

The Alabama Baptist.

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NO. 4.

Alabama Baptist.

MARION, ALA.:

Tuesday, March 30, 1875.

A Morning Song.

FROM CHAMBERS'S JOURNAL.

I wake this morn, and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crown of joy to give.

New words to speak, new thoughts to hear,
New love to give and take;
Perfumes and balm I may wear,
For love's own sweet sake.

New hopes to open in the sun,
New love to give and take;
Or tasks with yesterday begun,
More bravely to fulfill.

Fresh needs for all the time to be,
Are in my hand to sow,
Where, for others' need, for me,
Undimmed of fruit may grow.

In each white daisy 'mid the grass
That turns my foot aside,
In each uncurling fern leaf pass,
Some sweetest joy may hide.

And if, when o'er the daisies fall
In shade across my way,
It seems that thought my thoughts recall
But life of every day.

Yet if each step in shine or shadow
Be where Thy footsteps tread,
Then blessed be every happy hour
That leads me nearer God.

The Love That is "Golden."

Not with turbulence;
Not with the fret and worry of doubt;
Not with uncertainty compassed about;
With wooing and coaxing to-day,
And thwarting and crowding to-morrow;
Not with light laughter and play,
Or too much trouble and sorrow;
Of vexed tears scorching the longing eyes;
Of painful glances, or pent-up sighs—
Would I have love.

Not calm and serene, good and true,
Mellowed by tenderness through and thro';
Ever the same, yet ever new;
Quietly watchful, brooding above,
Over me, and round me—such the love,
Such the love only I care to have;
Patient and restful, holy, calm;
Life's pulse and breath—
Pouring into all wounds a balm,
Enduring till death.

Communications.

Christ in the Psalms.

Believing I have learned something of the Psalms that has often made my heart to rejoice, I thought I would communicate it to you to be published, if thought worthy, that others may be benefited also.

It is this: The Psalmist is not speaking of himself in the Psalms, but it is Christ speaking of himself through the Psalmist. And this is in accordance with what Peter says in 1st Epistle, 1st chapter, 10th and 11th verses: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." David being a prophet, and the Spirit of Christ being in him, testified beforehand of the sufferings of Christ. It was not David who had so many enemies nor suffered so much, but Christ. For example, the 22d Psalm, which begins, "My God, my God, why hast thou forsaken me?" Now who said this but Jesus on the cross, when he was suffering as our sin-offering, and then goes on to tell how he was reproached, laughed at, and made sport of, whilst so suffering, and, in the 16th verse, of their piercing his hands and feet, and in 18th verse, of their parting his garments and casting lots upon his vesture. Now this is plain enough, it is Christ speaking through the Psalmist. Many of the Psalms are headed, "David, in distress or affliction, etc., fleeth to God in prayer." Every Christian who knows how to pray, knows that no man can approach God only through Christ, and you will notice in every prayer there is no mediator. It is Christ praying to the Father to deliver him from his enemies and sufferings, as he did in Gethsemane, and, in fact, I never realized how much our blessed Saviour suffered for us until I began to understand the Psalms, as his sufferings are more minutely described in the Psalms than in the New Testament.

It was out of the Scriptures that Paul reasoned, alleging that Christ must needs have suffered and risen again from the dead.

When in the 110th Psalm, my understanding was opened to see that it was Christ that had loved and had kept God's laws, statutes, commandments, word, ordinances, precepts, testimonies, counsels, etc., for me a sinner, my heart did rejoice in God

my Saviour. It is true, in many passages of the Psalms I have not yet seen Christ, but I expect to, if the Lord will.

I am tempted to relate a circumstance. Not long since, I attended a prayer-meeting conducted by distinguished preachers, and a part of the 102d Psalm was read.

I understood, as soon as the man began to read, that it was Christ praying to the Father, (for when the name Lord is printed in capital letters it has reference to the Father, as I have been informed), telling him of his troubles.

Who was like a pelican in the wilderness, or an owl of the desert, or a sparrow alone upon the house-top, but Jesus Christ; or upon whom was the indignation or wrath of God poured out but Christ?

The preachers dwelt upon the 13th and 14th verses, saying there was a set time to favor Zion, and we might know it by Christians delighting in each other, and loving the Church, etc. Now, brethren, when was that set time? Was it not when Jesus Christ suffered these things for us—the time appointed before the foundation of the world? I thought so; and my soul looked back by faith, and saw how I was favored by Christ, and his servants, the angels, take pleasure or minister to me if I am one of the stones of Zion, for Paul says ye are built upon the apostles and prophets, Jesus Christ being the chief corner, and I have no doubt David rejoiced in spirit when he was penning this Psalm, if he wrote it, seeing how Christ would favor him.

In the Psalm we are told of Christian duty, and the blessedness of believers, and dreadful curses are pronounced upon his enemy and the wicked, but it is the Spirit of Christ testifying of these things through the Psalms which magnifies what is said to my mind.

Brethren, my mind is, when I read the Psalms, to lose sight of the Psalmist and hunt for Christ, and I have been blessed in so doing. Hoping others may be so blessed, is my reason for this scribble.

G. W. McQUEEN.

Hayneville, Ala.

March 10, 1875.

Zion Association.

At the last session of the Zion Association, held Oct. 16th, 1874, the following resolution was adopted:

"Resolved, That there be a Financial Committee of three, in each of the four districts of the Association, who shall collect, and forward to Bro. J. M. Martin, Chairman of the Executive Committee, and that the Executive Committee, as soon as they have means in hand, sufficient to employ a missionary, shall do so, and send him to the destitute portion of the Association."

Brethren, the time has come, when the destitute field should be cultivated, "for it is already white unto harvest," and can we sit still, and see the above resolution pass by unnoticed, as is often the case with associational resolutions? If our Financial Committee will work, and all that is required is a will, each one can raise as much as \$34 dollars apiece, which will be one hundred for each of the four committees, four hundred for all, a sufficiency for the present demand. In attempting to raise this amount, doubtless we will be met by the cry that we have not the means, and the sudden downfall of the timber business, over almost our entire territory, makes it out of the question. But let us respectfully say to all such as make this cry, that all we have has come from Him, who said, "If we sow sparingly, we shall reap sparingly," and that "God loves a cheerful giver," and further, "That he that would do good, and does it not, to him it is a sin." "Then let us go our way and sin no more, lest a worse thing come upon us." The claims of our destitution upon us have been enlarged, by the fall of Brother Lassiter, who, perhaps, by responding to so many of the Macedonian cries, has shortened his days and fallen at his post, in the bloom of life.

Then let us not be ashamed of our poverty. If we have not silver and gold, let us give to the Lord of such things as we have.

We can keep a good brother in the field, from February to October, without one dime in money. I have traveled among them a good portion of two years, and a more whole-souled

people than they, I have never met with.

They seem to pay due respect to the men of God, yet on a few occasions I have met with difficulty among the rough men of the log camp, to hush the fiddle at the hour of prayer. I have preached to men and women, almost grown, who never heard a sermon before, and have baptized those who never witnessed a baptism before their own. On one occasion, a boy, large enough to be a consistent church member, took a fright while the people were kneeling for prayer, and ran off from the meeting to a neighbor's house. His father said, "he was not surprised at it, for he had never seen anything of the sort before," and "he himself had not heard a sermon in eight years." Brethren, in neglecting the cultivation of this important field, can we say we are free from the blood of man? Let us suppose a case: Suppose we should find a man at the point of death without medicine, money or friends, and we as friends, having such, give him medicine to cure and means to start a business on. By and by, when his health is restored, and his business is prospering, we call again, and he, as naturally would be the case, asks us what he can do to recompense us for our trouble, and we ask him if he knows of any in a like needy condition as we found him, and he answers yes. We then say to him, go then and do likewise, and he begins to say that his means is not in shape at present; but by and by he will do something.

What would we think of him? Brethren, God has done great things for us, whereof we ought to be glad. He has said that "they that turn many to righteousness, shall shine as the stars for ever and ever," and "he which converteth the sinner from the error of his way, shall save his soul from death, and shall hide a multitude of sins."

Then let us spare of our means a portion, small and meager as they are, and God will bless us in the end.

From Tuskegee.

Dear Baptist: On my table I have a copy of the North Carolina Biblical Recorder, issued May 14th, 1873, containing a charge delivered by Dr. John A. Boardman, of the Southern Baptist Theological Seminary, to a class of young ministers who had just graduated in Theology.

Perhaps this charge delivered by such a man as Dr. Boardman, to such a class, about entering upon a vocation in life so momentous, will not only be appreciated by those of your readers who may be of a like profession, but also by those whose emotions can be aroused under such circumstances.

The fourteenth anniversary of our Seminary had arrived. The people had gathered in the Greenville Baptist Church. It was the happy lot of the writer to be there. Each of the graduates made such speeches as is customary on like occasions. Brethren M. J. Breaker, of Missouri, C. F. James, of Virginia, J. O. B. Lowry, of South Carolina, T. J. Sims, of Mississippi, and John Stout, of South Carolina, appears before their venerable professor, who addresses them as follows:

"You are going forth to enter upon the work of life. I tremble for you. It is a difficult and responsible work. Just think what you have to do—to live in ancient times, among the writers of the old blessed Scriptures, and to live in your own times with busy progressive men, and then to live in eternity! You must be thinkers, scholars, workers. Just think what you propose to do. See our whole race absorbed in sin, in pleasure, in the love of money. You propose to change this life of sin to a life of holiness, to lead them from Satan to Christ, and so turn the world upside down. Some will attack you with blame, others with praise, and you will feel that both are undeserved. So many talk of you and care nothing for your gospel! I tremble for you; yet you must go. Your duty calls you. Necessity is laid upon you; but you do not go alone. Weak you are, yet strong. He who sends you says, 'Lo I am with you always.' Go with our best wishes and earnest prayers. Go with your Master's Spirit in you. Lean on His blessings. 'When I am weak (it was Paul who said it) then am I strong.' With this in your hearts go. No longer tremble. When a man preaches the

gospel, and seeks the guidance of the Holy Spirit, God's blessing goes with him. He gives you the most delightful employment in the world—to draw human hearts away from a life of sin. Go then without fear. We have turned away from the most delightful work of life to aid you in your preparation. Often as we go to hear, we also long to preach. Go then and preach for us. Give us the comfort of feeling that we speak through you. God bless you. Amen."

GEO. D. BENTON.

March 18th, 1875.

Letter from Georgia.

The varied and exciting scenes incident to my new field of labor and other causes have prevented me from putting into effect a long standing purpose to write to the ALABAMA BAPTIST. I read with eagerness any number that falls into my hands and note with pleasure any sign of cheer that comes from that beloved old State. Hardly a day passes that I do not recall some pleasant associations connected with persons and places over there. As I write, I call to mind scenes and incidents, the fragrance of which will ever linger around me, go where I will, do what I may. The sweetest and best memories of all are the friendships found among the dear brethren with whom I have been associated—especially those of the ministry. I feel that it was a rare privilege to have had the confidence and affection of such men as Teague, Renfro, Henderson, Smyth, Collins, Waldrop, Williams, Barbour, Cleveland, Crumpton, Gwin, Lloyd, Roby, et al omne genus. Time and space would forbid that I shall mention half of those who are enshrined in my heart.

I rejoice to know the work that I left is to be carried on, and carried on well. I feel sure that Bro. Bailey will do a good work. He will find it, as I did, laborious, but there will be many things to render it pleasant. I wrote him, enclosing documents of value to him. Somewhere the letter has come back, but I hope he has received the package of papers and minutes.

The work here is enlarging every day, and promises well. The contributions of late have been liberal and the interest increasing all the time. The financial condition of Georgia is, as you know, far more hopeful than that of Alabama and most other Southern States, yet she does not do all that she might do.

We are to have a Sabbath-school mass meeting and Institute at Milledgeville the day preceding the meeting of the State Convention. A large and enthusiastic attendance is looked for, and from present indications we shall not be disappointed. It would afford the writer great pleasure to meet some of his Alabama brethren at that time.

I sincerely hope that the new departure in the time of meeting of the Alabama Convention will quicken the energies of the brethren and stimulate them to greater efforts in the Master's cause. I rejoice to hear of the success of the ALABAMA BAPTIST, and hope that the fondest hopes of its friends may be realized.

T. C. BOYKIN.

Mr. Editor: The following is at your disposal, if you think best publish it, if not throw it into your waste basket.

More than a month since I was elected to take charge of the High School, and to be the pastor of the Missionary Baptist Church at La Place. On my arrival at the above mentioned place, everything was found to be in perfect order. The Church is all alive with one of the best conducted Sabbath Schools that ever gladdened my heart. Our Superintendent is the indefatigable S. C. Cloud, whose zeal, energy, constancy and christian kindness have won for him the hearts of all the children, and the esteem of the older heads.

One feature is especially worthy of notice, and that is, all the teachers are females. Let no one say that our sisters have no work to do in this glorious cause. If skeptics on this subject could only be at La-Place some Sunday morning, (a rainy one if desired), all doubts would be immediately removed, and they would exclaim as I do, "O for more noble Christian hearted women to teach the little ones." Sometime since we organized a Sunday School paper, one department of which is edited by the little girls, and the other by that thorough

going Baptist known among us by his initials, which are "Reid Smith." It's name is *The S. S. Banner*—nice name—destined, if properly managed, to wave in triumph over many souls.

We are to have a district meeting held with us, commencing on Friday before the third Sabbath in June.

Can't the brethren generally be with us on that occasion? Make your preparations, brethren, and come. No people have more hospitality than those of our pretty village. A visit from any of you will be highly appreciated.

The ALABAMA BAPTIST is quite popular in this section, and daily growing in the esteem of the denomination. No more at this time.

Z. T. WEAVER.

La Place, Alabama.

Living in the Fear of God.

"The fear of the Lord is the beginning of wisdom," and the knowledge of the holy is understanding. Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil, sanctify the Lord of hosts Himself; and let Him be our fear, and let Him be our dread. Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of Him.—For He spake and it was done; He commanded, and all things stood fast. Surely I know that it shall be well with them that fear God. Oh! how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee; let us hear what God the Lord will speak: for He will speak peace unto His people and to His saints; but let them not turn again to folly. Surely His salvation is nigh unto them that fear him, that glory may dwell in our land. Ye that fear the Lord trust in Him, He is our help and our shield; the Lord has been mindful of us; He will bless us. He will bless them that fear Him, both small and great. By humility and the fear of the Lord, are riches, and honor and life.

