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MARION, ALA.

Tuesday, June 22nd, 1875.

Commencement Sermon Before the Howard College and Judson Institute, June 13, 1875.

BY W. C. CLEVELAND.

June 20.—Building up yourselves on your most holy faith.

Every man is building a house, a house in which he must live forever. That house is his own character. There are many builders, who, in the prosecution of work for others, may be dishonest and slight it, but he is indeed a foolish man who neglects the proper construction of a house for himself, the house in which he is to spend eternity. This illustration, comparing a man's character to a house, is found throughout the Scriptures.

The Saviour uses it in the closing paragraphs of the sermon on the Mount, when he speaks of the wise man who built his house upon a rock, and the foolish man who built his house on the sand. The rains descended, the floods came, and the winds blew and beat upon the houses. The one resting on a rock resisted the storm and stood firm in its strength, on a solid foundation, and preserved its symmetry amid the raging wind and beating rain. The other had its foundation washed away and fell a shapeless mass unfit for use. This is a favorite illustration of the Apostle Paul, who, in his Epistle to the Corinthians, says: "According to the grace of God, which is given unto me as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon." If it is important that we be careful in the construction of the houses which we are to inhabit for a few years in the world, how much more careful ought we to be in building the houses in which we are to live forever.

We are all living two lives, which run parallel to each other through all the infinite revolutions of human actions. We dwell in two worlds—we are spiritual as well as natural beings—are twice born; cast, breathe, walk, grow, labor, rest, build, and plant, and are gathered into families and societies, both as natural and spiritual beings. The natural life is the correspondent, and expression of the spiritual, the basis on which it rests, the instrument with which it is built up.

Such being the relation between the outward and the inward life, building houses becomes beautifully expressive of the analogous spiritual house not made with hands eternal in the heavens, which we are all building. The house is to the family what the body is to the soul—a larger body in which souls dwell, as the various human faculties dwell in the body. A house in which a family is gathered together in love and peace, more beautifully expresses the life of man than any other material thing of his own workmanship. The building of a house represents the building up of a human soul and unless the family work in unison each one will be crossing the path of the other.

In the study of architecture there are several things to be considered, the plan, the location, the foundation, the material and the workmanship. All these are essential to the perfect structure. In accordance as its use is to be, so is the class of the edifice.

The skill of the architect is called upon to prepare the plan and to lay the building in its entirety before him for whom it is to be constructed. A carefully prepared plan is essential to the proper construction of any building. A plan setting forth the number and size of the rooms, the breadth and number of the halls, the pitch of the roof, the position and style of the windows, the location of the doors and the porches, all and every part must be carefully measured and described before the work is begun. And in this plan due regard must be had to the use for which the building is intended. In making a dwelling, the comfort and convenience of a family must be considered; in building a church, the comfort of a congregation must be regarded and the

principles of architecture must not be forgotten; so in building a store, a court house, a prison, a hall for legislative assemblies, due regard must be had to the purpose for which it is to be used. He who begins to build without a plan will erect an unsightly, inconvenient edifice not fit for much else but to develop the folly of him who made it.

When the plan has been perfected and drawn, so that it may be seen what it will be when finished, a proper location must be sought. You may have the best plan perfected, making a building well adapted to the purpose for which it is intended, yet, if it is unfortunately located, the symmetry, the convenience, the usefulness of the structure is in great measure destroyed.

Then a good foundation must be laid, for the best building, most conveniently situated, if it be built on the sand, must fall when its foundation is washed away.

The material must be carefully selected, for out of bad material, you cannot make a good house. And when you have good material, a solid foundation, a fortunate location, a symmetrical plan, due regard must be had to the workmanship. You may furnish a poor mechanic with everything needed and he will make a botch of his work. Any defect in any one of these five points, mentioned will become fatal to the structure; therefore the necessity for care in every one.

Now draw the analogy between this and the building up of character, which every man, either for good or evil must do for himself. The man who begins life, and goes along without any plan, without any well defined purpose in view, may blunder along and do some things, but his character is fragmentary, unsymmetrical and unsightly, and it is by accident if he accomplishes anything worth doing. A carefully prepared plan of life is as essential in building up a character, as it is in building a house. A man who floats along on the tide of circumstances, and is blown hither and thither by every changing wind, destroys to day what he did yesterday, and makes no preparation for to-morrow. This year he lives in pursuit of one purpose and next year in pursuit of another, and in the end he has accomplished nothing, and has made a character that challenges the respect of nobody. Every man has his own idea of life, and if he mistake in the plan he lays out for himself, it mars the whole. Let me say, just here and with emphasis—He whose plan of life contemplates only this world is a failure in any event and ends in utter ruin and destruction.

To the young, let me say, if you have not done it before, in order that you may succeed, begin now the great plan of life. You have but one life to live and it is most important that you do not make a mistake here. To-day begin carefully. Fix your eyes on the fortieth year of your age and say to yourself, "At the age of forty I will be an industrious man, a benevolent man, a well read man, a religious man, a useful man." "I resolve and I will stand to it."

My young friends, pray to God that this resolution may stand like the oak, which cannot be shaken by the winds. A definite plan of life, a fixed purpose has been the great want of the young men of the South for ten years past. They have vacillated, changed, faltered and failed. The want of a fixed purpose is the secret of disastrous failures in scores and hundreds of cases. Form your plan, fix your purpose and pursue it with determined assiduity.

Be sure of the foundation on which you build, for upon this depends the strength and endurance of the entire superstructure. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; the fire shall try every man's work of what sort it is." You may erect a most beautiful character, that challenges the admiration of your fellows, but if it is founded on a false basis it cannot stand. If it is based on gold and silver, or hay and stubble in the day when it shall be tried by fire the foundation will be destroyed and the whole edifice will fall, and the man whose character rests upon the amount of money he has, has built upon gold and silver; he whose character stands upon honors and emoluments that this can give, has built upon hay and stubble and the fire will de-

clare his work what sort it is. Dig deep, lay upon a solid foundation. There is no security in the mere surface of appearances, no strength in the ever changing sands of human opinion. There is only one sure foundation upon which to build, and that is the Word of God. Without this foundation a man has no security against the storms of passions and temptations that sooner or later will break upon every one. Without it their houses must fall. The acknowledgment of the Lord in the heart, as well as in words and doctrine, is required in building the spiritual house. Then all our actions will be based upon principles as substantial and unchangeable as the Lord himself.

There must be care in the selection of materials. An old proverb says, "Actions, words, looks, steps, form the alphabet by which you may spell character." By these the community spells the character of every man in it, and knows it. Like a bank bill, every man is worth just what he passes for in the community where he lives. Every day you are building your character and building it with very small things, thoughts, words, feelings, purposes and plans, and through these your neighbors are reading you. You have watched the icicle as it formed, you have noticed how it froze, one drop at a time, until it was a foot long, or more. If the water was clear, the icicle remained clear, and sparkled brightly and beautifully in the sun; but if the water was slightly muddy, the icicle looked foul and its beauty was spoiled. Just so our characters are formed. One little thought, or feeling, or purpose at a time adds its influence. If each thought is pure and right, the soul will be lovely and will sparkle with happiness, but if impure and wrong, there will be deformity and wretchedness. The Lord has provided the best materials in his word. We can obtain them without money and without price; and the man who should build his house of mud and straw and decayed wood, when he could with less trouble and expense have marble, would not be guilty of so great a folly as he who builds his spiritual house of the mere appearance of truth and the current falsities of evil men.

And more than this, great carefulness will be required in working up and moulding the material into a symmetrical and beautiful edifice. A careless, unreflecting man never makes a character to be admired by the old, or that is worthy of emulation by the young. There must be a head, a master workman, and harmony must prevail among the various parts. The domestic life bears a most important part in this grand work. It is the school of patience. Its duties and difficulties and its delights are constantly recurring, and unless the heart is in the work, one becomes a mere mechanical drudge. Every day is a lesson and a practical exercise in patience. It is a good lesson and we need to learn and practice it. We must surrender self, and, as in the marriage relation, make mutual concessions, give up much, round off many sharp corners, make rough places smooth, and crooked ways straight. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened by habit.

But in many instances, the plan, the material, the workmanship seem very fair and all right—as represented by men in the business world, who perhaps go on for years respected and esteemed by the community, having the confidence of everybody. Yet, in the end a fault in the construction is manifested somewhere, or the foundation is false, and what seemed so beautiful and well proportioned comes crashing to the ground, leaving only a shapeless mass of ruins. The building was reared on a sandy foundation, and some severe temptation washed it away, and great and sudden was the fall of it. There is but one foundation upon which we can safely build. "For other foundation can no man lay, than that is laid, which is Jesus Christ." As he that establisheth the foundation of his house upon a firm rock may be sure that the foundation shall be able to bear the weight of that which shall be set upon it, and that no rain or flood shall wash it away; so he that buildeth his faith upon Jesus Christ, as he is set forth and preached in the gospel, may be sure that the gates of hell, that is all the power, force and cunning of the devil shall never be able to pre-

vail against him. Build upon the basis of Christianity and you have a foundation firm as the rock of ages, which will stand when the gold and silver and precious stones and wood and hay and stubble shall be consumed by the fire that shall try our work.

He who builds upon this foundation has every person in the Holy Trinity to assist him, as is taught in the verses following the text, "But ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." This thought is worthy of our most grateful consideration that God the Father, God the Son, and God the Spirit, all are engaged assisting him whose foundation is Christ.

Those who have built upon any other foundation, have found their endeavors useless, and in the closing scenes of life have cried out with Solomon, "All is vanity and vexation of spirit, and there is no profit under the sun."

How beautiful is the character of the Christian formed with the assistance of the Trinity, has been illustrated by one of the precious stones.—The diamond, though exceeding in value more than a hundred thousand times its mass of gold—the most cherished treasure of kings and the most brilliant ornament of their crowns, is said to be of all the precious stones, the meaneast in its elements, the weakest in its structure, and the most perishable in its nature; a lump of coal—heat reduces it to a cinder and dissipates it into that unwholesome gas which ascends from the most putrid marsh; its native bed is among the rough valleys, barren rocks and desolate regions.

He who can take such elements, so valueless and perishable in themselves and form them into a brilliant so dazzling, so precious, and so enduring, can take such elements as those found in the nature of fallen man—an off-cast in this world of pollution, and form them into a gem which shall be the brightest ornament of heaven, and a peculiar treasure of the King of kings, set in the very front of his crown and worn on his heart.

It is a fact most interesting, that the edifice man is constantly constructing can be occupied only by himself and one other, that is a spirit of good or evil. In this house there is room but for two, and we must live forever with him whom we make our companion here. That edifice is man's self, and it is what he has made it. He cannot get away from it, it will remain with him forever. This is forcibly stated in the concluding chapter of Revelation, "He that is unjust let him be unjust still, and he that is righteous, let him be righteous still." The acts of a man's life can never be hid, for aside from the book of remembrance, in the final day, he will stand before God the sum of his labors, whether for good or evil, while upon earth. As a man sows so shall he reap; that is of the thing he sows shall he reap; in illustration of this no more terrible idea was ever suggested, than that the miser should retain his avarice, the licentious man his lust without the privilege of indulging these passions. They thus, like the arch fiend mentioned by Milton, become a torment to themselves. "Which way I fly is hell; myself am hell." Imagine a miser, his soul filled with avarice, not allowed to indulge his desire for gain even in the slightest degree. Imagine a licentious man torn and tormented by all the lusts of his body and forbidden the indulgence of any of his passions in any way, and what can be more terrible?

