rites of Redemption, the object of the preacher was to perpetuate the observance of forms, to deepen the impressiveness of solemn pageants, and thus to nurse a spiritual life which was already supposed to exist. The sermon was quite as artificial as the light that streamed through the stained windows of the sanctuary. It was of less importance than liturgical displays. Yet there was an official authority, attending its delivery, which constrained silence, if it did not conquer scepticism.

Has the pulpit gained or lost in effect since those days? In some respects, it has lost. Its accents are no longer unquestioned. Its magisterial influence is less than in those ages when it was in strict alliance with the civil power. It must, however, be admitted to have gained more. Its sphere has been enlarged, embracing now the beginnings, as well as the progress, of the spiritual life—conversion, as well as edification—principles, as well as positive institutions. As men avow their doubts more frankly, preaching has become more direct, practical and efficient. The genuine friends of the Gospel, like elements having a natural affinity, and now freed from foreign admixtures, have entered into a more perfect combination. And we cannot but regard this circumstance as an advantage; that the pulpit, having lost its merely conventional repute, must now rely upon the power of truth, and the authority of the Great Teacher. We do not tremble for its influence, now that murmurs have waked in the aisles of old cathedrals—now that, instead of the suppliant bending with clasped hands and streaming eyes before the crucifix, the inquirer stands, the light of thought flashing from his eye—now that the pew spreads over the space once open to the pealing notes of the organ—now that the simple and childish race of worshippers has given place to men—now that religion operates no longer by the dead mechanism of state churches, but by voluntary associations, by the power of love and enthusiasm, of admiration, sympathy and gratitude. These are the instruments and the signs of a greater power than the pulpit ever before has exerted. We rejoice to recognize them—yet not alone for the pulpit's and the preacher's sake. The age has its appointed conflict, as omens frequent and signal presage. The christian host is summoned, not as of yore, against the alien and the infidel, but to an intestine war. The struggle for liberty and life, such as took place beneath the battlements of Poitiers, and by the sounding shores of Lepanto, must be supplanted by the struggle for social order—for domestic virtue—for a pure faith—for an intelligible, yet infinite philosophy. We rejoice in witnessing the change of ecclesiastical politics, because it assures us of the approaching and universal triumphs of the Gospel.

What Next? We recently announced that the Home Mission Board had obeyed the instructions of the Convention and secured the services of Dr. Sumner to fill the vacancy in the Secretaryship. The *Herald* repeats the notice only to add to it the enigmatical question, "What next?" If our brother in Richmond will please to explain his meaning, we will reply to the best of our ability.

In the meantime let us say that the support of the denominational press is essential to the success of the efforts which the present Secretary and Board and the friends of our Southern Baptist Home Missions are putting forth. A correspondent of the *Herald*, who writes at the solicitation of that paper, deplores the wound inflicted in Philadelphia upon the Northern Home Mission Society, tes-

tifies that "no speech elicited more hearty accord from the greatest meeting held there than that by a Southern man at the close of the Home Mission Session," and expresses the conviction that "now, by ordinary prudence, the great benevolent enterprises of the whole land may work in fuller sympathy, to grander results."

We do not pretend to interpret this prophecy, or to substitute it by our own prognostications of the future;—the duty of the present hour suffices us, and that is clear enough.—We have evangelic work to do at the South. We have appointed the agencies to carry it on. And the representatives and organs of public opinion must lend their influence to it, or it cannot possibly succeed. Our people are not unable or unwilling to sustain their own missions. They will not consent that their Convention shall be broken up, or shall be transferred, and that is a dismantled and sinking condition, to other hands. Nor need they look abroad for help, if only they are instructed, encouraged and combined. The eloquent appeals and wise counsels of Southern men are needed first, of all, by the South, at the South, for the South. And these, in our judgment, promise not only the most immediate, but the largest results, when devoted to the spiritual interest of our own people. The walls of Jerusalem will be built up most speedily and most solidly when each man works where Providence has placed him.

A Georgia correspondent of the *Herald* shows a thoughtful appreciation of the difficulties connected with the Secretaryship of the Home Mission Board. He says: "Since the news has come that Dr. Manly declines the secretaryship, the question is asked, 'What now?' Few of us indulged the thought that he would accept, and consequently feel no surprise at the result. The astonishment would have been the other way. But will Brother Sumner continue to perform the duties of the office, or will the Board select another man? Will any man accept the position who has tact and talent enough to carry on the work successfully? Cannot such a man secure a place more thankful and more remunerative? If Bro. Sumner will not, who will?"