We have a family prayer meeting and Sabbath School, founded by two brethren of Hepzibah church, which is now in a very prosperous condition—flourishing like a green bay tree. We pray God that its influence may be felt in the entire country, and that it may redound to the honor and glory of our blessed Lord and Master. May we live in the fear of God, and finally anchor in the haven of rest. J. G.

Whisky.

I am surprised that any Baptist will engage in the traffic of whisky, which is so successfully used in the hands of the enemy of the kingdom of Christ, to the destruction of thousands of our fellow-men. I suppose they have forgotten the fearful warning which Habakkuk gave (2: 15), "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also." Shall we, by our profound silence against the evils of the traffic of spirits, license even our brethren to deal in the unholy thing? Shall churches also be silent; shall pastors hold their peace, while God's eternal word teaches that the church is as a city set upon a hill and cannot be hid? God grant that every professed follower of Christ, and every writer for the ALABAMA BAPTIST, may fervently do something to prevent this mighty enemy of religion from employing the subjects of Christ's kingdom in extending poverty, disgrace and ruin to the souls of men!

J. G. MURDINE.

Kelly's Creek, Ala.

What to Preach and How.

The Substance of an Address by C. H. SYDNOR, at the Conference of Christian Workers held in the Metropolitan Tabernacle.

As we grow older, we become more anxious as to what we ought to preach, while those who are beginning, often think most about the manner of their preaching. This is, of course, wrong; but it is possible, at the same time, that men may grow too careless as to the manner in which the truth they have to speak is delivered. It is necessary that food should not only be good, but also properly prepared.

A man must understand definitely himself what he is going to preach to others. If there is any hesitation on this point, he ought to wait until the difficulty is removed. If he does not, it is very probable that what he is now laboring to impart to his hearers will turn out at some future time to have been error, instead of soul-saving truth.

If asked, "What do you preach?" we reply in the language of Scripture, "We preach Christ crucified." We preach a real, personal Christ, in his proper Deity and proper humanity. We preach his substitutionary sacrifice; this I consider to be the very heart and bowels of the Gospel. God has saved more souls by this one truth than by all others put together. We had much better not preach anything if we do not preach this. We must preach the resurrection and glory of Christ, and that he is coming again. I do not know what particular view any of you may hold as to this doctrine—pre-millennial or post-millennial—but you must preach that Jesus Christ is coming again to judge the quick and the dead, according to the gospel. But the great truth to be proclaimed to sinners is the atoning sacrifice of Christ. A woman came to me desiring to be received into fellowship among us, to whom this word had proved the power of God to salvation, and said that she had from week to week been hearing of nothing but the glory of Christ and his coming again, and still she had been unsaved.

The answer to this question, What to preach, is different in the case of the evangelist and in that of the pastor. The one has to declare simply the word of reconciliation and of justification by faith in the Lord Jesus Christ; but the theme of the pastor is co-extensive with the whole range of God's Word. There are some truths apparently not very practical, which are eminently so, nevertheless, to certain casts of mind. In every congregation there are some persons with curiously-constituted minds, and those who live in corners can only be met by the angles of truth.

It is important, moreover, to remember that the work of the Holy Spirit is as essential as the work of Christ, and to preach the necessity of regeneration and repentance toward God, together with faith in the Lord Jesus Christ. Rowland Hill once said that there was only one thing which he should regret in heaven, and that was that there would be no repentance there; he found it so sweet to mourn on account of those sins which had crucified his Lord. Next to believing in him, there is nothing so happy as to be able to hate sin, and to think how, on account of this, my Saviour bled for me.

And then, How are we to preach? No man can hope to be very successful who thinks he knows how to do this. If any one among you, brethren, does so, and can tell me how to preach, I shall be glad to go to school to him. You have heard perhaps of the painter who broke up his palette and brushes, and when asked why he did so, replied that he knew he had painted his best picture, and that they were therefore of no further use to him. When a man thinks he has preached a sermon which he cannot improve upon, he may as well give up preaching any longer. I will tell you, brethren, when I have thought that I could preach well; it is after I have gone to bed on a Sunday night. I have thought then how many things I did not say that I ought to have said, and how many things I said which might have been said better.

We must speak to the people in language which they can understand. Every section of the Church has some technicalities of its own which it is hard for other Christians to understand, and which are quite incomprehensible to those who are outside. Let us cultivate naturalness in our preaching, and speak right home to our congregations in such terms as they are in the habit of using themselves. Don't let us affect the parson or the minister in our pulpits, but be as men among men.

We ought to get rid also of what I may call "mechanism" in preaching. For example, it is usual to speak to sinners towards the end of a sermon, but very often by that time they know all about it, and begin to bob their heads. It is well sometimes to have a shot at them at the beginning, or to break off in the middle. There is a great deal in what some one has called the power of surprises. When every one is quite sure that he knows just what you are going to say next, say something exactly the opposite; this will serve among other things, to keep the people alive.

But let us be careful that there is appropriateness in all we say; that the language we use is appropriate to the truth itself, to ourselves, and to each class in the congregation.

Clearness is another thing which it is very important to cultivate; but there is a kind of simplicity, not so much in the mode of speaking, as in the thing said, which does harm instead of good. Some sermons are little more than a string of anecdotes. It is the statement of great truths in plain and simple words, that we require.

Then experience shows that, other things being equal, it is the man who is most earnest that is most successful in his work. Sometimes I have felt in this place, as if I were a gunner, standing by his gun, and ramming down the powder and ball, and then when the sound of it has gone round and round the building, and the ammunition has appeared to be exhausted, I have rammed myself into the gun and fired it off at the people. I have not been ashamed to tell them that it was so, and that I loved them, in pleading for their souls for Christ. A man must be "all there"

when he is preaching; he must do so as a child cries—all over. He must be affectionate also, and very direct. There is something in the prophetic gift which enables the minister who is really sent of God to depict to men their own characters without any personal knowledge of them.

The Chaldean soothsayers and magicians said to the King Nebuchadnezzar, that if his dream were told them, they would make known to him the interpretation. It was only Daniel who could tell him both the dream and its interpretation. We have, in preaching, to do with a book which is continually saying to those who hear it, "thou art the man!"

Finally, the most important thing of all to remember is, that, to be effective, the word must be preached with "the Holy Ghost sent down from heaven." When we preach, we tell the dead to live, and they have no power in themselves to live, nor is there power in us to give them life. If these results do not follow, our preaching is the utmost folly; but if they do, as we have seen, then are we wonder-workers indeed. The age of miracles is not passed; it is only transferred from the sphere of the physical to that of the mental and spiritual.

Let us, then, wait on the Spirit of God for teaching and power, and we shall have an answer to both parts of this question. Then it only remains for us to expect the blessing, and it will be given. But if we do not expect it, why should we be surprised that it does not come? A young man, a student in my college, who is in the habit of preaching in the street, came to me and said that although he had now been preaching a long while there were no conversions. "What!" I said, "and do you expect every time you stand up to speak, that the Lord is going to save souls through your preaching?" "Oh, no," he answered, "not that." "Then," I said to him, "that is the reason why you do not get it."

Congressional Caucusing.

The following just remarks are from the Philadelphia Ledger:

What subjects of legislation shall and shall not be passed upon by Congress seems now to be decided by that irresponsible and usually secret body known as the "Caucus." The latest "Caucus" was that of the Senate members, who met to consider what should be done at this session on the subject of "cheap transportation." The resolution of this last Caucus "instructed" the Senate Committee on Commerce to insert certain additional items of appropriation in the River and Harbor bill. This thing of Caucus instructions to Congress, concerning public measures of legislation, is an innovation of a very dangerous character. It removes the seat of responsibility from Congress, where it is placed by the Constitution and the laws, to an outside partisan body, which does not consider whether the passage or defeat of a measure will be good or bad for the public welfare, but whether it will be a good or bad piece of tactics for the party. Such practice cannot fail to blunt and deaden the Congressman's sense of public duty, and must weaken his respect for, and his due observance of the requirements of his oath of office. The Caucus was never designed to take this wide range—to substitute the discretion and the conscience of somebody else in the stead of the discretion and conscience of the individual Senator or Representative, in matters of legislation.

The Archbishop of Cologne, in his Lenten pastoral, condemns the gay style of observing the Carnival prevalent among the Rhinelanders. He regards the perpetration of that "pagan" practice as highly unsuitable to the present "time of mourning and tears." It would seem, then, that in prosperous times pagan customs are not unsuitable for the observance of the "faithful." Well, we should say not, judging from the number of them adopted and "Christianized" by the Roman Church.

But three hundred years ago a body of Romish priests made a great fire in Earl Street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.

The news from Mexico, the murder of the missionary Stephens, incited by a priest, the recent murderous attack on a Protestant meeting in Acapulco, the murder of one man, the maiming of another, the wounding of several others, all again under the stimulus of a priest, all these things compel us to believe that Romanism is unchanged, is always and everywhere the same.

The annual statement of George Miller, founder of the Orphan Houses at Bristol, England, shows that twenty-four hundred persons have been fed daily, with no income but that which the public voluntarily furnished. The amount received was over £40,000, for not a penny of which was any man asked.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. B. TRAGUE, MANAGER.
J. D. REYNOLDS, ASSISTANT.

MARION, ALA.

Tuesday, March 30th, 1875.

Glimpses of Robert Robinson.

There was a time when in England no name was so conspicuous and honored among the Baptists of England as that of the eccentric and vigorous preacher whose name heads this article. He is now known chiefly by his "Ecclesiastical Researches" and "History of Baptism," both of them works of prodigious learning and acute criticism, although the Unitarian leaven in them greatly detracts from their soundness. But once he equalled Sydney Smith in reputation. The latest biographer of Robinson went the rounds of English society.

Robinson was born in Norfolk in 1735, and died in 1790. He was a voluminous writer. Besides the works above mentioned, he discussed the question on the marriage of a deceased wife's sister, and introduced Claude's Essay on preaching, Bossuet's sermons and Saurin's sermons to English readers. His life was written by George Dyer, and was pronounced by Wordsworth to be one of the best biographies in the language.

Paulus, the famous German, on his visit to England, admired Mr. Robinson more than any other theologian he encountered. He spoke warmly of the personal excellence of the Cambridge pastor, pronouncing him to be "the best ideal of a Christian minister." Paulus was also charmed with the childlike simplicity and kind-heartedness of Robinson's attachment to the Baptists. He had probably expected to find a dogmatic polemic. In Crabb Robinson's Reminiscences, there are several anecdotes about the preacher which will be of interest to our readers.

When Robinson first occupied the pulpit of the Baptist church at Cambridge, the university students used to annoy the congregation very much. The heads of the University never ratiocated, fined or in any way punished the students for the disturbances they created in the Baptist chapel. Robinson, however, speedily effected a change and even became popular with a large class of the young men.

At a certain time, one of them wagged that he would take his stand on the pulpit steps with a large ear trumpet in his hand, and remain there till the service closed. He accordingly mounted the steps, held the great trumpet to his ear and gravely played the part of a deaf man to the scandal of the congregation, and the amusement of his friends, who stood tittering in the aisle below. The sermon was on God's mercy. After exhibiting his grand extent, the preacher went on to say:—"Not only, my Christian friends, does the mercy of God extend to the most enormous of criminals, so that none, however guilty, may not be partakers of the divine grace, if penitent; but also there are none so low, so mean, so worthless, as not to be objects of God's fatherly solicitude and care. Indeed, I do hope that it may one day be extended to"—and then leaning over the pulpit he reached as far as he could, and placing his hand upon the student's head, finished the sentence—"to this silly boy." The wagger was lost, for the trumpet fell and the discomfited youngster bolted.

On one occasion an officer was travelling in the old Cambridge coach to London, and there made Robinson's acquaintance. The officer not suspecting that the genial traveller beside him was a clergyman, interlarded his conversation with oaths—a fashionable vice of that day. Robinson on his part interlarded his stories with the exclamation, "Bottles and Corks!" This seemed so strange that the officer at last asked him why he did so, adding that these curious expletives did not help the stories at all. "Don't they?" said Mr. Robinson, "I am glad to know that; for I merely used those words by way of experiment." "Experiment," said the officer, "how do you mean that?" "Why, I will tell you. I rather pride myself on story telling, and wish to make my stories as good as they can be. Now I observed that you told several very pleasant stories, and that you introduced exclamations about God and damnation. Now I can't use such words, for they are irreverent toward the Almighty, and I believe actually sinful, therefore I wanted to see whether I couldn't find words that would answer the purpose as well, and be quite innocent at the same time." All this was said so kindly that the officer could not possibly take offence. The reproach

had its effect on him, and contributed very much to the breaking up of his habit of profane swearing.

Once Robinson was arguing with a mercenary and stupid defender of the corruptions in the Church of England. The dull opponent fretted Robinson by parrying every thrust with the declaration, "I do not see that!" At last the Baptist exclaimed, "You do not see it! Do you see this?" taking a card out of his pocket and writing the word "God" upon it.—"Of course, I do," said his opponent.—"What then?" "Do you see it now?" cried Robinson, covering the word with a half-crown. "I suspect not."

The Incarnation the Assurance and Means of our Salvation.

It is a fact most sure, that men are in a lost state. They often strive to dispute it, but their own disquietudes and dissatisfactions, the fear of death and the stings of conscience, show that this is the case. They may trifle with the solemn fact or scorn it, but it remains unchanged. And now the terms of reconciliation are proposed to you in the Gospel. The amazing truth declared by inspiration, that your sins may be pardoned and that heaven, the holy home of God, may be yours. Are you ready to pronounce this thing impossible; or, without denying, do you give entertainment to a thousand doubts and fears? Do you think that you may not aspire to so great and infinite a blessing? What comfort then is there for you in the doctrine of an incarnate God. Surely you cannot think your salvation something too great for God's power and wisdom to effect. Here, in this great mystery of Godliness, your souls may find rest and peace. Realize who it is that says, "He that cometh unto me I will in no wise cast out." O, it is no frail man, no sentimental teacher of morality—it is God manifest in the flesh who offers to be your Saviour. "He is able; He is willing; doubt no more."

