

The Alabama Baptist.

VOL. 2.

MARION, ALABAMA, TUESDAY, MARCH 9, 1875.

[NO. 1.]

Alabama Baptist.

MARION, ALA.

Tuesday, March 9, 1875.

Baptist Churches are Peculiar in that they Cannot be Represented. No. I.

Legislative, judicial and executive powers reside in the being of all constitutional governments; and in republican governments the legislature is supposed to represent the people. The ecclesiastical courts of Protestant churches embrace and exercise the powers of these three departments of government, and the said courts claim to be representative bodies. We shall not now discuss the merits of this claim. However directly or remotely may be their connection with the suffrages of the people, it is quite certain that the people recognize them as the legitimate law-making, law-judging and law-executing authorities, and cheerfully submit to them as such; and therefore their local churches have, by direct action or by a tame acquiescence, delegated or surrendered to these councils the power to legislate for and to rule over them. We believe that while legislation is claimed for them, it is also freely admitted that they do, whenever assembled, exercise the right of legislation. Of course it is assumed that the legislation is in harmony with the holy Scriptures.

It will be remembered that in a former letter we maintained that the Baptist churches have no legislative power, neither directly as independent bodies, nor indirectly through ecclesiastical councils. Nor had the New Testament churches any such power. With them the legislation was all divine; with us it is the same. The New Testament is the law book of the churches of Christ. It is "given by inspiration of God," not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Whatever is here written is binding on all the disciples of Christ. Whatever is not recorded here is of no authority in matters of religion, with a single individual or with a church of God. No church or council on this globe has authority to add one single rule or duty, or to diminish aught from the requirements imposed in the holy writings. All ecclesiastical assemblies which exercise legislative power transcend the authority delegated to the churches of Christ or the people of God. A gospel church is

THE EXECUTIVE BODY OF CHRIST.

This is her grand mission. She is to execute the laws of Christ as committed to her in the New Testament. And certainly in order to the proper discharge of this high duty, she must judge of the letter and spirit of these laws. Therefore she has judicial and executive power committed to her by Him who is made "Head over all things to the church which is his body, the fullness of him that filleth all in all." Each local church is to judge of the laws of Christ for itself, boldly assuming that these laws were not given to a general conference, or convention, or assembly, or to an ecumenical council, or a college of cardinals, or a bench of bishops, or a prelatical succession, to be judged and executed by these, but to the men and women composing the churches of Christ, who are to read and form their own judgment of the doctrine and duty enjoined there. And "if any man lack wisdom let him ask of God, who giveth to all men liberally." It is the duty of every believer, as it is of all men to "search the scriptures." The membership of a church should inquiringly and faithfully compare views, and learn one of another. And in private life, in the domestic circle, and in the house of God, they should earnestly seek to know the mind of the Holy Spirit as revealed in His Word. The hearers of Paul and Silas at Berea, "were more noble than those at Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so." To aid her in her judicial and executive obligations, God has bestowed gifts on his church—ministerial gifts; she receives these not as her Masters and Rabbis, but as her Pastors and Teachers, and with them goes forth to learn and execute the will of her exalted Head. The Son of God has

said to His churches, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This does not bestow church or ministerial infallibility, but a very high order of authority is vested in the churches of Christ, so long as they act in harmony with, and in execution of, the laws of the King in Zion. "The keys of the kingdom of heaven is Matthew 16, 19," is an allusion to the Word of God, and to the authority therein lodged with his churches, and whatsoever they shall bind or unbind according to this Word, shall be bound or unbound in heaven. As the acts and decisions of an inferior court in good governments on earth, when in harmony with the laws of the land, are recognized and affirmed by the supreme judiciary, or reversed when inconsistent with these laws, so the acts of the churches of Christ on earth are recognized and bound in heaven in exact proportion to their agreement with the revealed word. And therefore it is a fearful thing for an offending member to resist the legitimate authority of a church of Christ. "If he neglect to hear the church let him be unto thee as a heathen man and a publican." We have known some remarkable cases of shame and disgrace to follow expelled members, who perpetually murmured against the just verdict of the church of God. We have our mind on several now living in abandonment, who were in comparative respectability when they were excommunicated, but withdrawing entirely from the assemblies of the church, and urging denunciations against the body that "loosed" them, they have gone down into very general disgrace; and we have hardly known one who maintained his former position in public esteem. An expelled member, as a rule, will return to the church with repentant confessions or he will go into abandonment;—we mean, of course, when the church has truly executed the laws of Christ in his case. A church has no right to make laws of her own, expel members by them, and then call it executing the laws of Christ. What is true of discipline is true of the whole range of church work and ministerial duty. The church, with all her officers, and in all her work, is the executive body of Christ. This is the position of each local church in the region where God has planted it.

Hence it is that in keeping with these views of church power, Baptists believe that every body of disciples believing in Christ and constituted according to his revealed will, is perfectly capable of self-government; and that this capacity to govern itself is not simply a latent power which it may enjoy, but a vested right entrusted to the church, which it must maintain and exercise, and which it cannot alienate or transfer to any other person or body under heaven; a right which cannot be delegated. A true and orderly church of our Lord

CANNOT BE REPRESENTED.

The office of representative in all civil and ecclesiastical communities, supposes the delegation of power to form a body representing a constituency, with power to bind the various constituencies by the will of a majority of the representatives. We elect Representatives to the State Legislature and to the United States Congress, and when they make laws we are bound to receive them as the rule of our life as citizens. We recognize the fact that these representative bodies are over us and that we are in subjection to them. Now, all the power which these bodies have is delegated power. They derive their power from the people through the constitution and immediately by the election of the several representatives.

How then can a church of Jesus Christ be represented? What has the church to transfer to a representative? Can it take part in the formation of a body of delegates, unknown to the Word of God, and holding authority over the churches of Christ? Can a church vest anything in such a body without manifest unfaithfulness to Christ and a complete loss of her independence? It would seem, from these simple principles, impossible that a church of Christ can be in any proper and legitimate sense represented. The church is the pillar and ground of the truth, comprehending the elements of all moral good. The moral forces which are to make an application of Christian truth to the people of our earth, are committed

to the jurisdiction of the churches by the Lord of glory, and what he has committed to them they cannot transfer to a representation. "These have always been favorite ideas with our Baptist churches."

All attempts among the Baptists to form

REPRESENTATIVE BODIES

have proved a failure. "Attempts have been made at sundry times, among us, to establish some kind of informal representation. They have never met with favor, and have obtained influence among us only through ignorance of their real character." (Wayland.) State conventions and conventions of a more general character, have had so much of the representative nature as to be composed mainly of persons appointed by churches, associations and societies; but these bodies being strictly and exclusively benevolent organizations, and to carry forward benevolent enterprises money being essential, therefore the "representatives" have almost invariably been sent on a moneyed basis, the represented bodies being entitled to representation on account of the amount of money they have paid to the objects fostered by the convention. And in a majority of such Baptist Conventions the moneyed basis is so complete a feature, that individual Baptists are allowed annual and life membership in consideration of the money they have paid. All of which simply means that the persons who give money are allowed, in person or through a messenger, to be present and take part in the management of the benevolent causes to the support of which their donations were made. But not one in a hundred of our churches ever thinks of sending a "representative;" this remark is true even of those churches who contribute to these enterprises; many of the associations do not send "delegates" to the conventions. Our agents, secretaries, and "liberal brethren" complain very much at these failures to be represented. They tell us that "other denominations do this and so;" seeming to suppose that the absence of delegates in Baptist Conventions is the result of a want of intelligence and liberality. They forget that the representative bodies—so-called—of other sects have power to arrange for an attendance, and that their councils and judicatories comprise the heart and head of their denominational structure. These brethren also forget that the Baptists never have had a representative body in any correct sense, and that they never intend to have one.

OUR BENEVOLENT BODIES

are a peculiar feature of our denomination. People speak of Baptist Conventions as if they regarded them as ecclesiastical councils. Such bodies as a State Convention are by many, looked upon as similar in our church order to an annual conference of the Methodists and a synod of the Presbyterians; and such a body as the Southern Baptist Convention is supposed to be something similar to a General Conference or a General Assembly; whereas, in truth, these conventions are purely missionary and educational in their work, and that exclusively, having no connection with the churches except that they are composed of Baptists, and some of the churches send messengers to take part in them. But no church is in any respect responsible to them, nor under any organic obligation to send messengers to them, nor are they under any responsibility to the churches further than the churches have intrusted money to them. Our benevolent bodies are the voluntary union of Christian effort; free associations of persons and work for the promotion of a common faith. It may be asked, "How is it possible to succeed with such uncertain organization and such want of co-operation?" It is a sufficient reply to this, to remark that we have succeeded as well as any body else; our plans have not failed to obtain very liberal co-operation, and are more certain of final success than any others, because marked by the simplicity of New Testament order.

The inaction of our churches with reference to our State and General Conventions, is not the result of covetousness and parsimony; we admit that our people have had their share of these lamentable traits; but their non-action is more directly traceable to their fear of the powers of these conventions, and to their zealous and never wavering devotion to the inde

pendence of the churches. It has become a denominational instinct—if we may be allowed the use of that word here, so that thousands of our churches who have but little information and culture in many other ecclesiastical matters, are always on the alert for the protection of church sovereignty. And with them, whatever else suffers loss, this must not suffer.