What your character is here it will be in the world to come, and you are making it now. The character begins to form in early childhood, much earlier than some of you think. Study the character of a boy and you almost know what the man will be. A lazy boy will make a lazy man just as sure as a crooked sapling makes a crooked tree. Who ever saw a boy grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of criminals and paupers that curse society have come to what they are by being trained in idleness. Those who constitute the business part of the community—those who make our great and useful men were taught in their boyhood to be industrious. They began right.—It is more difficult to get over a bad

start in building a character than it is in building a house. Ordinarily, a man who has accomplished nothing when he is twenty-five, will have accomplished very little more when he is fifty. Start right and go on.

Character is a house of very slow growth, although it takes its shape almost at the beginning. You cannot hurry and you cannot get another to do it for you. The architect lays out labor for various persons, but your duty is performed in the labors which are assigned you. The building must be done by day's work, by persistent plodding labor, without which nothing can be accomplished in life. I know that sometimes, what we call brilliant geniuses shoot up like the meteor and dazzle our eyes for a little while, but like the meteor they explode before we have time to recover from our astonishment at their appearance, and leave nothing but a blank. I know that some men make reputation rapidly, but not character. It is what people call plodders, who do the work of the world and make men of solid character and sterling worth, men who work every day, and accomplish great things by doing a little at a time. You have read the illustration of this thought. A little boy was one day looking at a large building which they were putting up just opposite to his father's house. He watched the workmen as they carried up the bricks and mortar and then placed them in their proper order.

His father said to him, "My son, you seem to be very much taken with the bricklayers; what are you thinking about? Have you a notion of learning the trade?" "No, sir," said the boy, "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another." "Very true," said the father, "and never forget it." Just so it is in all the great works of life. All your learning is only one little lesson added to another. If a man could walk all round the world, it would be his getting one foot before the other, your whole life will be made up of one little moment after another. Drop added to drop makes the ocean.

Learn from this not to be discouraged by great undertakings. The greatest labor becomes easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear to attempt great things. Remember that the whole of that great building is only one brick upon another.

Most men fail to do anything, because they cannot do everything at once, or because they cannot do something great and grand in the beginning. Did you ever watch a sculptor slowly fashioning a human countenance out of marble? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it, ten thousand chisels polish and perfect it—put in the fine touches and bring out the features and expression. It is a work of time, but at last the full likeness comes out and stands fixed and changeless in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, of will and effort shape the features and expression of the soul. Habits of love, piety and truth, habits of falsehood, passion, or goodness, silently mould and fashion it till at length it wears the likeness of God, or the image of a demon. As Coleridge says: "If a man is not rising upward to be an angel, depend upon it he is sinking down to be a demon. He cannot step at the best. The most savage of men are not beasts, they are worse; a great deal worse." Which way are you going? Is your character becoming purer and more holy, or are you growing gradually worse?

Let me impress the thought, that you are now building the house in which you must live forever. You are making a character that will go before and follow you as long as you live in this world. You are making the character that you must carry with you into eternity, a character in which you must stand before the judgment of Jehovah. You cannot escape it here, you cannot escape it there.

We are by our lives actually selecting the localities and building the houses we shall dwell in through eternity. We are deciding in what province of the spiritual world we

shall dwell; whether in hell, where we shall be surrounded by all that is filthy, repulsive and evil, or in heaven, where every form of innocence, purity, loveliness and beauty will delight us.

We are determining in what heaven and in what society our house will be located, and what will be its situation, its surroundings, and its aspect in every particular. We are selecting the exact spot where we shall build and dwell forever. We are collecting the materials of which it will be constructed, determining its architecture, its size, its plans, its arrangements and structure. In the spiritual world everything that is external to the spirit and angels corresponds to their spiritual states of character, and exposes them in the minutest, fullest and most perfect manner, so that there will not be a single thing from foundation to pinnacle of our houses, that will not represent something in us. Whatever of goodness or truth, of evil or falsity, there is in us to be represented will find some place and expression in the structure and nothing else will.

In this world a man who has money can build a house that will represent the ideas of beauty and harmony of others—of the architect or builder. But there it will not be so. Every one must be his own architect and live in a dwelling that will be the external representative of internal principles. What you will be in the spiritual world depends upon what you are becoming here. Is not this subject worthy of your consideration? "Build ye houses and inhabit them." Select the pure, health-giving climate of heaven for their location; lay their foundation upon the Rock of ages; make the Lord himself the chief cornerstone; select the gold and silver and precious stones of genuine truth from the Word of God for your material, and by a heavenly life here see that they are all wrought into beautiful forms and harmonious proportions within you. Then you may have this world in perfect confidence that they will be perfectly represented in your home in heaven. Are you willing to go into eternity in your character as it is now? Bear in mind God's grand ideal of a man, and what it is to end in. "Mark the perfect man and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." The Lord is watching us most carefully, so that not a word, not a thought or feeling, not an act or purpose or plan escapes his watchful eye. Be sure that you do everything for the secret eye of God, and when the universe is gathered for the judgment of the Father, then shall accrue as the result of your labors and your life—peace and happiness and joy forever.

Communications.

News from Barbour.

Dear Baptist: The monotony of the times has prevented me from furnishing you with news items for some time; but our late interesting Sunday School mass meeting at Pleasant Hill last Saturday and Sunday gives me at least one item.

We found the church most beautifully decorated—the work of the beloved young people of that community. We felt that "beauty was all around." The beauties of nature were wreathed into tasteful and significant figures and mottoes which sprang up not in the imagination of mythical flora, but in the fertile imagination of our own real Floras that mope about amongst us giving beauty and grace to all they touch and spreading the genial rays of joy wherever they go. The attendance was large but only a few of our Sunday School workers were with us from a distance. The following churches and Sunday Schools were represented, viz: Eufrasia, Midway, Cowikee, Ramah, and Glennville. The subjects discussed were thoroughly ventilated. And the subjects being of a very practical nature we feel well assured that the good effects of the meeting will be felt for years to come.

Four points were impressed upon us by the discussion (1) That our churches are getting bold of the true idea of the Sunday School work; (2) That as they get into sympathy of the true idea so is the stability of their Sunday Schools; (3) That our super-

intendents and teachers are impressed with the responsibilities attending their offices and resting upon them, and (4) That they are "studying to make themselves workmen that need not to be ashamed."

During the meeting we had three interesting sermons from Elder J. S. Paulin of Midway, which we believe did good.

The constant, untiring efforts of the people of Pleasant Hill to make visitors comfortable and happy, made good their claim to great hospitality. The hard times may cause their purses to grow lean, but never crush out their hospitable feelings, which are a part of themselves, so deeply are they imbedded in their hearts.

OUR CHURCHES are doing tolerably well. Whilst none of them can be said to be making rapid progress in bringing in souls, except the Eufrasia church, they are generally holding their ground.—Several that started on the new year without pastors, have lately been supplied. There are indications of the strivings of the Spirit with the souls of sinners at Midway, Glennville, Pleasant Hill, and Friendship, and we hope soon to be able to report gracious outpourings of the Spirit on our village and country churches.

W. S. ROGERS.
Glennville, Ala., June 3, 1875.

The Convention at Huntsville.

Are you going? "No, because I did not agree to the change of time? I did not think it a wise move and I shall not go. If other brethren wish to hold the Convention in July they can do so, but I do not intend to trouble myself about it." Indeed I because the Convention would not go with you, you went go with the Convention. Never, perhaps in the history of the State, was unity among the Baptists of Alabama more needed—never such an opportunity of bringing into sympathy with us, brethren who have been identified with another State, never a time when the objects of the Convention needed more the prayers and aid of all Baptists—and yet, because you did not agree with other brethren on a point of comparatively minor importance, you intend to deprive them of your presence and counsel at Huntsville. Is that right?

You are a lover of Jesus and an earnest Baptist. Your heart burns with desire to see the enlargement of the Redeemer's kingdom. You sometimes doubtless declare your willingness to make sacrifices for Christ's sake. The brethren will meet in Huntsville to devise means and set in operation influences which may extend the glory of our blessed Lord, but because they meet in July rather than in November, you are not willing to make the sacrifice of personal preference and convenience to give your co-operation to their efforts. Is that consistent?

But you have reasons which seem to you good and sufficient for your opposition to the change. Do these reasons apply to the majority of the Baptists in the State? If you think so then the good of the cause demands that you go to Huntsville and tell them to the brethren. It would be unpardonable in you to permit a grand mistake to be perpetuated without raising your voice against it. If it can be shown that you are right, the brethren will certainly agree with you—and if they persist in the new arrangement it will show that the majority differ from you—that is that you are mistaken, and as a Christian, if the larger number of brethren went go with you, ought you not to go with them?

So, please begin, my Brother, at once to arrange matters so as to make it possible to be at Huntsville on Thursday before the third Sunday in July, at 10:30 A. M. W. H. W.

Tuscaloosa, Ala., June 3, 1875.

Our inquirer asks for religion, he gets the cross; for morality, the cross; for hope, the cross. As if it were not sufficiently strange to give us a life and bid us evolve all from it, we are hidden to take a death and draw all from that. It—this elsewhere impotent negation and close of all activity, this dark pall that swathes and smothers all other workers and their work—is calmly offered to us as having changed its nature and become the highest manifestation of God, the mightiest work of the worker, the beginning of all hope, the key to every mystery, the pivot of history, the centre of the world. Christ is Christianity, and the best of Christ's work is his death. —MacLaren.

Alabama Baptist.

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MARION, ALA.

Tuesday, June 22d, 1875.

What is Ultramontanism?

Its fundamental principle is that the church means the Pope. So says the Jesuit writer, Professor at Ingoldstadt, one of the leading theologians of his order. "When we speak of the church, we mean the Pope. The church is the community of believers, clergy and bishops is the slave (servus) of the Pope."

The *Civiltà Cattolica*, says that the people must understand that "their own faith and religious life flow from him (the Pope); that in him is the bond which unites Catholics to one another, and the power which strengthens and the light which guides them; that he is the dispenser of spiritual graces, the giver of the benefits of religion, the upholder of justice and the protector of the oppressed." Thus faithful Catholics are required to yield to Pius IX precisely that honor which belongs to the Lord Jesus Christ; and to expect from him all those blessings which it is the prerogative of the Holy Ghost to confer.

Beyond this tribute one would think that nothing else could be demanded. And yet the *Civiltà* adds: "Nor is this enough: it is further necessary to refute the accusations directed against the Pope by the impious and the Protestants, and to show how serviceable the Pope and the Papacy have at all times been to civil society, to the Italian people, to families and to individuals, even in regard to their temporal interests." Even if the accusations are true, they must be opposed; if the Papal claims are groundless, they must be vindicated. If history stands in the way—so much the worse for history!