There is another blessing in the incarnation. It is the means of purity. It prepares us for the full enjoyment of heaven. A change must first take place in the noblest being that ever lived before he is fit for the services and enjoyments of heaven. Have you ever thought how this change takes place? Have you ever thought what becomes of the deceased Christian, who passes, with so many faults and infirmities upon him, into eternity? Rome says that there is a Purgatory beyond these mortal scenes, where we must be cleansed by fire. But the Bible tells us of a different purification. It teaches that we shall be transfigured by the very sight of the incarnate God. We shall be like him. Why? Because we shall see him as he is. The fire which cleanses but burns not, is the pure light in which Jesus dwells. The region pressed by his foot is holy ground. And we have only to stand there and look upon him in faith and love to be sanctified perfectly and forever. Now we are sanctified on earth in a similar manner. Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory. Yes, my brethren, our faith must rest upon the same object as that which the eyes of all heaven seek with fond desire. This will be the resort of every true child of God. His soul instead of being daunted by the greatest mystery of the gospel, will dwell with chief delight upon the mysterious, glorious person of his Saviour. And this faith, while it satisfies the soul, will, at the same time, conform it to the likeness of the great Being whom it adores.

What regard is due to this God-man Mediator who is the object of the New Dispensation! He is the being whom the father loves: we cannot honor him too greatly. He is the friend of man, who when we were enemies came to us and was made like unto us, that he might reconcile us to God: we cannot love him too much. He is Jesus, who came to save his people from their sins; we cannot repent too bitterly before him, we cannot believe in him too strongly; for O, if the word spoken by angels was steadfast, and every transgression met its recompense, how shall we escape if we neglect so great salvation which was spoken unto us by the Lord. He is the Counsellor whose wise designs have framed the universe of things: he is the Mighty God, to whom the praises of all Christendom ascend, to whom at last every knee shall bow, and we cannot bend before him too soon. Exalt the Lord your God, ye ransomed sinners: he will have mercy upon them that fear him. Do not constrain your brother and your Saviour to be your judge. Embrace his precious Gospel without delay.

But have you already believed, dear reader? Then, with what triumphant emotions may you dwell upon this theme? You can use the language of the apostle: I know in whom I

have believed. I have comfort in sorrow, I have strength in weakness, I have forgiveness for transgression, and I shall have hope and joy when my heart is breaking and my eyes are closing to earthly things: for Jesus, the Son of God, is my Saviour! I know in whom I have believed: his power goes down into the deep grave; his faithfulness guards the slumbers of his people; he will raise my decayed body from the dust of death, an immortal frame like to his glorious body. And when the guilty shriek with anguish before his bar, I shall shed joyful tears, because my Redeemer lives. I know in whom I have believed. My faith clings to a being divine in his might, yet touched with all human gentleness. Leave me not, neither forsake me, thou God of my salvation.

A Festive Night.

On the night of March 22nd, the chapel of Howard College was crowded by eager spectators. They had come to enjoy the concert given by the ladies of Marion, for the purpose of raising funds to make some repairs on the Siloam Baptist church.

Preparations had been busily going on for several days. No pains were spared to make the occasion a grand one; and the rostrum of the chapel was decorated and ornamented in princely style.

At half past eight, the exercises began by a grand chorus, in which all the performers participated. Then, for more than one hour, music, instrumental and vocal, charmed the happy audience, who manifested their high appreciation by frequent peals of applause. The costumes were rich and rare, adding no little to the interest of the occasion.

After another chorus the concert closed, and all proceeded up stairs to the Hall of the Franklin Society, where were to be found such viands as only the Marion ladies know how to prepare.

Supper over, a large number visited the Hall of the Philomathe Society, the "parlor" for the night. This hall was decorated, if possible, even more highly than the rostrum. One of the sensations here was the "Witch of Endor," who made many a happy heart, as she revealed to the eager questioners a blissful future.

By twelve o'clock nearly all the party had dispersed. We have not yet learned what were the proceeds of the night, but feel sure they were not small.

The ladies of the Baptist church cordially thank the public for a liberal patronage. To all who participated on the stage, and to those of other denominations who contributed to the supper, they are especially grateful.

Literary Notice.

American Baptist Year Book 1875. Agency of Bible and Publication Society 10 James Block, Atlanta, Ga. Price 50 cents.

This year-book is carefully compiled. It gives the proceedings of the general societies of American Baptists during the past year, the accounts of State organizations, the statistics of religion, education and benevolence. The outlook is encouraging. Our entire American membership is 1,761,171. Our accessions during the past year, by baptism have been 102,496. In Alabama we have 60 associations, 1210 churches, 621 ordained ministers and a reported membership of 75,614. The net increase in our State, during the past year, amounts to 3604 members, 90 churches, and 65 ordained ministers. The following reports are given of our Denominational Institutions: Howard College, founded in 1843, Col. J. T. Marfee, President; located at Marion Ala.; 6 professors, 28 students, 8 students for the ministry; value of property \$60,000; income last year \$20,000, volumes in Library 1205. Date of anniversary, July 1, 1875. Judson Female Institute, founded in 1836 in Marion, R. H. Rawlings, A. M. Principal; Instructors, male 3, female 10, students 135. Value of property \$100,000. Expenditures last year \$15,000. Volumes in Library 3,000. Date of anniversary June 30, 1875. Alabama Central Female College; founded at Tuscaloosa in 1858. Principal, John F. Lannan; A. M. Instructors, 4 male and 6 female; students 64; value of property \$200,000; time of anniversary June 30, 1875. The following are the statistics of the Alabama Sunday Schools: Schools 305; teachers 1580; scholars 12,480; baptisms 681; volumes in Library 8,208; benevolent contributions \$11,770.

An immense amount of labor has been necessary in gathering these statistics. The specimens we have given will show the great value of the volume.

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.

Moral Education.

It is the hardest thing in the world for a parent or teacher to determine what precise course to pursue in developing the moral sentiments of the young. Children are not apt to be fond of instructive books, or of the good advice of their elders,—the means generally adopted to deter them from misconduct. And when they have fallen into evil courses, they are oftentimes only hardened by the scolding or whipping resorted to for their correction.

A suggestive, if not always discreet, writer in *Morton's Monthly* calls attention to the methods employed in various institutions, scholastic and reformatory, for the culture of the moral nature. The means used with so much effect by Mr. Wichern, in the Hamburg House of Correction, were prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant employment in useful labor. When asked by Horace Mann how he had accomplished his wonders of reform, the German philanthropist replied: "By active occupation, Christian love, and music."

According to the opinion of the writer, to whom we referred above, the last of these agencies is the most powerful of all. He holds that as the eye is the organ of intelligence, the ear is the organ of the moral nature. Men are controlled more by the tones, even than the words, of the orator. And they are controlled most of all by the voices which are nearest to them, i. e. by their own. The passionate expression of noble thoughts in declamation, and of pious sentiments in prayer and song, are hence the most important agencies in moral education.

No doubt, much may be said in vindication of this statement. And it would be well if the truth that is in it were tested and applied in the family circle and the church, as well as in the public institution. But we must not lose sight of the fact that the finest expression and discipline of the moral nature is in the conduct. It is a good thing to declaim and to sing about virtue; but to practice virtue is better. The act of self-control is a nobler training to the moral nature than any speech or song. The latter are of value in education only as they conduce to the former.

Rev. A. P. Graves.

The following article from the *Evangelist* has been sent us by Bro. Reeves for publication. We hope when the worthy pastor has a little more leisure, he will furnish our readers an account of the result and methods of the meeting.—[Ev. ALA. BAPTIST.]

Probably the largest audience ever assembled in any church in this city, met on Sunday night last, in the First Baptist Church, to hear this remarkable preacher. The large audience-room and the gallery were literally packed. During the assembling and seating of the crowd, the scene was enlivened and rendered impressive by beautiful devotional songs, led by that unsurpassed vocalist, L. B. Fish. Mr. Fish not only sings charmingly and impressively, but uses the organ with fine effect. All joined in the singing with spirit and pleasure. Mr. Graves provides for the singing by having some thirty songs printed on slips of paper and scattered all through the house. The songs are familiar and sung to lively airs; the whole audience finds pleasure and profit in joining in this most delightful part of social worship. If our ministers and churches generally would take more pains to have congregational music, their services would be much more interesting, and result in far more good. Before beginning the regular services quite a number of requests for prayers were read, some of them very impressive and affecting. After reading the Scriptures and commenting on them in an interesting and impressive manner, Mr. Graves began his sermon, announcing as his theme, "The New Birth, or Ye must be Born Again." We have neither time nor space to give even an outline of the discourse. Suffice it to say, that vast audience gave him their earnest and undivided attention for more than forty minutes, and at the close not less than probably 150 rose for prayer. Such a scene is seldom witnessed. And then the whole thing was so entirely free from the excitement so often witnessed on such occasions. There was deep earnestness pervading the speaker and hearers. Mr. Graves had announced during the week that he would some time this week preach on the

UNPARDONABLE SIN.

A communication was received from some professional gentlemen and others from Clayton, asking at what time that sermon would be preached as they wished to procure an extra train and attend. That sermon will be preached on Thursday, to-night. A more general religious interest has seldom been awakened in this city than that which now prevails it. Mr. Graves, we learn, goes from here to Union Springs, at the request of all the pastors, some forty or fifty business men of that place.

Field Notes.

The State Convention of Tennessee will be held in Nashville on the 9th prox. A large attendance is expected and prepared for.—A correspondent of the *Working Christian* gives the following characteristic anecdote of Rev. Frank Johnson, now of Albany, Georgia: A certain youngster, just out of college, with a considerable amount of starch and dignity, preached in a church with Frank Johnson in the pulpit. The sermon was a very neatly-prepared essay, with a text stuck on in front as a sort of motto. There was no life or question about it whatever. The preacher closed, feeling, no doubt that he had acquitted himself in a very handsome manner. Frank Johnson followed, in a "few remarks," as follows: "Brethren, we've had a very nice little sermon, written upon very nice little paper, and delivered in a very nice little way; but—if any of you wish to make ice cream, just bring your cream and place it here."—The Baptist Centennial Committee of Illinois are trying to raise \$1,000,000 in that State. It will be a noble contribution to education.—Dr. Kalliet of Prussia has written a prim essay on the authority for infant baptism. He throughout grants that baptism is immersion.—The Ottawa University (Baptist) in Kansas has been burned down. No insurance.—In London immense crowds attend the meetings of Messrs. Moody and Sankey. At the night meeting of the 15th inst., over 25,000 persons were present, and thousands beside sought admittance in vain.

In the recent tornado at Rienzi, Miss, the Baptist church was totally destroyed.—The Baptist High School at Troy is holding its sessions in the Baptist Church, Prof. T. J. Carlisle, Principal. Rev. R. W. Priest has resumed his High School in the academy building.—A series of union prayer meetings will be held at Union Springs in anticipation of a visit from Rev. A. P. Graves. Rev. W. W. Sanders is the Baptist pastor there.—Rev. A. B. Woodfin has accepted the call of the Baptist Church at Columbia, S. C. Rev. J. C. Hiden of Wilmington has accepted the charge of the Greenville S. C. Church.—The English Baptist Church at Rome has declared non-intercourse with the Church under the charge of our Missionaries. This is on the score of close communion. Anybody is more entitled to fellowship than a consistent Baptist.

Rev. M. B. Wharton has been very cordially received by the Augusta Church. They made him a present of \$150 to start on.—The revival meetings in Louisville are still going on. We regretted that paramount duties in our own field constrained us to decline an invitation to take part in their conduct.—Dr. S. Rambo writes from Montgomery, "Our church is now enjoying a season of awakening and building up in faith and hope." He says that Rev. M. Needham has been preaching for them.—A great revival is in progress in Enfield.—Brother W. H. Williams writes from Tuscaloosa: "A sister, one of my flock, who lives in the country, and who has been kept from public worship very much by sickness and inclement weather, writes me: 'The Bible has been such a comfort to me during my confinement at home; and the blessed ALABAMA BAPTIST! it comes in next to my Bible. I would not be without it for ten dollars, so you may judge I prize it much.'"

In a note from Brother Buckner, of the Creek Nation, he says: "Trip to Seminoles a success. Dedicated two new churches, constituted one, ordained two deacons, and administered the communion. Brothers Murrow and Johnson were with me."—Brother C. J. Woodruff, of Gainesville, says, "I am very proud of our paper, and hope the Baptists of the State will do all they can to increase its circulation." He and a lady relative are making up a club, to get the paper as a premium for their pastor. Can not many of our readers gladden the hearts of their pastors in the same way?—Brother B. F. Ellis writes from Orville, Ala.: "I was one of the first subscribers to the ALABAMA BAPTIST, and expect to be one as long as I live. We are all well pleased with the paper, and look upon it as a permanent fixture. I have never doubted, and have advocated such a course for years," the propriety of Alabama having an organ of our own, and believed that it would be sustained by the denomination. Would be glad to work in my own neighborhood for the paper, but our pastor, Rev. W. B. C. is such an efficient agent for the paper among the churches he serves, that it leaves but little room for any one else to do much in this way. Brother T. M. Bailey, State Evangelist, was with us the 4th Sabbath and Saturday in February. As Brother B. is an old favorite of ours, we enjoyed his

visit and preaching very much—he seems to have entered upon his new work in earnest; he is that kind of a man. We have the right man in the right place."—Marion has just enjoyed a visit from Dr. H. A. Tupper, Secretary of the Foreign Mission Board. He delivered a very acceptable lecture to the Siloam church, on last Wednesday night.

"Led Captivity Captive, and Gave Gifts to Men." Eph. 4:8, 9.

We are certainly the friend of education, learning and mental training our brethren can attain. We rejoice that we have men who can meet scientists on their own ground; who are versed in the original Scriptures; who are masters of dialectics; who are acquainted with history, literature and philosophy. We were immensely profited in our youth by the arguments of Dr. Manly and Dr. Leyburn, defensive of the peculiar doctrines of Revelation—arguments out of the reach of untrained men. We had been accustomed to no such views of divine truth, as we heard in a series of discourses by Dr. Leyburn, designed to remove difficulties in the way of common minds, and in a similar series by Dr. Manly, on the parables. The ways of God to man were gloriously justified. They led us to the study of Butler, Leslie, Bacon, Pascal, and Rodgers; by which we trust we have been aided towards a "full-orbed view," of the divine character and government.

