

# The Alabama Baptist.

VOL. I.

MARION, ALABAMA, TUESDAY, SEPTEMBER 8, 1874.

(NO. 26.)

## Alabama Baptist.

MARION, ALA.:

Tuesday, September 8, 1874.

### Communications.

#### Dots by the Way.

It's the first day of July—At the depot waiting for the train—Here it comes. "All aboard" and off we go. Though without any special traveling companions at the start, yet, had not gone far before five ladies were committed to my charge, and for some hundred miles never traveler had a more delightful time. After many stoppages and delays on the road between Selma and Dalton, about noon the next day we reached the latter place.

DALTON.

Here, greatly to the annoyance of my lady friends, we had to "lie over" ten to twelve hours. These they spent in refreshing themselves with sleep, &c., whilst I consumed them in visiting—though I knew no one in the place—and floating around generally. A very fine building, way up yonder on a high hill, soon attracted my notice, and learning it was a college, and that Rev. Mr. Wilkes, a Baptist, was the President, I concluded to walk up—for it was an up hill business—to it. The first thing that arrested my attention on approaching it, was vocal music. Listening, I had the pleasure of recognizing some of the tunes with which my early boyhood was familiar. After sauntering about the premises examining and criticizing the breastworks, ramparts, &c., thrown up by Gen. Johnston of Confederate memory, I drew near the door of the College and was met and politely ushered in by one of the instructors, I suppose, and introduced to the President. I found him to be an agreeable and intelligent Christian gentleman, and, on invitation, paid him a visit later in the evening at his family residence.

But our stay in Dalton is over, and we are dashing again, truly at Railroad speed. Passengers being few, the thoughtful conductor won the respect and esteem of our party, by the accommodations he made for the comfort of the ladies during the night. This was also done on the previous night. More obliging officers than these I've never met on any former trip.

The forenoon of Friday brought us to Abingdon, South-West Virginia, and having to stop there a day, I was compelled, most reluctantly, to bid my traveling associates adieu.

WASHINGTON.

Arriving in Washington City early on Sabbath morning, I found very pleasant lodgings at the Tremont House, a good and well conducted hotel. The chief topic of conversation in the city was the unprecedented violent storm of wind that passed over it the evening before, and traces of which could be seen in almost any direction.

Consuming too much time in my toilet, I reckon, after taking a morning nap, I reached Dr. Cuthbert's church just in time to witness the closing exercises of the Sunday school. Owing to certain incomplete improvements in the main audience room, the sermon was preached in the lecture room,—not by the pastor, however, but by Dr. Hill.

The discourse was a most excellent one exhibiting the courage and heroism of the Christian in overcoming the various enemies with which he had to contend in this life. I felt my faith to be stronger at the close than before the sermon was begun.

A stranger among strangers possesses a sort of indescribable feeling—at least it is so with me—which the sudden appearance of a friend or acquaintance instantly dispels in a most astonishing manner. This was the case with myself on the present occasion. For, while sitting there unknown and not knowing, how greatly were my feelings relieved when next unexpectedly, in walked not only an acquaintance, but one from my own town. I believe she was about as much surprised to see me as I was to see her.

That evening was occupied, for the most part, in riding and walking, talking and thinking, seeing and asking questions,—though I did not always receive satisfactory answers to some of my queries,—for example,—

standing near the White House—which, by-the-by, I didn't think was any very big thing—I asked a man passing by, "whom did that bronze statue just down there," pointing at it, "represent?" His reply was, "A very severe storm." Looking at him with some degree of surprise, and thinking, perhaps, he was deaf, or at least a little hard of hearing, yet I resolved to try him again. So elevating my voice an octave above the natural, and pointing directly at the figure, I repeated my question. His second reply was rather more emphatic than the first, "A very severe storm, indeed, sir." At this I gave him a side glance, and not even thanking him for his information, I passed on, leaving him to his own stormy reflections.

If any reader of these "dots" desires to know if I saw Gen. Grant, or went into the White House, my answer is, no. The General, I was told, but not by the man I was talking about just now,—was not in the city, and there was nothing very special that I wished to see inside the house.

The front yard I found very dirty and in bad order. There was some excuse, however, for its present condition, for my friend "very severe storm" did not skip in its progress the President's yard even, but had strewn it over pretty thoroughly with leaves, limbs of trees and other things. The variety of flowers was not so great as I expected to find, nor did the flower yard, in beauty, taste and arrangement, equal certain private flower yards I wot of.

Next morning, after breakfast, I started for the Capitol, and fortunately meeting there an officer connected with the little establishment—the building—he very kindly took me through it, and up it, and round it. Saw much, asked much, heard much. Couldn't possibly recount all that I saw or heard, but this much I can and will say, I saw, among other things, a long, tall, lank, thin, slender white woman talk. She talked much, right much, right smart much. She asked me my name. I told her and quit.

Another thing which interested me a little, I will also relate. Coming some distance down stairs—for you observe we had been mighty high up—my conductor said he thought I could descend in safety the remainder of the way, and as he had to give directions to the workmen above he would return. Speaking very boldly and confidently, I replied, I thought I could find no difficulty in getting down from that point, and thanking him for his attention and kindness, down I started. Hadn't descended very far, however, before it began to grow dark, darker, and I felt a little scared. But I knew I was going down and by continuing would get to the bottom after awhile, and so I did—and when I found I was not lost, I felt better.

Soon after reaching the lower floor, two young gentlemen, walking up to me, inquired if they could ascend to the top of the building. Certainly, said I, for I've just come down, but there are some dark windings to go up, and with this I dismissed them.

From the Capitol I struck out for the botanical gardens. As I had no ladies along I did not tarry to study botany and to spell hard names. Besides everything was so rich and luxurious, and having read in some bodies' old geography that dangerous animals lurked amidst such growth, I hastened onward looking right and left as I went, taking care, if I could, to prevent any poisonous reptile, lizard, spider, snake and such things, leaping suddenly upon me. I think I acted very prudently under the circumstances, as I was a long way from home and had no extra change for a physician's attendance. But the fact of the business is, there are several varieties of flowers in that place,—I have not the least doubt of it in the world. But where they grow first I don't know and never expect to. I would advise all who visit the city to visit these gardens—but don't think of the old geographers. And fail not to be sure to examine the Smithsonian Institute. I confess I was surprised to find so large a collection of different specimens of almost every thing you can name or think of. To begin to enumerate is useless. The Institute is young comparatively, but it appears to me to have accomplished wonders. The doors are open every day of the year from 9 a. m. to 4 p. m. Being seen at one time as much of Washington as I desired, I deter-

mined to hold other objects of interest in reserve and go for them on my next visit. So leaving the city I proceeded to

BALTIMORE.

the particular and especial place to which my journey was directed. Here I remained long enough only to visit the cemetery in which are deposited the remains of one—the only one—the Lord ever gave us.

NEW YORK.

New York I reached after a run of about eight hours. The country between Baltimore and New York, or Philadelphia and New York, is very beautiful and productive. The farmers were in the midst of harvesting and the wheat looked to be very fine. I saw not one negro engaged as a laborer. Nor did I see but in one single instance an old-fashioned cradle used in cutting the grain. Everything showed a striking contrast to the system and management as seen in the South.