Under such circumstances, it is idle to prognosticate the future. Dr. Sumner is doing all he can to prevent the interests of the Convention and the missionaries in its employ from suffering. He has made no pledge in regard to his future course, nor in his anomalous position would the Board feel authorized in asking it. But above Secretary or Board rises the grand evangelic work of Southern Baptist Missions. It must be done. And we must act in concert, or it will be taken out of our hands. In such an event no prophet will be needed to answer the question, "What next?"

Commencement Notes. The exercises of the denominational institutions, at Marion, have just concluded. They were unusually impressive. The examinations, and varied commencement exercises, showed with what fidelity the minds and manners of the pupils had been trained during the past term. In the languages, ancient and modern, in mathematics, in the natural sciences, in English composition, in music and art and declamation, the progress of the students has been wonderful. We have never had more accomplished graduates. Of those of the Howard three will enter into the ministry—all of them men of mark. The attendance from abroad was of excellent quality. Hon. Tani Bradford, of Talladega, Dr. Howard, of Galveston, Dr. Shelton, of Nashville, Dr. Cleveland, of Carlsville, Major Harris, of Livingston, who gave an address to the Alumnae of striking vigor and elevation. Col. Chilton, of Montgomery, with some of our own citizens, participated acceptably in the public exercises. The sermon of Dr. Cleveland we have already had the pleasure of submitting to our readers. We hope to be able also to give them Dr. Howard's graceful tribute to the institution of which he is one of the most honored sons, and Dr. Shelton's eloquent Inaugural at the Judson. The whole denomination in the Southwest will share in the satisfaction with which we announce that this distinguished educator and divine is henceforth in charge of the Institute. We have all the educational prestige and appliances that will encourage the laborers in the coelestial work. Our institutions will compare not unfavorably with any in the land. Let us give them such an endorsement as will enlarge their scope and extend their blessings to every section of the State.

The Educational Centennial. Brethren will remember that this grand Denominational undertaking will be brought before our State Convention, at its next session, in Huntsville. It ought to be inaugurated by a large and enthusiastic delegation. Owing to providential circumstances,

Alabama will take her part in the enterprise at a later period, than most of her sister States. There will hence be need of so much the more earnest vigorous labor in every part of the State, in order that something may be accomplished, worthy of the occasion and of our great commonwealth. We must not be left in the distance by our eager rivals. We have institutions, not inferior in respect to intellectual training and moral elevation, to any in this republic. We have a vast and noble State which must be supplied with accomplished laymen and cultivated ministers. Our sons and daughters must be prepared to take an honored place in the generation which is pressing upon the stage of action. Our principles must be commended by all the influence which knowledge gives. Whenever an important place in society is vacated, there must be a Baptist at hand who is competent to fill it. The tide of immigration which is getting southward and which will become larger and larger as the years advance, must submit to the mastery of southern mind, and be made a homogeneous element in our southern population. In a word all our interests, public and private require that we shall take an efficient part in the Centennial movement in behalf of education. To make education more general, cheaper, better, is one of our highest duties.

We trust that the brethren throughout the State will make a special effort to attend the Convention. Sacrifices at this time will be justified by the magnitude of the interests at stake. We must gather at Huntsville, resolved that, by the blessing of Heaven, the Centennial shall be a success in Alabama. The plan proposed by the Educational Commission is one that commends itself to our favor by its simplicity and its practicability. All that it requires is to be worked, in order to effect widespread and lasting benefits to our children and our children's children. If we can secure unity in our purposes and multiplicity in our agencies; and if all of us combine our efforts, from the mountains to the sea; we shall make the year extending from July 1875 to July 1876 the most glorious year of our lives.

Dr. Witt. The *Life of Rev. David Witt, D. D., of Prince Edward County, Virginia*, by J. B. Jeter; Richmond, J. T. Edlynn, 1112 Main Street, 1875.

The questions started by the authors in regard to the need of the present volume and the propriety of his writing it, are quite satisfactorily settled. The friendship which united the subject and the author was like that which existed between David and Jonathan. It was founded upon natural tastes, sympathies and experiences, and was made stronger and more beautiful by the grace of God. We need say nothing of the fidelity with which Dr. Jeter has discharged the task. The volume is not only well written, but has a natural charm, a simplicity and subdued fervor which we enjoy much. It is a pleasure to become acquainted with the good man and persuasive preacher who, by God's blessing, did so much in building up the cause of Christ in Virginia. Besides this, the present biography is valuable as a contribution to history. It serves to illustrate the difficulties amid which our predecessors labored, and their methods of success. To many a home and heart this book will serve to communicate "the spirit of the fathers."