But we have sometimes felt apprehensive lest, while appreciating these things only in just measure, people may lose sight of a higher order of gifts. Mental training is, indeed, the indirect gift of God; original powers are his direct gift; but the gifts referred to in the passage at the head of this article, are at last of higher moment. They are special bestowments for a special purpose; and on their existence and exercise, more immediately, turns the conversion of souls and the edification of the body of Christ. This may account for the fact, that very humble natural gifts have frequently been sanctified to the accomplishment of great good; that the conservative power of our holy religion has dwelt largely among the poor and illiterate; this, we mean, with other things, such as greater exemption from the allurement of the world.

We remember especially a brother, after the traveling companion of Dr. Manly in vacation tours of preaching, while the latter was President of the University of Alabama, remarkable, as was supposed, for an unction from the Holy One. He was a man of fine sense, indeed, but acquainted with few books besides the Bible, singularly at fault in his grammar, but always heard with interest. One felt strangely warmed by the spirit of the man, a sweet and ardent that never forsook him for a moment, and which was evidently due to the descent of heavenly fire upon the altar of his heart.

Do we not hear, these days, more talk about talent, learning, natural abilities, than spiritual gifts? If one speaks of a "gifted preacher," do we not understand, unless he explain that he means talent, learning, vigor of thought? Would not some of us think it a paradox if one should tell us of a gifted man with common talents?

The combination of natural gifts and spiritual gifts would seem to be the ideal. Men thus endowed have especially marked themselves for good on their times—the Wesleys, the Haldanes, the Brainerds, the Edwards. The spirit of the text may apply, "These ought ye to have done, and not to leave the other undone," utilize both these and those.

E. B. T.

Revivalism.

We may be permitted to coin a word, as it is intended to describe a notion that we think new to the experience of men. Nevertheless our thoughts relate not wholly to this new idea.

Some of the most remarkable revivals of modern times—on all hands accepted as such—have occurred under the labors of men forgetful, in great measure, of anything like denominationalism. Such were the revivals attending the preaching of the Wesleys and Whitfield, the Haldanes, Sumnerfield, and others less widely known. The labors of John Leland, Going, Nardeman, the Marshalls, and others, were severely denominational. We know not which party, in those bygone days, were most successful. Just now, a question of the same sort may arise. On the one hand we have Spurgeon, Newman Hall, Earle, Moody and Sankey, and many others; on the other, Stowell Brown, Mell, Pendleton, and many others. But, upon the whole, those who have ignored, or thrown into the shade denominational convictions—especially

who have, in no decided way, any such convictions, have attracted the largest share of public attention, and, if we mistake not, carried the largest share of suffrages; inasmuch that we believe they are very fast being accepted as the best representatives of the spirit of the Gospel. We question if the large majority among the leading denominations, with perhaps a single exception, are not at this moment prepared to align themselves with these leaders, and go at once into an organization on their "liberal" basis, being restrained by nothing else than that trepidation naturally felt in the thought of parting with old associations and incurring the usual criticism; and that the almost irresistible tendency is towards an ecclesiastical chaos, which, if it must come, may, in the councils of heaven, give place presently to reorganization upon a higher basis. When the ages are past, an inhabitant of the earth at that period may perhaps look back upon many destructions and creations evolving a higher order of things constantly, as the geologists tell us has been the case in the generations of plants and animals.

Now who will tell us on which side the truth lies, or whether between what some may regard the two extremes, as often found? Shall we accept appearances, between which it would be very difficult to strike a balance, and remain in suspense? or realities, looking to unquestionable fruits, very nearly perhaps balancing also? or stick close to the text of God's word, appearances or no appearances, fruits, so far as we can judge them, or no fruits? We must before long take ground somewhere. All of us are already constantly pressed to do so. An esteemed correspondent lately accepted the rapid diminution of the numbers of our "primitive" brethren, as they desire to be regarded, as *prima facie* proof of their being in error; but the same argument might be applied to the fewness of those whom Protestants at large and Baptists have been accustomed to regard, in the ages gone by, the very salt of the earth. We strict Baptists may look to a day not distant, under present tendencies, when Protestant sects may have the opportunity, perchance, of making the same argument against us. It proves fearfully too much.

Shall we go, heart and soul into union meetings? or co-operation meetings (in which one denomination controls)? or work all alone? Shall we do these things temporarily, occasionally, or permanently and constantly?

We believe that the allegations of Northern free communions, in reference to the attitude of many distinguished Baptist pastors up there, are too true. That there is a widespread yearning among the best Christians in their flocks, (and sometimes in ours down South), for formal communion at the Lord's table, as they regard it, a sort of "heart argument," as the aforesaid correspondent once wrote to us which is not counterbalanced by any argument lodged in the intellect.

We once ourselves felt that way—should have gone that way, but for intellectual convictions that controlled us. We concluded it was better to bring our feelings round to the law of God, than to bring the law of God round to our feelings; and, long ago, whatever heart we have, came to coincide with our convictions, and we have been entirely easy.

Our personal conclusions in reference to all the matters in this article, are about these: We are "to preach the word" just as we find it; to "keep the ordinances as delivered to us"; to co-operate with Christians of every name, so far as we can do so without compromising truth; and never to allow ourselves to be placed in an attitude where we are understood to have our mouths stopped in the utterance of any truth found in our commission. True revivals, we believe, will oftentimes be given to those who understand and teach the whole counsel just as it is; maintain the ordinances, technical and other; in brief terms, maintain "sound doctrine and sound discipline." This will secure a perennial revival, whether the appearances be recognized or not. They may be fallacious; the promises based upon hearty obedience to divine teaching can never fail. As to methods of conducting service, so much dwelt upon of late years, no church will be at a loss, the conditions precedent we have mentioned being first conscientiously observed.

E. B. T.

TIT FOR TAT.—The Pope excommunicated the Free Masons, and the Free Masons have excommunicated the Pope. Mastai Ferretti, who is now called Pío Nono, was formerly a member of the Masonic Lodge at Palermo. He has been regularly tried by that body for his abuse and excommunication of Free Masons and condemned in the following words: "Therefore said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury."

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, March 30, 1875.

Our Message.

Proclaim the gospel of grace, not salvation by legalism.—Do not be satisfied if your work in the Sunday School is a field plowed and sown, yet yielding no fruit! Not east in the sea, and spread wide, yet no fishes enclosed!—Excite the thought of the child rather than always be filling its mind with your thoughts, but to do this you must know the child, the lesson and yourself.—To hold the attention of your class, there must be action and experience, originality and skill, illustrations and variety.—In his opening lecture on Philosophy to his senior class in the College of New Jersey, President McCosh says: "Admitting that there is a doctrine of evolution that is true and one that is consistent with Scripture," this theory will not, he urges, account for: (1) intelligence in nature; (2) a final cause; (3) typical forms, as the forms and notions of the planets, the heavenly bodies, forms in crystals and plants; (4) the distinction between mind and matter; (5) God so far as known, "for we have enough to prove the existence of a personal God, of wisdom and justice, though we may not know all about Him."

Second Quarter Lesson, I, April 4th, 1875.

ISRAEL'S PROMISE.

Joshua xxiv. 14-18.

Leading Text.—THE LORD OUR GOD WILL WE SERVE, AND HIS VOICE WILL WE OBEY.—Joshua 24:24.

ANALYSIS:

THE PURPOSE PROMISE.

This is a short but rich lesson from the end of Joshua's farewell address at Shechem. He detailed the chief events of their divinely ordered career, and on the ground of God's mercies urged them to make a public pledge that they would be the Lord's obedient people. As Joshua's last official act, how solemn, how significant, how beautiful! Consider—

I. The Path.—(Vs. 14, 15).—

"Now, therefore," because God's mercies have been showered upon you so wonderfully, "fear the Lord and serve Him in sincerity and in truth." There are two kinds of fear—servile and filial; filial fear is enjoined,—that fear which is the essence of reverence, "the beginning of wisdom." "The Lord is high then," "pitiless them," "will fulfil the desire of them," "take pleasure in them that fear Him." Their service of God must be in sincerity and in truth, and this God ever seeks since it is the only acceptable service as Christ taught the woman at the well, John 4:24. Without pretense or presumption, they must manifest the sincerity of their fear and worship by putting away the images of gods still among them, verses 14, 23. Temptation to idolatry must be prevented by destroying its very symbols. It was in the very place that Jacob had purged his household of idols, (Gen. 35:2, 4.) Their ancestors "in Egypt and on the other side of the flood," river Euphrates, had served idols, and they were admonished not to follow their example. Joshua offers them this alternative: "If it seem evil unto you to serve the Lord, choose you this day whom you will serve." No evil could come to them from serving the Lord; no pleasure could they gain from serving the false "gods of the Amorites in whose land" they dwelt. Egypt had been severely punished for its idolatry, and the Amorites destroyed for theirs. How could it, in the face of these divine judgments, "seem evil to serve the Lord"? Only an ungrateful, unregenerate heart could imagine such service to be evil. He who serves the flesh, and so forsakes God, pays an infinite price for it.—"The wages of sin is death." Decision, decision prompt and final is urged.

II. The Purpose.—(V. 15).—

Joshua enforces the Lord's claim by giving his brethren his own unqualified choice: "But as for me and my house, we will serve the Lord,"—personal and then household religion. His honors are cast at the foot of God's throne, and so the only unfading glory is inherited. He does not consult with flesh and blood, but embrace the riches of God's grace, and

consecrates himself and family entirely to His service—a holy service flowing from a holy redemption. And this is ever the order, salvation from Egypt and then service in God's kingdom. This purpose was free, firm, fixed, final. Unselfish, it embraces his family and makes God its only object. So let us eschew public opinion, and obey God's will.

III. The Promise.—(Vs. 16-18).

The people consent with Joshua and choose the Lord willingly, intelligently and resolutely, saying, "God forbid that we should forsake the Lord, to serve other gods." Thunder-struck at the idea of apostasy they avowed themselves to be the Lord's. Their reasons for this are twofold: 1. The mercies of redemption: "For the Lord our God brought us out of Egypt..." and preserved us in all the way; and 2. His covenant of grace: "For He is our God." "We will serve the Lord," three times they reiterate this solemn, binding pledge, which is attested by witnesses, by writing in the book of the law, and by a memorial stone erected under an oak in Shechem. This was about the last act of Joshua and what a halo of glory it casts over his life and death. This promise committed the Israelites to the destruction of every semblance of idolatry, to the establishment of the worship of the true God, to the consecration of themselves and posterity, after the example of Joshua, to the service of their living King, and to the faithful proclamation of His name to all men. It is thus, the second time under Joshua (chapter 24:1), and twice under Moses, that Israel ratified this solemn covenant. No promise or vow should ever be made with carelessness, irresolution, ignorance, or unbelief, but with the holy fear of God before the eyes and in humble reliance on His grace for its fulfillment. Did you ever promise on a sick bed that you would serve God if He would give you health and life again; and have you kept the promise? What stronger incentive to keep the promises made to God than His unfailing, life-giving mercies through our Lord Jesus Christ? Is it not the worst form of suicide to turn away from the God of all grace whose blood was shed for our release from satanic bondage and woe?

TEACHINGS.

1. God's mercies in Christ the sure ground of our service of Him.
2. Decision, decision for God our imperative, immediate duty.
3. Family religion,—taking its rise under God in parental holiness, maintained by faithful teaching and example, and winning a community or nation to God's service.
4. Service of God: without the fear, favor, or affection of unhalloved hearts; by men in civil office, by the people they govern; "not as the most do, but as the best do," to "the hoary head of a crown of glory" (Prov. 16:31); "paths of peace," protection from temptation, proof of gratitude, prophecy of heaven where "they serve them day and night."

Publishers' Department.

To Our First Subscribers.

Dear Brethren: We are loth to give you up. Through an eventful year you have stood by and supported your paper, and now the time has come for you to again manifest your devotion to the enterprise. As indicated by the mark on the margin of your paper, your subscription is due. Shall it be forwarded, or shall your name be erased from our books? These are the alternatives. We cannot believe that you are willing to have your paper stopped. Then, *renew at once*. We extend the time an issue or two, for we believe you do intend to remit. We say, again, and the language is not for your neighbor but for you, *renew at once*.

Communications.

Interesting From Europe.

Dear Brother Winkler: The readers of the ALABAMA BAPTIST will be pleased to receive the information which the enclosed letters give concerning the spread of Baptist principles in Sweden. Brother Wiberg, who has been the chief agent that the Lord has employed for the accomplishment of this work, was once a Pedobaptist minister. The account which I have received of his conversion to our faith, agrees with the brief allusion that his letter makes to this event, an event which, though small in itself, has been productive of great results. While he was a Pedobaptist minister, he visited Hamburg, and there saw our excellent Brother Oaken, with whom he had some conversation on the subject of infant baptism. At parting Brother Oaken put into his hand a German copy of

Pengilly's Scripture Guide to Baptism, translated from the first American edition of the tract published in Philadelphia, by the Baptist General Tract Society, in the year 1828. He read this tract as he crossed the Baltic on his return home, and in reading it became converted. It was not Pengilly's interpretation of 1 Cor. 7:14 that converted him, as has been erroneously stated in a history of the Swedish mission published by the American Baptist Publication Society; but it was a note added to the tract by the Board of Directors, giving a different interpretation of this passage from that given by Pengilly. I was a member of the Board, and wrote the note at their request.

After he became a Baptist, Mr. Wiberg visited our country and spent some time in Philadelphia. He there became acquainted with Miss Caroline Lenthin, who was a member of the church which I served, and had been brought into it under my ministry. She became his wife, and has been a successful fellow-laborer with him in the Swedish mission.

Very affectionately yours,
J. L. DAGG.

STOCKHOLM, SWEDEN,
Jan. 26, 1875.
Rev. J. L. Dagg, D. D., Ga.