Now when the natural objection is urged against such a religion that it substitutes the fallible and sinful creature, in place of the Creator, the reply of Ultramontanism is that the Pope is not one of your ordinary creatures. His office exalts him above them. Bellarmine and others of former ages dignified the occupant of the Papal See with the title of "Vice-God." And the modern Ultramontane uses similar language. Thus the *Civiltà* (which is a magazine published fortnightly at Rome by the Jesuits, and approved by the Pope) does not hesitate thus to speak of the office of the Bishop of Rome: "He is, in relation to the church, what Christ would be if visibly present to rule it."

From this view of the Papal office, the dogma of Infallibility follows by a logical necessity. A man who takes God's place in God's world must have God's attributes. Hence the Ultramontane conclusion: the Pope is infallible: not only as to matters of faith, but as to morals, social questions, relations of state to church, and the conduct of state institutions. The Christian state is a monarchy, whose laws are the will of one man, and whose citizens are all the executive of that will. Populations, churches and establishments are Christian just so far as they are Romanized. The *Civiltà* calls the Pope "the supreme oracle (suummum oraculum) by whom all doubts are to be resolved as to doctrine and duty."

Now it is of immense importance that we should determine what practical results will flow from this fundamental principle of Ultramontanism. For after having been resisted by the American Bishops at the Vatican Council, it was at last accepted by them, and thus has gained a foothold among our people. We must encounter it here in society and in public life.

It is quite demonstrable that this principle would make the customs, tolerated or established at Rome, of universal obligation. When Rome robs the Mortars of a child; when she excommunicates the young who do not denounce their own fathers and mothers for not fasting, or for reading a prohibited book; when she maintains a lottery conducted openly by priests and producing the ruin of families; when she sells dispensations and indulgences, for persons who would marry within prohibited degrees, or for the relief of souls in purgatory;—all these Italian precedents bear with them the sanction of a law of Christ.

For these practices having received the Pope's approval, who has the right to object to them? What limit indeed can be assigned to the authority of an infallible Vicegerent of Heaven in any direction where it may be asserted. In everything, the Vi-

car of Christ has supreme jurisdiction—religion, morals, politics, science, literature. An ignorant "Infallibility" may dictate theology—a licentious one morals, a turbulent and ambitious one politics, a fanatical dreamer science. What use for councils, whose decisions may be annulled at a word; of States whose rulers may be deposed, and whose subjects may be set free from their allegiance; of Scriptures when the world has a living oracle; of theologians, commentators, church historians. Infallibility commands everything.

If then the object of the Vatican is to Romanize the world, we can unerringly decide what government it seeks to establish in this, or any other country, just by observing what government it has been maintaining in the Eternal city. It is a government where the priest controls every department—the purse, the sword, the executive, the judiciary, the churches, the schools, the markets, the sewers, the jails. It is a government where all human affairs are given over to men who have no family interests, no practical experience, no liberality of culture or sentiment, no restriction of power or responsibility, and who regard the laity with profound contempt, a government where nothing is sought for above the opulence, the contentment, the glory of the papal head and clique.

The condition of Rome when under the Papal rule was thus described by M. About, ch. 12: "All the ministers, all the prefects, all the ambassadors, all the dignitaries of the court and all the magistrates of the Tribunals are ecclesiastics. Yes, the most holy Auditor, the secretary of the Brevis and Meimonal, the presidents and vice presidents of the council of State and of the finances, the director general of the police, the director of public health and of prisons, the director of the Archives, the attorney general of the treasury, the president and secretary of the land surveys, and the president of the Board of Agriculture, are all ecclesiastics. Public education is in the hands of ecclesiastics under the superintendence of thirteen Cardinals. All the benevolent institutions, all funds for the poor are the patrimony of ecclesiastical directors. The assembly of Cardinals judge lawsuits in their leisure moments; and the bishops of the kingdom are so many living tribunals. They throw to the nation the crumbs of power, the places which no ecclesiastic wants, 14576 offices of all sorts, particularly those of the rural police."

The result of this sort of administration might be prognosticated, if it had not been declared in the nervous portraiture of the French Essayist. "Unfortunately this ecclesiastical caste, so well united by the bonds of a learned hierarchy, reigns over a conquered country. It regards the middle class—that is to say the intelligent and laborious part of the nation, as an irreconcilable enemy. The prefects are not charged to govern the provinces, but to restrain them. The police is not formed to protect citizens, but to watch them. The tribunals have other interests to defend than those of justice. The diplomatic corps represents, not a country, but a coterie. The Board of Education is commissioned, not to instruct, but to prevent instruction. The taxes are not a national assessment, but an official robbery, for the profit of a few ecclesiastics. Pass in review all the departments of public administration,—you will see everywhere the clerical element engaged in a conflict with the nation and conquering it completely."

The influence of Ultramontanism upon the status of the Catholics in America was anxiously debated during the Vatican Council. "The Americans ask," says Quirinus, (let. 5), "how they are to live under the free constitutions of their republic, and maintain their position of equality with their (Protestant) fellow citizens, after committing themselves to the principles attested by Papal infallibility,—such as religious persecution and the coercive power of the church, the claim of Catholicism to exclusive mastery in the State, the Pope's right to dispense from oaths, the subjection of the civil power to his supreme dominion, &c. The inevitable result would be that Catholics would be looked upon and treated as Pariahs in the United States; that all religious parties would be banded together against them, as common enemies, and would endeavor, as far as possible to exclude them from the public offices. One of the American Bishops lately said: 'Nobody should be elected Pope who has not lived three years in the United States and thus learned to comprehend what is possible at this day in a freely governed commonwealth.'"

The design of the Vatican Council seemed to effect a more complete centralization at Rome, the exclusion of Pa-

pal power over churches, nations and society at large—and the increase of revenues. For this purpose every diocese would have "a papal garrison, to hold Bishops, clergy and churches under complete control of Rome and her commands." Papalism accepts Jesuitism and these two contribute each to the success of the other. To this whole plan and system American institutions are directly and fundamentally opposed. It will require something more than the gift of a Cardinal's hat, or a forwarding of a graceful compliment to the President, to recommend Ultramontanism to the American people.

Timely Words.

At the recent meeting of the Virginia General Association at Lynchburg, Dr. Curry stated that all the State Boards were in debt, and that there was pressing need of money. He insisted that every Baptist ought to give a dollar a year for benevolent purposes. This seventy thousand white Baptists of the State were far from doing. He declared that a church that does not give, ought to die,—that giving is as much an act of worship as praying. He blamed the pastors for not educating the people in the grace of giving. The older ministers and members of the General Association, he said, had done better in this respect and had received their reward.

These statements of Dr. Curry, of which we find a sketch in the *Lynchburg News*, deserve thoughtful consideration. The State of Virginia has, of late years, adopted a policy of local evangelization, which, although prejudicial to the Boards of the Convention, was thought to be justified by the magnitude of the interests of the Old Dominion. The result as stated by Dr. Curry may perhaps induce our brethren there to inquire whether a more comprehensive policy may not be advisable.

It is beyond question that both Boards of the Convention are steadily losing ground at the South, and many hearts are sad with the apprehension that the days of that illustrious body are numbered. The Foreign Board appears to be not less embarrassed than the Home Board. The consideration of the claims of both was deferred to the last moments of the General Association. And, notwithstanding the fact that a mass meeting was held in behalf of Foreign Missions on Saturday night, at which the *Herald* reports "capital speeches" as having been made by Rev. T. S. Dunaway and Dr. W. L. Hatcher, the cash collection, at this hour of supreme need to our Missionaries abroad, only amounted to forty-eight dollars. As to the contributions to our Home Mission Board, the *Herald* says:—"Unless Dr. Sumner's earnest appeals at other places meet a more generous response than they did at Lynchburg, we fear that the debt will outlive the youngest reader of the *Herald*."

The trouble now is not with Secretaries or agencies. Neither of the Secretaries nor of the Boards will allow themselves to stand in the way of the prosperity of the cause they have in charge. It is the Convention itself which is at stake. The question is, whether Southern Baptists will sustain their Missionaries, or will resign them to other hands which we doubt not will cheerfully assume the charge. Dr. Curry struck a key note which we trust will awaken a response from all parts of the country. Our Conventional interests and our State interests stand or fall together. And there is but one way to sustain them. We must give—give systematically—give liberally. Our prayers and our alms must rise up as a memorial before God. We must regard not our own fields only, but the regions beyond, with apostolic charity. We must preach more about giving and do more giving ourselves—or our Southern Convention will die.

The Secretaryship.

The *Herald* says: "Dr. Sumner told our Association that there were 'providential indications' which would probably lead him to abandon the Secretaryship of the Home Mission Board. He will very likely, however, until the next meeting of the Convention be engaged in securing funds to pay off the debt of the Board."

We think that this notice does not express the idea our brother intended to convey. During his stay in the office, which he is solicited at present to occupy, in accordance with the instructions of the Convention, the payment of a small debt is not the main object for which Dr. Sumner serves that body. The great thing is to carry on our Southern Baptist Missions;—and we beg our brethren in Virginia and everywhere to keep this object distinctly and steadily in view. A zealous agent may be summoned to another field by "Provi-

dential indications." But the work itself is the child of Providence, and those who favor it God will bless.

Field Notes.

A Central Baptist correspondent says that the average salary of Baptist ministers in Missouri is one hundred and fifty dollars; and that hence the homes of the ministers are destitute of the common comforts, their children are in rags, and their wives are worn out with fatigue and hardship. Surely this cannot be a correct statement. We heard of an amusing interview between Brother E. Dodson and one of our Alabama delegates. The latter had a name which attracted Brother Dodson's attention. "Is your name L?" he asked. "And was your father Charles L., of such a county of Virginia?" on receiving affirmative answers, the worthy questioner added, "Then give me a dollar." Brother L. surrendered at discretion; and then was told of the object, of course a good one to which he had given his money. Brother Dodson ought to accept an agency for the Centennial.—The Southern delegates were received with marked cordiality at Philadelphia. "The Recorder (of Raleigh) says: 'The Home Mission Board was instructed by the Convention to induce, if possible, Dr. Sumner to act as Secretary, while the vacancy caused by his resignation was being filled. Dr. Manly's declination leaves this vacancy to be filled until the next Convention. Dr. Sumner has magnanimously consented to continue his services for the Board for the present, and we heartily wish that he will give his valuable services for the rest of the Conventional year. His seventeen years of consecrated toil gave a record of enterprises accomplished and difficulties surmounted which called forth the warmest sympathy and thanks of the Convention generally, and challenged the admiration of even his opponents.'"