"By a divine instinct, men's minds mistrust Pursuing danger." But when the conventions have confined themselves to their benevolent work, and have exclusively kept their missionary and educational enterprises before the denomination, and when they have not come down from this great work to manufacture public sentiment on other questions our people have taken hold and co-operated with as much heart and liberality as have their neighbors in a like work.

But the question may be asked, are not the

MESSENGERS TO ASSOCIATIONS

often spoken of as "delegates." Are they, not representatives of the churches, and is not a Baptist Association a body of church representatives? We answer that the Baptist Association has the single representative feature found in the fact that its members are all appointed and sent by churches; and all the churches within a given Association are expected to send "delegates," having entered into an associational and constitutional agreement to do so; an agreement from which each church has a perfect right to withdraw at pleasure. The persons selected to attend the association have no powers delegated to them. They cannot pass an act or do a thing which will be binding on the churches. Associations are also missionary bodies—bodies of evangelism. Sometimes they act advisory, and in their reports and resolutions make many suggestions and requests to the churches, but the churches are perfectly free to accept or ignore these suggestions. If a church shall depart from the faith held by the churches composing the association, or shall go into manifest disorder, or violate the constitutional compact on which the association of churches is based, of course the association has power to dissolve the connection existing between it and the disorderly church, but it remains as truly a church after as it was before this action of the association.

Therefore we maintain that persons who are appointed by the churches to attend associations and conventions are not delegates, are not representatives, and that they should not be styled such; but that they are the "messengers of the churches"—those who bear a message or go on an errand from the churches; and this title comprehends the whole of their powers, and so Baptists have understood and styled them, except when they have suffered their speech led astray, by the vernacular of civil governments and the parlance of ecclesiastical courts among Pedobaptists. Baptists always suffer great damage when they follow the shadow or wear the old clothes of other sects. Baptist churches cannot get into the robes of any other people in existence without first divesting themselves of their own.

Communications.

Shall the Messengers of Christ in Heathen Lands be Supported by Our Churches?

At the last meeting of the Southern Baptist Convention a committee of one from each State presented a list of appropriations for our Foreign Missions, and what was regarded a fair division of the same among the Southern States. The Board of Foreign Missions informed the Missionaries of their respective appropriations, which were based upon their own estimates of necessary expenses for the year, and authorized them to draw in full for the same up to the first of April next. The Board have presumed that the churches would meet the quotas of their States, which, with the amounts paid to date, are published in the *Foreign Mission Journal*. They still expect that they will do it. But the time is short, and the balances against the State must be speedily met. If the pastors do not look after this matter, to whom can the Board and Missionaries look? To whom does Christ look that this duty may be pressed upon and performed

by the churches? Will not each pastor and each Baptist in the South ask himself how he stands in regard to this matter, in view of the facts in the case, in the eye of the loving and blessing Savior? If our churches can send out their devoted and confiding brethren and sisters to the hardships and dangers of Pagan lands to preach for them the Gospel of Christ, and fold their arms, or sleep over their wants and their touching appeals or their more eloquent sufferings in silence, then where is the hope that our poor nature will ever respond truly and faithfully to our moral obligation from the convictions of right and the power of Divine grace in the heart? If the times are hard, the nobleness of our religion demands that retrenchment should begin at home where there is a broad margin of comfort; and not with those who cannot even exist without our regular supplies.

It is not the Board of Foreign Missions who need our gifts, nor the Southern Baptist Convention; but the consecrated men and women of God, whom we have sent among the heathen; nay, it is the work of our own Master and Savior, who will say in that day of days: "Inasmuch as ye have done it to one of these, my brethren, ye have done it unto me."

The quota of Alabama is \$3,500.00
Paid to date, 728.78
Balance, 2,771.22

The Board ask that one dollar be sent for each "Mite-Box" which is held by the family, or Sunday School or church; that the poor may forward their little offerings, and the rich may send freely and largely as God has prospered them; that each pastor may take up a special collection, and every one do something to redeem the virtual pledges of their State, and save our missionaries from more anxiety and suffering than are necessary to their arduous and Christ-like work.

H. A. TURPIN.

Corresponding Secretary Foreign Mission Board, Richmond, Va.

Christian Duty, or Neglect of Christian Duty.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

In my other article, I spoke of three ways of Christians letting their light shine; or, more properly, three degrees of brightness of Christian light: one is, when he has the name of a Christian, and fully shows that he is one by his acts; another is, when one has the name, and shows only by a part of his acts that he is a Christian; and the third is, he who has the Christian's name, but his works, whether good or evil, have a tendency to lead sinners out of the right way, or lead them further in the wrong way.

And then I said something of those who put their light under the bushel. In writing on this subject, I will take the part that I mentioned last, in consideration first. But I do not expect to be able to teach any of the readers of the *Baptist* anything, but perhaps some one who is able and competent, will be induced to criticize a little what I write.

Perhaps some one will think, that I committed a grammatical error, in calling so an adverb. I might have been wrong, but the best rule is, that the use to which a word is applied, determines its part of speech. And if we can find out exactly what Jesus meant by the language quoted at the head of my other article, then we will know exactly what so means.

The reason that I take the last that I mentioned first, is, to take the Christian life at its commencement. As I said before, there are many who have religion, and keep it from the world, and will not let any one know it if they can help it; and thus go on for years, with their lights concealed. And thus the influence which they might exert, is lost. This they do, not intending in the least to dishonor or disobey their Saviour, and yet they certainly do both. They dishonor him in this way, by causing the world to think that the natural man is really better than he is; for there is an ennobling power in the religion of Jesus Christ, which the natural man does not possess.

And when religion is implanted in the soul, it will have an influence on the character and conduct of its possessor; people always like good conduct, better than bad, and when the conduct of one who is not in the church, and does not profess religion,

is upright, they claim all this for nature; and thus Christ is dishonored. Does the humble, private Christian wish to be honored of God? Then let him take his light out from under the bushel, and put it on a candlestick, "that it may give light unto all that are in the house," and let them know that this good conduct is not derived from nature, but from grace.

And thus you will honor your Saviour, and he says, "Him that honoreth me will my Father honor." Christ and his apostles have everywhere commanded the believer in Christ to be baptized, and they always did so immediately. And he does yet command the same by the influence of his Spirit; for every new convert, whose experience I have yet heard, testified to the one fact, that the first thing after the change was a desire to be baptized, (and generally, they wanted to be immersed when they thought they dared mention it.) "He that is ashamed of me before men, of him will I be ashamed before my Father and his holy angels." Take care, doubting Christians, lest you be found among those of whom Christ is ashamed in that day. I do not think that there is one who has felt the love of Jesus, that does really desire to "deny" or be "ashamed" of him, and yet they must be ashamed of something, those who do not "confess" him by joining the church, and showing the light which he has given them.

If one should read this, who feels the love of Jesus, and has not discharged that all-important duty, let me beg you, if you want to honor Christ, if you value your own happiness, arise and be baptized. I will write more hereafter. T. M. M.

Kelly's Creek.

Want and Suffering among the Indians.

The late spring and early summer drought of last year cut off the corn crop in the Indian Territory. In many places nothing was made. The forest crop of acorns and other mass was also nearly destroyed. The result has been that there is now very great destitution and suffering among the Indians. Hundreds of families have no corn nor bread. The hogs, too, for want of mass were thin, and the bacon "crop" is light. The cry of distress in many places is pitiable. Kansas and Nebraska are also suffering, but they are in contact and sympathy with the world, and hence thousands of dollars are now going to those States to relieve the suffering—not so with these Indians. They are an isolated, ignorant, and despised people. Few know anything of their suffering condition, and fewer still care anything. Mrs. Murrow and Mrs. Bous found a poor woman a few days since in a little hut dying with want and disease, and a babe lying beside her, actually starving to death. They cared for them, but since the babe has died. There are hundreds of families now in this nation that do not know where their supper will come from, and hundreds will go supperless to their rude beds. Brethren, remember the poor Indians.

Yours,

J. S. MURROW.

A-tok-a, February 24th, 1875.

Letter From Childersburg.

Bro. Winkler: Nothing very special at my churches. Congregations increasing, salary rather diminishing, a surplus in religion but not in Christianity. Political excitement makes a great demand for secular papers, but something dissipates the public taste for denominational and Christian papers and reading.

At this place we have reorganized the Sunday School, under the superintendency of Brother D. B. Oden, with a full and well selected band of teachers. The Methodists have drawn off and set up on a small scale at their own church for themselves. Our school is quite large. Some peculiar circumstances induced us to retain a union feature in the selection of our literature. Brother Oden asks me to say to you, he would take it as a favor if you would suggest to him at this place, the best point from which to obtain Sunday School papers, meeting the above state of things in our school. We are receiving a large number of accessions by letter, at our church here, as people move in.

Yours truly, W. WILKES.

P. S.—Shall ordain two deacons—brethren D. B. Oden and Thos. Coleman—at our next meeting.

Churches, Preachers and Sabbath Schools.

Oxford, Ala., March 1, 1875.