Ever dear and honored Pastor, Grace, mercy and peace, from God our Heavenly Father, and the Lord Jesus Christ our blessed Redeemer, be with you evermore. It will soon be nine years since I left my native land the second time, for the purpose of laboring for Christ's cause in Sweden. I have never forgotten my promise to write to you on my return. Repeatedly have Mr. Wiberg and myself said to each other, we shall soon write to Dr. Dagg. But owing to a multiplicity of cares, toils, changes and sicknesses, time has passed on leaving a sacred privilege unfulfilled until now. How wonderful the goodness and mercy of our heavenly Father, that our lives have been spared up to the present time. "Bless the Lord, O my soul, and forget not all His benefits."

On my bureau in a pretty little double frame, I have the likeness which you sent me of yourself, and that of the loved one, who has gone home to her Savior. Every day—I may say almost every hour—my eyes have rested on these two familiar faces—and I have sometimes thought and said, perhaps they are already reunited in the better land on high. A short time ago I received a clipping from an English paper giving an account of the fiftieth anniversary of the organization of the 5th Baptist church, Philadelphia. I there saw special mention of your name, that you were still living with your daughter in the State of Alabama. The feelings which passed through my mind in reading this account, I can not with words describe—feelings of gratitude, love and praise that they were still spared—and that I might still cheer your heart with a few lines from my far off Northern home.

With the beginning, and to some extent the progress of the Lord's work in this country, you are already acquainted, as connected with the Baptist mission, and now down to the present day, every step tells of progress and cause for thanksgiving and praise. It will soon be twenty years since my first arrival here with my dear husband. In casting a retrospective glance over the past, I can only say, "Behold what God hath wrought!" Light hath shined into dark places, liberty to worship God unmolested, has to a great extent been obtained. We need no longer at the hour of midnight or otherwise, go to some distant, lonely place to administer the ordinance of Christian baptism—or partake of the ordinance of the Lord's supper within bolted doors—no, all can be done openly now, not because all opposition has ceased, but because we are not recognized legally as a religious denomination, consequently are sheltered under the wing of our opposers, the State Church.

Instead of meeting in a small dark room, with mouldy walls, we have now a Chapel standing on a public thoroughfare, open on all sides, and will seat, perhaps, 1000 persons. Here hundreds have listened to the blessed words of salvation through faith—a living faith in Christ—many have received Him into their hearts, still, from Sabbath to Sabbath, this house is well filled with attentive listeners. Here, too, we have a Sunday School, numbering some 600 scholars, with various societies for promoting the interests of the Redeemer's kingdom at home and abroad. The first Sunday School in Sweden was organized by our present Superintendent, Mr. Peter Palmquist, 24 years ago. Far down in the southern suburbs of the city, we have an out-station; in a rented room we have preaching every Sabbath, and a Sunday School of over 800 scholars. In the vicinity of this

new field, Mr. Wiberg and myself removed more than a year ago.

There were many workers in the North, but few in the South. We asked the Lord to direct us—the path of duty seemed clear. Now we are making efforts to erect a second place of worship greatly needed in this destitute region; our prospects for the future are favorable. More than a year ago, Mr. Wiberg left for England, trying to collect money for building. The Lord has preserved his life and health up to the present time, and he has met with considerable success; would find it easier work if there were not so many open communion Baptist Churches in England. In Sweden our churches are all *arist*. Mr. W. will probably remain away till the close of the coming summer. I feel the long separation keenly, but yield cheerfully, if thereby I can contribute my share in helping on the work. Of the two new workers who came over with us in 1866, Mr. Broadly only remains. Mr. Edgerton soon returned home on account of ill health of his wife.

Our Theological Seminary is prospering; quite a number of young men have been trained for the ministry. I think the present number of students is fourteen. Mr. Broadly is principal. The present young pastor at the Chapel on the North, Mr. Lindblom, is a graduate from the Seminary; he is talented—much liked, and his labors are not without fruit. About four years ago Mr. Wiberg resigned the pastoral charge of the church, his labors being too arduous as pastor, home and foreign correspondent teacher and Editor. He is still however retained as the honorary pastor. I am not in possession of our statistics for the present year, but as reported to the Missionary Reunion for 1874, there were in Sweden 224 Baptist Churches, 9,905 members, 610 Sunday Schools, 9,905 pupils. Along with this we must bear in mind the great immigration of members to America, and hundreds who have been removed by death.

We have also a branch of work which is spreading its influence far and wide in the shape of translating, printing books, tracts, and several religious papers. The Lord hath done great things for us; to Him be all the glory—the future we can with unwavering confidence commit to His care. My longing heart often looks back to the happy days spent in the bosom of the dear Fifth Church, but even there great changes have taken place. Dr. Mahom and Thomas Tolman often write to me. Richards, Wilkinson, Bassall, Sims, Sailor, Stokes, Mustin, Doyle, Mitchell, Bennett, with a long list of sisters, are all gone. Do you believe in the recognition of saints above? I do—O, what a happy meeting when we all shall meet in our Father's house above. The Lord hath dealt very bountifully with me. He hath led me by a way I knew not, but a right way, though sometimes rough, and always by the green pastures and still waters of His love, and not among the least of His earthly blessings has he given to me one of the excellent of the earth to be my earthly friend and companion. I trust you are still enjoying to a great extent your usual health. Blessed privilege to be permitted to live so many years in the service of Christ. May you still live, if such be the will of our Heavenly Father, to see even more years than good Dr. Benedick, who has just gone home at the age of 96.

My health is not now what it used to be; I cannot expect it, I am no longer young. I have long been afflicted with rheumatism and erysipelas, the latter has so affected my head and eyes that I often find it difficult to read or write much at a time. Please give a kind remembrance to any member of your family who may still retain a recollection of me.

I cannot send this direct, as I do not know your address. I send it with other letters to Mr. Wiberg, who will forward to care of G. W. Anderson, Philadelphia, and through his kindness I trust it will reach you. Mr. Wiberg will also add something to this which may be more interesting. It would be a great favor to receive a few lines from you, but do not tax yourself—enough to know that we are joined by a cord of love which death cannot sever—and through the countless ages of eternity we shall praise the riches of that grace which hath made us meet to be partakers with the saints in light.

Ever yours in a precious Saviour,
CAROLINE L. WIBERG.

Edinburgh, March 1st, 1875.

Rev. J. L. Dagg, D. D.
My Dear and Reverend Brother: I have much pleasure in forwarding the enclosed letter from my dear wife. It is now many years since I wrote you, and, as my wife has intimated, many changes have since taken place.

The earth and the world move, and we move with them. Soon the room which now knows us will know us no more. But it is a great consolation to know that soon we shall receive a "kingdom that cannot be moved," eternal in the heavens. There I hope to meet with you and recognize in you the kind friend, through whom both myself and my dear wife have been so much benefited. Meanwhile, please accept, as my parting word to you here on earth, my most sincere thanks for all the kindness you have shown both to my wife and myself. May the Lord abundantly bless and reward you. I would be glad to add something to what my wife has stated in her letter, but I scarcely know where to begin or end. I think the best I can do is to send you a paper which I have prepared for the *Baptist Magazine* (issued here in England) and which has been reprinted in the form of a pamphlet. The history of the Baptist denomination in Sweden is still unwritten.

But when it shall be written (as I have no doubt it will), your name will always be connected with it, as it was through reading your conclusive exposition of 1 Cor. 7:14, my belief in infant baptism was shaken. It is also very remarkable that you should have baptized my dear wife and been her first pastor.

But nothing in it is chance—it has all been so ordered in the eternal counsel of the Triune God, to whom be everlasting thanks and praise. It is a great mercy that your valuable life has been so long spared, and I hope that it will please the Lord to prolong your life still further. You know that long life is counted in the Holy Scriptures as a great blessing; and it is my constant prayer that it may please the Lord to spare me too, to a goodly age, so as to be able to do much work for my blessed Saviour, and for the benefit of my dear fellow men. The night will, even to those who advance further in years, soon come, and make an end of all our work. There is to us all, as it were, only one hour of toil, after which there will be an eternity of rest.

I need not tell you that it would be exceedingly gratifying both to my dear wife and myself once more to receive a few lines from your hand. But should you not be able to write, we hope soon to see you on the other side of Jordan, where we shall meet to part no more. There we shall, no doubt, have sweet communion with each other, and unite with each and all the redeemed in ascribing to the Father, Son and the Holy Spirit everlasting praises. Till then, farewell—farewell!

Yours in the best love,

A. WIBERG.

Is Covetousness a Sin?

To those who are familiar with the teachings of Scripture on the subject proposed for discussion, the question which heads this article, may appear very unnecessary, and perhaps some good brothers and sisters may pronounce us "half cracked" for proposing to discuss what is already plain, or attempting to prove that which is universally admitted.

To such an one, we would reply, some things are admitted that are not felt. We will here relate an anecdote which we heard an excellent minister of the Gospel tell in one of his sermons some years since, by way of impressing the truth hinted at in the last sentence. "In one of my congregations at one time" said he, "there was a man who had gained a great notoriety as a public liar, and with a great deal of care, I prepared a sermon intended for his special benefit in which I unadvertedly freely upon the evil of telling lies." "On coming out of the pulpit," continued he, "I was met upon the steps by the very man for whose benefit I had preached the sermon, who at once, with a cordial shake of the hand began to compliment my sermon, remarking at the same time, 'I was so glad to hear it,' it did suit Mr. so well." Covetousness, in general, is a sin, but how is it brother; how is it sister; in special cases? Taking into account the fact, that the Church is to be regarded as the exponent of the Divine law, the "Light of the world," the ground and pillar of the truth," the remarkable silence of the pulpit, and the press, upon the subject, under consideration (to our mind at least,) seems to establish one of the four following propositions, viz: 1st, That the Church is free from this vice. 2nd, That the religious teachers of the present day are unfaithful. 3rd, That covetousness is not a sin. 4th, That we have become indifferent to this sin. That the first proposition is not true, numerous facts, more or less clear to every observer, might be adduced to show. We shall however content ourselves with an allusion, in this connection, to what we

shall assume as a fact, viz. That all the benevolent enterprises, which are fostered by our Churches, are, if you will allow the expression, borne upon the shoulders of a few noble self-sacrificing brethren and sisters, whose souls have been so completely baptized into the love of our blessed Saviour, as to entirely uproot that spirit of selfishness, which is the very soul of covetousness, while the great mass of Christians act, as if they would slightly change the assertion of the apostle, so that it might read "No man liveth but to himself."

We will here add, that in their dealings with men, Christians, sometimes show such a fondness for money, that it would seem that they are among those who, "while they coveted after them they have erred from the faith and pierced themselves through with many sorrows." We remember a case which may serve as an illustration. An excellent Deacon loaned a neighbor a few (perhaps about five dollars) for only a few days, the money was paid back in due time, with the hearty thanks of the borrower, who of course did not expect to pay for the favor, but the good Deacon could not let so favorable an opportunity for increasing his pile pass—he therefore said to his neighbor, "Was it an accommodation to you to use my money?" "Certainly," replied the other. "Was it worth one dollar to you?" still continuing the first, "I suppose that it was," replied the second. "Then," rejoined the deacon, "don't you think that you ought to pay me one dollar for the use of it?" Need we say that this brother deacon showed a love for money that might very properly be denominated covetousness—a selfishness absolutely incompatible with the injunction, "All things whatsoever, ye would that men should do unto you do ye even so to them." Would it be assuming too much, to say that the fondness for money which is set forth in this case exists to an extent (even among Christians) which when duly considered becomes almost alarming? Will it not be readily admitted by all, that the church presents many instances of covetousness? That our second proposition is true in a general sense, will hardly be assumed by any. Perhaps no age of the world has furnished bolder, or more fearless denunciations of the most general evils common among professors, not even omitting, "the little foxes that spoil our vines" which "have tender grapes," than the present. We shall leave the discussion of the two remaining propositions to another article, as we have perhaps already scribbled too much for one time.

R. M. P.
Ferryville, March 20, 1875.

BIRMINGHAM, ALA.,
March 2, 1875.
Editor Alabama Baptist: We forwarded to you, for insertion in the last number of the BAPTIST, a commendation of Rev. M. S. Casteel, whom we had lately deputed to collect funds for our church here. We have lately seen a copy of the *Memphis Baptist*, of 20th ult., in which Mr. Casteel is stigmatized as an impostor, by the church at Grenada, Miss., and, as we have failed to hear from him since he left here on his collecting tour, we therefore write to withdraw our commendation, and to warn all persons against him.

Please publish this in several issues of your BAPTIST, and oblige.
Yours respectfully,
W. T. PARKER, Deacons.
N. F. MILES.

Southern Baptist Convention.

Delegates proposing to attend the meeting of the Convention to be held in Charleston, S. C., on Thursday, May 6, are requested to give early notice of their intentions to the undersigned, in order that arrangements may be made for their reception and entertainment.

C. L. BURCKMYER,
Chairman Com. Arrangements.
Charleston, S. C., March 4,
March 10, 1875.

Terrible Storm.

CHILDERSBURG, March 21, 1875.
I had written before leaving home, but pencil this in place of my letter, to say I am hurrying home this Sunday evening, with a solemn heart at the death of one of my most estimable neighbors; and other awful ravages by storm sweeping by my house and scattering ruin; but a grateful heart for the preservation of my family and immediate community.

Mr. Pruitt's large merchant mill, in three miles of us, formerly Mr. Robinsons, were upset and turned over into the pond, and his own life lost. All occurred since I left home Friday evening—on Saturday morning about 10 o'clock. The devastations are great and extensive—more than I can specify till I go and see. God's judgments and chastisements are in the world—for our good in many ways.—Let us all take the lesson.
Yours truly,
W. WILKES.

News Items.

C. O. Sheets, of Alabama, has been appointed by the President, and confirmed by the Senate, Sixth Auditor of the Treasury.

The Legislature, which adjourned on Monday last, accomplished a large amount of work, and some of the bills passed and passed by it, are of the utmost importance to the people of the State. We shall hereafter have occasion to speak of some of these measures.

The number of bales of cotton seized in the South by order of the Federal Treasury department after the close of the war was 23,638, and the gross proceeds of its sale \$7,500,000; expenses over \$8,000,000; released \$500,000; in the treasury nearly \$3,000,000.