—Dr. Fulton in a letter published in the *Standard* of June 17, shows what he means by "Our Freedmen Work." He laments that only two States (Louisiana and South Carolina) "open the doors of their schools and colleges to the blacks alike with the whites." "For the freedmen there is but a sorry outlook." "The college, the school, the association with whites on any footing of social equality is denied him. He is to be content with being a negro, and with associating with negroes." The brethren at the South who welcomed this amalgamationist to their homes and pulpits, have but themselves to blame. We gave them fair warning.—Mr. Hester who has been raiding upon the peaceable people of Alabama, and whose occupation of outrage making seems to have come to an untimely end, has assumed the role of a prophet and a rhetorician. A sentence that would have reduced Demosthenes and the Sybil to lunacy, begins thus:—"When the White League gets control of the National Government, when Union men in the North are ostracized here as they are with you, and the Ku-Klux demon spreads its dark wings and breathes its fiery breath and clutches its deadly claws over the dome of the National Capitol."—The Missionaries of the (Northern) Home Mission Society collected, during the past year, over \$14,000 for its treasury. The English Baptists, notwithstanding the large infusion of "liberalism" among them, are not holding their own. The growth of population is leaving them behind. Some curious statistics are given. There are for example four churches which have each only two members; two other churches have only four members each, and yet have stated pastors.—Dr. Bitchard will revise his little book on Infant Baptism and issue a new edition. It is now out of print. It is worthy of general circulation.—Some of our friends in Missouri are utilizing the grasshoppers, by making soup of them. The dish they say tastes like chicken soup, with a delicate mushroom flavor. We will not dispute about tastes,—but we admire courage.—The 4th of July occurring on Sunday, the pastors of Illinois will make an effort on that day to enlarge the Centennial Dollar Roll.—The English Revisers, May 10th, held their fiftieth session and finished their work up to the 10th verse of the 10th chapter of Romans.

—The County Superintendent of Education at Bangor gives a high tribute to Prof. J. H. Weatherly, who was a student in Howard College for four years, and who has had some ten or twelve years experience as a teacher. Bro. Weatherly is an excellent teacher, as our Howard boys are wont to be.—Rev. Duncan McGregor of Manchester, England, presented to the General Association of Virginia "the greetings of the Old World." The hyperbole may be pardoned under the circumstances. The Rev. Englishman was in the en-

joyment of the hospitalities of Virginia.—The world is coming to an end. So at least says a colored preacher of Georgia, who gives the following reasons for the faith that is in him:—"Dar's de Beecher business, dar's de Woodhull business, Sumner is dead, dar's de Freedman's Bank has busted, and it 'pears as if de end was nigh, mighty elus at hand."—The *Biblical Recorder* urges fraternity in separate and distinct organizations between the North and South. It says that our Home Mission Board must be retained "at all hazards," and adds: "Now that Dr. Sumner has consented to enter again upon his work, let us give him a cordial support. The Baptists of this State have great cause for gratitude to God for the timely assistance rendered them by this Board."

Baptismal Controversy.

The Rev. Mr. Morgan, pastor of the Presbyterian Church at Oxford, Ala., recently preached four sermons on baptism, in which he laboriously tried to show that immersion is not baptism. He boldly denied that immersion is baptism. Characterized the Baptists as ignorant and pitiable. This gentleman has been at this sort of work in Shelby, Calhoun, and parts of Talladega counties for several years. Our brethren have dealt very kindly by him. They have in the main left him to his gloom. They have generally felt that it is not a profitable use of time, to waste it on the positions of a man who throws himself against the learning and good sense of all ages. In replying to such a man, nothing is necessary but to read to the public a few extracts from some of the most learned men of his own church.

Bro. Smyth, of Oxford, preached one sermon on baptism after Mr. McLean had finished his four; and the Baptists of that vicinity are perfectly satisfied with the result. They are confident that nothing has been lost to their views by the impression which has been made by the contest on the mind of the people.

It is likely that the time is well nigh at hand in some parts of Alabama, when Pedobaptists are to learn again that Baptists have nothing to fear from controversy. We are perfectly willing to see every inch of the dividing ground subjected to the closest contest. And except for the glaring absurdity of the position, we should rejoice to know that all Pedobaptists had taken the ground that "immersion is not baptism." Then the position of each party will be well defined; for Baptists do everywhere deny that sprinkling, pouring and the like are baptism.

But before we could willingly enter into a discussion with a minister who assumed that immersion is not baptism, we should want him to show that his position on this subject is endorsed by his people. Let Mr. McLean influence the next session of his Presbytery, or Synod, or General Assembly to endorse his doctrine. We deny that his is the doctrine of Presbyterianism on this subject. Now and then we hear of a minister of his denomination, and occasionally one of the Methodist Church, who deny that immersion is valid baptism; but we deny that this has been endorsed or declared by the authoritative powers of either church. If Mr. McLean is in any sense a representative of his people, they owe it to themselves to tell the world whether he represents them fairly on this subject.

Besides, there is just enough said on this subject by the few who do assume it, and sufficient attention is given to what they declare, to make it important that every sect should have its position intelligently defined; and we deny that the Pedobaptist doctrine on either the mode or the subjects of baptism is intelligently defined. As to the action—the mode—many of their most learned men declare in favor of immersion; many others in favor of immersion, sprinkling, pouring, the touch of a wet finger, and we know not how many other "modes" have been pronounced by some of them. Some have said that sprinkling is the true mode, and others claim that honor for pouring, while a few like Mr. McLean deny that immersion is baptism at all!

Is it not time that they should agree among themselves on the "mode" of baptism? Before they pity the Baptists and speak of their ignorance, is it not demanded that they shall show wisdom enough to agree on a "mode"?

Perhaps they will take Dr. Dale's position and assume that "intemperance" is the mode! And what is intemperance? The Lexicons do not tell us; the English Dictionaries are silent about it; we believe it is not said to exist in the vocabulary of any language. Where did it come from? Answer:—From the inventive brain

of one Dr. Dale over in Upland, Pa., where there also lives one Dr. Pendleton, a Baptist, who says he has baptized more Pedobaptists in that very city, since that intemperance book appeared, than in the same length of time at any other period of his forty years ministry.

And what shall be said of a cause which has to avail itself of the subterfuge of making a word—an inapplicable word—to set forth or hide out its position? Baptism has existed for more than 1800 years, and the baptismal controversy for several hundred; and just now counsel must be darkened by the creation of a word!

Pedobaptists should have a grand Ecumenical council and decide on a "mode."

What Caused the Change?

Several brethren since the Convention last fall, have asked us what reasons influenced the change of the time of the meeting of that body from November to July. It may be that to answer this inquiry through our columns, will be of some advantage to the approaching meeting at Huntsville.

We answer them first, that the change was immediately influenced at Marion by our brethren from the larger cities in the State, who find it almost impossible to leave their pressing business in the fall or winter—that being "the business season," and hence in November the attendance in the Convention from the cities has usually been small, whereas it was contended that if the meetings of that body were in the Summer, we might reasonably expect a large increase of attendance from these centers of influence. It was thought that the Mobile churches would have not less than fifteen messengers at Huntsville. It is earnestly hoped as it is certainly desirable that the city churches will fully sustain the change by their attendance.

It may also be mentioned that for years it has been felt that November is not the best time for city or country. It is a very busy time with all, and in a majority of cases we have had very disagreeable weather at that time. Perhaps however, not more so than mid summer. We cannot meet earlier in the fall, for the reason that the Associational meetings are in the way. In the spring season the Southern Baptist Convention is in the way. The winter is too cold. So that really we seem to be reduced to the necessity of having our Convention in the summer. At any rate let us give it a fair trial. We do not despair of a good Convention in Huntsville.

P. S. It is time somebody was interviewing the R. R. managers on the subject of reduction of fare to delegates. We do not know whose business it is—the Board of Directors, probably. We have on two occasions within the last ten years, seen the brethren returning from our Convention have to pay their way in full, because agents and conductors said no arrangements had been made for reduced rates, whereas at the same time delegates from Methodist and Presbyterian general meetings were returning free having paid full fare in going.

N. B. Our Huntsville brethren may expect a good many delegates by private conveyance. In such cases they will of course have horses that will need to be provided for.

Communications.

Sunday School Meeting.

The 5th and 6th inst. were set for a meeting of Sunday Schools at this place. It was the wish of some of the brethren to bring together on the occasion as many of the friends of this great cause, from all the denominations of this country as possible, to increase the interest and give a new impulse to the work. We thought we had it arranged, by correspondence with brother Bailey, for him to be with us. We had invited our Methodist brethren of the neighborhood to attend and to assist us in the preparation of the music for the occasion; this they did very kindly.

Several days prior to the time, brother Bailey notified brother P. M. Musgrove that he could not come. This was a real disappointment to many of us, especially to some of our own brethren, as we felt that his assistance was greatly needed in our part of the State. In consequence of this failure, on the part of brother Bailey, nothing at all was done the first day.

Sunday, however, was not lost we hope. A large congregation assembled at an early hour, and by common consent, we held a S. S. Meeting, a free discussion of the following questions:—What are some of the arguments in favor of Sunday

Schools? "Who ought to attend Sunday School?" On the first question our Methodist friend Capt. F. A. Hanna said that the coming responsibilities of the rising generation demands their early religious training; also that there is great advantage in the combined study of the Scripture. Dr. P. M. Musgrove cited Deut. 11: 18-21, and other passages.

Bro. E. G. Musgrove, in a forcible and pointed speech, endorsed the argument of Capt. Hanna. The writer referred to the passage in Deut. 11, and the custom of the ancient Jews, and spoke of the susceptibility of the young, of their capacity for improvement, and of the importance of making good use of these in the preparation of the young for all the great spheres of life. It was conceded by all that it is the duty of all to attend to Sunday Schools.

So it is hoped that the meeting was a pleasant and profitable one.

J. H. WEATHERLY.
Bangor, Ala., June 6.

A Word or Two from Tuscaloosa.

Several weeks ago our church selected as deacons, brethren Prof. J. no. F. Lanneau and Dr. William Hester. The ordination services occurred on last Sabbath. Prof. Lanneau having been previously ordained as deacon of the Baptist church in Liberty, Mo., was not again formally set apart.—After sermon by the pastor, our senior deacon, Brother C. A. Hester, presented the deacons elect to the church with appropriate remarks, in which he referred touchingly to the circumstances of his own ordination and the past history of the church.

Brother Lanneau then arose and stated that for some time he had found it difficult to decide the path of duty. Yet after prayerful consideration, he had made up his mind to perform the duties of the office as well as his yet imperfect health might permit. Next came the ordination proper, of Brother William Hester. It was conducted in the usual way, by Brother J. H. Foster, and the writer. Brother Foster delivered the charge to the deacon and to the church. It was solemn, clear and instructive.

Then while the whole congregation sang "Jesus I my cross have taken," the brethren and sisters advanced and gave the new deacons a good, old-fashioned shake of the hand. Tears of joy and gratitude fell from many an eye.

We have also a new superintendent for the Sunday School, in Bro. N. H. Brown, the Judge of Probate for this county. The superintendence of the Sunday School has heretofore devolved on the pastor. It was no small task. Would that more of our public officers were earnest workers for Jesus. We feel encouraged. For several years past our church has not been manned with a sufficiency of officers. Death and removal had made havoc here. God has given us other workers. To him be the praise.