New York I found to be a large collection of houses—some big ones too—with people and things in them,—streets, with people and things going up and down them,—in fine, it reminded me very much of other cities I had seen. But I was told there were things in the city worth seeing—and of course I wished to see what was worth seeing,—so I hurried up and found my young friend Dr. S—, son of the Secretary of our Home Mission Board—whom I knew to be an obliging fellow—by-the-by, he is so much so, if you want a leg or an arm taken off or straightened, he will do it for you at the shortest notice—and fortunately for me, not being very busy with official work that morning—only two cases on hand—he kindly offered to accompany me in a ride through Central Park. This is a pretty place, indeed it is. There was much in it to excite my admiration. Among the statuary was a fine looking soldier of the famous 7th New York regiment, which was unveiled just a day or two before. The Doctor, I think, told me, that any nation, individual or combination of individuals, could erect a statue of any distinguished personage on the grounds, because this would add to the beauty of them very much. Now, this being so, I move that the South, after a while, engage Valentine, of Richmond, Va., to sculpture the immortal figure of Gen. R. E. Lee, and place it in that Park. I would do this that the world might come and behold a man in whom were blended all the attributes that characterize the highest grade of humanity.

The day being quite warm, the Doctor acceded quite readily to the proposition to take some refreshments kept by a restaurateur in the Park. The Doctor's taste, however, I did not admire; for, calling for ice-cream, he preferred it flavored with chocolate. Now, chocolate, I never did love, nor did I find it good, even in this case, though he insisted it was just the thing. I chose strawberry which had not the least ill taste about it. After riding for some hours we closed our observations at the menagerie. Here we saw a great many animals and things,—for pictures of which, I refer you, Messrs. Editors, to books commonly read in schools. But I do feel somewhat under obligations to somebody to state most distinctly and emphatically, that the animal that delighted us most, was a monkey. He seemed to know that it was his special business to please his visitors. His antics so interested the Doctor that I was compelled to invite him—the Doctor—to leave—to his regret, however—as I thought it too trifling in us to remain longer laughing at the animal's foolish, rather smart, tricks. But I don't know that, by amusing ourselves with this chap, we deviated very far from the line of propriety any way. For we naturally love to see smart things in our kinsfolks, and it occurs to me just here, that a Mr. Darwinian or some one else, has said that we are kin to the monkey. Now, if this be so, I shall certainly expect you, Messrs. Editors, to trace out your or our family connection to this funny fellow, and inform us by which of the endearing epithets we shall address him.

The Doctor asked me if I would attend Barnum's hippodrome. I wished to know what it was. He said it was a horse-racing-circus-like thing—I suppose somebody had told him what it was. I replied, "no, sir." I didn't visit such things as these at home, and I didn't feel like doing so because I was out of sight of my pastor and deacons. Finally, taking

lunch with the Doctor at his boarding house, I bade him adieu, feeling under many obligations to him which I hope I will be able to meet one of these days, by taking him around—when he visits my town—to see the—girls.

On the afternoon of the 9th, I took passage on the *Isaac Bell*—a fine steamer—for Norfolk, Va. But sometime before we dropped from our mooring, some one remarked, "Yonder he is," and on looking up, we beheld a balloon drifting slowly through the air and at no very great distance above us. Throwing our glasses upon him, we could distinctly observe the aeronaut busily engaged scattering small slips of paper, one of which, falling on the deck, I secured and brought home. Prof. Donaldson was the aerial voyager, and after sailing under a gentle breeze for sometime, finally landed, I think, on Staten Island.

I was fortunate in making a traveling acquaintance with a gentleman on board who was perfectly familiar with all the places of interest from New York to Norfolk, and these, it seemed, he took pleasure in pointing out and giving me all the information I desired. We had a light head wind the entire way, and hence the sea was by no means rough. Though gentle and easy was the motion of the steamer, yet, but one lady passenger appeared at breakfast the next morning. All sea-sick. About 9 o'clock, a. m., while most of the gentlemen were sitting on the upper deck, indulging in conversation and drinking in the pure sea breeze, suddenly the bell sent forth some quick, sharp notes, and instantly the cry of fire was heard. The seamen were soon seen running hither and thither to their various posts of duty, whilst a slight sensation seized upon our company. This, however, was speedily quieted by the gentleman above alluded to, for he smilingly remarked, "There is no fire, but simply a drill of the crew." Notwithstanding it was very gratifying to know that what he said was true, yet, there was one passenger aboard who still felt a little skittish. Presently, however, the old Captain came around, walking slowly and scrutinizing everything, and upon the announcement being made, "All right," the fire immediately went out, and nobody's hair was even singed. We made the run from New York to Norfolk in 27 hours. A delightful little voyage, and a mode of traveling so much more pleasant than the dust and smoke of a confined car!

NORFOLK.

My stay in Norfolk was short, but long enough to spend a few hours in the social circle of friends I had not seen for many, many years. Taking a James River steamer on the 11th, a brief run brought me to a "landing," from which, after a dusty ride of five or six miles, I reached the inland town.

WILLIAMSBURG.

The old capital of Virginia in colonial times, and the place in which were passed my college days. Now, I felt at home again, for here, the first time in my journey, did I grasp the hand of a brother, niece and nephew, and a few of them I left behind me when, in 1845, I bade adieu to my native State. The old "Burg" is in rather a dilapidated condition, and nothing to promise speedy, permanent improvement. The college of William and Mary is still here, but its prospects are by no means flattering. How altered since the time I used to sit and listen with so much delight to the edifying lectures of Profs. Dew, Sanders, Millington, Tucker, Browne, Minnergerode! Twice since, I believe, has the building been destroyed, and now, being remodelled on a plan altogether different from the old structure, I realize no very pleasing associations connected with it.

The Eastern Lunatic Asylum also located here, exhibits many and marked evidences of improvement. The polite and efficient Superintendent very kindly conducted me through the vast establishment, and greatly won my respect by the willingness he manifested in imparting any information I wished, and in the explanations he made of the various apparatus, &c., connected with the Asylum. But for seeing the inmates within, it would be difficult to believe that the institution was what it really is. Neatness and cleanliness characterized every part of it, and the high administrative ability of the Superintendent was plainly visible in every department. More room, however, is needed to accommodate others

whose applications cannot be granted for this deficiency. Virginia—may the smiles of heaven rest upon her—deserves the highest praise for what she has done for this truly unfortunate class of insane. She has two asylums for the white, and one for the colored persons. I believe it is a very striking, if not unaccountable fact that the cases of insanity among the negroes are considerably more numerous than when they were in a state of slavery.

The building in which the Baptists used to worship was the old brick magazine, octagonal in shape and rather queer looking for a church. Now it is used as a stable, the Baptists worshipping in the most imposing church edifice in the city. The membership is small and peculiarly feeble.

A few days in the country I remained with an only sister, enjoying the society of kindred and friends, and playing destruction to—I know some of my Marion friends envy me in this—*nice fresh fish*. My object, of course, is doing this was simply to improve my health and make me look better.

The following Sabbath I worshipped with the church into the fellowship of which I was baptized in August 1842. It has an excellent Sabbath school, few country churches a better, with preaching twice a month.

The congregation was tolerably large, and subtracting a half dozen or so, I stood, as it were, a stranger among my own. A good sermon was preached from the text, "Never man spake like this man." Remaining in the neighborhood of my nativity for several days, I left on Saturday in time to spend Sabbath in

RICHMOND.