Some turbulent disposed negroes, at Montgomery, have been annoying the manager of a Minstrel Troupe in the city, but so far, have failed to secure the rights intended to be conferred upon them by the Civil Rights Bill. If they could succeed in having their heads broken, then the ends aimed at by that injurious measure would be accomplished.

THE RAILROAD MONOPOLY.—Mr. Moore, from the Committee on the Memorial to Congress of the Republican members of the Alabama Legislature, submitted a report with the evidence taken by the committee. All the Republican Senators repudiated the memorial, and stated that their names had been obtained either by fraud, or that they signed it without knowing its contents. The report, which denounced the memorial and its authorities in unmeasured terms, was adopted with but four dissenting voices.

THE ESTATE OF MR. LEWIS SIMMONS, JR., of Marengo county, has 15 young mules of his own raising for sale, but large enough to work, which have not cost him \$5, per head in actual cost. This alone, as well as Alabama, cannot only raise mules as well as Kentucky, but that our section could really make a profit by raising them and selling them in Kentucky and the West. Mr. Simmons last year cultivated ten acres of cotton with his own hands, from which he made seven bales. He of course had assistance in picking it. His motto is: "Plant a small acreage in cotton, enrich it, and make it yield largely."

HAYS WAS NOT A WITNESS.—Mr. Luttrell, a Democratic member of the Alabama investigating committee, told a correspondent of the New Orleans *Bulletin*, a few days ago, that though Hays, whose infamous letter we all remember, professed to possess knowledge of the statements before the committee, and that when one gentleman inquired what part testimony was desired, he was answered: "Oh we want red-hot testimony."

CHOLERA DIPHTHERIA.—The ravages of diphtheria in Australia have been so extensive within the last few years that the Government offered a large reward for any certain method of cure; and among other responses to this was one by Mr. Greathard, who at first kept his method a secret, but afterwards communicated it freely to the public. It is simply the use of sulphuric acid, of which four drops are diluted in three-fourths of a tumbler of water, to be administered to a grown person and a smaller dose to children, at intervals not specified. The result is said to be a coagulation of the diphtheritic membrane and its ready removal by coughing. It is asserted that where the case is treated has not advanced to a nearly fatal termination, the patient recovered in almost every instance.

The high water of the recent flood washed about four feet of earth from ten or fifteen acres of land lying along the Tennessee river, on the farm of Mr. Jas. Prater, near Louisville, in Blount county. About two feet of soil was removed from the same ground by the high tide of 1867.

When the waters subsided, after the last flood, a strange spectacle was presented. The whole of the denuded area was covered with skeletons. Some were straight, some reclining, some doubled up, some in a sitting posture. There were the osseous form of infants, of children and full grown persons. Mr. Prater has counted over a thousand forms.

The steamer City of Knoxville, on her last trip, brought some of these bones to Chattanooga, and Mr. Crawford, the clerk of the Knoxville, presented us with a skull.

Persons who have lived in the vicinity of this mysterious cemetery for sixty years never heard of any human bones discovered there before.

The skeletons, we understand, are not found in the ground, nor in what appears to be an artificial formation of the earth.

We were pleased to know that Hon. J. F. Bailey was complimented with a large and an appreciative audience on Monday night the 9th, and that he, as we knew that he would, acquitted himself satisfactorily in his lecture upon the "Metecology of the Bible." Possessing fine attainments, and having given unusual attention to this subject, he seems to have acquired most extraordinary knowledge of the movements of the winds and clouds. He described in most beautiful and eloquent language "the river in the air," and made novel, but reasonable suggestions about the revolution of the clouds, demonstrating his theory by giving rare instances of sound heard at a great distance.

We do not know that he has ever had any such aspirations, but wonder that his extraordinary attainments have not obtained for him a permanent position in the Signal Corps of the United States Army. Surely his services in that department of the Government would be of great benefit to the agricultural and commercial interest of the country.

We would be glad if Judge Bailey would repeat his lecture at an early day.

The Baltimore Sun's Washington correspondent says a very dangerous bill, and one which would have almost worked ruin upon several of the Southern States, barely escaped becoming a law in the last hours of the session. The bill which had passed both Houses without notice, authorized a writ of mandamus issued by any Circuit Court of the United States against any State officer to remain of full effect, notwithstanding the death or resignation of such officer. The effect of the bill as was ascertained, would be to compel the payment of all the bogus bonds, State and municipal, issued during the Radical and corrupting rule in several of the Southern States, which would bankrupt North Carolina, Georgia, and perhaps some other States. It is believed that the holders of some six millions of bogus railroad bonds issued by the North Carolina Radical authorities inspired this bill, and the common rumor is that Gen. Butler "worked up" the bill in his ingenious style, by which suspicion as to its true intent was not aroused. The bill had already been enrolled, and was ready for the signatures of the presiding officers, when, through the efforts of General Hancock, it was arrested in the last stage before becoming a law.

Alabama Baptist.

MARION, ALA.:

Tuesday, March 30, 1875.

Home and Farm.

To Reclaim Worn-Out Land.

Last week we mentioned, that the beginning point in restoring worn-out land, is the adoption of such measures as will secure them from the constant exhaustion from washing, by deep plowing, ditching, and properly constructing rows; but by supposition the soil is already exhausted of its fertility. How to restore it to its former productiveness, is the question. Mr. Dixon says the answer to this question was suggested in his boyhood. He had observed that new land was more productive than old, and that he accounted for it in the fact that new land was full of decaying vegetable matter, while old worn out soils were almost entirely destitute of it. To supply it therefore, with an abundance of vegetable matter, was hence the solution of the problem. We are of the opinion that Mr. Dixon is right. Land that is prevented from washing, and kept well supplied with vegetable matter, will be kept in a fertile condition. But how to keep up the supply of vegetable matter is the question. If the land is already exhausted so that it will no longer produce of itself any green crop, then of course we must resort to some outside means of supplying it such as hauling in leaves, sawings from fence jams, muck, &c., but as a rule, it is much cheaper to make the land produce its own supply, and in the South, this can usually be done by means of the pea crop. If we turn under in the fall a crop even of green broom sedge (and there is very little land in the South that will not produce broom sedge), and then plant peas in the spring and as soon as they begin to bear, turn under and plant again immediately, we may have a second crop to turn under in the fall and then seed with wheat and clover. The soil will be so far restored in one year, as to bring a good crop of wheat and clover, and has therefore reached a point where it may henceforth be kept supplied with vegetable matter so essential to its productiveness. If the soil is unadapted to clover, continue to seed peas. By this process we may keep land up to its original fertility. But there may be elements wanting in the soil necessary for the highest point of productiveness (all new soils are not equally productive), and which can, and ought to be, supplied by the intelligent farmer. The soil may need lime, potash, phosphoric acid, or some element of fertility not to be found in the soil itself, and which must be bought in the market. Nitrogen or Ammonia may be supplied by the decay of vegetable matter and the farmer can therefore get a supply at home cheaper than in the market. Our red clay subsoils usually abound in potash, and hence we have only to bring it to the surface by means of deep plowing. Where old field pines and broom sedge flourish, lime is wanting, and can be supplied only from the market. Phosphoric acid can perhaps be obtained cheaply from bone dust. Lime and bone dust is therefore about all that the up-country farmer is under the necessity of buying. While lime, bone dust and potash will as a rule meet the necessities of the Eastern or Southern farmer, who has a sandy subsoil, (Dixon to the contrary notwithstanding) we maintain that the Southern Farmer, with his resources of vegetable matter, and his supply of cotton seed, is under no necessity to purchase ammonia, if his resources are properly husbanded; but if he will not gather up the supply at hand, it is perhaps better to buy than to attempt to farm without the necessary supply.

Manurial Value of Wood Ashes.

New land is proverbially good, not that it has more largely the elements of fertility in general, as the trees take care that this is not the case, using up what nutriment is annually furnished by the leaves; but it owes its value to the potash left after the land is burned over as is the case also in breaking up the prairie. The principle will be clearly seen by giving it a single thought. The ashes furnish the mineral or inorganic part, the atmosphere the rest, the soil containing sufficient other material (humus, clay, sand, &c.), for a basis. But science or philosophy aside, it has been found that ashes are a superior benefit. Around an old heap of spent ashes there will always be a circle of rank growth, usually of grass and weeds of bluish color.—This is found to be the case whatever the soil may be. In the strongest garden soil I have noticed it, and also in very poor land. Unleached ashes have a still more marked effect, showing the importance of potash as manure. The tests that have been made, so far as I am cognizant, always show that the growth, especially of grass, corresponds to the amount of ashes applied; and the amount may be large—seventy or eighty bushels per acre, and even more. The benefit will show at once, but not all of it, as the ashes do not give up at once all they contain, being dissolved slowly, so as to supply potash for several years. This is my experience, and I believe the uniform experience of every one. The reason why ashes are not more highly valued, are not raised for what they are worth—is that they are too sparingly used. When sown on meadows a few bushels to the acre

are all that are used. As but a part is dissolved the first year, it will be readily seen that the effect must be small, less so than that of plaster, though plaster is one of the ingredients of ashes.

But there are not enough ashes to sow largely, and a portion of what we have are permitted to go to waste; particularly in this case with leached ashes; yet, they are nearly as good as unleached and equally lasting. We ought to save every particle of our ashes, including the soot from the stoves and chimneys. We want them for special uses—to manure our grapevines and fruit trees, and to use in our gardens, door yards and lawns. Each farmer or owner of land, if he burns wood, makes enough ashes for these purposes. The extent of land on which they are used being circumscribed, they may be used plentifully, in which cases the effect will not fail to be highly satisfactory. I have used them on grapevines with the most gratifying results, applied mostly as a cover to the mulch, having the property to keep this moist as well as to impart fertility; hence they are particularly excellent in a drought. Not only is the growth of the wood advanced, but of the fruit also, and I have become convinced that by the use of ashes the flavor of fruit in general is improved. I know that in connection with the thorough drainage this has proved to be the case. Particularly are lawns and dooryards in grass benefited by ashes. Apply at the rate of sixty or eighty bushels per acre, more or less, according to whether the ashes are made of hard or soft wood—hard wood ashes being the best. A coat applied once in three or four years will do. On grapevines, fruit trees and the garden in general, I find yearly or biennial applications most satisfactory. Of course a less quantity is to be used at each application.

Now is the time to begin to save ashes just as they are beginning to be made. Save all carefully during the winter, and apply early in the spring. Remember the leached article is nearly as good as the unleached. Let the soap-making be done early in the spring, so as to apply the spent ashes early.—Country Gentleman.

On our California ranches, when we begin to plant we begin to poison. The squirrels are so numerous, so fond of burrowing in the plowed ground and of feeding on the grain we sow, that it is necessary to wage against them a war of extermination. They are too cunning to be caught, too wary even to be shot; hence we are compelled to tempt them to destruction through their appetites. We saturate wheat with strychnine and put it into their holes. They eat the poisoned bait, and retire into their burrows to die. We do not have to bury them; they make their subterranean homes their tombs. Some of our fields, being near a stream that never fails, were full of squirrels a few days ago. The ground was honey-combed with their excavations. They had long passages and spacious apartments underground. They were safe, as they thought, and we were scattering the food that they loved best where they could get it when they wanted it. We even brought grain to the very doors of their homes. It lay there in tempting heaps as they came out to sun themselves. Happy squirrels to whom men were so kind! They ate. The food, when eaten, began to burn like fire. They rushed into their chambers and lay down there to die.—Those fields are silent now. They are graveyards in which lie hundreds of squirrels, self-buried.

EGG PLANT.—This vegetable would be more generally grown and used, if its good qualities were better known. It may be kept till mid-winter by storing away in a cellar that does not freeze, and will furnish a rich daily treat that cannot be surpassed by any of its garden competitors. Some cooks cut it in slices, sprinkle salt on them, pile them and drain for an hour before cooking, and then fry in butter. A better way, and less trouble, is to cut in half, longitudinally, like a melon, scrape out the interior, and fill with stale bread crumbs, grated, and plenty of salt and pepper. Return the mixture to the shells and bake with a hot fire. This is a dish for an epicure, equal to scalloped oysters.—Exchange.

LIQUID GLUE.—The Druggist's Circular thus tells us how it can be made: An excellent liquid glue can be made by dissolving glue in nitric ether. This ether only makes up a certain quantity of glue, so then there is no danger of the solution being too concentrated. The glue obtained in this way can be made to have the consistency of molasses, and its tenacity is said to be twice that dissolved in hot water. A few pieces of India rubber of the size of a bullet, put into the glue and well shaken, will dissolve in a few days, and add to the adhesiveness of the preparation, as well as protect it from the action of the moisture.

FLIES.—If house flies are abundant it is because there is or has been an abundance of filth somewhere about the place, in which their larvae have been fattening. They may come into the cleanest house, for the fly in its mature or perfect state is somewhat of an epicure; but in the perpetration of its kind it seeks the garbage heaps at the kitchen door or about some outbuilding. Millions of small flies pass through the winter in a perfect state, hiding in warm kitchens, cellars, and similar favorable situations. The eggs laid late in the fall remain either as deposited or in the larval state until spring.

The Rev. Joseph Williams of Boston says that the people of Great Britain are identical with the lost tribes of Israel.

Fireside Reading.

Obstacles in the Way of Baptists.

"The old giant" of intolerance "is still alive" in Scotland. Though "his joints are very stiff and crazy," he may be seen in many shapes. A small Baptist church, for example, which has been in existence for more than fifty years, has never obtained a longer lease of their place of worship than a year at a time. The superior has given them to understand that, so long as they do not proselytize—that is, draw Presbyterians to the baptismal font—they can worship in their chapel. So long as our Baptist brethren do not make converts, "there is none that moveth the wing, or openeth the mouth, or peepeth." A young man recently received a letter from his employer saying, "If you join these Baptists you must look out for another situation." A very excellent Baptist brother had to pay more than double the usual rent for the use of the hall in which he held evangelistic meetings, while very few would exhibit in their windows the bills announcing his meetings. The Baptist pastors in our rural districts are men of self-denial and devotedness. Unnoticed and unknown, the Master whom they serve is looking down upon them with benignant aspect. They are violets in the moral world.