Brother Editors: You are kept so well posted by others from this part of the State, that I am at a loss to know what to write about. Our churches, with one exception, as far as I know, are supplied with preaching at least one Sabbath in each month, and this is about all that a majority of them are able to do. "And while many of our city pastors think that a church with preaching only one Sabbath in each month would dwindle out, yet the Baptists are in the ascendency in this part of the State, and it has been attained by once a month preaching, with very few exceptions. Some of the largest and most prosperous churches in this part of the State have never had preaching, as a regular thing, more than one Sabbath in each month, yet they are strong and influential bodies. And compared with other churches, they have, as a general thing, had as large gatherings during each year as those who have had preaching every Sabbath. Furthermore, in the communities where these churches are located, as large a number of the people are church members, compared with the whole number, as where they have had preaching every Sabbath. I am an advocate for every church having preaching every Sabbath, if they can do so, but will leave it to others to decide whether what is true of this section of the State is not equally true of the whole country; also, to account for it, if possible.

The Baptist preachers of this part of the State generally supply from two to four churches each, and then follow some other occupation by which their salaries are supplemented, so as to enable them to support their families. (For I know of only about three preachers in all this part of the State, including about one-third of the State, who receive salaries sufficient to support their families, yet they do not murmur, but work on vigorously for the Master. Many of them are strong preachers, sound in the faith of the Gospel, and they will compare favorably with preachers of other parts of the State.)

Most of our churches have Sabbath-schools; and they succeed well wherever they have Christians who are willing to work, pay, and pray. And wherever they do not succeed, it can generally be traced to a lack of one or more of the above named things. No school will succeed without some one or more to work for it. It will no more work or run itself than any other enterprise or business. No school will succeed well for any length of time without some paying. Books and papers, etc., must be paid for by some one. No school will succeed well without some praying; for it is sanctified by the word of God and prayer. S.

Note from Eufaula.

Dear Brother: Take that blue mark off my paper. Enclosed, find \$2.00, and put me down as a life-time subscriber.

Our church prospects are brightening very much, our future is full of promise. We are looking for Brethren Graves and Fish soon, each is a host in himself, and we hope their combined power and influence will result in great good to the Master's cause. Last night we resurrected our young people's prayer meeting with encouraging indications.

Yours fraternally,

W. N. REEVES.

Eufaula, Ala., Feb. 25, 1875.

CRITICISM.—"The French," says Dryden, "are much better critics than the English, as they are worse poets," and certainly the characteristic writers of France are Montaigne and Montesquieu, not Corneille or Racine. But criticism without poetry enervates instead of strengthening society. In the final catastrophe of French history we see the fatal results of continued analysis, the perpetual war and tear of reflection unrelieved by the opportunity of free action. Art and culture, which devote themselves exclusively to search for the causes of life, and not rather to represent examples of noble living, are certain in the end to blind men's eyes to the objects they propose to reveal.—*Quarterly Review*.

A NEW ARRIVAL OF MEMNONITES.—Nearly 1,000 families of Memnonites left Russia January 27, 1874, for Manitoba. An agent has bought 17,000 head of cattle for them in Manitoba.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. B. TRAGUE, ASSOCIATE.
J. J. D. RENTFROE, MANAGER.

MARION, ALA.

Tuesday, March 9, 1875.

A Literary Anniversary.

On the night of Friday, the 26th ult., a large and intelligent audience assembled in the Chapel of Howard College, to witness the annual celebration of the Franklin and Philanthropic Societies.

The programme for the evening's exercises was as follows:

I. Oration, "Duties of Southern Young Men."—By W. W. Burns.

II. Debate upon the question:—"Ought a State to Adopt a System of Compulsory Education?"

AFFIRMATIVE: J. A. Howard, J. H. Johnson, J. L. Bonner, J. S. Dill, W. E. Brown, W. F. Westbrook.
NEGATIVE: J. A. Howard, J. H. Johnson, J. L. Bonner, J. S. Dill, W. E. Brown, W. F. Westbrook.
III. Poem, "Decay."—By D. G. Lyon.

No effort to make a mere display was apparent. The young men proposed simply to renew the exercises which usually engage their attention in the halls of debate, and thus set forth their societies as they really are when privately and regularly at work. The anniversary could not have been honored more fully or more pleasantly than by such a display of intellectual acuteness and animated and generous rivalry.

The judges of the discussion commended the arguments as remarkable for logical skill, and the manner of delivery as impressive in its facile grace and manly dignity. They found it very difficult to decide between the contestants. The sentiments of the audience at large, were quite generally expressed in the remark: "Those young men are destined for eminence in life." As for ourselves, we frankly say, that we do not remember ever to have seen an exhibition of college societies which produced upon our minds so favorable an impression. We felt that we were listening to men, not boys—to men dexterous and powerful in argument, poetry and oratory.

May God continue to bless the talent which he has here given and is training under our indefatigable preceptors, for the Gospel and the State!

The Intellect and the Heart.

Mere intellectual excellencies cannot win love. This is manifestly true in the most intimate relations of life. That trusty friendship, which opens all the secrets of the heart to another—that fond attachment, which conducts two spirits hand in hand along the appointed pilgrimage of life, is not dependent upon talents and ability, but upon congenial sentiments and opinions. Nothing else can awaken that tender preference which acts like enchantment upon our Nature and disposition.

So it is in everyday life. There are three classes of men who seem to have hearts at their disposal:

The one class consists of persons of happy address. You are sure in meeting them that you will not be bored, by awkwardness or dullness. They have a refreshing smile or pleasant remark ready when you encounter them; they know what is going on in the world; they have wit or bawler at command. Thus they are general favorites. While you read you are thinking of their names.

Others have a higher charm. All countries of the world, all spheres of knowledge, seem to have enriched their minds. They have the gift of awakening new thoughts, new emotions, and even of clothing familiar things with an air of novelty. They are acquainted with human nature; they have a store of pleasing thought and observation; they leave you richer at every interview. They are loved as the gentle benefactors of the mind. They are professors whose class is Society!

There are still others who, without the resources either of our merry friends or our wise ones, are not less charming through their delicacy and refinement. Men of few words, perhaps, but of flattering attention! They see all the good in you, and it evidently gives them joy. They have a charming way of expressing sympathy and even disapproval. Property, courtesy, sincerity, so pervade every word and movement, that you are ambitious of proving worthy of such attention and sympathy; and esteem them as the worthiest of men. Such was the grace of Chesterfield.

Not after all it is not the social talent, or the richly furnished mind, or the elegant demeanor, which charms you. Unless these qualities are united to an amiable temper, a noble spirit, a

sympathizing heart, they are soundless brass. The mask drops sometimes. You have revelations that you never could have anticipated. The wit becomes slanderous and quarrelsome; the sage becomes hard and selfish and conceited; the fine gentleman becomes double tongued and scornful. Don't you remember when you were disenchanted?

We love the favorites of society, just because we suppose that love is in them; but let us find out our mistake, and there are none whom we regard with more suspicion and dislike. It is impossible to love a sharp spirit and a bitter heart. You cannot love the sprightly humorist who handles the weak with disdain, and mocks them; and whose first business may be to ridicule you and yours as soon as your back shall be turned. You cannot love the accomplished genius who teaches with a proud sense of superiority; who is so ignorant of the condescending art of instilling knowledge, that you would rather be ignorant than have such a preceptor. You cannot love the refined and courteous gentleman whose urbanity is all external; and whose first design is to dazzle you with his shining qualities. It is the heart that takes the heart.

The world is skillful in hiding its radical defect of love: its conceit and pride are held back; and so we are entrapped into loving it when it has no love to return. This cheat which Youth laments in so many mournful rhymes, and Satire scourges with perpetual lash, is a standing proof how deep in nature is the need of love. The exposure destroys all the charm. And the exposure must take place; for there are times, as we have said, when even the most skillful drop the mask. The apple is tested, and it is found rotten at the core. The blooming flower is plucked, and lo! there is a serpent lurking under it. Your anchor is dropped, and finds nothing to hold to—only a quicksand under the buoyant waters!

Not by shining qualities expect to win the hearts of men. Virtue, even when unadorned, and integrity in its simplest guise, have a charm more potent.

True Education.

In view of the fact that teaching of some sort has been going on in the world ever since there were children in it, one is surprised to observe how few persons even among the intelligent and cultivated know how to teach. Two nuisances in the school-room especially, and loudly, call for abatement. The one is the lecture system which enables the pupil to smatter upon a subject with which he has no just acquaintance. The other is the memorizer system, which develops but one, and that a rudimentary, faculty of the mind; which, unless the teacher takes pains, will cram his pupil's mind with words and leave it empty of ideas. The student learns only so far as his thought and invention are called into exercise. He needs the teacher and the book as the starting points and aids to his own thinking.

Hence a shrewd observer remarks that it is a great mistake for teachers to talk so much in their classes. The highest skill in their work does not appear in their criticisms or appeals or abundance of knowledge and information. The best teacher is the one who excites desire to know, and draws forth the thinking reasoning and inquiring faculties of his pupil. The talking should be done for the most part by the latter. In a word, the student must actively co-operate in his own education. A mind inactive under the process of instruction, at the best can only absorb like a sponge; it ought to enlarge and strengthen like a muscle. Education is more than information—it is development. Many instructors, and parents also, gauge it by the recitals of the class and the showy displays of the commencement.

The true idea of education is given by the poet Thomson, in the familiar lines:—

"Delightful task, to rear the tender thought
To teach the young idea how to shoot;
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

Appointment.