Stopping at St. James, a new hotel, I found the proprietor and assistants polite and obliging and everything about the establishment neat and clean.

On Sunday I had the pleasure of enjoying the exercises of the Sabbath school connected with the 1st Baptist church, hearing Dr. Burrows preach at the Broad street Methodist church,—and in the evening at 5 o'clock, hearing him again deliver a discourse to the Sabbath school in his own church. As the method of his address on this occasion was somewhat novel, I will briefly explain it.

It struck me favorably. His subject was, "what are coming." He commenced by mentioning certain things that are now, and then happily introduced what are coming. But he had gone to the trouble of finding in poetry, all the thoughts he intended to develop in his discourse, had them struck off in strips of paper, and these were placed in the hands of the teachers and pupils, and scattered over the audience room generally. The topics on the slips were arranged in order to correspond with the same topic in his manuscript. Therefore, when he finished explaining himself on one theme, he would say, "well, let us sing that." Then the low, sweet tone of the organ came swelling out accompanied by the well drilled voices of the choir and thus he went through the whole service, he preaching and they singing his preach. His object in this, as he stated, was to rivet, if possible, the truths of the divine word upon the minds of the young. The idea, I repeat, was a good one. But I was thinking to myself that there was another, though secondary, advantage in this arrangement which related more particularly to the Doctor himself, it was this. During the intervals of singing ample opportunity was afforded to him to use his "kerchief" in passing it over his face and neck, and giving him a little breathing time, for the evening was unmistakably warm, and the Doctor seemed somewhat to be in slightly melting mood. Other speakers there are, no doubt, who could have gone through such a service and been as dry as a nail in his shell, but I want it distinctly understood that the Doctor is an earnest man, and when he says business he means it, and shows it. I hope I may have the good fortune sometime in the future to hear him again.

At night I waited upon the ministry at the 2nd Baptist church, of Rev. Mr. Kerr Tupper, son of the distinguished Secy of the Foreign Mission Board. The text was, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them." His interpretation of the word *uttermost* was Christ's ability and

purpose to save his people from which he made a very good argument for the final perseverance of the saints. So far as I could see, the speaker used neither manuscript nor notes. He had a large audience.

PETERSBURG.

Here I made some charming acquaintances not wholly confined to my own denomination either. One incident. A friend desiring that I should see a certain pious lady in town, introduced me to her husband, expressing to him the same wish. The gentleman very politely invited me to his house, saying, if it were convenient, he would accompany me just then. It being convenient and the hour appointed for evening calls, I consented to do so. On our way, however, he remarked, "I think it somewhat doubtful if we find her at home." The reason he gave. Sure enough, ringing the bell and inquiring of the servant if his wife was in, the answer was, "gone to sewing society." He then insisted that I should call to-morrow morning at 9 o'clock, at which hour he thought his wife would receive me. I promised to do so. That evening about dark, I was waited upon by my friend at my hotel, and taken to his house. Here, some little time after tea, my friend unexpectedly remarked, "if it would be agreeable to me, we would walk around and spend a social hour with Mrs. —." I replied, "I am engaged to pay her a visit to-morrow morning early as I leave town before noon." "I understand that," said he, "for I have seen her husband since you, and he wished me to bring you around to-night, as he had learned that his wife was under appointment to attend a ladies missionary meeting at the hour he had designated that you should call." Without cavilling on my part we paid the visit and truly glad I did. I was glad to meet and converse with a christian lady whose time was so much engaged in objects of charity and benevolence. *Would that there were more after this sort!*

From Petersburg I went into the country and enjoyed the remainder of my time with another brother and his neighbors, playing the mischief with the venison, pigs, Brunswick stews, &c., &c., &c.

Thankful to a benign Providence, I reached home in safety the 19th instant, finding family and friends generally well. But two were missing, a venerable old physician and a sweet little girl, the beloved daughter of President Murfee.

I. B. V.

August, 1874.

### Deaf, Mute and Blind.

Man, in order to be happy in his present condition, having the necessary comforts of life, all the five senses, without disease or broken limbs, has only to look around and see the adverse circumstances of others. Looking from a human standpoint, we are ready to say that the deaf mute, and the blind are the most unhappy of all human beings. The former being dispossessed of the organ of hearing, therefore, has no knowledge of the power of speech; the latter being denied the faculty of sight, therefore can have no knowledge of the beauties of nature; he hears the voice and thereby knows the name of the person that speaks to him, but is unable to divine whether a smile or a frown greets him.

It is my misfortune to belong to belong to the latter class. By the merciful hand of a kind Providence, I was for a long time associated with both classes, and still retain for them a place in my memory, as name after name appears to my mind, and will cease to love those dear ones only when I cease to exist. But the reader will ask: are these never happy? Is there no enjoyment for them? After being in their society for about five years, I think I may be safe in answering for them. That they are happy in this life cannot be denied. They seem to enjoy themselves best in each other's society. The deaf mute and the blind, by means of spelling on their hands, are able to convey their ideas one to another, making their association agreeable to both; but by their means of conveying ideas the blind cannot tell the mute what it is to hear, neither can the mute tell the blind what it is to see. But Heaven, if they are so fortunate as to get there, will fully explain all to both. First, to speak of the blind. What astonishment inconceivable, as for them. His interpretation of the word *uttermost* was Christ's ability and

heavenly host enraptured, and he shall be permitted to look upon the shining band of angels and look upon his dear Redeemer who washed him in his blood! And what joy to the deaf mute, when the word *epiphany* shall be spoken unto him! The music of Heaven, such as earth cannot conceive of, shall greet his ear, and all the praise of the happy host, vibrating and reverberating, shall fill his very soul. The poet, with all his eloquence, and the painter, with all his ingenuity, would fail to give us a picture of the scene.

Such as monarchs never wear! They are gone to heavenly pastures; Jesus is their shepherd there.

ROSE, TEXAS.

Springville, Ala., Aug. 15, 1874.

Great part of the mischief done to character, and of those calamities which rattle the quiet of life, have their origin of vanity of being ink-ringing, of exciting curiosity and escape the pain in the obscurity. There is a liar, who is not so much a liar from vanity, as from warmth of imagination, and levity of understanding; such a man has so thoroughly accustomed his mind to extraordinary combination of circumstances! that he is disgusted with the insipidity of any probable event; the power of changing the whole course of nature is too fascinating for resistance; every moment must produce rare emotions, and stimulate high passions; life must be a series of zests, and relishes and provocations and languishing existence be refreshed by daily miracles; in the meantime, the dignity of man passes away, the bloom of heaven is effaced, friends vanish from the degraded liar; he can no longer raise the look of wonder, but is heard in deep, dismal, contemptuous silence; he is shrunk from and abhorred, and lives to witness a gradual conspiracy against him of all that is good and honorable, and wise and great.—*Sydney Smith.*

All real religion is experimental. It is not a theory for clever wits to discuss, but an experience for the human heart to enjoy. It is not subscription to a creed; it is not acceptance of a dogma, doctrine or tenet, by the intellect; but it is the enjoyment of a life, a power and influence, in the regenerated heart. It is not beautiful creed, but a blessed life.—*Cunningham.*

The local papers of Wright county, Ia., tell how the farmers of that section drive away the grasshoppers. The crops in that county were abundant, and the anxious husbandmen were in hopes that these destructive pests would not appear until after the harvest. At once they came, however, in clouds that darkened the sun. By a preconcerted plan, the farmers set fire to piles of dry straw on the borders of the wheat fields, and smothered the blazes with green hay. That caused volumes of smoke to roll over the fields. The grasshoppers didn't relish the procedure at all. They rose with such a multitudinous hum of wings as to deepen into a roar like distant thunder, and fled the country. In that way the Wright county farmers have a fair prospect of saving their crops.