We hear talk of the removal to this community of several Baptists. Should they or any considerable part of them come, our strength will be materially increased.

Wm. H. WILLIAMS.
Tuscaloosa, Ala., June 8, 1875.

Correction.

Brother Editors: In a short communication of mine in your last issue, I committed an error which I hasten to correct. I must have done it by the haste with which I wrote, as I remember that I dashed off the few lines and enclosed them with another communication without the care I ordinarily bestow upon such articles. Alluding to the Sunday School lately organized at Mt. Zion, I said, "it (the S. School) had formerly been at a school house some mile and a half or two miles from the church." The truth is, the Sunday School at the school house mentioned, is still kept up under the superintendence of Deacon Ed. J. Dean, of our church; assisted by his excellent lady, and perhaps some two or three others. It was organized about two years ago with the hearty consent of the Mt. Zion church, and is still efficiently conducted with an attendance of about fifty. In addition to this, Bro. Simon Weaver, one of our oldest members and a Deacon, has a flourishing Sunday School in his neighborhood, some three and a half miles from the church, too remote for many of the pupils to attend the School lately organized, and which he is conducting with great zeal, punctuality and ability. Thus there are three Sunday Schools within the bounds of Mt. Zion church, all of which are in a decidedly flourishing condition. It affords me pleasure to "do honor to whom honor is due," and I can scarcely forgive myself for so blundering an oversight. The truth is, I simply wanted to express our appreciation of our State Evangelist,

and scarcely know what I wrote until I read it in the paper. Taking all the blame on myself, and asking pardon of those good brethren, I must add in conclusion, that there is not a pastor in Alabama whose churches are more collected in the Sunday School work, and indeed in every other good work than those under the charge of

Yours Truly,
S. HENDERSON.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.:

Tuesday, June 22nd, 1875.

Second Quarter, Lesson XIII,
June 27th, 1875.

SAMUEL'S PARTING WORDS.

1 Sam. xii:20-25.

Leading Text.—ONLY, FEAR THE LORD, AND SERVE HIM IN TRUTH WITH ALL YOUR HEART; FOR CONSIDER HOW GREAT THINGS HE HATH DONE FOR YOU.—1 Sam. 12:24.

ANALYSIS:
WORDS OF ADVICE.

There was a grand convocation at Gilgal when Samuel turning over all authority to Saul makes a parting address to Israel. Reviewing his rule and their rebellion, he confirms his words of advice and alarm by the invocation of a storm in a season when rain was unknown. Conscious of wrong-doing, they begged his intercession, exclaiming, "We have added unto all our sins this evil, to ask us a king." Consider—

I. Words of Advice.—(Vs. 20-24.)—He urges them to dismissed their fears of divine vengeance, while pointedly accusing them of the commission of great wickedness; and affirms the possibility of their future alliance with God, if they will but be faithful in their heart to Him and His service. But one path lies before them: out of that, there is no profit nor deliverance, out of that, all help is vain. He predicates his encouragement on the Lord's faithfulness; He has chosen them, His good pleasure will keep them. The Lord has promised yet in store for the Jews, Rom. 11:25. Here is the doctrine of God's sovereign election. We are loved and saved and preserved for His great name's sake. Without personal merit, every one of God's children bears His image and character; and hence Samuel assures his wayward countrymen that though another takes his place, he will still, in a truly benevolent and patriotic spirit, pray without ceasing for them, and faithfully teach them "the good and true way." Not to do this would be a great sin. Like Paul he loves his brethren, his kinsmen in the flesh. Alas, how little the world realizes its infinite obligation to God's mercy vouchsafed through the prayers of His saints who "pray everywhere, lifting up holy hands, without wrath and doubting."

Samuel makes a final appeal to them to fear and sincerely serve the Lord on the ground of His mercies to them: "consider how great things he hath done for you." Consideration of God's goodness, how this will melt the flinty heart into penitence, and warm the callous will into action, and new create the whole man after the image of Christ. "My people doth not consider!" A dear, blind saint once remarked us: "I spend my time sitting down counting over the mercies of our Heavenly Father."

II. Words of Alarm.—(V. 25.)—But if ye shall do wickedly, ye shall be consumed, both ye and your king." If goodness shall not restrain, then fear of wrath may. God threatens to show us the nature of his law and of our sin, and to stimulate us to avoid the evils destined to involve us in ruin. The rewards of faith are revealed side by side with the wages of sin. Mark 10:16. Rom. 6:23. The stubbornly impenitent shall be suddenly destroyed and that without remedy. Oh, the fire that is never quenched, the wicked consuming, yet never consumed. "Both ye and your king"—the blind leading the blind into the ditch. How literal was the fulfillment of this warning word!

TEACHINGS.

1. The blessings of God's grace, and of Christian teachers.

2. The woes of the lost.

Quarterly Review.

In addition to the few general comments on a passage of Scripture designed mainly for a reading lesson, we insert here from *The S. & W. World* the analysis of Rev. Mr. Maxwell, which will guide the teacher in the review proper.

QUARTERLY REVIEW.—LIGHTS AND SHADOWS IN HUMAN HISTORY.

By Rev. J. Allen Maxwell.

Lesson 1.

2. service chosen.

3. order founded.

4. out of the Lord.

5. saved by the Lord.

6. anson's slaughter.

7. traitor's mind.

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from saying, "Yes, sir," as a gentle smile played over his radiant face and tears flooded his eyes. In a moment I asked: "Are you happy?" He burst out into a weeping laugh, and approaching me answered, with great assurance, "Yes, sir, I am." It was enough; I was powerfully convinced that, if there are any Christians, and if there are any means of knowing them, Eugene Williams was one. From then, till now, I have ever fondly loved him as a dear, sweet brother, and now mingle unfeigned tears with those who mourn that he is gone.

He did not immediately join the church after his profession, it being more consonant with his father's feelings that he should wait awhile and become thoroughly satisfied. But he was restless and could not be satisfied to remain longer apart from God's people, so in a few months he was received into the church, and his life ever since has been without the shadow of reproach and a perfect model for young men and boys. From the very first, his wife conceived of an indistinct desire to preach the gospel, and within the last year had about decided to study for the ministry.

Eugene was certainly a child of grace; he was highly favored by the great Disposer of all gifts. He had a good body, active, strong, well-proportioned; an excellent mind, vigorous, patient, discriminating; and the best heart, affectionate, tender and kind, noble, generous and true. Naturally religious, with more than ordinary intellectual endowment, a round, well-developed physique, an uncommon culture for one of his years, and a handsome face, Eugene Williams was the favorite of all who knew him, and the child of unusual promise.

Go on, thou sweet Eugene, in thine upward flight! A purer spirit never fled from mortal clay to the bosom of God. I know thy rest there, like thy life here, is calm, peaceful, sweet. No one need grieve for thy departure, only that they are deprived of communion with such a child of grace. No one would call thee thence, only may we too, as surely, reach that golden shore.

I could not resist the desire of my heart to pay this humble tribute to the memory of one I loved so well. Peace to his remains till the resurrection morn, and grace from the God of consolation to the bereaved!

B. R. WOMACK.

"Are Christians Crazy?"

In every age, faithful, earnest, zealous professors who have been fullest of religious enthusiasm have been regarded by the world as crazed. In the beginning it was so, through all the centuries it has been so, and is so now.

When Noah commenced to build his ark near a river, lake or sea, telling the people the ship was not to be launched, but would be carried up and floated by a deluge which would flood the earth, he was called insane. When David came leaping and singing into the presence of his wife, she as much as told him "he was a fool." That is a hard name for any man to bear from his wife, and worse when the man is a king. The same thing was said of John the Baptist; and when Jesus came, they said "He has a devil and is mad." And of Paul, "he is beside himself." And now, earnest, zealous, active men are denominated fanatics, enthusiasts, fools. The world has little in sympathy with the self-sacrificing, earnest man of God who is laboring faithfully to the extent of his capacity for the glory of his Master and for the salvation of souls. They cannot comprehend him and therefore call him crazy.

In a speech during the session of the Convention at Charleston, Brother Jaeger, in a certain connection, wished we "all had the headache." In this connection I wish we had more crazy Christians. There is a class of Christians, however, of whom such a charge will never be made. They are the commonplace, matter of course ones, who dress themselves with scrupulous care every Sabbath morning, take the holy sacrament regularly, pay their pew rents promptly, observe all the outward decencies of religion required by the ritual, and conduct themselves on the Sabbath and at church with perpendicular propriety. To whom an outburst of feeling would be "horrible," and to whom religious excitement savors of fanaticism. They are staid, steady and dull. Nobody thinks of them as enthusiasts or calls them insane.

There is a class of ministers of whom this charge will not be made. They always send the people away thinking better of themselves than when they came. Their performances are gems of propriety. There are a great many pleasant topics in the Bible to preach about; good manners, the dignity of man, the beauties and grandeur of creation, heaven is al-

ways a good subject. The ministers who will confine themselves pleasantly to these pleasant subjects, will never be called crazy.

Some years ago, a large, fashionable congregation assembled to hear their fashionable pastor. In a very mild voice the preacher told them "he wished to be faithful to his trust, and that he felt compelled to tell them they were creating for themselves circumstances, which would be found to be very disagreeable to them hereafter." Nobody called him crazy. Some humble, devout servant of God may have thought he was trifling.

On the other hand the faithful man of God who feels the responsibility resting upon him as a minister of Christ, declares the whole counsel of God. He warns men of their danger, makes them feel their guilt and condemnation, makes plain their helplessness, and points them to the Lamb of God as the only refuge. Wherever he is, he remembers the great mission on which he is sent, and his life is devoted to the service of his Master in laboring for the salvation of souls; of such men it is frequently said, "He is a good man, but he is a little weak."

Some professors run so leisurely, one would scarcely think they were making a race at all. When Christians are running the Christian race, they ought to run, until they pant. Some soldiers strike so gently, a careful observer would not suppose they were attacking anything. Christians are engaged in a warfare against sin; they ought to fight the good fight of faith like men, and strike hard enough to make themselves felt. It is of such a man people say, "He is deranged."

There is a class who suffer from annual fits of "derangement." In the country their fits occur in the summer and early fall, and continue from ten to fourteen days. In the cities and larger towns they occur in the winter and spring. While the paroxysm lasts they fight vigorously, and run rapidly, and no doubt would accomplish much, if it were not necessary for them to rest twelve months in order to recuperate and recover strength for the returning paroxysm. They are called crazy, a little while, once a year.

"A COUNTRY PREACHER."

Howard Commencement.

Dear Brother Editor: Perhaps you will allow an eye-witness to give to the Baptists of Alabama a brief account of the exercises during the final week at Howard College. Visitors from abroad, some of whom stand high as politicians and theologians, expressed themselves as highly pleased with the College, and spoke in the most favorable terms of the trustees and faculty.