We are requested by the Secretary of the late Baptist State Convention, to announce that Rev. E. T. Smyth, of Oxford, was appointed to preach the next Convention sermon, and Rev. W. B. Crumpton, of Cambridge, alternate.

These appointments are not published in the Minutes from the fact that the Committee of Nomination failed to furnish a written report, or the same became misplaced when the Minutes were prepared.

We should see to it that our families are supplied with at least one religious paper; and if but one, let that be the ALABAMA BAPTIST.

The Christian's Battlefield.

God and the world are opposed to each other. We cannot be the friends of both. If we serve the world, if we give entertainment to those things, whatever name they bear, which are opposed to God's honor and to the knowledge of Jesus Christ, if anything beneath the sun is more attractive or more fearful than God, we must be ranked among his enemies. Either we must conquer the world, or the world must conquer us. We float upon a tide of life and energy as mighty and as ceaseless as a cataraet, and unless we breast it and make head against it we shall surely be borne away. Or, rather, to use another figure, we stand upon a battlefield thick with the charging squadrons of the foe; we wrestle, not with flesh and blood, but with principalities and powers and rulers of the darkness of this world, and we must either conquer or die. Ah! the fortunes of the field would be desperate, were we left to ourselves! We contend, not for life, for the honor of a flag, for the tarnished glory of a republic, but for something dearer than these. Our immortality is at stake. Danger besets an existence more lasting and more precious than all the spheres. We may lose what the carnal sword cannot touch. We may go into an eternal exile, from which no glad sound, as of the trumpet of the jubilee, shall summon us to return. Consigned to horrors more appalling than the prison ships of revolutionary history, our souls may be confined in darkness unrelieved and everlasting chains. The danger would be a certainty but for God's interposition. He puts into our nature the principle of a new life. The same irresistible energy which hurled apostate spirits from heaven encounters them in human nature on the earth. We are taught to recognize the world as under Satan's power; its unregenerate inhabitants are his children; its customs and principles are his institutions; its pleasures and terrors are his temptations; but amid the dangers of this alien and hostile state we bear this comfort with us, that whosoever is born of God overcometh the world, and that this is the victory that overcometh the world—even our faith.

Thus the principle of faith is commended to us. It is exhibited in its proper sphere in the midst of a distracted and warring world. It is exhibited in its native power as able to overcome that world. It is exhibited as enduring the various tests to which it is subjected, and as actually achieving the victory that overcometh the world by faith. 1 John, 5: 4. Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

Current Topics.

The Pope in his last "little speech" sighed for the return of the time when the Peninsula was divided into many States, and "there were no Protestant churches in the country." It is understood that Alfonso has promised his Eminence to crush out Protestant journals and churches in Spain. Dr. Draper, in his late book on the conflict of Science and Religion, confounds the latter with Romanism. This fallacy makes his argument against religion easy; for Romanism is not favorable to general intelligence. But Christianity is favorable to education and promotes true science as is manifest from the present condition of all Christian nations. One of the remarkable signs of the times is the tendency to make light of positive beliefs and ecclesiastical institutions. The secular press sneers at them and even professors of religion assign them to the department of "non-essentials." So much the more earnestly let true believers contend for the faith once delivered to the saints and keep the ordinances of the Lord inviolate. Some one justly remarks that primary education is not simply learning, but it is the power of learning; it is not how much a child knows, but how much he has the capacity to find out. In other words it is the actual measure of strength of the thinking part of man; not how much knowledge has been put into him.

Mr. Moody in England.

We learn that the Roman Catholic Archbishop, Cullen, has pronounced against the American revivalists. He objects that they make religion a mere sensationalism. How little truth there is in the charge appears from a recent deliverance from Mr. Moody, addressed to the Baptist churches. He thinks the great thing to be done for the churches is to break up the lethargy into which they have fallen; to transfuse enthusiasm into the orthodox order and routine of religious

service. Mr. Moody insists that the present methods are ineffective to awaken the attention of the unconverted or to develop the spiritual activities of Christians. He says:

"We want something more. We want enthusiasm in God's work. We find it in the world. Men are desperately in earnest in business circles. Hell is in earnest. Why should we not be? We talk about infidelity and all the *isms* that are creeping over the world. I am more afraid of cold formalism than anything else. Let the children of God but see eye to eye, and Christianity will overcome all the hosts of hell and death. There is as much power in the Gospel today as ever. Man has been as bad as he can be. He was bad in Eden, he was bad for two thousand years under the law, and he has been bad these eighteen centuries under grace; but, my friends, there is power in the Gospel to save. When men are willing to give their lives to work for God, then he takes these men and uses them. One thing I admire about Garibaldi—his enthusiasm. In 1867, when on his way to Rome, he was told that if he got there he would be imprisoned. Said he, 'If fifty Garibaldis are imprisoned, let Rome be free!' And when the cause of Christ is lodged so deep in our hearts that we do not think of ourselves, and are willing to die, then we shall reach our fellowmen."

The Supernatural.

Dr. Crane, of Ohio, has given to the *Journal and Messenger* a powerful article on the above subject. The following paragraphs furnish the gist of the argument, urged against the materialist who would fain exclude a superintending Providence from the natural world. Dr. Crane urges that the subjection of matter to spirit is the most familiar fact with which we are made acquainted by experience and observation. For man himself belongs to the supernatural:

Every day he accomplishes in and through nature what nature could not of itself accomplish. Nature cannot construct a gun, build a mill, fly a kite, send up a balloon. Man can do all these things. He can convert a desert into a garden, or a garden into a desert. He can prevent or promote famine and pestilence. He can make orange trees grow in Greenland, or produce ice at the equator. Man molds nature as if it were wax, and controls it as if it were his slave.

Suppose, then, that it be true that prayer is directly answered only by its reflex influence on him who offers it. Inwardly influenced, the praying man moves out upon nature, and makes it conform to his divinely inspired purpose. Behold how prayer is answered indirectly by outward providence!

But why shall we admit that God can work providentially in the realm of physical nature only through the mediation of man? If man can order the forces and laws of nature to the accomplishment of his own purposes—if man can institute providences—cannot the personal God, having omnipotence at the disposal of his will, do as much? So do we return to what we have already more than once affirmed, that, given the existence of a personal God, the doctrine of divine providence is not only credible, but necessary.

Field Notes.

Bro. Baber writes us from Greenville that one of our subscribers, Bro. A. P. Gafford, is so well pleased with the paper that he is offering seed potatoes as premiums to subscribers. Bro. T. P. Gwin writes from Oxford, Alabama: "All the brethren speak highly in favor of our State paper. I will do what I can for the ALABAMA BAPTIST. The churches that I am pastor of are in a healthy and working condition. I gave an opportunity at Post Oak Spring Church, at the close of a sermon, for mourners, and six came forward and seemed deeply concerned. I hope one was converted. To God be all the glory." Bro. H. F. Woods writes from Ruhama, Ala.: "I perceive from the cross marks on the BAPTIST, that the time paid for has about expired. Now, I don't wish to complain of hard times, but undoubtedly money is very scarce in this country; and it is almost like taking the bread out of our mouths to pay for the BAPTIST, but we must have it. And, after a family consultation, we have decided to renew for the paper and trust to Providence for future events." Bro. Z. H. Gordon, a worthy veteran, of Seale, Russell county, Alabama, writes that the weekly visits of our paper have won him over. He is now 79 years of age, has been in the ministry fifty years, and has baptized in that time over 1070 souls. The next meeting of the Evangelical Alliance will not be held at Rome. It would be esteemed as a bravado to the Pope and his followers. It will be held in some Protestant city. A citizen of Syracuse has given \$20,000 to the University there. Let those who have the means in Alabama, not forget the Howard College and the Judson. Rev. Dr. Talbird, now at Lexington, Mo., states that forty-four have professed conversion in his church, of whom twenty-seven have joined the college. The house of worship

of Waller's church—one of the oldest Baptist churches of Virginia, is burnt. The church was organized 105 years ago. They now hold their Sunday School in the grove. They are striving to raise \$500 to complete the building. Twenty families have seceded from the Catholic church at Putnam, Ct. The Protestant Episcopal House of Bishops propose to work in Mexico. If they send a ritualist there he will find the work already done. Persecution is apprehended in Spain. The new government needs the aid of the priests, and cannot get it otherwise. The Northern papers complain that the United States have lost nearly 120,000 of their yearly supply of emigrants. If the South were let alone an immense tide of emigration might be expected to set in. We are paying a heavy price for our politicians. A contributor to the *Interior* argues for the establishment of a society for the prevention of cruelty to ministers. According to our idea the churches have that matter in charge, and within the churches the body of deacons. A spiritual church and a faithful deaconship, will take care of the comfort and the reputation of a pastor. The first scholar in Cambridge, England—"the Senior Wrangler"—is John William Lord, son of the Rev. Isaac Lord, a Baptist minister in Birmingham. At the last examinations in the University of London, Mr. Alfred Pearce Gould, also a son of a Baptist minister, won three scholarships and one gold medal. A devout lady of Beacon street, Boston, had a dinner party in Lent. The entertainment consisted of fish served up fifteen different ways. This was a method of "fasting," permitted by the canons of the church. To have eaten meat served in one way would have been feasting. A correspondent of the *National Baptist* relates the following incident:—While Dr. Going was pastor in Worcester, he was visited by a brother minister from Vermont, whom he invited to preach. The Vermont brother felt some embarrassment in the city pulpit, and endeavored to adapt himself to his position. Dr. Going saw the situation, and whispered to his visitor, "Brother, give it to 'em bush fashion." That was the right word, at the right time; the brother poured forth an eloquent discourse, well enjoyed by the audience. We regret to learn that Collins H. Lyons, a worthy colored youth of Marion, who has been a student at the Augusta Institute was severely maltreated by two ruffians in Columbia Co., Ga., who were opposed to the education of the colored people. Collins subsequently taught school in another county, where he met with a cordial welcome and Christian treatment.