It is not a generally known fact that nearly two hundred people in New York city rise at daybreak for the purpose of repairing to the slaughter-houses and drinking the warm blood of animals. These people are not vampires, but consumptives; who find in the blood the means of prolonging existence. One lady, who has followed the practice of drinking warm blood for several years, contends that it has prolonged her life fifteen years, and has become an absolute luxury. At first, the taste is said to be repulsive, but subsequently, the desire for the ensanguined fluid becomes intense, and its good effects make it commendable to invalids. The Irish peasantry are very fond of baked blood, which is placed in large shallow pans and baked until it is browned. It is notorious that consumption is a disease almost unknown among these people, and, perhaps, Velpcean and other famous physicians who have recommended the drinking of blood have taken the hint from the baked blood of the Irish peasants.

A gentleman the other day said, in illustration of the popular opinion about politicians, that a hackman who was driving him about Albany pointed out the State House with the remark, "There's where they do the eating," with no tone of facetiousness or satire, but as if stating an undisputed fact, as one who should say in front of the Mint, "That is where money is coined."

A Kentucky wife was altogether too obedient. When her drunken husband ordered her to take a hammer and nail and knock out all his teeth, she seized the implements and cheerfully obeyed. When he got sober he mumbled so that it didn't scare her a morsel.



# Alabama Baptist.

Published weekly, except on Sundays and holidays.

Third Quarter, Volume XX, September 13th, 1874.

THE FIVE THOUSAND FED.

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He, Christ would keep His followers. According to habit, He looked up to Heaven, "blessed, broke, and gave." So teaching us gratitude and gracefulness. He opened His granary of benevolence, to photograph the tenderness of His heart. He who makes the juice of the grape to turn the water into wine, and He who makes the flour in the wheat to create bread from bread. This was a creation without mistake, a miracle without question, a supply without stint. He who "made all things for man made bread for the multitude even as He fed the prophets Elijah and Elisha, and sent "the manna-rain" down for Israel.

There was plenty for all—"they did all eat and were filled." "All ate enough, and yet "they took up 12 baskets full of fragments." Every man, woman and child ate. Wonderful feast was this given by Christ to His weary hearers. How exalting the ministry of the disciples when all the while Christ's compassion was creating supplies to the wonder of the multitude! How faith-inspiring this act of Christ revealing the glory of His knowledge, pity and benevolence! There should be no longer any room for perplexity in the face of such knowledge, for withdrawal from difficulty in the face of such presence, for unbelief in the face of such resources. So it is, the Prince of Peace provides plenty for the poor of Providence, and sees that no pupil in His school shall suffer long without supply.

## TEACHINGS.

1. Concerning Christ. He sought rest from wearisome toil, and so grants rest to His overworked followers. In solitude sought for and ever ready to teach and to give. His extremity, His opportunity. The self-forgetful, self-denying, Physician of both soul and body. Christ is the true God. Christ the true Bread that came down from Heaven, enough for each, enough for all. He will meet our needs, out of little make much, and ever surprise us by the riches of His grace.

2. Concerning ourselves. We can always find Christ. No separation, no seeming withdrawal of Himself, no barrier, external or internal, should deter us from going to Christ. These are taught us: faith, obedience, prayer, patience, gratitude, order, economy, benevolence. "Freely ye have received, freely give." How shall we provide for the poor and needy, the ignorant and guilty? Apply to Christ for truth and tact, for will, wisdom and grace.

## Communications.

### Baptism.

And were baptized of Him in Jordan, confessing their sins.—Mat. 3:6.

We desire to notice the subject of Baptism, one which is more or less controverted every day; and one which seems to us very simple. We begin with the first mention of it in the Bible. John the Baptist was, by the direction of God, instituting Baptism; and they came to him and he baptized them. John also baptized Christ. This chapter (Mat. 3:13), together with Mark 1 and many other passages, shows plainly what are the subjects and mode or in proper words what Baptism is. First, we affirm that immersion only is Baptism; 2d, that those who are capable of faith and repentance only, are subjects, which we can prove in this chapter besides the many other places. Well then, to begin, they were baptized in Jordan—but hold on, that may have been a city. Let's see, Mark 1:5, "and were all baptized of Him in the river of Jordan,"—sure enough it was a river. Well, says one it was a little river, not big enough to immerse in, but how does he know? Well, says he, Geography teaches me so, &c. We used to study Geography, and little streams were called rivulets, creeks and brooks, &c., and lots of them are big enough to immerse in, and larger streams were called rivers, seas, oceans, &c., and I think they are called the same now—days and ever were seeing then that those people, and Christ were baptized in the river of Jordan, that Christ came up out of the water and that Jordan is a river larger than necessary only to immerse in we are bound to admit it was for John to immerse them. Knowing there is but one Baptism we must admit, therefore, that immersion only is Baptism. Philip and the Eunuch went down into the water, (Acts 8:38); John baptized in Enon near to Salim because there was much water there (John 3:23); and the burial and resurrection of Jesus is represented in many places in the Bible by Baptism, which nothing but immersion could represent. And the same thing is proved by the agreement of scholars of the various denominations. Now who are fit subjects for Baptism? Certainly those who confess their sins. Who

confesses? Those who are old enough to know good from evil, therefore infants can not be subjects for Baptism. But says one, they all went out to John, that simply means all around, it can not mean infants because they could not have confessed their sins, neither were they accountable for sin. The commission alone is enough to prove that only adults or persons old enough to know and do are only fit for Baptism. First we must be taught; 2d, Repent; 3d, Believe. No body is capable of these except those who know good from evil. Therefore those, only who repent and believe on the Lord Jesus Christ are ready for Baptism. We think we have made it obvious that Baptism is immersion in the water and that those capable of faith and repentance and repentance and faith are the only subjects.

D. L. JAMES.

Blount Springs, Aug. 26, 1874.

(To be Continued.)

## A Georgia Letter from Tennessee.

Alabama Baptist: I read your letter as above, because I consider Georgia my home, and I am now in Tennessee. But I am partly an Alabamian and Floridian. My field of labor includes the two latter States, though to some of your readers, I have not even a news paper acquaintance perhaps, and might not have had for some time, but for the appearance of yourself.

Now, I can hardly work myself up to the point of asking your readers, on my introduction to them, for money, but I will simply say to them, my business is to raise funds for the Home Mission Board, at your own home, Marion. Dear reader, please send some help to me, Jonesboro, Ga., or to the Board at Marion, or to your forthcoming Association, for the work of our Board.

I made a short visit to Alabama recently, and finding no copies of your paper, a few though are taken, at points I visited, an item or two of news may be acceptable. I found the church at Union Springs, where I spent nearly a week, being supplied by Col. M. N. Eley, who is a member of the church, and by invitation of whom, in part I visited the place. The church is desirous to secure a pastor, and should have one. I found their house had been repaired; and the Sunday school is doing well, is well attended, and all seem interested in it. Deacon Haynes, the Superintendent, is very much interested in the school, and labors for its welfare.