THE BAPTIST UNION OF SCOTLAND.—The Baptist Union of Scotland consists of churches and individuals holding evangelical doctrines, as distinguished from Rationalism and Socialism on the one hand, and from Ritualism and Romish error on the other, and who agree to promote its objects, and to contribute to its funds. This Union is strengthening and extending our missionary operations, affording to churches connected with it pecuniary aid; aiding young men of approved piety and talent in preparing for the work of the Christian ministry, and assisting aged and infirm ministers or missionaries.

TIMES OF REFRESHING.—There has been a far greater number of baptisms these last few months than usual. Still, we have not the sympathy of numbers which the large denominations possess. Our prosperity depends upon the state of living Christianity in our churches. The petty annoyances to which our members are subjected, in some parts of Scotland, you on your side of the Atlantic, would find it difficult to believe. A merchant in one of our country towns, for example, lost, for a few months, nearly all his customers when it was known that he had been baptized. Though he taught a Sunday-school of 300 greatly attached scholars, and that in a most efficient manner, the Provost of the town wrote him, informing him that he could not have any longer the Hall in which his pupils met. But the more the church with which that worthy brother is connected has been oppressed, the more it has multiplied and grown.—National Baptist.

—The late Dr. Merle D'Aubigne, who occupied his later years with a "History of the Reformation in Europe in the Times of Calvin," as a continuation of his "History of the Reformation of the Sixteenth Century," had published up to his death only a part of the work. It was completed, however, and the sixth volume will soon be published in this country by Robert Carter & Brothers. The seventh and eighth volumes will follow. Of the greater work probably half a million copies have been sold, for it has been published in many tongues and in countless editions since its issue in 1835. Messrs. Carter have always been his authorized publishers in the United States, paying him a direct royalty. The book was first brought out by Robert Carter in 1841, in an edition of three volumes, at a dollar a volume. There was "piracy" then, as well as now, and it was not long before a rival edition was in the market. Mr. Carter immediately put the three volumes into one, and issued it in price at a dollar. There were few facilities in town then for rapid work, and the best he could do was to print a thousand sets a week, and this number he sold steadily for ten weeks, at a profit of just two cents a set. These reminiscences present a curious contrast with the doings of the day, when a single house with its own resources can in an emergency run out ten thousand copies in a few days.

—Benevolent persons entrusted the editor of *The Baptist* (London) with money to distribute among the poorer ministers. The editor says: That so small a benefaction as what the donor himself called "the trifling sum of fifty shillings" (about \$12) should have been so eagerly desired and asked for by nearly a hundred of our ministers, most of whom indicate in the most touching manner that it is only necessity which induces them to consent to receive help from the hand of charity, is itself a startling fact; but we have now to add that even the intimation of the pittance of five shillings (\$1.25) has been welcomed by many with expressions of gratitude that have been sufficient to move us to tears. As we have read some of the letters that have poured in upon us, from brethren with whose names and work we have been long familiar, we have wondered what the deacons and the members of their churches would think if those letters were read aloud at a church meeting or at the close of a Sunday evening service. Why, some of the deacons and members could pay the whole amount that these ministers receive out of their own pocket, and never miss it. There are many of them who pay their workmen or laborers week by week larger salaries than their ministers ever received or expected to receive.

A TRUE HERO.—At the recent coal mine fire at Oange City, Kansas, and when the main shaft was in a blaze with thirty-two men and boys at work beyond and below the flames nearly forty feet, three men made their way through the smoke and fire so burned and blackened they could not be recognized, when William Marks a laboring man, stepped to the front with the promptness and modesty of a true hero. "Fasten a rope around me and let me down," he said. The quiet courage of the man paralyzed every one; but he descended, trusting in God, through the smoke and fire, into the horrible cavern and rescued twenty-nine persons, all alive but more or less burned and suffocated, and he stood again on the earth in the midst of the wives, mothers and friends of the rescued. He is not seriously injured. Such heroism is grand. "He was the noblest Roman of them all."

—The *Watchman* thoughtfully remarks: The addition of over one hundred thousand baptized converts to our membership last year, with the quickening of the spiritual life of the churches as a whole, ought, surely, looked at from any high standpoint, to have added \$100,000 to our missionary funds over the amount of the previous year. Instead of this, it will require the most persistent efforts to bring them up to the same figure. And this, we think, illustrates a general fact. Are these revivals then spurious? By no means. Converts have been received into churches with low and narrow working ideas. It is simple conversion we have sought, instead of thorough-going consecration. We have not enlarged our hearts beyond our own little circles. It is our church we have cared for—the conversion of our children, our friends, our neighbors, and when we have seen this, we have rested back content.

—At the Conference of Clergymen of the Protestant Episcopal Church, held in New York on the 8th inst., Rev. Dr. Hugh W. Thompson, of Grace Church, made an address in which he is reported as saying: He did not believe that the Protestant Episcopal Church for the past ten years had made any progress in this country. By this declaration he wished to be understood that the Church had not advanced in this country, with the increase in population. If we examined the subject we would find that the Church had not only not increased relatively, but had decreased largely in the last ten years. The first reason assigned for this decrease was the distrust of the Church, of its ends, aims, and purposes, that had taken possession of the American people. The cause of this distrust was the belief that the tendencies of this body were toward Ultramontanism, if not Romanism. He referred to the High Church rites as practised in St. Alban's and other congregations, which tended towards Romanism, and assigned as another cause for the lack of growth, the divisions in the Church. He referred to the toleration which permits any church to suit its own forms of worship to the tastes of the pastor and the congregation; which permits antagonism within the Church on vital points, such as one church declaring one thing false, and another church declaring the same thing true. He compared it with the Church of Rome, the system of which is strictly logical.

PROF. HELMHOLTZ thinks there can hardly be a doubt that meteors, fire balls, and meteoric stones, are masses which belong to the universe, and before coming into the domain of our earth moved like planets round the sun; only when they enter our atmosphere do they become visible and fall sometimes to the earth. Prof. Helmholtz says that in order to explain the emission of light by these bodies, and the fact that for some time after their descent they are very hot, the friction which they experience in passing through the air has but to be considered. It is easy to calculate, for instance, that a velocity of three thousand feet a second, supposing the whole of the friction to be expended in heating the solid mass, would raise a piece of meteoric iron to a vivid red heat. Now, the average velocity of meteors seems to be thirty or forty times the above amount; but, to compensate for this, the greater portion of the heat, it is believed, is carried away by the condensed mass of air which the meteor drives before it.—The luminous trail which bright meteors generally leave behind them, Prof. Helmholtz thinks, consists of several portions of the red hot surfaces, and the violent explosion with which meteoric masses often burst when they fall to the earth, may be regarded as a result of the quick heating.

EDUCATION.—Men bury themselves in dingy counting-rooms, in China, in Japan, in South America, forego all the privileges and advantages of society and civilized life for a term of years—all for the sake of heaping together a little gold—and count themselves wise in so doing. Not less to be admired is he who devotes himself to the acquisition of mental treasures, to lifting himself up into fellowship with the great thinkers of the past and the present, and preparing himself to enter at maturity fully armed and equipped upon the arena of active life.

—One of our most distinguished theological teachers and profound thinkers, said in a sermon recently, that it was a compliment to the intellect of France and Germany that it was infidel, inasmuch as it had been compelled, in a measure, to choose between that travesty of Christianity, Romanism, and Infidelity. The corruptions and evil practices of that church were such that intelligent men could not but choose to be infidel rather than Christian, if that were Christianity.

Humor.

Common pleas—please shut the door.
The scale of good breeding—B natural.
Carpets are bought by the yard, and worn by the foot.
As you cannot avoid your own company, make it as good as possible.
Habit is a cable. Every day we weave a thread, and soon we cannot break it.

Mrs. Gubbins says her husband is like a tallow candle: he always will smoke when he goes out.
Two things in this world that should not be trifled with—a woman's opinion, and the business end of a wasp.

"May heaven bless and keep you from your own true love, Benjamin Herrick," was the way the letter ended.

"Teeth in exchange for wheat, pork or potatoes," is what an enterprising dentist in one of the State towns advertises.

A grocer when complained to about selling bad eggs, said: "At this season the hens ain't well, and very often lay bad eggs."

Josh Billings says: "There ain't anything that will completely cure laziness, though a second wife has been known to hurry it some."

Give your son a good education and settled purpose in life, and when he is a man he will not be content to sit back of a grocery stove and crack his finger-joints.

When the postmaster of Vicksburg was on his dying bed the other day, twenty-eight men hurried past the house with petitions praying that they might be postmaster.

A musician, noticing that his friends weariest at his performance, remarked: "You are aware that this is a very difficult passage." "I wish it was impossible," replied one.

A little American lad who had just commenced reading the newspapers, asked his father if the word "Hon." prefixed to the name of a member of Congress meant "honest."

A. T. Stewart once paid \$40,000 for a painting forty feet long, and ever since then he makes it a practice every night and morning of saying to himself: "Stewart, you are the biggest jackass in America."

The ghost of Noah Webster came to a spiritual medium in Alabama, not long since, and wrote on a slip of paper: "It is time times." Noah was right, but we are sorry to see he has gone back on his dictionary.

A little girl asked a minister: "Do you think my father will go to heaven?" "Why, yes, my child. Why do you ask?" "Well, because if he don't have his own way there, he won't stay long, I was thinking."

"Jane what letter in the alphabet do you like best?" "Well, I don't like to say, Mr. Snobs." "Pooh! nonsense! tell right out, Jane. What do you like best?" "Well, (blushing and dropping her eyes), I like (u) the best."

"Why, Ichabod, I thought you got married more'n a year ago." "Well, Aunt Jerush, was talked of, but I found out that the girl and all her folks were opposed to it, and so I just gave 'em all the mitten and let the thing drop."

Machinery has reached a great state of perfection. An exchange remarks: "We recently saw some burnt peas put into the hopper of a coffee mill, and in less than two minutes they were occupying a place in a grocery window, labelled 'Fine Old Mocha.'"

"Go away! Leave me with my dead! Let me fling myself on his coffin and die there!" That was in Nebraska six months ago, and now the widow has won another trusting soul, and number one's portrait is in the attic face to the wall.—Detroit Free Press.

In the Rondout Methodist Church on a recent Sunday morning, the usual dooming of overcasts was proceeding amid considerable confusion, but had not been completed when the pastor, Rev. J. J. Dean, arose to pronounce the benediction. He paused a moment and said: "Brethren, I guess I will put on my overcoat hereafter during the benediction, so as not to lose any time."

One of the boys just before returning to Cornell, the other day, sent a young lady friend of his a cake of Lubin's finest variety of toilet soap, with the request that she would draw no inference on receiving such a gift. The next day the young man was somewhat astonished when he received a letter from the young lady containing the present of a fine-tooth comb, with the request that he would draw no inference therefrom.

Seventeen years ago a Louisville young woman was told by a clairvoyant that she was destined to marry an auburn-haired young man with blue eyes and a heavy moustache; that he would soon be rich, and that they would have two children—a boy and a girl. She did marry the auburn-haired man. They have five children now, the auburn hair has disappeared from the top of the husband's head, and he is getting fifteen dollars a week.

A funny joke and all the more palatable as its truth can be vouched for, says a New Jersey paper, occurred at a prominent church in that State. It seems that a worthy deacon had been very industrious in selling a new church book, costing 75c. At the service in question the minister, just before dismissing the congregation rose and said: "All ye who have children to baptize will please to present them next Sabbath." The deacon, who by the way was a little deaf, having an eye on selling the books, and supposing the pastor was referring to them, immediately jumped up and shouted: "All who haven't can get me, at 75c. each."

"Eat your bread, Charles—do not fling it away," said a learned and good Judge to one of his family, adding, "For who knows, in the vicissitudes of this life, if you may not some day want it." The old gentleman had so much to say, and he answered more logically, "If I eat it, how can I have it when I want it?" This is the result of a learned Judge having children.

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Yours truly, etc., O. SACKETT.

