

Alabama Baptist.

E. T. WINKLER--EDITOR.
J. J. D. RAYMOND--ASSOCIATE.
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MARION, ALA.

Tuesday, August 3rd, 1875.

—We stop the press to publish the following telegram—
"I accept the Centennial Agency."
J. J. D. RAYMOND.

Phariseism and Romanism.

An error prevalent in false systems of religion is this,—that a mere act may have a moral character independent of the disposition or general conduct of the performer. This pernicious principle lay at the foundation of Phariseism, and is the prolific source whence all Legality has sprung. The Pharisee might devour widows' houses, and yet silence conscience by his long prayers. He might revel in saintly gluttony and excess, provided his food was not handled with unwashed hands. He might divorce his wife to an adulterous separation, provided it was done by a bill of divorcement. He might allow his parents to starve, provided he bestowed a gift upon the Temple; and wash away the guilt of God's messengers derided, and of God's servants slain, by garishing the sepulchres of the Prophets. But let it not be supposed that this degeneracy of religious duties into superstitious ceremonies and outward shows, moderated the severity of their requirements. On the contrary, as the degradation of religion resulted in an increase of wickedness among the people, their accusing consciences demanded a multiplication of religious observances, and accordingly rite was added to rite, and burden piled upon burden. So that when the Savior came among the Jews, the genial and consoling spirit of true Religion had left that devastate and rejected church, and the nation groaned under the double yoke of its iniquities, and its minute and vexatious ceremonies, multiplied from year to year, in the vain endeavor to remove them.

The same principle, attended with the same results, is embodied in the history of the Papacy. The 20th verse of the 23rd chapter of Proverbs may justly be regarded as condensing into one, command the entire claims of God upon his creatures, "My son, give me thy heart." But the prospect of Romanism would rather be: "My son, give me thy will! Implicit submission to my authority is sufficient for salvation."

But now, observe the worldwide distinction between these precepts. The knowledge of God's Word and character are indispensable to him who consecrates his heart to God. The spirit of filial reverence and affection, which inspires and exalts such a worshipper must have been the result of the apprehended light and love of God. But where the will alone is concerned in religion, acceptable worship consists simply in an acknowledgment of the Divine Sovereignty, and in subjection to it. It need not be directed by Divine teaching to a reasonable service, and hence may co-exist with a rejection of the Scriptures, and accordingly with the most deplorable ignorance and superstition. Such a subjection can as readily be secured by empty rites, by penances and self-tortures, as by works of love and charity. An otherwise intelligent Catholic once informed us that he had frequently repeated the same prayer hundreds of times successively, that his will might be subdued, and added his conviction that if he had beaten his head upon the wall for the same period, and the same purpose, the act would have been true and acceptable worship.

But here again let it not be supposed from the splendor and rich variety of the rites from which the Catholic may select, that the results of this system upon human happiness have been at all more salutary than those of the Phariseism, from which it sprung, and to which it still bears so strong a family likeness. As a direct consequence of its principle of works, the votaries of Catholicism dwell under the shadow of a great doctress, they never possess an undisturbed conscience with regard to the future, for they never see, and never can ascertain that they worked enough to merit a full salvation.

Indefatigable Influence.

The descriptions given of pious influence in the Divine Word, imply that those who exert it have received a new life. What is not subject to

decay must have higher than natural qualities. All that is earthly is perishable. The bloom of spring anticipates the withered leaves of autumn; and the fruits and flowers of human life put forth their successive and various beauties only to announce the approaching winter of the grave. And oh! this ruin involves our nobler nature. Then the work of ruin is already done. The soul has but the semblance of life. It is dead in trespasses and sins. And now when it is said that Christians are the salt of the earth; that their pervasive and salutary influence arrests the decay, not of this material universe which needs but a few genial days to wake it from its deathlike sleep, and spread a vernal green over its desolations; but of society, of man, of a spirit embalmed like an Egyptian king, with immortality, and yet withering and rotting with slow decays,—when we ascribe this influence to the Christian, must we not say that something creative and divine dwells in his breast? If you are a Christian, that has been wrought upon, which no human hand can work, you bear the impress of a divine hand, you are a new creature from whom old things have passed away. Your life is knit with Christ's life. And hence the command which bids you resist unto death the sin that is within you struggling to recover its lost dominion, and the crowned and triumphant evil that is in the world.