By a railroad detention, I was afforded the opportunity of learning a few Baptist items at Opelika. The house of worship was being repaired, and enlarged, to accommodate the increasing congregations. The pastor was in fine health and good spirits, except the depressing effect of the scarcity of money. He is improving a lot of his own, and hopes he may be permanently located.

I am in Tennessee, only, for a few days, and here to visit a lady, in the vicinity of Nashville, who is sometimes spoken of as "the widow C." The drought in middle Tennessee is almost alarming, many an acre of corn will not yield as much as was planted. For 3 months and 23 days, there was not a season in the ground; in most of the country, not rain enough to wet the earth more than an inch. The trees are shedding their leaves, and the forest presents the appearance of Autumn. Rain has fallen last night and to-day, sufficient to wet the earth pretty thoroughly, for the first time since the 3d of May.

W. N. CHAUDON,

Dist. Sec'y.

Nashville, Tenn., Aug. 27, 1874.

## East Alabama Letter.

The readers of the BAPTIST will be glad to hear that many of the churches of this section of our State have enjoyed revivals during the last few months. Many of these have been meetings of the deepest interest; and while those who were added to the church were mostly young people, yet there were quite a number of middle aged men and women converted and converted by the power of God's spirit. During such meetings Satan is always actively engaged in throwing every possible obstacle in the way of Zion's progress; but some of us, who have been laboring almost every day for the past few weeks, find in many places politics occupying as much attention as religion. Surely at the church political discussions are out of place, especially if there is some desire to protect the meeting.

Our educational interests are greatly revived. We have secured the services of Brother J. Y. Dagg, late of Hopkinsville, Ky., who takes charge of the La Fayette Baptist Female College. We have an institution worthy of extensive patronage. Our people are aroused to some extent on the subject of education.

Col. Marfee's recent trip through our section has fired the hearts of a number of good brethren concerning the Howard College, and good results will doubtless follow. We look forward with great confidence to the day near at hand when our people will appreciate the superiority of the work done at our own Howard. Col. Marfee is supplying a need long felt in regard to the college; that of laying before the people the facts as they are; the discipline, system of instruction, &c., these points can but attract the attention of all thinking men.

The ALABAMA BAPTIST is being earnestly presented to the brethren here; and in the Fall, when money is more plentiful than now we hope to send up a good list of names.

The Liberty Association meets with the church at New Hope, in the town of Fredonia, Chambers county, on Friday before 4th Sabbath in September. The brethren would be glad to have the BAPTIST represented by some of the Brethren from Marion. Come to La Fayette or West Point, and conveyance will be gladly furnished.

## Courtesies Among Ministers.

This is a subject that needs to be better understood than it at present is. All professional men, agents of various kinds, clerks, and even overseers have a sort of implied understanding that it is a base and unprincipled act to attempt to supplant one another in their positions. If an employer desires to make a change, the first step is to make the position vacant and therefore open for all applicants. This seems to be the only course that is strictly honorable.

No physician who respects himself will "fish" for a man's practice whilst he has a family physician employed; so also with lawyers, and, as remarked with agents of almost all kinds, clerks, and even overseers. Alas, that a minister of Jesus (who ought to be the very soul of honor) should condescend to supplant a brother minister and thus undermine and perhaps permanently injure or even destroy his usefulness! That this is done is too obvious to admit of doubt or need proof. When done, it leaves to the injured party the alternatives, (1) To submit with quietness and bear it with the Christian resignation that has learned to turn the other cheek; or, (2) To expose it as it richly deserves, and thereby run the risk of damaging the cause of Christ by showing that men considering themselves ministers of Jesus can condescend to acts that would disgrace a doctor, a lawyer, an agent, a clerk, or even an overseer. A few illustrations will close this painful article. A brother has been invited to assist the pastor in a protracted meeting; by and by a few drag sermons (perhaps plagiarisms) whilst the pastor is laboring with the church to work them up to their duties and responsibilities, and with the anxious enquirers, is employing the intervals between services in endeavors to supplant that faithful and conscientious pastor in his relations.

I can now remember as many as ten or a dozen such instances in the course of my individual experience. Regarding the subject as of the greatest importance, I hope and earnestly solicit that not only yourself, Brother Editor, but others of our minister brethren will express themselves on this subject.

## A SUGGESTION.

### To the Editors Alabama Baptist.

The undersigned, a committee appointed by the Baptist Church at this place to correspond with the superintendents of the several Railroads in the State, in relation to reduced rates of fare for delegates attending the Baptist State Convention on the 19th November next, have received replies from the following Railroad Companies:

South and North Railroad Co.

Western

Montgomery and Eufaula R. R. Co.

Selma, Rome and Dalton "

Alabama Central "

Selma, Marion and Memphis "

Selma and Gulf "

Alabama and Chattahoochee "

They all, in a spirit of generous liberality, have proposed issuing Round-trip tickets to the delegates.

The delegates preparing tickets at the point of starting, paying full fare, will be returned free. Each road will sell a round trip ticket over its own line only.

Porter King,

S. H. FOWLER,

W. W. WILKINSON,

Committee.

## Home Mission Board.

### A Pastor's Recollections—The Church's Action.

These are the kind of words that do us good just now. "Enchained and postal-money order \$5.10, a collection from the — church taken on Sabbath of our last meeting; also, one dollar from a brother member of — church. Dear Brother, I saw from the last report of the Board that you were much behind in paying your missionaries, and I determined to take a collection at all my churches. I propose to take collections at — and —. I feel this to be my duty and only regret that I have neglected so important a matter. I pray that all our pastors may feel the obligation to stand by our missions. The Lord requires this at our hands."

The three churches our dear brother serves are feeble and poor, but they have resolved to give to the missions—to give freely—to give as they are prospered.

M. T. SUMNER, Cor. Sec.

## Alabama Associations.

Brethren who wish to visit any of these associations, would do well to write to the Moderator, or some other brother, in order to get information as to manner of reaching the place of meeting.

## Denominational Meetings.

GENERAL.

Alabama Baptist State Convention at Marion, Friday, November 14th.

S. E. ALA. CHUR.—Also Oct. 31st, Troy, Pike county. P. M. Callaway, Moderator, N. ALA. & TENN.—Unknown.

ASSOCIATIONAL.

COLBERT BRIDGES—September 3d, Chickasaw, Franklin county.

BOULDER SPRINGS—Sept. 12th, Mt. Moriah, J. Garrett, Moderator, Delta, Clay co., post-office.

ELIM—September 18th, Elim, S. C. Johnson, Moderator, post-office, Milton, Pa. PROTESTANT—September 12th, Whistler, Mobile county. J. Nelson, Moderator, Weogufia, Coosa county.

TUSCALOOSA—September 18th, Selma, ch. Tuscaloosa county, J. Brown, Moderator, post-office, Tuscaloosa.

CHICKENHURST—September 18th, Lebanon, B. Brant, Moderator, Brandon's Station, A. & C. R. R.

COOSA RIVER—September 18th, Mt. Zion, ch. Alexandria, Calhoun county, W. W. Kidd, Moderator, post-office, Harpersville, Shelby county.

LIBERTY, N. ALA.—Sept. 18th, Round Island, G. A. Morning, Moderator, post-office, Huntsville.

PIKE BARRICK—Concord church, Buena Vista, Monroe county, September 19th, Moderator, Dr. R. H. Ervin, Camden.