During the last year the pastors trained in Spurgeon's Institute baptized 2,633 believers. Their baptisms from the commencement have been 20,000. A Baptist Church is to be built at San Antonio "the Rome of Texas."

Affliction.

We have recently suffered much from personal indisposition, and far more from the hourly apprehension for weeks of the death of children. Two of our children have been near the grave; one is now convalescent, and the other, we hope, past imminent danger. We have been face to face with the king of terrors as often before. Our brethren will be at no loss to account for the little we have recently written. And we desire them to help us thank God for a great deliverance, while with freshened faith in His mercy, we address ourselves again to the work before us. E. B. T.

Dr. Fulton's Mission.

We have no good reason perhaps to call in question the motives of Dr. F. in a lecturing tour South, on a Quixotic expedition for the amelioration of the poor colored people. We should be glad that he or anybody else could find means of improving the situation of this people.

It were well, however, that philanthropists would consider first, whether the "Greeks are not at their doors." We hear great cry of the starving condition of thousands of poor mechanics' families and others, right in the great cities of New York and Brooklyn. Our colored people are not starving—not at all likely to starve, when willing to labor. But there appears to be no labor for many of the Northern paupers. Spurgeon, replied to parties calling him out on the subject of Southern slavery, that he would not, on occasion, spare us; but that he had sin enough on his hands in London. There would seem to be misery and sin enough to occupy even a Brooklyn minister, at home.

We should be glad to encourage the visits of calm devoted men of prin-

ciple, who, after a knowledge of the facts, had anything to suggest; to throw open our pulpits to them; but we are not prepared to patronize men of heated imaginations, and fanatical dispositions. Dr. Fulton cannot expect recognition while exulting in bayonets as moral religious or political weapons. When by the incultation of peace and charity he shall have permanently relieved the poor mechanics, miners, and factory girls North, we shall be prepared to hear him down South—not before. E. B. T.

"Harpies."

An excellent brother, thirty years ago, came from Pennsylvania to Alabama, and studied theology under the direction of a most able and competent minister, now retired from public service. Commending himself to general esteem by a modest and pious deportment, he was soon engaged as pastor, by one of our churches. Here he labored, most acceptably, for several years; when the pastorate of the Great Valley Church, in Pennsylvania, becoming vacant by the death of his father, he was induced to return to that State, as his father's successor. Returning to visit his old charge, after two or three years, he was importuned to take charge of them again. Among other things, the church represented it would be easy for the Great Valley Church to secure a preacher. "O yes," said the good brother, "they will pounce down upon it, from every side, like harpies." A brother stating the facts to me, was infinitely amused, at the pithy and caustic remark. So were we, at the time; but we have often since thought of it with grief.

We should be exceedingly sorry to discover such a spirit South. And yet we have heard of such a case, at least one reminding us of it, not a thousand miles away. Thirty letters received, in rapid succession, virtually offering services! We think brethren should not hide themselves; yet great modesty becomes the high calling. Work pointed out by the providence of God, is neither to be too eagerly sought, nor too modestly declined. There is danger of impressing the people that the ministry is a mere "profession."

E. B. T.

Communications.

Gems of Thought.

—Let us not perplex ourselves in endless speculations as to the manner in which the dead shall rise, but let us rather repose in the certainty that they surely will. The Almighty God, we may be sure, knows how he is to fulfill it. The body, then, shall awake; though it be not till "the heavens are no more." The grave is but a place of temporary rest, not of eternal forgetfulness. The grave of the righteous is the treasury of the skies. It will hear the voice, "Restore the dead!" and every atom of its trust shall be rendered back.—Country Parson.

—The Christian does not look upon death and the grave with as much of dread and repulsion as did Job; he can look upon them not only without fear, but with feelings of triumph. But this is not because death and the grave is changed, but because the future are changed—because life and immortality are brought to light in the Gospel.—J. P. Thompson.

—I know a courier, swift and sure, who will carry us to our absent—Faith. He knows the road. Have no fear; he will not stumble or stray. For us, in our sorrow, there are promises, and glad intelligence of our dead. God has not shut them up in dark prison-houses. We can turn our eyes to the land they inhabit. No mirage—the country exists. No poet's rapture—the simplest see the clearest! Gazing on that land, our affections will take new life, and the bitterness of despair will vanish. By faith women receive their dead again! I thank thee, O my God!—Madame Gasparin.

—The case of a blind man mentioned by Mr. Locke has been often quoted. He believed, after much study and reflection, he had at last found out what scarlet was; and being asked to explain himself, "I think," says he, "scarlet has something like the sound of a trumpet." This man had about the same knowledge of natural light as Nicodemus had of spiritual. Nor can all the learning or study in the world enable any person to form a suitable judgment of divine truth till the eyes of his mind are opened, and then he will perceive it at once.—John Newton.

—Always remember that sincerity is the soul of true religion. A single intention to please God, and to approve ourselves to him, must ani-

mate and govern all that we do in it. Under the influence of this principle, you will impartially inquire into every intimation of duty, and apply to the practice of it so far as it is known to you. Your heart will be engaged in all you do. Your conduct in private and in secret will be agreeable to your most public behavior. A sense of the divine authority will teach you "to esteem all God's precepts concerning all things to be right, and to hate every false way."—Doddridge.

—As a Christian you will also maintain truth inviolable, not only in your solemn testimonies, when confirmed by an oath, but in your common conversation. You will remember, too, that your promises bring an obligation upon you, which you are by no means at liberty to break through. On the whole, you will be careful to keep a strict correspondence between your words and your actions, in such a manner as becomes a servant of the God of truth.—Doddridge.

—If a good man cannot prevent evil, he will hang heavy on its wings and retard its progress.—Cecil.

We are too ready to say in trouble, "All these things are against me!" but a Christian should say, "This or that may seem against me; but there is mercy for me; there is a Savior; there is God's word; and there are his ordinances." He should be more careful to enumerate what is for him, than what is against him. He should look over the list of his spiritual and temporal mercies, as well as that of his sorrows, and remember, that what things are against him, are so on account of his sin. Our pilgrimage is but short; let us make use of our help and means. God has given us a guide and a support to lean on; when the clouds gather we have only to look to Jesus. We are not to expect the joy of heaven while on earth. Let us be content that there is a highway for us to walk in, and a leader to conduct us in that way.—Cecil.

—Christ had seen his Father's house, and therefore could not be taken with the glory of the earthly structure.—Fendall.

When men give God their hearts, it is sweet then to observe His ways; yea, the Lord condescends to their desires when they sum them all up in himself and make him their delight.—Fleming.

—Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence; yet he was not without alloy. The mass of Jehu's character was base; yet he had a portion of zeal that was directed by God to great ends.—Cecil.

—Not on earth alone is an interest felt in the death and burial of the righteous. For when the leader of Israel in the wilderness went up into the hill-top to die, the two great angels of Heaven and Hell met and contended over his grave. The great vicegerent of the resurrection was there. To him the body of a saint is suggestive of the last day; it is a special assignment by Christ—an official trust, to the archangel. Bodies of saints are therefore most precious to Him. The body of each saint is an unfinished history of redemption; a destiny of indescribable interest and importance belongs to it.—Nehemiah Adams.

—There is great diversity of character among real Christians. As to constitution—look at Martin Luther; we may see the man every day; his eyes and nose and mouth attest his character. Look at Melancthon—he is like a snail with a couple of horns; he puts out his horns and feels—and feels—and feels. No education could have rendered these two men alike. Luther dashes in saying his things—Melancthon must go round about; he must consider the Greek; and then the Syriac. Some men are born minute men—lexicographers—of a German character; they will hunt through libraries to rectify a syllable. Other men are keen as a razor; they have a sharp, severe, strong acumen; they cut things to pieces; they are like instruments. Other men are ambitious—fond of power; pride and power give a velocity to their motions. Men often take to themselves great credit for what they owe entirely to nature. If we would judge rightly, we would see that narrowness or expansion of mind, niggardliness or generosity, delicacy or boldness have less of merit or demerit than we commonly assign to them.—Cecil.

A grocer in the suburbs when complained to about selling bad eggs, said: "At this time of the year, the hens are not well, and often lay bad eggs."

Alabama Baptist.

MARION, ALA.:
Tuesday, March 9, 1875.

Home and Farm.

The Prisoner to the Swallow.

FROM THE ITALIAN OF GROSSE.

Kate Hillard in the Galaxy for March.
Pigeon swallow, skimming fleet
Past my window, "gust the blue,
With thy little wing and sweet
Every morning sung away:
What the story thou wouldst tell,
Swallow, with thy rattle!