On Sunday, June 13, we had the Commencement Sermon, by Dr. W. C. Cleveland. As we have learned that the discourse will appear in the next issue of your paper, we offer no comments. We will say, however, that the general sentiment is, that for appropriateness of subject matter and earnestness of delivery, the sermon could not well have been surpassed.

On Monday morning the Sophomore English class, numbering twenty-eight, appeared before the public with declamations. This large class delivered their selections with such degree of readiness, confidence and grace, as to win much commendation for themselves, and to reflect great credit on their instructors. The successful competitor for the prize, a beautiful gold medal, was Mr. T. J. Clark, of Montgomery. The Rev. Dr. Howard, of Galveston, Texas, in presenting this prize, entertained the audience with an impromptu address, which, by its facetiousness, its patriotism and its eloquence, elicited frequent applause.

The address before the two Literary Societies, on Monday night, by Hon. Taul Bradford, added much to the interest of the week. Full of patriotism, it depicted the scenes through which we had in the last decade been called to pass, pointed out the encouraging signs of recuperation, showed our native State, as naturally one of the richest in the Union, and urged the young men to abandon all idea of emigrating to another country, and to prepare for useful, happy lives in Alabama. The orator claimed that our redemption must come from ourselves; that every dollar invested in our territory by non-resident capitalists is to us an evil, and that all we need is to be let alone. Alabama may well be proud that she is represented in the halls of Congress by such a son.

The Juniors of the College, on Tuesday night, acquitted themselves quite creditably.

On Wednesday, Commencement day, the graduating class delivered their orations, and received their diplomas. The subjects of these orations were:

"How large is the World?"—D. G. Lyon.

"The South in the Coming Centen-

nal."—J. L. Bonner.

"Hero Worship."—J. S. Lill.

"Glories of the South."—J. H. King.

The delivery of the diplomas was followed by the Baccalaureate address, by Dr. Winkler. To name the author is sufficient to assure our readers that the address was a literary treat, greatly enjoyed by all the hearers.

At the same time the degree of A. M. was conferred on two alumni of the College, the Rev. Mr. Massey, of Miss. and C. Brown, Esq., of Marion. Rev. W. C. Cleveland and Rev. J. J. D. Renfrow were honored with the title D. D.; and Prof. C. H. Toy, of the Southern Baptist Theological Seminary, with the degree LL. D.

The Rev. Dr. Howard addressed the Alumni at night. In a forcible manner he urged the necessity of Higher Education. The discourse was profound, and indicated that the speaker had devoted much careful study to the subject.

The Alumni Banquet was the closing scene. The ladies had made bountiful preparations, of which the members showed high appreciation. Till the "wee sma' hours" of the morning, wit and eloquence held the society together. A good feeling prevailed, and it is to be hoped that coming days will see great results from that night's social gathering.

As we conclude this article, let us say, that the College is rising. She now stands first in Alabama, and with the return of prosperity will mount higher still. OBEYER.

A Sunday School Convention.

Bro. Winkler: If you have had the common experience of editors, you have become accustomed to having correspondents write to you without being able to tell much about the subject upon which they wrote. And herein you have it again.

The secretary of our recent district Sabbath School Convention, at Fort Deposit, Lowndes county, asks me to write a short account of that meeting, as he is very busy. But I took no notes, and do not remember many particulars.

The Convention met with the Baptist church at Fort Deposit, on Friday night before the 5th Sunday in May. Bro. R. M. Bart was chosen temporary President, and Bro. B. B. Davis, of Montgomery, Secretary. "The Model Sunday School" was the subject of the first speech, which was delivered by Mr. John Norwood. It was a good speech, and left room for little discussion.

On Saturday morning permanent organization was effected by calling Bro. J. M. Thigpen, of Greenville, to the chair, and requesting Bro. Davis to remain at the secretary's desk. The writer hereof and Bro. R. M. Bart then presented the subject of Music in the Church and Sunday School, insisting upon its propriety and benefits for various reasons. During the day Bros. Bell and Davis discussed the subject of "How to Study the Word." Bro. Powell, of Steep Creek church, gave reasons why the ministry should be sustained; and Bro. McQueen discussed the theme, "Worship God." Other brethren added a few words to these speeches, as they felt inclined. I do not remember all, and therefore name none.

At night, a Bible Reading was conducted by the writer. Being a new service or manner of worship, in that locality, (as indeed it is in most others in the South), it attracted a large congregation. In many a day I have not enjoyed a service more, and as the people kept their seats very quietly, for more than an hour, notwithstanding the heated atmosphere, it is presumable that they were interested.

The Convention adjourned its formal session on Saturday night, feeling that the time had been quite profitably occupied. On Sunday morning, after Sabbath School, Bro. McQueen preached to a crowded house. In the afternoon, Bro. Davis conducted the "Question Box" exercises, and Bro. Bell preached at night.

Several brethren to whom subjects had been assigned failed to attend, which was regretted. The attendance of the people was good all the time, and it appeared that they came to hear and learn, more than to see and be seen. "The brethren (or rather the sisters) and friends, provided excellent dinner, which was spread on a long table in the grove. Visitors were closely looked after and most hospitably entertained. You will travel far without finding a more cordial and kindly people than those in and around Fort Deposit. Bro. Matthew Bishop, is the bishop of our church there, and is not only an earnest, vigorous pastor, but is one of the most ardent Sunday School "boys" within my knowledge.

E. F. BAREK.

Greenville, Ala., June, 1875.

P. S.: A bright cloud, about the size of a man's hand, is visible in our church here; has not been seen before in a long time. We are praying that it may increase, and soon pour upon us a shower of blessings. Crops good, and the farmers are in fine spirits. B.

Southern Baptist Theological Seminary, Greenville, S. C.

Professors Boyce, Broadus, Williams, Whitsett, Toy, and Honorary Professor Jaeger.

Session opens September 1st, 1875, closes May 1st, 1876.

Complete course of theological study. Or, for those who desire it, a complete English course.

Pastors are invited to spend a session with us. The Seminary is open to ministers and laymen of all beliefs. Free expenses (that is board and half the cost of books) of all worthy students who desire it will be paid. Address Rev. J. A. Broadus, Greenville, S. C.

For catalogues and further particulars, address C. H. Toy, Box 100, Norfolk, Va.

General Items.

—The Columbia (S. C.) *Union-Herald*, a Republican paper, having indulged in some exultation over the apparent prosperity of that State in comparison with other Southern States, the Charleston *News and Courier* retorts as follows: "With an honest government since 1868, and without corrupt Radicalism, South Carolina would have been to-day a hundred million dollars richer than she is. More than that sum have her people lost during the past six years by taxation, by stealing and by depreciation of property. We have turned the corner, however, and the future is bright, whatever the darkness of the remote and recent past."

—It was 12 o'clock at night when Mr. Berger, of Macon, Ga., discovered a colored preacher in his stable milking a horse and the preacher only observed:—"Jes what I said 'n' de time, Mistah Berger, your horse is bay ure enuf, and dat spate between me an' Brudder Jackson is settled."

—A piece of news of gratifying character is the reported unanimous approval by the Congress at Mexico of the railroad concessions asked by citizens of the United States. The building of these railroads will bring into closer connection our Territory of Arizona and other Western regions with the Pacific Mexican coast.

—Gen. Duff Green, who figured very prominently in the political affairs of the United States some forty or fifty years ago, died at Dalton, Ga., on the 10th inst.

—As the Sioux chiefs left Washington city, in an ill humor, it is suggested that the scalping season will open very soon after their arrival at home.

—The Steam Yacht Octavia was seized in Brooklyn on the 10th inst., ready to sail with an armed expedition for Cuba. —The iron safe of the United States man-of-war, Cumberland, which was run into and sunk in Hampton Roads in 1862 by the Confederate ram, Virginia, has been recovered by divers. It was found embedded in mud, 78 feet beneath the surface of the water.

—The depreciation of the price of silver in Europe has brought it to par with greenbacks, and it is possible that the Treasury Department will substitute silver for fractional currency.

—The nomination of ex-Gov. B. B. Hayes by the Republicans of Ohio affords opportunity for comment. Mr. Hayes has already served two terms, and now is brought forward for a third by a Convention which declares, if it declares anything at all, that it is opposed to the principle of third terms.

—Green peas are going Northward from Nashville in such immense quantities that the *Banner* is led to remark that if the movement continues long enough it will surely settle the question of an equitable distribution of the cucumber. That's true. The more we produce, either from the soil or in the mill, for export, the quicker will that troubled question be settled in a manner satisfactory to us.

—A beautiful answer was given by a little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee, and dinna weary!"

—All the States have elected their members of the Forty-fourth Congress, except California and Mississippi. California elects four Congressmen in September, Mississippi six in November.

—The Holy Springs "South" says that lately Newton McKinley, living seven miles south of town, found a dead sheep which had been recently killed, and was partly devoured, and thinking it was a dog he sprinkled strychnine over the carcass. He was surprised the next morning to find a very large and old wolf lying dead near the carcass.

—A London despatch states that agents for English emigrants will visit this country shortly to examine locations in the Mississippi valley for settlement.

—Some thirty-seven nationalities have reported favorably to the United States Centennial officers, and the news from England, France and Germany is most favorable. The British Government have asked for double the space first requested. Canada and Australia act independently and liberally, while Mexico has just appropriated \$30,000 for its work.

—There are signs in all quarters of the yielding of prices. The standard of living is coming down. We see that compensation is falling along with cost of living, and costs and charges generally go hand-in-hand towards the platform of peace and serenity. When that is reached we shall have better times—abundance of work, abundance of food, abundance of raiment, abundance of peace and security.

Alabama Baptist.

MARION, ALA.:

Tuesday, June 22d, 1876.

Home and Farm.

How to Live.

No living longer who live well!
All other life is short and vain.
No living longer who can tell
Of living more for heavenly gain.

No living longer who live well!
All else is being swung away;
No living longer who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream--
To eat to be, and not to live.

No wine and use thy wisdom well;
Who wisely speaks must live it too.
He is the wisest who can tell
How first he lived, then spoke the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Know truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Know and sound thy conscience keep;
From hollow words and deeds refrain.

Know love, and taste its fruitage pure;
Know peace, and reap its harvest bright;
Know sinners on the rock and moor,
And find the harvest home of light.

Sheep Husbandry for the South.

Since diversity of crops and a change in agriculture begins to occupy the attention of our Southern farmers, as being necessary for the prosperity of the South, I must advocate sheep farming as one of the prettiest, easiest and cheapest branches of agriculture in the South.

I do not mean, brother farmers, that you can grow sheep successfully without work or care; by no means, but I say you can do it more cheaply, and more successfully upon thousands of acres in the Southern States, than in almost any part of the world, and at the same time make it the means of restoring the most exhausted cotton and sugar plantations to their original fertility, as a legacy to the coming generation. With sheep growing, as that of every other occupation, it requires care, labor, and unceasing vigilance for a successful prosecution.