MULBERRY—Sept. 20th, Behoboth, J. M. Hicks, Moderator, post-office, Randolph, Bibb county.

LIBERTY, E. ALA.—September 25th, New Hope church, Fredonia, Chambers county, R. A. J. Cumble, Moderator, post-office, Fredonia, Chambers county.

BETHLEHEM—September 26th, Jefferson, Macon county.

BETHLEHEM—Sept. 26th, Philadelphia, A. J. Jay, Moderator, Jayville, post-office, Coconoc county.

TEY ISLAND—Sept. 26th, Post Oak, Spring church, Calhoun county. E. T. Read, Moderator, post-office Jacksonville.

UNION—Sept. 26th, Enon, ch. 11 miles S. W. of Carrollton, Pickens co., Moderator, J. C. Foster, Foster's post-office, Tuscaloosa county.

CAPSAAN—October 3d, Good Hope, A. J. Waldrop, Moderator, Birmingham.

CHICKASAW—October 3d, Lebanon church, eleven miles north of Wetumpka, J. W. Suttles, Moderator, Wetumpka, post-office, Moulton, Lawrence county, J. Gunn, Moderator, post-office, Decatur.

TALLEMAHATCHIE—Oct. 3d, Chickadee, W. M. Wilson, Moderator, post-office, Centre, Cherokee county.

UNION—October 3d, Plantersville, Dallas county, A. Andrews, Moderator, Burnsville, S. R. R.

ALABAMA—October 9th, Hickory Grove, near Letahatchee, Lowndes co., D. Lee, Moderator, Mount Willing, (via Fort Deposit), Lowndes county.

BLOOMER—October 9th, Forkland, Greene county, A. R. Scarborough, Moderator, Livingston, P. O.

CALHOUN—October 9th, Clay county, October 9th, W. S. Scarborough, Moderator, Mellow Valley, Clay county, post-office.

WARRIOR RIVER—Oct. 9th, Mt. Tabor, P. M. Munroe, Moderator, post-office, Bangor, Blount county.

CANABA VALLEY—October 16th, Friends ship, M. Henderson, Moderator, Kelly's Creek, St. Clair county, post-office.

SHELBY—October 16th, Liberty, T. P. Holcomb, Moderator, post-office Columbiana, Tuskegee—October 16th, Farmville, W. H. Carroll, Moderator, Opelika.

MEAD CREEK—October 17th, Black Warrior, B. S. Thompson, Moderator, post-office, Davis Creek, Tuscaloosa county.

EUPATULA—October 24th, Eufaula, W. W. Battle, Moderator, Union Springs.

TALLAPOOSA RIVER—October 24th, Boulah, J. H. Norton, Moderator, Netasula, Macon county.

LIBERTY, W. ALA.—Not known.

NOXES—October—Unknown.

RALEIGH.

CANABA—October 17th, Brush Creek, Parry county, E. B. Teague, Moderator, Selma.

JUNIOR—Unknown.

NEWTON—Unknown.

ZION—Unknown.

ARHACOCHEE—Unknown.

LANCASHIRE—Unknown.

INDIAN CREEK—Unknown.

NOTE.—We would be greatly pleased if any brother who detects mistakes in the above record would forward to us the corrections. We desire information regarding those associations marked "unknown." If there are other associations not on the list, please let us have them.

## PROFANE LANGUAGE.—It is related by Dr. Scudder that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the doctor, addressing the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

—The Old Orchard Camp-Meeting, near Portland, is under the control of Rev. Mr. Inskip. He is a believer in the doctrine of entire sanctification, and approves of the modern practice of the laying-on-of-hands. At the close of a meeting Mr. Inskip invoked the power of the Holy Ghost, and the audience fell upon their knees, screaming and sobbing, while many fell on their faces, shouting: "The power is coming! Glory to God." These outward demonstrations, such as marked the time of the Finians, are becoming common.

—The Ladies Aid Society, in the neighborhood of Pine Flat Church, East Perry, gave a concert of vocal and instrumental music, in that church, on Wednesday evening of last week. The music is said to have been delicious, and we learn that quite a handsome littlesum was realized for the benefit of the church.

—Twenty-two thousand pounds of bacon have been received at Opelika that was appropriated by Congress for the overflowed districts of the State. Eight or ten car loads of this bacon were also shipped to Montgomery. Have you forgotten where the overflowed districts are located probably.

—The Montgomery Shooting Club have invited similar Clubs in the State to meet with them in Montgomery about the middle of September for the purpose of organizing a State Association. They propose to memorialize the Legislature to enact laws for the prevention of the destruction of game.

—The negroes of Weechesee Valley, near Opelika, have been holding secret meetings of late, making preparations to attack the whites. Their

## Alabama Baptist.

MARION, ALA.

Tuesday, September 8, 1874.

## Bread and Butter.

Three years ago, the Committee on Bread and Butter, at the December (Miss.) Agricultural Fair, closed their report with the following:

The girl engaged in moulding bread, shall make some sweet-heart butter, which she will get the dairy maid to make for her.

She may play the game croquet, or French and German stilt, or any other game that will keep her from loafing.

In need and cream she'll show deep, and cream deep to putter.

But every if he will now and then, she'll make the bread and butter.

The dairy maid the farmer's wife, shall be the best we utter.

Alone that leads a crusty life, without good bread and butter.

Profits of Southern Farming.

There was in one of your late issues a detailed account of a mercantile clerk's attempt at farming. I give you the result of a two year's experience of a similar experiment, but differently carried out, in my neighborhood.

A 160-acre farm was sold at \$1,600. A 160-acre farm was sold at \$1,600.

Improvements were very different, quality of land medium, and for some time in cultivation--100 acres open, and 60 acres pine land, valuable only for timber of it.

The purchaser engaged a colored master of family on the usual terms, supplying two plow mules and feed for same, also gear; all other expenses paid by renter, who gets half the crop. Farm cost \$1,600; two mules and gear, \$300; total, \$1,900. Proceeds of 1873--wheat crop a failure, only 50 bushels; corn, 800 bushels--half 150 bushels, needed at home; the same with oats, fodder, and vegetables. Cotton, after paying the fifteenth for ginning, sold 10 bales of 500 pounds each at 18 cents; the crop realized \$900--half of which, \$450; deduct bagging and tie and hauling on 5 bales, \$14; therefore interest on \$1,900 invested, net profit \$436, beside profit on supplies to renter bought for cash and sold to him on time, \$75; total, \$511. For 1874--items of product the same, but owner's share of cotton, 5 bales, sold at 18 cents, \$225; profit on supplies, \$75; total, \$400, or the interest \$1,600 for one year. In neither case were fertilizers used. The answer to the question, why the country should be poor, provided the foregoing statement may be taken as a fair criterion, is simply this: About one half of the colored population, who spend their estimated income before it is made by giving lien on their crops, and the other half goes about the same way. The consequence is, buying on credit and paying for bacon sides 18 cents, which sell for cash at 10 cents, and everything else in proportion. The next cause is, that cotton commands at all times ready cash sale, without much expense of transportation, all efforts are strained upon this staple, and grain and grasses are neglected. Thus the provision dealers in our little inland towns pocket the profits of the farming community (with exceptions of course), and as it seems from the constant recurrence of the same state of things, to mutual satisfaction. But it will hardly go on this way very much longer. There is nothing to stop a flow of the right kind of immigration to a country unsurpassed in climate, in production of grasses, grain, fruit, and last, though not least, \$250,000,000 worth of cotton--O. Pitts, Co., Ga., in Tribune.