Mountest thou, like me, poor bird,
For thy mate, far, far away?
Little know I all unhurt
Is the path of thy lay,
Have by me I feel too well
The anguish of thy rattle!

Less unhappy than I
Thou dost dart wings can't rise:
Make the lake and search the sky,
Fill the air with thy cry:
All day long thy grief can tell,
Swallow, with thy rattle!

Ah! could I but fly with thee!
Leave this prison where I pine,
Where the air is barred to me,
Where no blessed sun may shine
Nearby to my dreary cell,
Swallow, with thy rattle!

And I languish, prisoned here,
While thou dost fly o'er the seas,
For September dawns near,
To seek other lands than these:
Greet them for me, greet them well,
Swallow, with thy rattle!

And each day my weary eyes
Through a mist of tears shall gaze
At the many winter days,
Longing for the summer days,
To bring back what I love so well,
Swallow, with thy rattle!

In the Spring a cross of white
Thou wilt find here, in the grass;
In thy driving evening flight,
Sometimes by that headstone pass!
Then of peace alone shall tell,
Swallow, with thy rattle!

Herds Grass or Red Top.

Ed. So. Cult.: Twelve years ago I brought from Towns county, Ga., a small quantity of herds grass seed and sowed it upon a little piece of creek bottom full of frog ponds, and so soft that a horse would sink in it to his knees. In some places I sowed the seed upon standing water in February. In the spring most of the water dried up, and the grass seed came up beautifully, and the next year I mowed a fine crop of hay. For several years after, it yielded annually a nice crop of hay, and fine fall and spring pasture for sheep and cattle. The grass in the meantime catching the rich deposits from the overflowing of the creek, gradually filled up the low places, and the land soon became firm enough to drive a loaded wagon over. It has been cultivated in corn three years in succession and is now the prettiest and best bottom land I have, yielding eight barrels of corn per acre. Herds grass has a wonderful tendency to dry up wet land and enrich it, and there are thousands of acres of swamp lands in Georgia, new grown up in alders, willows and swamp grass, that if cleaned up and sown in herds grass, would fill our barns with Southern hay, and our tables with the nicest golden butter.

Herds grass seed can be bought at any good seed store, at about \$2.50 per bushel, and may be sown at any time from August to March, at the rate of one bushel per acre, and does best when lightly ploughed or harrowed in. The grass is exceedingly tender when it first comes up and should not be pastured any the first year. In the extreme Northern portion of Georgia and in North Carolina, Herds grass is raised in considerable quantities, stacked out and fed to cattle in the winter. Horses do well upon it, if allowed a very little corn in addition to the hay. It is very easily cut and saved, and is worth more than anything else that can be raised upon the same land. Let any one who has an acre or more of lowland, sow it in herds grass at once, and I guarantee he will never regret it, and if the land is at first too rough to mow, it will make the finest pasture. White clover generally, in a year or two, comes up spontaneously with it, making it almost equal to the blue grass portions of Kentucky.

TENNESSEE.
Jackson county, Ga., Jan. 1875.

Corn and Cotton.

Mr. W. R. Horn, of Sumter county, Alabama, reports that he this year raised two hundred bushels of Adams' Early corn in his cotton field, at no additional cost over the ordinary cost of producing cotton, save that of the seed corn. He expresses himself fully satisfied that he produced not a single boll less of cotton than he would have produced had he not planted the corn, and so he looks upon the corn as an entire clear gain, so to speak.

Capt. Isaac Donovan, who has been experimenting with corn and cotton together for several years, also produced a fine crop on the same plan. He gives it as his settled opinion that any land, regardless of quantity or quality, that will produce a bale of cotton will, at the same time, and without extra labor, produce fifty bushels of corn. Upon this conclusion he bases a calculation showing that the cotton country of the South might, by adopting this method, secure to herself without cost, as it were, about ten million bushels of corn every year.—*Mobile Register.*

LESSON ON PREPARING CANDY.—Boil a pound and a half of sugar in a half-pint of water till it begins to candy round the sides; put in eight drops of essence. Pour it upon buttered paper and cut it with a knife.

Seeking the South.

Several parties of emigrants from Kansas and Indiana have passed through the southwestern part of the country, lately, on their way to Florida. A citizen of that vicinity talked with a man of one of the parties at some length. The man and his company were from Kansas, but he was reared in Wisconsin. He expressed great surprise and admiration at the features of the country through which he was passing. He said in Kansas the heat reached 100 degrees in summer, and was fatally cold in winter, inasmuch that people were frozen to death every winter; and he said he had noted the cause of the difference of heat since he had got here, and it was the equatorial winds coming over the arid plains of Texas, whereas the moist summer winds of Alabama were cooled by the pine forests of the coast after they left the Gulf. He also noted the cheapness of the lands here, and quantity of timber.

He said German emigrants would come to Kansas, pay \$10 an acre for a little patch of land without a stick of timber on it, and then go to much expense and labor to get timber for building and fencing. He said if he had known the advantages of this section before he left home he could have brought a thousand men to settle here; and added that the people of the Northwest had no idea of the material aspects of the South. He regretted that he had made his own arrangement to remove to Florida after seeing this region.

The fearful climate of the Northwest will bring to the South many of the people of that region at no distant day. Ignorance of our advantages, coupled with a partial belief in the slanders of the Radicals about our social condition are the present checks on the movement. When the tide begins to flow its volume and momentum will be more than satisfactory to us.—*Haynesville Examiner.*

Grass vs. Cotton.

"From a column of items in the N. Y. Tribune, Dec. 16, I clip this: 'Mr. C. W. Howard, Kingston, Ga., reports that he cut and housed during the past summer 70 tons of native grass, good merchantable hay, at a cost not exceeding \$200. It will make 400 bales, which will not in the home market next spring \$4.00 each; say \$1600. The expense of his cotton crop the present year will not be less than \$1100, and at 14 cents, it will bring \$1540.—leaving a profit of \$50.00 only.'

If facts like these cannot produce conviction, then are the prophets of evil right; and we will learn the way of our agricultural salvation neither from the dead nor the living—neither from theory nor demonstration. Then will this great valley be in our hands little better than it would in the possession of that ancient race, to whom our politicians and theorists of the two extreme parties alike, pretend to look for its redemption.—X. Pen."

TESTING SEEDS.—In a portion of Denmark, where one-fifth of the land is cultivated to clover, the vitality of the seed is tested by placing a quantity on a knife blade, and heating it over a lighted candle. The good seed will pop open and pop off, while the worthless remains and carbonizes on the blade. Mr. Christian Bagge, of Oakland, reminds us of this fact in response to an inquiry for practical tests for seeds.—*Indiana Farmer.*

FRENCH RICE PUDDING.—One cup of rice, 1 quart of milk, 3 eggs, 1 lemon, 1 cup of white sugar. Salt the rice and steam it. When it is about half done add the milk and let it steam until the rice is soft. Add the grated peel of the lemon. Sweeten to taste. Bake this, and when it is cold make a frosting of the whites of the eggs beaten to a stiff froth. Stir the cup of sugar in lightly, and add the juice of the lemon. Put this on the pudding, and return it to a quick oven to brown the frosting handsomely. To be eaten cold.

TO CLEAN SILK.—Mix well together a quart of pound of soft soap, a teaspoonful of brandy and a pint of gin; strain through a cloth. With a sponge or flannel, spread the mixture on each side the silk without creasing it; wash it in two or three waters; while damp iron on the wrong side. This process will restore silks to their newness and will not injure the most delicate color.

—Many persons are in the habit of sleeping for half an hour or an hour immediately after dinner. Ten minutes' sleep before dinner is worth more than an hour after. It rests and refreshes and prepares the system for vigorous digestion. If sleep is taken after dinner it should be in a sitting posture, as the horizontal position is unfavorable to healthful digestion.—Let those who need rest and sleep during the day take it before dinner instead of after, and they will soon find that they will feel better and that their digestion will be improved thereby.

—The method employed by professional workers in hair curling is as follows: Wet the hair to be curled, wrap it smoothly around a cylindrical stick or tube of proper size, tie it in place; then put it in water and boil it two or three hours; remove it from the boiler, wrap it carefully in a newspaper, and bake it in a moderate oven for an hour. Thus treated, it will stay in curl permanently.

—To polish tin, first rub your tin with a damp cloth; then take dry flour and rub it on with your hands; and afterward take an old newspaper and rub the flour off, and the tin will shine as well as if half an hour had been spent in rubbing them with brick-dust or powder, which spoils the hands.

—Prepare your land thoroughly by ploughing deep and close and then plant plenty of corn—work it well.

Fireside Reading.

Over the Dam.

Yes, life is a swift running river,
And it mightily hard swimmin' the tide,
But the boat glides so smoothly at startin'
That one feels like lettin' it glide,
You hear the wild roar of the rapids
That below you now thunder, and brake,
But you think you can easily pull back
When you see their white foam in your wake.

Well, with me it was mighty smooth sailin'
During all of life's first summer hours,
And the river sang ever so sweetly,
And its banks were so brilliant with flowers,
While the bow that hung over the torrent
Seemed a halo that beckoned me there,
And the white mist that rose from its waters
Quite concealed the black gulf of despair.