The author's apology for not furnishing the details of Witt's pastoral life is a delicious example of simplicity. He says of his departed friend: "There was a minute record kept of his services, sacrifices and sufferings, in the cause of Christ; but it was kept on high, and is not accessible to mortals." The excuse, were it necessary, would be valid. But it is unnecessary. Too many details would have spoiled the book. Just as it is, the biography gives a very good idea of Witt—a good man, a genial companion, a natural orator—a link between the city and the country, and between the Patriarchal and the Jewish age of American civilization—the age of butternuts and the age of shoddy. And the light shed upon this period of transition is what gives special value to the friendly testimonial. The lives of the elder ministry of our denomination are spirit-stirring. Those men who went out two by two through a tier of counties, "not knowing what should befall them there;—to whom the Gospel was their great consolation and reward; and who exemplified their teachings at once by a martyr's zeal and a sweet humanity,—show us how our principles were disseminated of old, and how they may be disseminated now. Their history is full of moral sublimity. When Witt and the Baptists of the neighborhood were denied the liberty of establishing a church at the "free" meeting

house at Republic, he wrote to his Presbyterian opponents:—"We waive all claim to the use of the house. I intend to preach in the neighborhood and to constitute a church, but not at Republic. For the present, a grove shall be our sanctuary, a stump shall be my pulpit, and the vault of Heaven my sounding-board."

Two chapters of the book have a special interest—that which gives an account of the visit of Witt and Jeter to Missouri, and that which indicates the position of the majority of our Southern ministry during the war. We regret that our space does not permit us to glean from these fine sketches. We refer our readers to the volume itself. A copy (post-paid) will be sent by the publisher on the receipt of one dollar.

Authority of Conscience. Many give to it a place superior to the Word of God. They embrace opinions contrary to God's teachings and perform actions contrary to God's commands, and defend them as true and right, because conscience approves them. But such a principle one would think suspicious at the first blush. The fact that it makes its possessor insensible to the appeals and rebukes of the Gospel, should be as a warning to every thoughtful mind. Beware of it, What! you reply, shall I not follow my conscience? No! never, when your conscience contradicts God's Word. Consider the case. We are willing to admit that God has given us religious capacities which have never been lost, and that he has made certain natural revelations to conscience.—But these may be perverted. If you follow them implicitly you do it at your peril. Why has God given you the light of Scripture if natural light is enough? Why has he appointed the ministry to teach you the way of salvation, if already you know it of yourselves? Why has he imposed upon parents the solemn responsibility and delightful privilege of training young minds for heaven, if their growing powers point like the untended shoots of the field toward the skies? Why has he given laws to mark out the bounds that should hedge in our ways, and why have all communities found it necessary to establish ordinances to restrain and punish transgression?

Surely these means would never have been employed if conscience had been a pure and certain guide. Then do not rely upon it alone. Do you not know for yourselves how this judgment of the soul may be biased by the passions, and how often intellectual difficulties obscure it, and apparent conflicts of duties distract it. Can you not recall the case of a man, not without high culture, not without an earnest zeal for religion, who while he was a persecutor and an enemy to the truth, thought that he was doing God service? If you would follow your consciences educate them by the Scriptures. Believe that the light that is in you is darkness until it is redeemed by light from heaven. Believe that conscience has authority only when it repeats the oracles of God. To defy it under the pretence of serving him, is to treat him with contempt; it is the method by which literary and philosophic sceptics say unto God, depart from us we desire not a knowledge of thy ways.

The Convention and the Railroads. Dr. Gwin has sent us some letters received from several Railroads, on the subject of reduced rates to the Huntsville Convention. In view of these facilities, so kindly afforded by R. R. Superintendents, and the importance of the meeting, we hope that there will be a large representation from all parts of the State.

We publish extracts from the letters. South and North R. R.: "I shall instruct agents on this road to sell excursion tickets to delegates to Baptist Convention at Huntsville, at the rate of six cents per mile for round trip. Tickets good going North from 14th to 16th July; returning good until 22nd. Please notify delegates that the return coupon must be stamped by officer of Convention. ROBT. MEEK, Supt."

Montgomery and Eastua R. R.: "We will sell round trip tickets to the delegates to the Ala. Baptist Convention in Huntsville July 16th and 17th. B. DUNHAM, Supt."

Mobile and Montgomery R. R.: "On application of the Mobile brethren, we have promised, over this road rates of three cents per mile each way, say six cents per mile for round trip between Mobile and Montgomery. GEO. MASON, G. P. A."

Western Railroad Co., of Ala.: "This Company will pass delegates (over the line of its road only) at six cents per mile one way for the round trip, provided they purchase the special round trip tickets from our agent at the depot they start from. R. D. HEMMANS, Jr., G. P. A."