SELECTION OF FLOCK.
If one has the means necessary for the purchase of the pure-bred Merinos, he should by all means do so to the extent of his ability. I say Merinos, because it has been demonstrated beyond controversy, that this is the only variety of sheep worth cultivation, that will live and prosper in large herds in warm climates. In the selection, it is necessary to have the judgment of some person who understands his business, that he may avoid imposture in getting impure-bred sheep, or those that are contaminated by disease. One of the prime, and probably most important points, is to procure sound, healthy and vigorous parent stock to breed from. Some of the diseases that sheep flesh is heir to, are almost incurable, and highly contagious, and may remain in a flock for years, entirely destroying all the profits of the flock master. Very many of the flocks reared in the northern portion of the United States, are more or less diseased, engendered by housing large numbers in close and filthy enclosures.

The uninitiated, and even those more familiar with the business, are oftentimes imposed upon by stock jobbers, who buy with the view of reselling at enormous profits, grade animals, that to all appearances bear the characteristics of the pure-bred animal, but such always throw back their offspring to the cold-blooded or impure type. For those not able to command the means to begin with the pure breeds, I would recommend that you make your selection from the best native sheep to be found, first looking to health, then if your chief object be wool, select the best woolled sheep you can procure--those that possess the greatest amount equally distributed over the body, underneath as well as upon the back, legs and all. If the seller will allow you, select those that are young, well-shaped, round carcasses, short legs, and in good condition, indicating good health. Should you be compelled to buy the whole lot, which is often desirable, for in so doing you get them much cheaper, then call out all that are undesirable as breeders, and dispose of them at the best price you can get; but by so doing you will often double the value of your flock at once, and especially in the offspring.

MANAGEMENT OF A FLOCK.
Having selected your flock you are ready to proceed with the necessary care and management. The rams should be taken away from the ewes as soon as the season is past, and should be turned in, in your climate, about the 10th of September. As ewes carry their young about five months, this would bring the lambs from the 10th of February to the 10th of March. By this time your grass has started out fresh and tender in sufficient quantities to enable your ewes to suckle well. The reason for separating the rams from the ewes, is that you should have all your lambs come within thirty days of each other. By this means, you reduce the extra care and trouble requisite to save your lambs to only one month of close attention. You also get nearly a whole year's growth upon your lambs before the following winter. The lambs grow better, and make

much larger sheep than lambs later in the season. It gives more age to enable them to resist and avoid their great enemy, the *Ostric ovis* (sheep fly) during the summer months. It makes them old enough to take away from their dams by the 1st of September following, which should always be done, in order to winter them well the first year, as young sheep should never be fed or housed with older ones, as the strong run over the weak and injure them, and also deprive them of their due allowance of food, in case you are compelled to feed in very cold or stormy weather. When you get your stock up into some small enclosure to separate from ram, take out also the lambs, if any remain, and the weakly, delicate, or sick sheep. Give your rams a good pasture, with plenty of green, nutritious food, with a little grain added once a day for a few weeks, as they are always more or less exhausted, frequently so much so as to require months to recuperate. No ram, however vigorous, should be required to serve more than fifty ewes, to insure stout, healthy offspring. Place your young sheep and delicate old ones, if on hand (which should never be allowed), upon the best pastures you have, so as not to require them to travel too much for their daily food, also insuring them an abundance.

WINTER PASTURES.
The good shepherd has been providing for this, by reserving some particular portion of his land or pastures, in order that they should grow up, or if his locality requires it, winter oats, early in September, upon which he may reasonably expect by this time to afford his stock a succulent and luxuriant pasture; and here let me add, do not sow so small an area as to compel your stock to graze it too short, for by so doing you may very much retard its future growth, and lessen your prospects for a yield of grain in the spring. In my experience, I have found rye to be the best of all the cereals for grazing purposes, but not so valuable a crop as wheat or barley. Wheat is the next best for grazing; barley the least so in cold winters. In Louisiana, the small, black winter oat makes a very good winter pasture. This matter each must decide according to his locality. Either of these can be sown broadcast in your corn fields, with little or no preparation. The best plan is to plow or cultivate in. If you have planted peas in your corn, this will make a most excellent pasture, as they are a favorite food of the sheep. Your stronger and grown sheep may be turned upon your woodlands, barrens or prairies, making it the business of yourself or some one else to see them every day, to see that nothing goes wrong with them.

—HON. B. F. COCKRILL in *Our Home Journal*.

Letter Writing.

The freedom of expression and variety of topic permitted in letter-writing have made it a favorite medium with prominent writers for imparting instruction and amusement, or giving utterance to scorn, criticism, and sentiment. Junius poured out all the vials of his wrath, vituperation, and eloquence in his "Letters to a Noble Lord;" Goethe has embalmed the Sorrows of Werter in epistolary form; Hamerton has most happily chosen this form for the expression of his views concerning the "Intellectual Life;" Ruskin embodies his thoughts on the Laws of Work in a series of letters, and some of our popular novels are cast in the same mold. We have in all our libraries volumes and volumes of correspondence; indeed, most biographies are made up in part of letters, and nothing is more natural, since in letters we look for the real and inner life of the writer, see him in the privacy of his own apartments and talk with him without undue conventionality. The more perfectly he throws off every disguise and reveals to us his very soul, the greater is our delight, especially if the nature thus laid bare is gentle and noble. In the accepted models of letter-writing, notably those of Cowper, Madame de Sevigne, and Lady Mary Wortley Montague, the charm lies in the fact that they seem to see these persons divested of their company robes and clad in the simplicity of their own consciousness. There is no effort to be or to seem other than they are, no straining after effect, no rhetorical flourishes, no reservations, except those which propriety suggests. We enter their world of thought and association, and without introduction, or delay or embarrassment, find ourselves easy and at home.

Rotation of Crops.

Rotation of crops is imperatively demanded by nature to a successful cultivation of a soil. This is shown in many ways. Our large forests of primeval growth are felled by the axes of advancing civilization. No sooner is the soil left uncultivated, than straightaway comes a growth of another kind. Our pines are succeeded by the shrubby oak, which must in time yield to a natural successor. Again, experience has shown us, that a soil unable to feed longer a particular plant, may produce excellent crops of a different description, and what is more remarkable, it may, after growing two or three different crops, be found to have regained its power of nourishing the very crops for which it was before exhausted. The beneficial effect of this rotation is partly accounted for by the difference in the food removed from the soil by different crops. Another explanation of the benefits of systems of rotation may be given in those cases in which the debris of the preceding crop is allowed to remain on the land. Some plants extending their roots more deeply in the soil, avail themselves of mineral food, which is beyond the reach of plants furnished with shorter roots, and when the refuse of the former plants is ploughed into the land, the surface is enriched with the food collected from the subsoil. Here, then, we are taught by observation the law of rotation, and by experiment its value. But not for this reason alone should we rotate our crops. It is not only our policy, looking to an improvement of our soils, but a necessity, born of the present and forcing itself upon us. Our cotton crop is gathered but once a year. Money arising solely from this crop is now rarely sufficient to defray farm expenses. Formerly, if the farmer needed funds to take him through the ever-obliging factor stood ready to supply him. This system, however, has carried into bankruptcy both farmer and factor, and now the farmer has to make his crop alone, and no longer expect aid from extraneous sources. In the meanwhile, expenses are going on, provisions must be bought, labor paid and family supported--all these require the cash. They should have a crop of some kind constantly coming in, the proceeds of which would meet the actual daily expenses. Mr. C. W. Howard of the North Georgia Agricultural College, whose dissertations upon farm matters so easily beguile away a passing hour, has recently suggested a plan for the Southern farmer, by which he can always be reaping cash from his farm products. This gentleman has thrown a flood of much light upon some subjects connected with Southern agriculture, and therefore we are disposed to give his views full consideration. We will condense his plans. In February, let heaves for market, fattening upon pea vines and sweet potatoes, three bushels of the latter equals in fattening power, one bushel of peas; and land in the South will bring three times as many bushels in

potatoes, as best Western land will in corn; at same time withers and old ewes fattened on turnips; in May, young lambs from sheep fold; in June, the wool from flock of sheep; in July, hay from clover, lucerne and early grasses; in August, wheat and rye; in November, cotton.--*Southern Plantation*.

Fireside Bending.

Suppose!

MY PHONE CAR.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose were red?
And wouldn't it be pleasant
To treat it as a joke,
And say you're glad 'twas dolly's,
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest,
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it be the less while walking
To say "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world doesn't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it all boy or girl,
The wisest, bravest man,
Whoever comes, or doesn't come,
To do the best you can?

Letter Writing.

The freedom of expression and variety of topic permitted in letter-writing have made it a favorite medium with prominent writers for imparting instruction and amusement, or giving utterance to scorn, criticism, and sentiment. Junius poured out all the vials of his wrath, vituperation, and eloquence in his "Letters to a Noble Lord;" Goethe has embalmed the Sorrows of Werter in epistolary form; Hamerton has most happily chosen this form for the expression of his views concerning the "Intellectual Life;" Ruskin embodies his thoughts on the Laws of Work in a series of letters, and some of our popular novels are cast in the same mold. We have in all our libraries volumes and volumes of correspondence; indeed, most biographies are made up in part of letters, and nothing is more natural, since in letters we look for the real and inner life of the writer, see him in the privacy of his own apartments and talk with him without undue conventionality. The more perfectly he throws off every disguise and reveals to us his very soul, the greater is our delight, especially if the nature thus laid bare is gentle and noble. In the accepted models of letter-writing, notably those of Cowper, Madame de Sevigne, and Lady Mary Wortley Montague, the charm lies in the fact that they seem to see these persons divested of their company robes and clad in the simplicity of their own consciousness. There is no effort to be or to seem other than they are, no straining after effect, no rhetorical flourishes, no reservations, except those which propriety suggests. We enter their world of thought and association, and without introduction, or delay or embarrassment, find ourselves easy and at home.

The reason why so many people find letter-writing difficult and disagreeable is obvious. Joe Gargery in his everyday clothes, at his anvil, unconstrained and natural, looked the kind, honest, noble-natured man he was; but in his Sunday vest and tight-fitting coat, with cravat and choker on, he didn't know himself, and was consequently awkward, stiff, ill at ease, and not the real Joe Gargery at all. For like reasons many people who have plenty to say in conversation, when they take the pen are quite at a loss what to write or how to express themselves. They have in hand a weapon to which they are not accustomed, and which use alone, that makes all things easy, can render light. But if these same persons be wrought up by grief, or disappointment, or anger, or joy to forgetfulness of self, the letters they write will bear little trace of an unpracticed hand.