To be sure, I passed friends as I drifted,
Pulled steadily up 'gin the stream,
But I laughed as I saw how they labored,
While my boat glided away like a dream.
What mattered which way it was gliding?
It sailed with it up or sailed down it,
Behind I saw only life's struggles
And before me was pleasure—life's crown.

I say I passed friends pullin' up stream
And they warned me of danger below;
But advice is so cheap that when given
It amounts to jest nothin', you know.
And experience—well, that's a some value,
But it ain't always wisdom it brings.
I've got it—'you're right,' 'tis a pettie,
And I plucked it at cost of my stings.

It's tough, lookin' up that bright river,
And seein' where I might have turned back,
To think that I took things so easy
Lettin' everything go to the wreck;
But I am here now, just as you find me,
And I'm—well, you can see what I am;
I drifted, you know, with the current,
And of course I went over the dam.

Zelotes B. Bennett.

A Murdered Man Praying God to Pardon his Murderer.

From the Terre Haute Express.

The readers of the *Express* are familiar with the details of the horrible and cold-blooded shooting of Joseph Robbins, a bridge watchman at Kaskaskia river, on the Vandalia road, on the night of October 25. Immediately on the discovery of the murder, the State's Attorney, Mr. Ashcraft, and the civil officers set to work vigorously to discover the author of the crime. Through the means of the buckshot taken out of the victim's head the clue was given. These shot were of the same size as those found in the house of one Nathan Burgess, where the shot gun of Robbins was also found. Burgess was arrested and held five days, waiting the development of further evidence, the State's Attorney working night and day to gather every particle of evidence. When the arrested man (Burgess) was charged in open court with the crime and the shot gun and the buckshot were produced, he seemed perfectly overwhelmed, turned deathly pale and when asked if guilty or not guilty, he endeavored to speak, but his tongue refused to do his work. The feeling at this stage of the proceedings is described by one present as simply terrible. There was not a sound in the room; the stillness of death pervaded every nook of the court room. In a few minutes Burgess arose and said quite audibly, "I will tell you all if you will save me!" Then, with quivering lip, blanched face, and trembling in every limb, he narrated to that almost breathless crowd the sickening details as follows:

"I knew that the Vandalia pay car had passed that afternoon and had paid Robbins his month's wages. I wanted money. I got that shot gun and went to the bridge. As I approached the watch house I saw, through the window, Robbins sitting inside; his shoulder and head only could be seen. I raised the gun and fired; I then hesitated a few moments to listen if the report of the gun had aroused any one. I then went up to the watch house door and found Robbins on his knees praying. I plainly heard him say: 'Oh, God, have mercy on the one that did this! spare him for Jesus's sake!' I was horrified, and turned and ran, I did not know where. I did not enter the house nor touch the door. His words haunt me still."

He sat down, and at once the people shouted: "Hang him! hang him!" and all was confusion. The officers at once surrounded the prisoner to protect him. Attorney Ashcraft jumped on a table and besought the crowd to commit no violence, and to let the law take its course. This earnest appeal had its effect, and for a moment there was a silence, when one of the crowd, standing up, addressed the crowd:

"If the law will hang him, let us let the law take its course. But let it here be known that this wretch must be hung by the Sheriff or by our own hands. He must have no mercy."

The officers got the prisoner out of a side door and hurried him off to jail. The crowd then quietly dispersed.

CHRISTIAN WORK.—There was a time when, if a strange young man came into a city or village, he could find social intercourse only in the prayer-meeting or the bar-room. Now nearly all our villages have a Young Men's Christian Association, where books, innocent amusements, and pleasant companionship make the paths of virtue attractive and in all respects agreeable, and many are thus lured into piety, and built up in noble aspirations and worthy ambitions, who might otherwise swell the ranks of the profligate and outcast.

We need reformers in social life, men and women of earnest conviction, who, by actions consistent therewith, rather than by words, recommend to those around them the excellence of what they believe. Followers may be won rather by example than precept. The place for social reform to begin is in the heart and life of each individual, and when each one of us succeeds in being exactly right, without any doubt, we shall find that all our neighbors and friends are just right also.

"He Leadeth Me."

There is a special interest in every item of information in regard to those hymns which have taken a strong hold on the feelings of Christians and secured a permanent place in our hymn-books. Every one who has not already been attracted by the hymn whose title we place at the head of this article, will probably soon become familiar with it. For the benefit of such, we re-produce it with a few words as to its authorship, and the circumstances which called it forth:

He leadeth me! oh! blessed thought,
Oh! lead me with heavenly comfort fraught,
Whate'er I do, whate'er I be,
Still 'tis God's hand that leadeth me!

He leadeth me! he leadeth me!
By his own hand he leadeth me;
His faithful follower I would be,
For by his hand he leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled seas,
Still 'tis his hand that leadeth me!

He leadeth me, etc.

Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me.

And when my task on earth is done,
When, by thy grace, the victory's won,
Even death's cold wave I will not flee,
Since God through Jordan leadeth me.

He leadeth me, etc.

Its author is the Rev. J. H. Gilmore, now Professor in Rochester University, New York. In reply to a question from Dr. B. Griffith, in regard to the authorship, he sent the following, which will be read with interest:

I believe myself to be the author of "He leadeth me." Further, it was written in Philadelphia. I had made a talk at the Wednesday evening lecture of the First Baptist Church, on the twenty-third Psalm; and, while a few of us were developing the subject a little farther in Dea. Watson's parlor, I jotted the hymn down in pencil precisely as it now stands—save that the refrain has since been added by another hand—and passed the paper to my wife, who sent it, without my knowledge, to the *Watchman and Reflector*.

The first time that I knew it had found its way into the hymn-books, was the day on which I first entered the Second Baptist chapel in this city, to take a view of the surroundings before appearing before the church as a candidate. What do they sing in their social meetings? I queried; and the "Devotional Hymn and Tune Book" (issued by the American Baptist Publication Society) opened, of its own accord, to my own hymn, "He leadeth me."—*National Baptist.*

New Every Morning.

How many bright things there are in the Book of Lamentations! It has a sad title, and in our happy moods we should hardly think of turning its leaves. Our instinct would be to go to it in our grief, to find suitable utterances of our burdened hours. We open to its lines as those who walk under a weeping sky; and beneath the rain of falling tears. But our walk will often, as we look up, show us a rift in the clouds and the blue sky shining through, and the blessed starlight streaming down.

Here is an utterance that has a sunbeam in it: "The Lord's mercies are new every morning." What an assurance this is to carry with us in all our wayfaring through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impenetrable mist, none of us can know. We have no anxious questions to ask.—"This is enough for all that is coming: 'The Lord's mercies are new every morning.' The morning yet to break upon us may be heavy with storms. No matter; the new mercies will not fail."

Come, live a comforted, happy and thankful life! Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lay upon you to do or bear, it will bring new mercies for new needs.—A. L. Stone, D. D.

"Work to do in Heaven."

These were the dying words of a young sister, whose death was one of the most happy of which we have ever heard. Ada Wayland, of Salisbury, Mo., was led to Jesus under the labors of Beauchamp and Mansfield, and was educated at Mt. Pleasant College. She seemed so anxious to work for and glorify Jesus, that she could be satisfied only in His service. "Mother," said she, "is there any work to do for Jesus in heaven?" "Yes, my child," "Then, mother, I want to go, for I cannot work for him any longer here." She often said to her physician, "How soon can I go home?" When told, "You are going now," she said, "Praise His name. He is coming, and I shall soon see Him as He is." When asked, "Is it not hard for one so young to die?" "No; tell all my friends how easy it is for a Christian to die," was her answer.—*Central Baptist.*

FAITH STIMULATES ENDEAVOR.—See the spider casting out her film to the gale. She feels persuaded that somehow or other it will adhere and form the commencement of her web. She commits the slender filament to the breeze, believing that there is a place provided for it to fix itself. In this fashion should we believe in our efforts in this life, confident that God will find a place for us. He who bids us pray and work will aid our efforts and guide us in his providence in a right way. Sit not still in despair, but cast out the floating thread of hopeful endeavor, and the wind of love will bear it to its resting-place.—*Spurgeon.*

Humor.

A Sanguinary Affair.

Always cork up your catsup bottles tightly. Going out on the steam-car the other day, we observed a man place a bottle of tomato catsup, neck downward, in the rack above his seat. Presently a friend came in, and in a few moments the friend, who was cleaning his nails with a knife, introduced the subject of a third term for Grant. The discussion gradually became warm, and as the excitement increased, the man with the knife gestulated violently with the hand containing the weapon, as he explained his views on the question. Meantime the cork jolted out of the bottle overhead, and the catsup dropped down over the owner's head and coat and collar without his perceiving the fact. Directly a nervous old lady on the opposite seat, who caught sight of the red stain and imagined it was blood, began to scream "murder" at the top of her voice. As the passengers, conductors and brakemen rushed up, she brandished her umbrella wildly, and exclaimed, "Arrest that man there! Arrest that villain! I see him do it! I see him stab that other one with his knife till the blood spouted out. Oh, you wretch! Oh, you villainous rascal, to take human life in that scandalous manner. I see you punch him with the knife, you butcher, you! and I'll swear it again you in court, too, you audacious rascal." They took her into the rear car and soothed her, while the victim wiped the catsup off his coat. But that venerable old woman will go down to the silent grave with the conviction that she witnessed in those cars one of the most awful and sanguinary encounters that has occurred since the affair between Cain and Abel.—*Max Adder.*

A bad little boy in Portland lit a pack of shooting-crackers and threw them into the street to see them "go off." One of Ike Bateman's miles came along and swallowed them before they "went off." The mile walked about fifteen steps and stopped. Things wasn't acting right inside. He began to taste the smoke of fire-crackers. He laid his left ear around against his ribs and heard something. It was them crackers having fun. The mile picked out about three and a half miles of straight road and started. A negro met him about a mile the other side of the almshouse, going south, white with perspiration, with streams of smoke shooting out of his nostrils, mouth and ears. He found his mile yesterday morning, sticking half way through a farm-house near Paddy's Run, still smoking. The man had got his family out and put 'em up into a lot of trees. Ike hauled his mile home, when he got cool enough, on a dray. The man is going to move his house further back off the road.