GOOD WAY TO MAKE COTTAGE CHICKEN--A cottage spinner, "Toselle," in communicating her practice of making cottage chicken, says: "I take some sweet milk and stand it on the top of the stove in a new tin pail or pan, shaking it occasionally, that the forming curd may not settle to the bottom. I turn the edges gently that the curd may form evenly, taking care not to break it, and not let it cook too fast. If the heat is about right it will be done in half an hour. Then drain off the whey slowly, pressing down on the curd until only whey enough remains in it that the cheese will not be too dry, just moist enough to melt well. Then I salt to taste, add a lump of butter and work well with my hand, then pack it down in a crock, leaving all the moisture in it. This is better than to press it into dry balls. Set it away in the coolest corner of the cellar or spring house. Take it out into a deep, white dish and very carefully dip out and lay over the top of it a few spoonfuls of thick cream, sweet or sour, but the sour is preferable. Lay a clean, bright spoon beside the dish, and your wholesome home is ready for criticism, cold, white and pretty, and one of the nicest dishes known for tea."

TO DESTROY ANTS--(Reader): There are many ways of destroying ants. The most effective is to find the nest and deluge it with boiling water in the night when the ants are at home. Other ways are to dip balls made of hay or moss into sweetened water and place them around the garden in places where they run, and when they have gathered into the balls to plunge them into hot water, then set the balls agate. Ants are fond of sweets, and may be trapped readily in many ways by the use of molasses or sugar.

The number of eggs laid by a duck depends very much on the breed to which she belongs. In all poultry I don't do her best. Some think that

the non-sisters lay more than those that are concerned in the rising generation. Thus the Aylesbury will lay a greater number of eggs than any other. The black duck, called the Labrador, the East Indian or Buenos Ayres, is a good layer. The Rouen is an average layer, and the wild duck lays few compared to these. An old duck is, as a rule, a better layer than a young one; but it is impossible to give the average of any of them.

DESTROYING BED BUGS--In the Country Gentleman, page 263, I noticed an inquiry for a remedy for bed bugs, and your answer to the same. Let me give you a receipt that has proved effectual in ridding our house of these pests:

Dust well the bedsteads, cravices and niches where they are, with cayenne pepper. There is no danger of poisoning any one with this remedy.

Milk cows must have access to pure water. If the pastures are poor a feed of corn-fodder, cut a few hours before feeding, will be of great value, especially if the cows are fed enough meal to make the corn-fodder as nutritious as the best of grass.

Instructive Reading.

A LITTLE MISERABLE CHURCH--The following is Max Adler's: Last Sunday night, during the sermon in our church, the gas went suddenly out, and there was sudden darkness. The minister requested the congregation to remain perfectly quiet until the cause of the trouble could be ascertained and other lights procured. Old Mrs. Smiley, it appears, was sound asleep when the accident occurred, but just after the minister had finished speaking to the congregation she awoke. At first she thought she had become blind, but as she sat by the window she immediately saw the light in the street, and then she knew that the congregation had gone home, and that she had accidentally been locked in by the sexton. Dreadfully frightened at the loneliness and horror of her situation, she picked up a hymn book, and dashing it through a pane of glass in the window, she put her head out and began to scream for help. Her shriek impressed passers-by with the idea that the church was on fire, and in an instant the alarm was given. A moment later the engines arrived, and just as the sexton began to light the gas again, one gang of the firemen began playing through the broken window on Mrs. Smiley's spring bonnet, while another gang poured a three-inch stream up the middle aisle with such force as to wash the Rev. Dr. Hopkins, the minister, out of the pulpit and down among the high hats which were floating around by the pew doors. Eventually the matter was explained, and the fire department shut off the water and went home. But the deacons want to know how, if Mr. Smiley refuses to pay the bill for repairs to the church, he can ever look a fellow-worshiper in the face again.

A WORTHY HEATHEN EXAMPLE--The Hindoo, when gathering in his harvest, before it is moved from the threshing floor, takes out the portion for his god; however poor, however much in debt, or however small the crop may be, the god's portion is first given. "His idols are silver and gold, the work of men's hands; they have mouths, but they speak not; eyes have they but they see not; they have ears but they hear not."

How different is my God? He is everlasting and uncreated. He speaks to me in His word, by angels and by His Son. He sees all my outgoings and incomings, yea, the secret thoughts and imaginations of my heart. He hears and answers my feeble prayers, and in Him I live and move and have my being.

Surely it ought to be a privilege as well as a duty for me to give to God the first fruits of all my increase. If the ignorant heathen be generous in giving to his god, that can save neither his body or soul, how much more generous ought I to be in giving to my God, who has already saved my soul and promised to redeem my body also. S. W. M.

In Central Baptist.

"The days of darkness come, and they are many, but our eye takes in only the first. One wave hides another, and the effort to encounter the foremost withdraws our thought from evils which are pressing on. If we could see them all at once we might lie down, like Elijah, under the juniper tree, and say, 'It is enough--let me not live.' But patience attains her perfect work while trails unfold. As the eye learns to see in darkness, the mind by a mercurial arrangement, grows accustomed to look calmly on the deepest afflictions, and to appreciate angelic consolations in them, which come as to the prophet in the desert, that as the strength of them we may travel on many days to the Mount of God."--Rev. John Kerr.

The Deity can lie concealed in a rose bud without suffering dishonor. In the unsightly pool of muddy water he has oftentimes worked, precipitating therefrom the finest crystals and gems. What God has in store, and what he intends by present proceedings, we cannot always tell; his ways are past finding out. He is in no haste. He works a twelvemonth to form a flower, which, unscathed by human eye, withers the day it blooms. Some plants bud but once in a hundred years. He is likewise lavish of his expenditures, even to apparent prodigality. He never minds a few score more than are wanted for a purpose. A million seeds fall from a tree when it is the arrangement for but one to take root; and the offspring of a single fish numbers two hundred millions. L. T. Townsend, M. D.

The church has, at last, full freedom to do her best. Some think that

it is with a great sum she has obtained this freedom. Be it so, the freedom is here; and for it she has to thank those who in the interest of secular government on the knot of church and state. Why, then, should we not as Christians frankly accept the fact that human government is everywhere renouncing its divine functions, and see whether in this very abdication there be not a blessing hid? We ought to have faith enough in our holy religion honestly to believe, and boldly to say, that all it need ask is "a fair field and no favor." This amount of concession, a utilitarian government cannot well refuse, and more than this we should be foolish to expect.--Rev. Wm. Reed Huntington.

We need in these days of publicity and vanity to be especially on our guard against self-advertisement. There is no place for it in the kingdom of God. Perfection, if it is obtained, tells its own story and has no need of placarding. Sensational methods, in the pulpit and in the church, are out of place. There are ministers, and there are churches, that believe in self-glorification; that seek for the throne and the scepter. But in reality, religious self-advertisement is the last refuge of a feeble cause.--Dr. Bridgman.