The Western road extends from Selma to Galine. Alumnae Festival. The annual gathering of the Alumnae of the Judson Female Institute, met in the Baptist church, on Tuesday last. The exercises opened with prayer by Rev. E. T. Winkler, D. D., after which Prof. Rawlings introduced the pastor of the day, Col. J. G. Harris, of Sumter. The subject of the oration was, "What constitutes the True Nobility of Woman?" It was well handled, and full of beautiful thoughts and advice,—addressed to the young ladies of our country which, if followed, would bring us up from our despondency to prosperity and happiness. May the thoughts of the gallant orator be spread broadcast over our land and find a lodgment in every heart, and the day soon come, when the artisan and the farmer, shall be honored and respected as they were when this sphere of ours was in its pristine freshness and beauty.

Book Notes. The *Trials and Victories of Religious Liberty in America*, by G. G. Bailey, D. D. The title of this little book clearly indicates its contents. It is full of interesting statements, the truth of which is established by references plainly made. It is particularly interesting to Baptists. It is published by the American Baptist Publication Society in Philadelphia, 530 Arch street. Marion Female Seminary. A pressure of engagements prevented our attendance upon the Seminary exercises. We learn however that they were very creditable both to the preceptors and pupils. Rev. Mr. Haven of Prattville, Ala., delivered an elegantly expressed and thoughtful Commencement Sermon.

Field Notes. The *Index* makes the following statement of its position in reference to Dr. Sumner and the Board:—"We say without the fear of successful refutation, that the Home Mission, or Brother Sumner, has not had warmer friends than could be found among the editors of the *Index and Baptist*. We have known Brother Sumner too long, and he has too long received our hearty co-operation, to induce him to look upon us as at variance with him or the great cause in which he is engaged."

The trustees of the Bristol Female college give the highest testimonials to two of our Marion graduates, Miss Maria L. Lide formerly of the Judson who has presided over the Art and Music departments at Bristol for the last two years, and Prof. Joseph M. Dill, who has served as professor of Languages and Mathematics in that institution. A diploma from our schools at Marion is a title of honor; and to no worthier recipients has it been given than to the graduates just mentioned.—There has been a great revival at Atlanta. The churches have been receiving additions for months.—Dr. McIntosh has resigned the pastorate of the Macon church. The church declined to receive the resignation but the Doctor persisted. The members were greatly distressed. During Dr. M's brief pastorate of three years the church has increased one hundred and three.

We hope that our good brother will soon be in charge of some other important congregation. We have no better sermonizer, no wiser counsellor and no nobler man.—Gen. C. A. Battle delivers the Annual Oration before the literary societies of Mercer University.—Rev. J. A. Chambliss of Charleston has received the Degree of D. D. from the Bethel College of Kentucky. Rev. L. H. Shuck of Charleston has received the same honor from Wake Forest College.—The Educational Commission say:—"We have not one academy, college or theological seminary, which is not to-day in need of strengthening and enlargement, while many, not in the new States alone, are struggling with actual poverty and want."

State Evangelism. An esteemed brother in Jefferson county writes us in glowing terms of the valuable services of Rev. T. M. Bailey in that quarter. We would extract some passages, but thought the modesty of our devoted missionary.

Our correspondent also grows enthusiastic as to multiplying the number of evangelists under the direction of a State Board, declaring his opinion that we ought to have at least "fifty" in the field. We say amen to all such suggestions, and hope our brethren will come up to Huntsville and do their good pleasure in the matter; the work, however, can only

be done by supplying the means.—The friends of the Howard and Judson, accused of monopolizing the time of the Convention, are ready in money as well as "speaking," if necessary to keep alongside of those who feel less interest in these institutions. Whenever we show ourselves behind any portion of our brethren in the "withers," then we shall cheerfully submit to criticism—not before. We hereby warn all parties concerned, that they shall not escape with impunity if they blame us for loving the Howard and Judson, while the tangible proofs are forthcoming that we love direct evangelism no less; we shall hold them to a brotherly account.

The truth is, just the Howard and Judson men, have heretofore been, in large measure, at least, the men who have sustained, and will sustain, evangelists. We challenge competition. E. B. T.

Another Reminder. Dear brethren and sisters, do not forget our evangelist, Brother Bailey is doing a good work—a great work. He pleases the churches and people old and young, wherever he goes. The encouraging word comes to us from all parts of the State where he has been, that he is the right man for this great Christian effort. We do not say this to praise him. That is not at all agreeable to his taste or our own. But we wish our people everywhere to know that this is a mission which deserves and demands to be supported. Let us sustain him. Will not our pastors and brethren send a liberal contribution to Huntsville at the Convention for this cause? A little from this one and a little from that one—a little from you and from you; and from every one as he or she has heart and ability. "The Lord loveth a cheerful giver."