It was the late Dr. Allen T. V. we think who, having a patient of uncleanly habits and hydrophobic tendencies, prescribed in circuitous fashion and polysyllabic phrase what upon translation seemed to be the simple process of ablation. "Why, Doctor," said the patient in mild surprise after unraveling the prescription, "that's nothing but washing myself all over with soap and water." "Yes," said the Doctor, with undisturbed serenity, "it is open to that objection."

A Poughkeepsie parent lately induced a croupy youngster to make quite a hearty meal of buckwheat cakes and "maple molasses," but the latter proved to be nice syrup of squills. The boy said he thought something ailed the molasses the very minute his father told him to eat all he wanted.

Our Paper.

Printed at the Home Job Office, Marion, Ala.

The terms of THE ALABAMA BAPTIST are cash at the following rates:
One copy, 6 months, \$1.50
" " 12 months, " 2.50
" " to Ministers, " 2.00
For a club of Ten full subscribers we will give one copy to the person getting up the club.

Money should be sent by Bank check, Express, registered letter, or Post Office Order on Marion. Address, ALABAMA BAPTIST, Marion, Ala.

RATES OF ADVERTISING.

SPACE	ONE MONTH	TWO MONTHS	THREE MONTHS	SIX MONTHS	ONE YEAR
1 inch	\$4.00	\$7.00	\$10.00	\$18.00	\$30.00
2 "	7.00	12.00	18.00	30.00	48.00
3 "	10.00	18.00	27.00	45.00	72.00
4 "	13.00	24.00	36.00	60.00	96.00
5 "	16.00	30.00	45.00	75.00	120.00
6 "	19.00	36.00	54.00	90.00	144.00
7 "	22.00	42.00	63.00	105.00	168.00
8 "	25.00	48.00	72.00	120.00	192.00
9 "	28.00	54.00	81.00	135.00	216.00
10 "	31.00	60.00	90.00	150.00	240.00

Less than one month will be charged \$1.50 per inch for one week, \$2.75 for two weeks. Less than one inch will be charged the same as if it occupied an inch in space. Fifteen per cent. additional will be charged for double columns or cuts. Advertisements to be put in a particular place, or published at intervals, under the head of Publishers' Announcements, will be charged twenty cents per line.

Transient advertisements payable strictly in advance; regular advertisers, quarterly.

Obituaries over ten lines, 10 cents per line.

J. A. Smith,

Merchant Tailor,

Dealer in Ready-Made Clothing.

AND

GENTS' FURNISHING GOODS.

SPECIAL INDUCEMENTS

TO STUDENTS

March 24

THE DIAMOND COTTON PLANTER, CROP PER AND CULTIVATOR.—We are pleased to see that this valuable implement, advertised in our columns and extensively introduced last year, is now sold under a guarantee to give satisfaction. An excellent corn planter attachment has been added to it, and it has been greatly improved since last season. See advertisement elsewhere.



SEND FOR
BY NEW

PREMIUM CHESTER WHITE FIGS.—\$15 each, \$25 a pair; Chester County MAMMOTH CORN, and Imported BELGIAN OATS, 4 lbs. by mail, \$1; peck \$2; 1.9 bushel \$3; bushel \$5. Circulars and Sample Packages of Seeds Free for 2 stamps. Address, N. P. BOYER, Marion, Ala. Parkersburg, Chester Co., Pa.

COTTON CHOPPER.
IMPROVED PATENT.
This machine is the best and most perfect ever invented for chopping cotton. It is made of the best material, and is guaranteed to give satisfaction. It is sold by the manufacturer, N. P. BOYER, Marion, Ala. Parkersburg, Chester Co., Pa.



H. A. HARALSON,
ATTORNEY AT LAW,
SELMA, ALABAMA.
Office: Commercial Bank Building. feb1875

Ben. B. Davis,
(SUCCESSOR TO WARE & DAVIS.)
DEALER IN
HARDWARE,
CROCKERY,
and TIN-WARE,
Cooking Stoves,
IRON, STEEL,
House-Furnishing Goods, &c.,
AT GREATLY REDUCED PRICES.
106 & 108 Commerce Street,
Montgomery, Ala.
Jan 19 45 5m

GLOBE FLOWER
A Positive and Specific Remedy for
COLD, COUGHS, BRONCHITIS,
HOARSENESS, OBSTINATE
LUNG AFFECTIONS, ASTHMA,
CROUP, BLEEDING OF THE LUNGS,
PLEURISY, DIFFICULTY OF BREATHING,
LOSS OF VOICE, and will cure
CONSUMPTION.



As 50,000 grave-robbing witnesses testify. No opium. Nothing poisonous. Delicious to take. The earthly Saviour to all afflicted with affections of the Throat and Lungs. Bequeaths to posterity one of the greatest blessings, SOUND LUNGS and immunity from CONSUMPTION.

Over one hundred thousand bottles have been used, and not a single failure known. Thousands of testimonials of wonderful cures, will be sent on application, to any who doubt. For sale by all druggists.

Dr. J. S. PEMBERTON & Co.,
Proprietors, Atlanta, Ga.

READ! READ! CONSUMPTION CURED!!
OFFICE OF O. SACKETT, Druggist & Medicines, NEW ALBANY, IND., April 10, 1874.
Dr. J. S. Pemberton, Atlanta, Ga.: I have received your circulars, and in consequence of the distribution, I have sold about six dozen Globe Flower Syrup in the last two weeks. The Globe Flower Syrup is gaining great celebrity. I recommended it in two cases of consumption. One case was bad; but had not laid on but one bottle for two years; hemorrhages almost every day; much emaciated, and expected to die. He has taken six bottles of Globe Flower Syrup; his troubles are all gone, except prostration, which is rapidly improving. He will certainly get well. The other case is similar, with same good results. I can send you many testimonials if you want them.

Yours truly, etc., O. SACKETT.

REMARKABLE CURE.
CLEVELAND, OHIO, April 12, 1874.
Dr. J. S. Pemberton: It gives me great pleasure to inform you that two bottles of Globe Flower Syrup have cured my son of an obstinate lung affection of several years' standing, after our best physicians had given him up to die, with what they called consumption. I shall ever remember with grateful heart and recommend to all the Globe Flower Syrup. It has brought more life and health to our household, and home than our million dollars could have done. God bless you. Your friend,
ELIZABETH SPENCER.

The Old Worm Fence.
SUPERIOR BY
WARD'S PATENT IMPROVED
RAIL FENCE!
The fence is straight. Three stakes in each panel are all that comes in contact with the ground. No post holes, no mortising, no boring. Each panel is self-supporting, and will stand alone. The rails do not cross, and more than half do not touch each other; consequently rapid decay is avoided and repairs can be made with more economy than with any fence extant. A decayed rail can be removed and a new one inserted without lifting or deranging the fence. Scraps of timber and poles may be used in its construction. For cattle and horses only four rails are used every nine feet; without the use of new timber, the Worm Fence may be converted into this Improved Fence at a saving of more than \$100 per mile, and will stand much longer without repair. Easily understood and rapidly constructed. In short, it affords greater protection to crops against curiously stock, overflood and wind, at less cost of material and labor than any fence in America.

For further particulars and county rights, address
JOHN A. WILEY,
Marion, Ala.
Feb. 2, 47 5m

ALABAMA BAPTIST PUBLICATION SOCIETY.
25 SUNDAY SCHOOL LIBRARIES.
400 VOLUMES. 100 VOLUMES
FOR \$16.00. 50 VOLUMES FOR
\$8.00.

Nothing to conflict with Baptist principles or Southern opinions.

BIBLES, TESTAMENTS, NOTES AND COMMENTARIES. ALL KINDS OF SUNDAY SCHOOL REQUISITES.

7.50 for 5.00.
BAPTIST QUARTERLY, NATIONAL BAPTIST, BAPTIST TEACHER, YOUNG REAPER, AND OUR LITTLE ONES.
Retail subscription price \$7.50. All sent to one address one year. Postage prepaid for \$5.00.
Catalogues free on application.
L. B. FISH,
Business Agent.

Waters' New Scale Pianos.
SQUARE AND UPRIGHT, are the best. The touch elastic, the tone powerful, pure and even through the entire scale, yet mellow and sweet.
WATERS' CONCERTO ORGANS cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice.
All are warranted for 6 years. PRICES EXTREMELY LOW for cash or part cash, and balance in monthly or quarterly payments. Second-hand instruments taken in exchange for new; also, for sale at great barg