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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1 inch	\$4.00	\$6.00	\$8.00	\$10.00	\$12.00	\$14.00	\$16.00	\$18.00	\$20.00	\$22.00	\$24.00	\$26.00	\$28.00	\$30.00	\$32.00	\$34.00	\$36.00	\$38.00	\$40.00	\$42.00
2 inch	\$8.00	\$12.00	\$16.00	\$20.00	\$24.00	\$28.00	\$32.00	\$36.00	\$40.00	\$44.00	\$48.00	\$52.00	\$56.00	\$60.00	\$64.00	\$68.00	\$72.00	\$76.00	\$80.00	\$84.00
3 inch	\$12.00	\$18.00	\$24.00	\$30.00	\$36.00	\$42.00	\$48.00	\$54.00	\$60.00	\$66.00	\$72.00	\$78.00	\$84.00	\$90.00	\$96.00	\$102.00	\$108.00	\$114.00	\$120.00	\$126.00
4 inch	\$16.00	\$24.00	\$32.00	\$40.00	\$48.00	\$56.00	\$64.00	\$72.00	\$80.00	\$88.00	\$96.00	\$104.00	\$112.00	\$120.00	\$128.00	\$136.00	\$144.00	\$152.00	\$160.00	\$168.00
5 inch	\$20.00	\$30.00	\$40.00	\$50.00	\$60.00	\$70.00	\$80.00	\$90.00	\$100.00	\$110.00	\$120.00	\$130.00	\$140.00	\$150.00	\$160.00	\$170.00	\$180.00	\$190.00	\$200.00	\$210.00
6 inch	\$24.00	\$36.00	\$48.00	\$60.00	\$72.00	\$84.00	\$96.00	\$108.00	\$120.00	\$132.00	\$144.00	\$156.00	\$168.00	\$180.00	\$192.00	\$204.00	\$216.00	\$228.00	\$240.00	\$252.00
7 inch	\$28.00	\$42.00	\$56.00	\$70.00	\$84.00	\$98.00	\$112.00	\$126.00	\$140.00	\$154.00	\$168.00	\$182.00	\$196.00	\$210.00	\$224.00	\$238.00	\$252.00	\$266.00	\$280.00	\$294.00
8 inch	\$32.00	\$48.00	\$64.00	\$80.00	\$96.00	\$112.00	\$128.00	\$144.00	\$160.00	\$176.00	\$192.00	\$208.00	\$224.00	\$240.00	\$256.00	\$272.00	\$288.00	\$304.00	\$320.00	\$336.00
9 inch	\$36.00	\$54.00	\$72.00	\$90.00	\$108.00	\$126.00	\$144.00	\$162.00	\$180.00	\$198.00	\$216.00	\$234.00	\$252.00	\$270.00	\$288.00	\$306.00	\$324.00	\$342.00	\$360.00	\$378.00
10 inch	\$40.00	\$60.00	\$80.00	\$100.00	\$120.00	\$140.00	\$160.00	\$180.00	\$200.00	\$220.00	\$240.00	\$260.00	\$280.00	\$300.00	\$320.00	\$340.00	\$360.00	\$380.00	\$400.00	\$420.00
11 inch	\$44.00	\$66.00	\$88.00	\$110.00	\$132.00	\$154.00	\$176.00	\$198.00	\$220.00	\$242.00	\$264.00	\$286.00	\$308.00	\$330.00	\$352.00	\$374.00	\$396.00	\$418.00	\$440.00	\$462.00
12 inch	\$48.00	\$72.00	\$96.00	\$120.00	\$144.00	\$168.00	\$192.00	\$216.00	\$240.00	\$264.00	\$288.00	\$312.00	\$336.00	\$360.00	\$384.00	\$408.00	\$432.00	\$456.00	\$480.00	\$504.00
13 inch	\$52.00	\$78.00	\$104.00	\$130.00	\$156.00	\$182.00	\$208.00	\$234.00	\$260.00	\$286.00	\$312.00	\$338.00	\$364.00	\$390.00	\$416.00	\$442.00	\$468.00	\$494.00	\$520.00	\$546.00
14 inch	\$56.00	\$84.00	\$112.00	\$140.00	\$168.00	\$196.00	\$224.00	\$252.00	\$280.00	\$308.00	\$336.00	\$364.00	\$392.00	\$420.00	\$448.00	\$476.00	\$504.00	\$532.00	\$560.00	\$588.00
15 inch	\$60.00	\$90.00	\$120.00	\$150.00	\$180.00	\$210.00	\$240.00	\$270.00	\$300.00	\$330.00	\$360.00	\$390.00	\$420.00	\$450.00	\$480.00	\$510.00	\$540.00	\$570.00	\$600.00	\$630.00
16 inch	\$64.00	\$96.00	\$128.00	\$160.00	\$192.00	\$224.00	\$256.00	\$288.00	\$320.00	\$352.00	\$384.00	\$416.00	\$448.00	\$480.00	\$512.00	\$544.00	\$576.00	\$608.00	\$640.00	\$672.00
17 inch	\$68.00	\$102.00	\$136.00	\$170.00	\$204.00	\$238.00	\$272.00	\$306.00	\$340.00	\$374.00	\$408.00	\$442.00	\$476.00	\$510.00	\$544.00	\$578.00	\$612.00	\$646.00	\$680.00	\$714.00
18 inch	\$72.00	\$108.00	\$144.00	\$180.00	\$216.00	\$252.00	\$288.00	\$324.00	\$360.00	\$396.00	\$432.00	\$468.00	\$504.00	\$540.00	\$576.00	\$612.00	\$648.00	\$684.00	\$720.00	\$756.00
19 inch	\$76.00	\$114.00	\$152.00	\$190.00	\$228.00	\$266.00	\$304.00	\$342.00	\$380.00	\$418.00	\$456.00	\$494.00	\$532.00	\$570.00	\$608.00	\$646.00	\$684.00	\$722.00	\$760.00	\$798.00
20 inch	\$80.00	\$120.00	\$160.00	\$200.00	\$240.00	\$280.00	\$320.00	\$360.00	\$400.00	\$440.00	\$480.00	\$520.00	\$560.00	\$600.00	\$640.00	\$680.00	\$720.00	\$760.00	\$800.00	\$840.00
21 inch	\$84.00	\$126.00	\$168.00	\$210.00	\$252.00	\$294.00	\$336.00	\$378.00	\$420.00	\$462.00	\$504.00	\$546.00	\$588.00	\$630.00	\$672.00	\$714.00	\$756.00	\$798.00	\$840.00	\$882.00
22 inch	\$88.00	\$132.00	\$176.00	\$220.00	\$264.00	\$308.00	\$352.00	\$396.00	\$440.00	\$484.00	\$528.00	\$572.00	\$616.00	\$660.00	\$704.00	\$748.00	\$792.00	\$836.00	\$880.00	\$924.00
23 inch	\$92.00	\$138.00	\$184.00	\$230.00	\$276.00	\$322.00	\$368.00	\$414.00	\$460.00	\$506.00	\$552.00	\$598.00	\$644.00	\$690.00	\$736.00	\$782.00	\$828.00	\$874.00	\$920.00	\$966.00
24 inch	\$96.00	\$144.00	\$192.00	\$240.00	\$288.00	\$336.00	\$384.00	\$432.00	\$480.00	\$528.00	\$576.00	\$624.00	\$672.00	\$720.00	\$768.00	\$816.00	\$864.00	\$912.00	\$960.00	\$1008.00
25 inch	\$100.00	\$150.00	\$200.00	\$250.00	\$300.00	\$350.00	\$400.00	\$450.00	\$500.00	\$550.00	\$600.00	\$650.00	\$700.00	\$750.00	\$800.00	\$850.00	\$900.00	\$950.00	\$1000.00	\$1050.00
26 inch	\$104.00	\$156.00	\$208.00	\$260.00	\$312.00	\$364.00	\$416.00	\$468.00	\$520.00	\$572.00	\$624.00	\$676.00	\$728.00	\$780.00	\$832.00	\$884.00	\$936.00	\$988.00	\$1040.00	\$1092.00
27 inch	\$108.00	\$162.00	\$216.00	\$270.00	\$324.00	\$378.00	\$432.00	\$486.00	\$540.00	\$594.00	\$648.00	\$702.00	\$756.00	\$810.00	\$864.00	\$918.00	\$972.00	\$1026.00	\$1080.00	\$1134.00
28 inch	\$112.00	\$168.00	\$224.00	\$280.00	\$336.00	\$392.00	\$448.00	\$504.00	\$560.00	\$616.00	\$672.00	\$728.00	\$784.00	\$840.00	\$896.00	\$952.00	\$1008.00	\$1064.00	\$1120.00	\$1176.00
29 inch	\$116.00	\$174.00	\$232.00	\$290.00	\$348.00	\$406.00	\$464.00	\$522.00	\$580.00	\$638.00	\$696.00	\$754.00	\$812.00	\$870.00	\$928.00	\$986.00	\$1044.00	\$1102.00	\$1160.00	\$1218.00
30 inch	\$120.00	\$180.00	\$240.00	\$300.00	\$360.00	\$420.00	\$480.00	\$540.00	\$600.00	\$660.00	\$720.00	\$780.00	\$840.00	\$900.00	\$960.00	\$1020.00	\$1080.00	\$1140.00	\$1200.00	\$1260.00
31 inch	\$124.00	\$186.00	\$248.00	\$310.00	\$372.00	\$434.00	\$496.00	\$558.00	\$620.00	\$682.00	\$744.00	\$806.00	\$868.00	\$930.00	\$992.00	\$1054.00	\$1116.00	\$1178.00	\$1240.00	\$1302.00
32 inch	\$128.00	\$192.00	\$256.00	\$320.00	\$384.00	\$448.00	\$512.00	\$576.00	\$640.00	\$704.00	\$768.00	\$832.00	\$896.00	\$960.00	\$1024.00	\$1088.00	\$1152.00	\$1216.00	\$1280.00	\$1344.00
33 inch	\$132.00	\$198.00	\$264.00	\$330.00	\$396.00	\$462.00	\$528.00	\$594.00	\$660.00	\$726.00	\$792.00	\$858.00	\$924.00	\$990.00	\$1056.00	\$1122.00	\$1188.00	\$1254.00	\$1320.00	\$1386.00
34 inch	\$136.00	\$204.00	\$272.00	\$340.00	\$408.00	\$476.00	\$544.00	\$612.00	\$680.00	\$748.00	\$816.00	\$884.00	\$952.00	\$1020.00	\$1088.00	\$1156.00	\$1224.00	\$1292.00	\$1360.00	\$1428.00
35 inch	\$140.00	\$210.00	\$280.00	\$350.00	\$420.00	\$490.00	\$560.00	\$630.00	\$700.00	\$770.00	\$840.00	\$910.00	\$980.00	\$1050.00	\$1120.00	\$1190.00	\$1260.00	\$1330.00	\$1400.00	\$1470.00
36 inch	\$144.00	\$216.00	\$288.00	\$360.00	\$432.00	\$504.00	\$576.00	\$648.00	\$720.00	\$792.00	\$864.00	\$936.00	\$1008.00	\$1080.00	\$1152.00	\$1224.00	\$1296.00	\$1368.00	\$1440.00	\$1512.00
37 inch	\$148.00	\$222.00	\$296.00	\$370.00	\$444.00	\$518.00	\$592.00	\$666.00	\$740.00	\$814.00	\$888.00	\$962.00	\$1036.00	\$1110.00	\$1184.00	\$1258.00	\$1332.00	\$1406.00	\$1480.00	\$1554.00
38 inch	\$152.00	\$228.00	\$304.00	\$380.00	\$456.00	\$532.00	\$608.00	\$684.00	\$760.00	\$836.00	\$912.00	\$988.00	\$1064.00	\$1140.00	\$1216.00	\$1292.00	\$1368.00	\$1444.00	\$1520.00	\$1596.00
39 inch	\$156.00	\$234.00	\$312.00	\$390.00	\$468.00	\$544.00	\$620.00	\$696.00	\$772.00	\$848.00	\$924.00	\$1000.00	\$1076.00	\$1152.00	\$1228.00	\$1304.00	\$1380.00	\$1456.00	\$1532.00	\$1608.00
40 inch	\$160.00	\$240.00	\$320.00	\$400.00	\$480.00	\$560.00	\$640.00	\$720.00	\$800.00	\$880.00	\$960.00	\$1040.00	\$1120.00	\$1200.00	\$1280.00	\$1360.00	\$1440.00	\$1520.00	\$1600.00	\$1680.00
41 inch	\$164.00	\$246.00	\$328.00	\$410.00	\$492.00	\$574.00	\$656.00	\$738.00	\$820.00	\$902.00	\$984.00	\$1066.00	\$1148.00	\$1230.00	\$1312.00	\$1394.00	\$1476.00	\$1558.00	\$1640.00	\$1722.00
42 inch	\$168.00	\$252.00	\$336.00	\$420.00	\$504.00	\$588.00	\$672.00	\$756.00	\$840.00	\$924.00	\$1008.00	\$1092.00	\$1176.00	\$1260.00	\$1344.00	\$1428.00	\$1512.00	\$1596.00	\$1680.00	\$1764.00
43 inch	\$172.00	\$258.00	\$344.00	\$430.00	\$516.00	\$600.00	\$684.00	\$768.00	\$852.00	\$936.00	\$1020.00	\$1104.00	\$1188.00	\$1272.00	\$1356.00	\$1440.00	\$1524.00	\$1608.00	\$1692.00	\$1776.00
44 inch	\$176.00	\$264.00	\$352.00	\$440.00	\$528.00	\$612.00	\$696.00	\$780.00	\$864.00	\$948.00	\$1032.00	\$1116.00	\$1200.00	\$1284.00	\$1368.00	\$1452.00	\$1536.00	\$1620.00	\$1704.00	\$1788.00
45 inch	\$180.00	\$270.00	\$360.00	\$450.00	\$540.00	\$624.00	\$708.00	\$792.00	\$876.00	\$960.00	\$1044.00	\$1128.00	\$1212.00	\$1296.00	\$1380.00	\$1464.00	\$1548.00	\$1632.00	\$1716.00	\$1800.00
46 inch	\$184.00	\$276.00	\$368.00	\$460.00	\$552.00	\$636.00	\$720.00	\$804.00	\$888.00	\$972.00	\$1056.00	\$1140.00	\$1224.00	\$1308.00	\$1392.00	\$1476.00	\$1560.00	\$1644.00	\$1728.00	\$1812.00
47 inch	\$188.00	\$282.00	\$376.00	\$470.00	\$564.00	\$648.00	\$732.00	\$816.00	\$900.00	\$984.00	\$1068.00	\$1152.00	\$1236.00	\$1320.00	\$1404.00	\$1488.00	\$1572.00	\$1656.00	\$1740.00	\$1824.00
48 inch	\$192.00	\$288.00	\$384.00	\$480.00	\$576.00	\$660.00	\$744.00	\$828.00	\$912.00	\$996.00	\$1080.00	\$1164.00	\$1248.00	\$1332.00	\$1416.00	\$1500.00	\$1584.00	\$1668.00	\$1752.00	\$1836.00
49 inch	\$196.00	\$294.00	\$392.00	\$490.00	\$588.00	\$672.00	\$756.00	\$840.00	\$924.00	\$1008.00	\$1092.00	\$1176.00	\$1260.00	\$1344.00	\$1428.00	\$1512.00	\$1596.00	\$1680.00	\$1764.00	\$1848.00
50 inch	\$200.00	\$300.00	\$400.00	\$500.00	\$600.00	\$690.00	\$780.00	\$870.00	\$960.00	\$1050.00	\$1140.00	\$1230.00	\$1320.00	\$1410.00	\$1500.00	\$1590.00	\$1680.00	\$1770.00	\$1860.00	\$1950.00
51 inch	\$204.00	\$306.00	\$408.00	\$510.00	\$612.00	\$702.00	\$792.00	\$882.00	\$972.00	\$1062.00	\$1152.00	\$1242.00	\$1332.00	\$1422.00	\$1512.00	\$1602.00	\$1692.00	\$1782.00	\$1872.00	\$1962.00
52 inch	\$208.00	\$312.00	\$416.00	\$520.00	\$624.00	\$714.00	\$804.00	\$894.00	\$984.00	\$1074.00	\$1164.00	\$1254.00	\$1344.00	\$1434.00	\$1524.00	\$1614.00	\$1704.00	\$1794.00	\$1884.00	\$1974.00
53 inch	\$212.00	\$318.00	\$424.00	\$530.00	\$636.00	\$726.00	\$816.00	\$906.00</												