Circuit Riding on a Rail Train. Brother Graves once managed to get up a very hard picture about certain "preachers on horseback," called "circuit riders." Last summer as we returned home from a preaching tour, we had for several miles on the train with us, the company of one of the best preachers in the State, who had been from his family several weeks. We reached the depot where he was to leave us. His little boy was at the station, and as the train rolled off we saw the little fellow leap into his father's arms, and receive a hearty kiss. The "brakeman" who stood on the platform of the car by our side, said, "That circuit rider makes out like he loves his boy mightily." (The Bishop at Carlsville need not read the above.)

Now this circuit riding on a rail train is being reduced to a practical thing by Brother W. Wilkes, of Fayetteville, Ala. For while he still fills the pastorate of his three churches: Fort Williams, Mt. Zion, and Childersburg, he has also taken charge of Columbiana, Montevallo and spends his fifth Sabbaths with the church at Randolph;—thus having charge of six churches. Now Brother Wilkes is just the man for this, for such is physical force that he has not yet found out that a preacher can grow old or get tired. And then when he reaches his appointments he is always prepared to give his people an able sermon. He is one of those preachers who make the work stick. We wish him and his heavy charge great prosperity. R.

A Modoc in Church. One tolerably good thing is reported of that small section of the Modoc tribe now on a tour throughout the country at the expense of and for the profit of two or three white men. One of these Indians recently taught several small boys how to conduct themselves in church. The Indians, it seems, took Lexington, Ky., in their tour, and chanced to be there on a Sunday, when several of them attended the Baptist church. A company of youth managed to secure seats directly in front of the noble red men, where curiosity could be thoroughly gratified. When the sermon began, the boys turned round and stared at the Indians uninterruptedly, never flinching a bit in the gaze of open-mouthed wonder. The Indian, as a rule, is stoical, but he was not stoical enough to endure the gimlet look of those boys, which became finally unendurable. One of the Modocs, forced to action, leaped suddenly forward, seized a boy's head as though he wanted a scalp, but he didn't make any attempt to secure that trophy. He simply twisted the boy's head round until it looked in the direction of the minister, and at the same time a significant gesture to the other boys caused them to look the same way. Never did boys pay better attention to a sermon than those of Lexington the remainder of the exercises, and the Modoc demonstrated that he had in him big material for a Sunday-school superintendent.

His residence of Lucy Bakewell, at Shelbyville, Ky., in which was the library of the great naturalist, Audubon, was burned recently. Mrs. Bakewell was a relative of Audubon, and his library had been left with her. The collection consisted of 800 volumes, all of inestimable value to scientists.

Alabama Baptist. S. S. Department. D. W. GWIN, EDITOR. MARION, ALA.

Tuesday, June 29th, 1875. Third Quarter, Lesson I, July 4th, 1875. THE WORD MADE FLESH.

John 1:1-14. Leading Text.—God was manifest in the flesh.—1 Tim. 3:16.

THE WORD MADE FLESH.

Our studies now begin in the New Testament. John, the beloved disciple, wrote much of this part of God's word. It will be pleasant to study the Gospel according to him, since his account is unique in its style, its matter and its aim.

I. The Word.—(V. 1-4.)—Christ is called the Word because He is the Revealer of the Godhead, by Him may be apprehended the true idea and will of God.

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witnessed, quickly comforted and strengthened him, even as He Himself gladly welcomed the strengthening angels in and Gethsemane.

III. The Work.—(V. 9-14.)—Christ was the true Light itself, all else being but reflection, or imposture; and sheds everywhere the light of Gospel truth.

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Communications.

The Trinity Question.

Dear Baptist: The right or wrong of a creed depends not upon the number, reputation, wealth, influence, official position, intelligence or even the piety of those who hold it in common with us.

Words from Wilcox.

Bro. Editor: We have been blessed in this section of country with fine rains, though several farmers have not had enough.

Married.

On the 7th day of June, 1875, near Monroeville, Monroe county, Ala., by Rev. L. W. Duke, Miss MATTIE J. PERRIN, of Monroe county, Ala., to Mr. J. W. PERRIN, of Leon county, Texas.

Religious Items.

The twenty-sixth annual meeting of the Evangelical Continental Society of England was held in London, May 14.

Information for Bro. Renfro.