Miss Jane Ainslie, who has died recently in Edinburgh, was the originator of "The Flower Mission" in Glasgow. So long as her strength permitted, she persistently supervised the mission, carrying baskets full of bouquets to the infirmary, where smiles and words of welcome always waited her. When she could no longer pay these visits, in her sick room her hands and thoughts were ever busy in the work. A change to Grantham in the early part of the summer was deemed advisable. There her thoughts were still for the sick and suffering. Almost to the last day of her existence, she occupied herself, in the intervals of pain, with making small wire baskets to hold ferns for the patients in the infirmary.

As Regards Eating.

The idea of getting up from the table hungry is unnatural and absurd and harmful--quite as much so as getting up in the morning before your sleep is out, on the mischievous principle that "early to rise makes a man healthy, wealthy, and wise."

Early rising in civilized society always tends to shorten life. Early rising at itself never did any good. Many a farmer's boy has been made an invalid for life by being made to get up at daylight, before his sleep was out. Many a young girl has been stupefied in body and mind and constitution by being made to get up before the system has had its full rest. All who are growing, all who work hard, and all weakly persons should not get up until they feel as if they would be more comfortable to get up than to remain in bed; that is the only true measure of sufficiency of rest and sleep. Anyone who gets up in the morning feeling as if he "would give anything in the world" to remain in bed a while longer, does violence to his own nature, and will always suffer from it--not immediately, it may be, but certainly in later years, by the cumulative ill effects of the most unwise practice. In my given case, the person who gets up in the morning before he is fully rested, will lack just that much of the energy requisite for the day's pursuit.

As a people, we do not get enough sleep, we do not get enough rest, we will not take time for these things; hence our nervousness, our instability, our hasty temper and the premature giving out of the stamina of life. Half of us are old at three-score, the very time a man ought to be in his mental, moral, and physical prime. Half of our wives, especially in the farming districts, die long before their time, because they do not get rest and sleep proportioned to their labor. Nine times out of ten it would be better for all parties if the farmer should get up and light the fires and prepare breakfast for his wife, she coming directly from the toilet to the breakfast table, because it almost always happens that she has to remain up to set things right long after the husband has gone to bed, when really he has nothing to do after supper but to go to bed. This is a monstrous cruel imposition on wives and mothers.--Hall's Journal of Health.

D. F. C. Renner, of Frederick county, Maryland, writes to the Department of Agriculture, that several years ago he collected some poke-root (Phytolacca decandra) for medicinal purposes, and placed it at various places about the house to dry. After several days he observed that there were many cockroaches lying dead, and upon examination found they had been partaking freely of the poke-root. Some of the root was placed near their haunts, and the result was that it rid the premises of those insects. Since then he has communicated the remedy to others, who have tested it with satisfactory results.

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Among the epigrams of a didactic character, the following lines in praise of equanimity set forth a noble moral: Toward a sea of troubles, soul, my soul, Thyself do thou control: And to the weapons of advancing foes A calm and cheerful breast oppose: Undaunted 'mid the hostile might Of squadrons burning for the fight.

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Rejoice in joyous things--nor overmuch Let grief thy bosom touch: 'Midst evil, and still bear in mind, How cheerful are the ways of humankind.

The collection is not wanting in poems of a humorous and satirical cast, although we find now and then need make modern wits despair, but probably much of the original point disappears in translation. Here is one celebrating a man with arms too short and a nose too long: Dick cannot blow his nose whenever he pleases.

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Why was Adam's first day the longest? Because there was no Eve. When did Abraham sleep five in a bed? When he slept with his forefather. Why did Job always sleep cold? Because he had miserable company.

A little six-year old daughter of a Boston clergyman watched her

nam's street parade with great interest, and finally said to her papa, "If I was a minister's little girl I could go to the circus; but I suppose I must set an example to the whole church now."

A Peoria man arose the morning after a storm, and found his dog kennel buried under a drift. He worked half an hour to dig his dog out, and then went down and told his clerks what he had done, and added, "A merciful man is merciful to his beast." But after he left home the neighbors saw his wife and daughter shoveling out paths through the snow and carrying in coal.

As Regards Eating.

The idea of getting up from the table hungry is unnatural and absurd and harmful--quite as much so as getting up in the morning before your sleep is out, on the mischievous principle that "early to rise makes a man healthy, wealthy, and wise."

Early rising in civilized society always tends to shorten life. Early rising at itself never did any good. Many a farmer's boy has been made an invalid for life by being made to get up at daylight, before his sleep was out. Many a young girl has been stupefied in body and mind and constitution by being made to get up before the system has had its full rest. All who are growing, all who work hard, and all weakly persons should not get up until they feel as if they would be more comfortable to get up than to remain in bed; that is the only true measure of sufficiency of rest and sleep. Anyone who gets up in the morning feeling as if he "would give anything in the world" to remain in bed a while longer, does violence to his own nature, and will always suffer from it--not immediately, it may be, but certainly in later years, by the cumulative ill effects of the most unwise practice. In my given case, the person who gets up in the morning before he is fully rested, will lack just that much of the energy requisite for the day's pursuit.

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SIN IN BELIEF--"But this doctrine, that sin remains in a believer; that a man may be in the favor of God while he has sin in his heart, certainly tends to encourage men in sin." Understand the proposition right, and no such consequence follows. A man may be in God's favor though he feel sin; but not if he yields to it. Having sin does not forfeit the favor of God; giving way to sin does. Though the flesh in you but against the spirit, you may still be a child of God. But if you walk after the flesh, you are a child of the devil. Now, this doctrine does not encourage you to obey sin, but to resist it with all your might.

Assafoetida, dissolved in water, is said to kill the Colorado potato bug. A Minnesota proposal that the Legislature of that State shall pass a law compelling every farmer and landowner to burn the prairies before the grasshoppers are able to fly and while they can only hop over the ground. This course, pursued a few years, he thinks would be successful in destroying them entirely.

I never knew any man in my life who could not bear another's misfortunes like a Christian.--Pope.

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Printed at the Home Job Office, Marion, Ala.

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Prices of the Mason & Hamlin Organs are but little higher, and often actually lower, than those of inferior organs. This is because the immense demand for their organs enables the Mason & Hamlin Co. to employ machinery and avail themselves of facilities which would not be possible in a small business, by which they not only obtain better work, but greater economy of production. The Mason & Hamlin Co. can afford to do, and sell their organs at less than could be the cost of manufacture of instruments without facilities, even if it were possible to them to make such. Yet dealers in organs, and especially peddlers, frequently recommend other organs as better than, or at least equal to, the Mason & Hamlin, and cheaper. This is because they are offered much larger commissions or discounts on others. It is an expedient of makers of poor organs to print in their organs, and then sell them to dealers and others at great discounts. As a general rule, the poorer the organ the higher the printed price and the greater the discount offered on it.

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Purchasers who are unable to obtain a Mason & Hamlin Cabinet Organ from a dealer in their vicinity can purchase directly from the Company, and in every such case the best organ on hand of the style wanted will be selected, and it will be warranted to give satisfaction to the purchaser, or the organ may be returned and the purchase-money will be refunded.

Organs rented with the privilege of purchase, or sold for monthly or quarterly payments.

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The first term of the session will commence on the first of October, and the students are required, on matriculation, to pay a fee of five dollars, which secures medical attention for the entire scholastic year.

EXPENSES: Payable October 1st and February 1st, strictly in advance.

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Total for Scholastic Year, \$63.00.

Expenses of students who enter the Preparatory Department, are \$40.00 less.

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