Unconsciousness of self is as much the charm of letter-writing as it is of agreeable manners and of fine conversation, and this is most easily attained by those who are unselfish, frank, generous, confiding, and who have nothing to conceal. When we call upon our friends, we go suitably attired and direct the conversation upon topics mutually agreeable and profitable, saying the proper thing to each individual, and becoming all things to all men. So in writing letters we clothe our thoughts in fitting and proper language, and in legible cursive; we say what is most likely to please and gratify the one to whom we write, and to give such an impression of ourselves as we wish to communicate. To one we may give details of the outer life we lead, of the society in which we mingle, and the pursuits which engage us; another friend will wish to be made partaker of our best thoughts, to know the books we read and what we think of them, to learn our views on literary or social topics; still another will look in what we say for amusement, or instruction or encouragement. Thus the skillful writer will, in his epistolary labors, strive to be all things to all men, and give

each his portion in due season. Acquaintance and friendship not supplemented by epistolary correspondence are, at the best, superficial and unsatisfactory. Many a husband and wife become better acquainted with each other when parted for intervals, if frequent and copious interchange of letters bridge the separation, than if they are continually together. A thousand shades of thought and feeling are thrown upon the written page that never appear in the ordinary intercourse of daily life, are thrown there to be perused, perhaps, with tearful gladness when the mist is parted from the band that parted them.

De Quincy says the best written English is found in the letters of cultivated women, letters not written to meet the public eye, but to keep up the intercourse of heart with heart, to span by innumerable threads the intervals of space and time that sever soul-friends. As a means of improvement in expression, letter-writing cannot be too highly valued, especially if those who use it for this purpose are as careful and painstaking as though they expected to see their literary offspring in print. And this they should be in any case out of respect no less to themselves than to the recipient of their letters. Among the pleasures of life there are few more genuine and unalloyed than those which come from writing and receiving letters. In quiet and solitude one is often inclined to give written expression to thoughts and feelings that instinctively hide themselves from the vulgar gaze, to open his heart to the faithful eye of a true friend and to receive in turn the confidence he delights to give. A correspondence of this sort is of incalculable value to those engaged in it. A friend to whom we can show our best and noblest sentiments, and who will give us thought for thought, is indeed invaluable.

To a greater or less extent this means of culture and of enjoyment is within the reach of all, and its power to improve and delight increases as it is used. The young who aspire to literary honors cannot do better than to engage in correspondence with some one older and wiser than they to whom they may regularly give a familiar and confidential account of themselves, and thus acquire the habit of easy, correct and elegant expression. For us all the delight of writing and receiving letters might be largely increased, if, neglecting many trivial occupations that consume our time, we gave more attention to cultivating the friendship of the absent, continually drawing to ourselves their choice thoughts and noble sentiments by the frequent and frank expression of our own. --*Tribune*.

Baptist Chapel in Rome.

The opening of the Baptist chapel in Rome, has evoked considerable newspaper comment. The *Daily News* one of the most influential papers in London, remarks: "The tribulations of the Pope have been increased within these few days by the opening of a new and permanent Baptist chapel in Rome. A communion more obnoxious to the Roman Catholic system than the Baptist is impossible to conceive. Anti-hierarchical, denying the mere material value of the sacraments, repudiating both priests and altar, they, if any, represent, in the language of Burke, 'the protestantism of the Protestant religion.' That such sectaries should have gained a lodgment in Rome, and even acquired freehold property there, is naturally regarded by the organs of the Vatican as 'a new scandal and profanation of the Holy City.'

In Roman Catholic histories the origin of the Baptists is traced to the time of the Reformation, apparently in order to connect them with the Anabaptism of Munster, whose sentiments they disclaim, and whose excesses they detest. But Cardinal Housius, who presided at the Council of Trent in 1555, says of those whom he calls Anabaptists, that there have been none for twelve hundred years past that have been more grievously punished, or who have suffered with more cheerfulness. After this testimony we may, perhaps, accept at least the statement of Mosheim, that the true origin of the Baptists is lost in antiquity. It is chiefly as an illustration of the progress in Italy of religious liberty, as we understand it in this country that the opening of one or more places of Protestant worship in Rome is interesting.

Method For Centennial Work.

"How to do the work," was a question raised and discussed at the recent Centennial meeting in Buffalo. It is an important question; so much so, that the largest success of the movement depends very much upon how it is answered.

My own method as a pastor is this, viz: I have taken time to prepare as good a Centennial sermon as I know how, explaining the movement; showing the honorable part our Baptist fathers took in securing our independence, our religious freedom; giving testimony from the writings and speeches of those not Baptists to the grandeur of the work, the patient suffering of our fathers, the general character of the denomination; and then assigning three reasons why, as Baptists we ought to do a noble work, and raise a large sum of money during this Centennial movement. The first reason was because we were able to do it. This was shown first, from our numbers, and second, from our wealth. Secondly, *thankfulness* to God for what he has done for us in the past should induce generous and general giving; and thirdly, the debt we owe to the future should lead to the same result.

I gave notice to my congregation the week before preaching the dis-

course; invited in some who were only occasionally at church--persons not members of the church. I told them that we were to take no collection that day, that persons would be appointed to canvass the church and congregation; but if there were any present who desired to give their names for the dollar list, they could do so after the services were closed. The first one to come to the pulpit was a young man, not a professor of religion, and only occasionally in the congregation, saying, "I have one dollar more than I want," and gave his dollar. A day or two after I went into the bank, when the Centennial movement became the topic of conversation with the owner of the bank--he was one of the number I invited to be present at the service. Before leaving he handed me a five dollar bill, saying: "Here is a dollar for each of the members of my family, and one for a young lady"--a member of the church, whose mother is a widow. This man is not a professor of religion, and I refer to these instances to suggest that the canvassers of our churches and congregations for dollar subscriptions call upon almost everybody who is not a member of some other denomination. I believe they will be kindly received, and hundreds of dollars thereby secured.

This is our method of work in this movement: first, a sermon or two on the subject; then a thorough canvass of the whole church and congregation, the pastor giving them to understand that all are expected to pay, that none will be passed by, *enthusiasm*, a determination to succeed on the part of the leaders, will insure success.

PASTOR.

The Little Boy's Hymn.

More than a hundred years ago a little boy named Joseph Griggs gave his heart to God. We think some of his companions must have laughed at him for becoming a Christian, for when he was only ten years old he wrote this hymn, which has since been sung all over the world, and has put courage into many a fainting heart.

The dear boy! only ten years old, and to be so full of the love of Jesus as to put out of his heart all fear of ridicule. And we can hardly think of such a child writing such a beautiful hymn, but we believe God sang it in his heart, so that he might give it to the world to help those who should be in like trouble.

He was a poor boy, and learned to be a mechanic. But afterward God opened the way for him to study, and at length he became a minister of the gospel. We hope all the boys and girls who read this will come early to Jesus as he did, and have the same holy boldness in serving the dear Lord. And we wish that every one of our little readers would commit to memory these verses, and remember always the little boy's hymn, which he called the "Shame of Jesus Conquered by Love." This is it:

Jesus! and shall it ever be!
A mortal man ashamed of thee!
Ashamed of thee, whom angels praise,
Whose glory shines through endless days.
Ashamed of Jesus! sooner far
Let evening blush to own a star!
Ashamed of Jesus! just as soon
Let midnight blush to think of noon.
Till evening with his soul till he,
Bright Morning Star, bid darkness flee;
He sheds the beams of noon divine
O'er all this midnight soul of mine.
Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere his name.
Ashamed of Jesus! yes, I say,
When I'm no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.
Till then--nor is my boasting vain--
Till then I boast a Savior slain!
And, oh, may this my glory be,
That Christ is not ashamed of me!
--Morning Light.

Jimmie

My Deaf Wife and Aunt.

I had an aunt coming to visit me for the first time since my marriage, and I don't know what evil genius prompted the wickedness which I perpetrated toward my wife and ancient relative.

"Anna," said I to my wife, on the day before my aunt's arrival, "You know Aunt Mary is coming to-morrow; well I forget to mention a rather annoying circumstance with regard to her. She is very deaf; and, although she can hear my voice, yet you will be obliged to speak extremely loud in order to be heard. It will be rather inconvenient, but I know you will do everything in your power to make her agreeable."

Mrs. --announced her determination to make herself heard if in her power. I then went to my friend John N., who loves a joke about as well as any person I know of, and told him to be in the house at six p. m. on the following day, and felt comparatively happy.

I went to the railroad depot with a carriage the next evening, and when on my way home with my aunt, I said: "My dear aunt, there is one rather annoying infirmity which Anna (my wife) has, which I forgot to mention before. She is very deaf, and although she can hear my voice, to which she is accustomed, in its ordinary tones, yet you will be obliged to speak extremely loud in order to be heard. I am sorry for it."

Aunt Mary, in the goodness of her heart, protested that she rather liked speaking loud, and to do so would afford her great pleasure.

The carriage drove up--on the steps was my wife--in the window was John N., with a face as utterly solemn as if he had buried his relatives that afternoon.

"I am delighted to see you!" shrieked my wife; and the policeman on the opposite sidewalk started, and my aunt nearly fell down the steps.

"Kiss me, dear," bawled my aunt;

and the windows shook as if with the fever and ague. I looked at the window; John disappeared. Human nature could stand it no longer. I poked my head into the carriage and went into strong convulsions.

When I entered the parlor my wife was helping Aunt Mary to take off her hat and cap; and there sat John with his face buried in his handkerchief.

Suddenly--"Did you have a pleasant journey?" went off like a pistol; and John nearly jumped to his feet.

"Rather dusty," was the response, in a war whoop; and the conversation continued. The neighbors for blocks around must have heard it; when I was in the third story of the building I heard every word.

In the course of the evening my aunt took occasion to say to me: "How loud your wife talks!"

I told her deaf persons talked loudly, and my wife, being used to it, was not affected by the exertion, and that she was getting along very nicely with her.

Presently my wife said softly: "Alf, how very loud your aunt talks!"

"Yes," said I, "all deaf people do. You are getting along with her nicely; she hears every word you say." And I rather think she did.

Elated at their success of being understood, they went at it hammer and tongs, till everything upon the mantel-piece clattered again, and I was seriously afraid of a crowd collecting in front of the house.

But the end was near. My aunt being of an investigating turn of mind, was desirous of finding out whether the exertion of talking was injurious to my wife; so--

"Doesn't talking so loud strain your lungs?" said she, in an unearthly whoop, for her voice was not as musical as it was when she was young.

"It is an exertion!" shrieked my wife.

"Then, why do you do it?" was the answering scream.

"Because--because--you can't hear if I didn't."

"What?" said aunt, rivaling a railroad whistle at the time.

I began to think it time to evacuate the premises; and looking around and seeing John gone, I stepped into the back parlor, and there he lay, flat on his back, with his feet at right angles, and his body rolling from side to side, with his fists poked into his ribs, and a most agonized expression of countenance, but not uttering a sound. I immediately and involuntarily assumed a similar attitude, and I think from the relative position of our feet and heads and our attempts to restrain our laughter, apoplexy must inevitably have ensued, if a horrible groan which John gave vent to in his endeavor to suppress his risibility had not betrayed our hiding place.

In rushed my wife and aunt, who by this time comprehended the joke, and such a scolding, as I got then I never had before, and hope never to have again. I know not what the end would have been if John, in his endeavors to be respectful and sympathetic, had not given vent to such a groan, and a horse laugh that all gravity was upset, and we screamed in concert.

I know it was very wrong, and all that, to tell such a falsehood, but I think Mrs. Opie herself would have laughed if she had seen Aunt Mary's expression when she heard that her hearing was defective.

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