Brother Editor: In your issue of the 22nd, I notice that Brother Renfro gives the Rev. Mr. McLean, of the Presbyterian church, a baptismal notice—a personal baptismal one.

Lost for the Want of a Word!

"Lost for want of a word!" Fallen among thieves and dying, Priests and Levites passing, The place where he is lying, He is too faint to call.

SUNDAY SCHOOLS IN SWEDEN.

In 1851, Mr. P. Palmquist, a deacon of the Baptist church in Stockholm, Sweden, visited the Great Exhibition at London, and while there witnessed for the first time a Sunday-school.

A Home Threat!

A Manchester (England) correspondent of the New York Commercial Advertiser says that the English and other foreign manufacturers will think much more favorably of exhibiting their goods at the Centennial exhibition in Philadelphia, next year, if they can be officially assured that they will be permitted to mark them in plain numbers with the cost price and the price for which they might be sold in this country, provided there was no American protective tariff.

The New Orleans Flood.

The New Orleans Flood, says Louisiana appears to have reached the bottom of her troubles, and is to be so again.

General Items.

The Detroit Free Press suggests the new Attorney General's opportunity by stating that three years under Williams cost the country nearly \$1,500,000 more than five years under Stanbery, Evans, Morr, and Ackerman.

Alabama News.

Ex-Tax Assessor Boyd, of Dallas, was convicted of extortion in the Circuit Court at Selma a few days ago.

A Duty that Must not be Neglected.

Under present laws no man can vote who has not registered as a voter in the precinct in which he resides.

Alabama Denominational Directory.

Board of Directors, Marion; E. T. Winkler, President.

Alabama Baptist.

MARION, ALA.

Tuesday, June 29th, 1875.

Home and Farm.

The Southern Plantation.

Alabama now has one of the best agricultural papers of the country, The Southern Plantation. Its editorial corps is composed of some of the most scientific and practical men of the State, and its publishers are remarkable for enterprise. It is one of the best exchanges, and to it we are indebted for many an instructive article.

The Importance of Irrigation.

"Shall not these things be considered?"—Herman Greeley.

The American climate is especially subject to destructive drouths, and scarcely a year passes in which the crops do not partially or wholly fail over extensive districts. That famines do not occur is not that there is no failure of crops sufficiently serious to attain the magnitude of a famine, but that our social system is so instantly helpful in case of need that the want and misery that would otherwise certainly occur are averted by immediate and generous relief. The farmer, when rain fails, is helpless. Yet there may be abundant water flowing uselessly past his suffering crops. We possess vast districts, the soil of which is of the highest fertility, but which remain barren and desert because the climate is arid and rainless. Yet large rivers flow through these arid tracts, and exhaustless subterranean streams pass through the subsoil. Water only is needed to make these tracts highly productive. The proof of this exists in the fact that already several successful efforts have been made to reclaim portions of these dry wastes by the application of a system of irrigation. But it is not only a question whether or not crops can be produced where now they cannot, or whether or not the effects of drouths may be averted by irrigation, but whether or not the general average of the crops may not be largely increased by the systematic use of such supplies of water as a majority of farmers can avail themselves of with facility in every part of the country.

What farmer is there who has not seen in a majority of seasons where his crops could have been largely benefited and increased by a copious supply of water at critical times? Among market gardeners whose crops on the average reach in value to several hundred dollars per acre, and in whose cases a loss of crop is partial or complete ruin, every year a vast amount of loss occurs which might have been avoided were a supply of water available. A portion of this loss, in the shape of higher prices, necessarily falls upon the consumers, whose resources, taxed to the utmost to maintain themselves, are insufficient to meet the increased demand; and the poorer of them are condemned in consequence to deny themselves those articles of food which are necessary to their complete health. The failure is then a public calamity. The season of 1874 was especially disastrous to strawberry growers, whose crops failed for want of rain at the season when the fruit is formed.—Here were losses approaching in many cases the large sum of a thousand dollars per acre to the growers, which might have been avoided by the timely application of water. Every year there are more or less of such cases in connection with such special crops. The great difficulty experienced by the orange growers of Florida is precisely this want of water at critical periods. It is unnecessary to multiply instances.

Lower Soil Useful.

From the Jethro Tall until without the last twenty-five or thirty years, farmers were generally content to stir the immediate surface of the soil, and did not seem aware that a greater or depth of disturbance would produce larger and better results. Indeed, it was generally believed that the whole matter which went to fertilize plants, belonged to the immediate surface, or that a portion known as loam—a name given until very recently, to the disturbed portion only—which, by the combined influence of sun, air and decay of vegetation, changes its color. The fact that the components of the soil beneath those points were all to be found as part of the integrants of plants was scarcely known, and still less so that they could not be absorbed by them, and thus go to make up their structure, until acted on by a series of influences caused by atmospheric contact and the presence of humidity, not the result of stagnant water. Leibig first exposed the true value of the organic substances of the soil, or those parts which were not the immediate results of plant decay; and farmers soon yielded their long cherished belief that the black portions of the soil alone could make plants. These new doctrines gave rise to the use of a sub-soil plow, which, without elevating the sub-soil to the surface, disturbed it, and permitted a free circulation of atmosphere between its particles.

To KEEP AWAY CUTWORMS—Spits turpentine poured upon seed sows before planting, and thoroughly mixed by stirring, so that all the seeds shall be impregnated with it, is a specific for the terrible ravages of the cutworm. I have never known it to fail in one instance. My own practice has been to put one quart of turpentine to a bushel of corn, or in that proportion, which is sufficient, and I have always thought that corn sown up two or three days quicker when thus treated. Besides, the scent of the turpentine, which can be detected several weeks after planting, aids much in keeping crows at a distance. —Coles Courier, Monroe Co., Tenn.

ed. These may be condensed into the following statement: Growing plants contain from 70 to 85 per cent. of water. To the extent that water supplies this necessary constituent of a growing plant, it is an actual nutriment. The solid portion of the plant consists of matters which enter into it only while in solution in water.—Water is the vehicle by which the solid part of a plant is carried into its circulation for assimilation. If water is not adequately supplied, an insufficient quantity of nutriment only will be carried into the circulation of the plant, and its growth will be stunted or arrested altogether. No water, whether it be in the state of liquid or vapor, can enter into any other part of a plant than its roots. The common idea that water or watery vapor is ever absorbed through the leaves of a plant is unfounded. The quantity of water needed to pass through the roots of a plant and to be transpired through the leaves, to carry it from germination to maturity, is equal to a depth of twelve inches over the whole soil covered by the crop. This is the requirement of an average crop upon a moderately well cultivated soil. If the crop is stimulated to extraordinary growth by the use of large applications of manure or other fertilizers, a still greater supply of water is needed to meet the demands of the crop. Thus the yield of the crop depends in certain cases entirely upon the amount of water supplied, and to a certain extent bears a certain ratio with it. The summer rainfall in our climate is rarely if ever adequate to the requirements of what would be a maximum crop consistent with the possibilities of the soil. Our intense heats cause a large proportion of the rainfall to be evaporated from the soil.—Our copious summer rains are seldom wholly retained by the soil, but frequently in large part escape into streams and water-courses uselessly. Our fall, winter and early spring rains come at times when the crops derive the least benefit, or none, from them. The amount of the rainfall that thus escapes paying tribute to our crops is by far the largest portion of it. To estimate it at three-fourths of the whole would not be unreasonable. There would be less than 12 inches of water to meet the necessities of the growing crops. That this sufficiently accounts for the low average of our yearly production of staple crops is not at all improbable.—The supply of water then becomes the measure of the fertility of our soil, and our climate, subject to torrid drouths in the midst of the growing season, is the obstacle of success which meets the farmer rather than the impoverished soil. In poverty of water, indeed, its impoverishment mainly consists.

To remove this obstacle it is clearly only necessary that a system of irrigation be adopted. An adequate supply of water ready for use in case of emergency will render the farmer, the gardener, or the fruit-grower to a very large extent independent of the vicissitudes of the season, and secure without accident a full reward for his labor. If with a system of irrigation a proper system of drainage be also adopted, the cultivator of the soil has removed two adverse influences against which he is now called upon so frequently and so ineffectually to strive. To irrigate economically and successfully, however, is a business which requires a large amount of technical knowledge and skill, and the expenditure of a considerable amount of capital either in money or labor. It belongs in fact to a highly advanced condition of agriculture, and can only be applied to lands of high value or capacity in the hands of intelligent owners.

Golden Words.

Feather-bed Prayers.

Fireside Reading.

Roses. Oh, roses, roses! Who shall sing The beauty of the flowers of God; O thank the angel from whose wing The seeds are scattered on the sod From which such bloom and perfume spring! Sure they have heavenly geneses Which make a heaven of every place; Which compass our babe and bliss, And never to our slumber cease Speak aught unhalloved, or amiss!

Tasso. There are few faces more touching than the face of Tasso; it possesses a beauty within which lies a world of sadness, for his whole fate is imprinted upon it. There is not in it the merry gaiety which hovers like a flower round the lips of Boccaccio, nor is there the tragic solemnity of Dante, or the voluptuousness of Alfieri. But there is a something tender, weak, noble, moving, worthy of the singer of Godfrey and Tancred. The pointed beard, the close-shaven hair, the large, dark Neapolitan eye, the doublet and knee breeches, the silk stockings and dainty frills, the shallow complexion and impassioned brow that could flush richly with exulting thought; the pensive and yet proud tenderness immersing the whole in the very dew of genius; how curiously does all this accord with our preconceived notion of the chivalrous lover of Leonora and Lucretia D'Este the poet of the deliverer Jerusalem, the passionate student of Sorrento, the visionary minstrel of Crusades, with more eloquence than St. Bernard, and more fervor than many a pilgrim who dipped his scallop shell in the consecrated waters. He seems a figure too weak, too womanlike, in the best sense, for those tumultuous ages—a gentle spirit that dreamed gloriously, but failed in action—no lute-player or improvisator, and yet neither warrior nor saint; but a poet mystical and contemplative, imbued with the languor of Neapolitan associations, impregnated with the soft air of Sorrento, vered in sunny and splendid scenes where he observed simply, sensitive to all the minute pageantry and paraphernalia of Italian courts, effeminate somewhat by the absence of heroic virtues, thrilled to the quick by winning music, fine furniture, flashing wit, rich dresses, lordly dinners, houses, brilliant services in great cathedrals mysteriously fragrant with incense and woman; a lover of pomp and high living, richly alive through five powerful senses to the world as it then was, variegated by costume, superstition, rivalry, and the luxury of opulent nobles.—Professor Harrison.

Lost and Gained.

A Western Cheer.

Ben. B. Davis.

to pray in bed; and it is these feather-bed prayers that have done the mischief. I have seen it, but did not have the resolution to break off the practice. But I will do so." And she did, returning soon to her accustomed life of activity, and is now the devoted wife of a missionary. I had this from the lips of her pastor. And doubtless many a declining Christian can attribute his coldness to the neglect of some duty seemingly quite as unimportant as this.—American Messenger.

Heine. Who will not long to know more of Heine, "brilliant, funny, pathetic, full of divine graces, full of tragic persiflage?" The story of his lingering decay is too sad for tears. Think of him bearing the intolerable anguish of his softening spine, propped up on pillows, with one eye entirely gone, and the lid of the other paralyzed, yet jingling forever his bell of wit, wiewerth to invite the world to the piteous spectacle of his death in life. Lying on his couch of torture, he entertained George Sand and Gautier, Beranger and Gerard de Nerval, Tullander, and the rest of his bright guests, as bright, himself, as the best of them. "I kiss," he said, pathetically, "but have no sense of feeling, so senseless have my lips become." Heine had a deeply loving nature, and his mother and his wife were his two idols. His wife, the poor little French and faithful Mathilde, whom he had married late in life, did not understand his greatness or his celebrity as a poet, but she adored him, and it was his pride to boast of her disinterestedness, her cheerfulness, her devotion, and her ignorance. He says of her in his will: "I spoiled her unspokeably, because I loved her unspokeably." He wrote once to Campe: "Only two consolations remain to me, my French wife and my German muse." He grew, later, to find consolation in his passionate belief in immortality. He had been a Hegelian, then a Pantheist, but at last "a heavenly homesickness" overtook him, and he returned to his faith in a personal God. He said that all his knowledge, all his intellect, told him that a belief in immortality was madness, yet with his feelings he clung to it, and in this hope the spent candle of his life went out.

Junior.

Albemarle Female Institute.

THE EASTMAN Atlanta Business College.

Ben. B. Davis.

of the University subscribed \$10,000 towards the endowment of a Chair. Liberal subscriptions have been received to pay the bonded debt of the Institution.

A Christian Fortress.

Junior.

Albemarle Female Institute.

THE EASTMAN Atlanta Business College.

Ben. B. Davis.

Eliza in Love.—"Did you ever do anything in a state of indifference, Miss Julia?" I asked an old sweet-heart of mine last night.

Staving business: Making barrels.

Whales.

Albemarle Female Institute.

THE EASTMAN Atlanta Business College.

Ben. B. Davis.

SOUTHERN BAPTIST Publication Society.

AMERICAN BAPTIST PUBLICATION SOCIETY.

AMERICAN BAPTIST PUBLICATION SOCIETY.

AMERICAN BAPTIST PUBLICATION SOCIETY.

Jas. S. Jacob, Job Printer.

Selma, Ala.

BOWEN & LYMAN, WHOLESALE GROCERS.

THE OLD WORM FENCE.

Ben. B. Davis.