Christ in History.

Christ is the King of history. His scepter controls the progress of human affairs. And we love to find in his earthly life, the types and fore-shadowings of the subsequent history of his people. We lay the Gospels and the annals of Christianity side by side, and we cannot contemplate the one without finding there the symbols and beginnings of the other. In the one we see the blind and deaf, the paralytic and the demoniac sitting apace in body and in mind at Jesus' feet, and the Pharisee shrinking from the presence of the Great Teacher with the exclamation, "Never man spake as this man!" In the other we see many a revival of pure religion, many a hard heart melted, many a diseased soul healed, many a scoffer silenced forever. In the one, we see an epoch of Religion dawn. A band of disciples who have been led by a blind obedience, are startled by the first avowal of the Christian Faith. Thou art the Christ the Son of the living God, and the associated promise, the gates of Hell shall not prevail against it; in the other we see its counterpart—a magnificent assembly of noble cardinals and princes; the blind leaders of the blind, listening to a monk singularly like Peter in the impetuosity of his character, who confesses the faith of Christ afresh again, and a new epoch of religion dawns, as Luther thrills the august Diet of Worms with the trembling assurance of the cry "Here I stand, I can do no otherwise. God help me!"—In the one we see a sinking ship, a majestic form suddenly rising from amid the affrighted crew, and the tempest quailing at the command, "Peace, be still!" In the other we see the churches of Jesus Christ assailed by priestcrafts, philosophies and monarchies, tossed by raging persecutions, confounded in a tempest that mingles sea and sky, and pours upon them its billows and water-spouts, buried as it were in the heart of the sea—but we look again, a Sabbath stillness has fallen upon the scene and an indestructible Christianity reposes on the glassy surface.—In the one we see first twelve and then seventy wandering over Palestine, that they may convey to its remotest hamlets the tidings of Messiah's advent and his returning to reassemble around their Master. In the other we see a single Apostle measuring the Roman Empire with his indefatigable feet, and a few centuries later two dauntless Missionaries, sailing up the Danube, that they may commit their lives to the mercies of the sanguinary Druids in scattering perchance the imperishable seeds of a Divine Religion amid the frozen forests of the North, and a few centuries later still, the various churches of Christendom, starting from the slumbers of ages, and sending forth their heralds for the conversion of the World—all separate but united, spiritually one—one in their intercessions and their dependence, and in the bond that unites them to the Captain whom they rejoice to follow, and whose banner over them is Love. And thus as Christianity teaches us to look upon the past with adoration, it teaches us no less to look upon the future with unwavering trust, nay with a prophetic hope, recognizing in him whose person is the incarnation of Divine Love and whose character is the same yesterday, to-day and forever,—recognizing in Jesus Christ the eternal sovereign of the universe.

Believers Preserve the World.

The world is under a greater debt to Christians than it supposes. We have no reason to suppose that it would continue to exist, if there were no longer any children of God in it. For the earth has no importance in God's esteem when considered simply by itself. Its importance is derived from the existence which it supports. It is conspicuous in the sight of God not on account of the objects which excite our wonder, but as the sphere of man's probation. Heaven regards us because we dwell on that radiant field where wheat for heavenly garner is growing; where the glory of God is illustrated by new displays of spiritual life in the successive generations of the human race; where for him the scythes of the reapers are swinging and the yellow sheaves are being bound. But now if Christians should disappear from the earth, the reason for its existence would cease. The divine providence would have little cause to maintain an unsightly frame of things which had become a reproach to creation. When the wheat ceased, be sure there would be no morning dews and summer showers for the tares. The Christian is the preserver of the universe. Thus it was in those old ages when Abraham interceded for Sodom. Had ten righteous men dwelt in the city it would not have been destroyed. But the eye that looked for these, the eye of the Searcher of Hearts, found them not. And therefore all those fair scenes, tho' they rivalled the beauty of Gennesaret, were swept with the besom of destruction. The safety of all those enchanting gardens and festive populations that are now submerged beneath a sea of death hung upon a peradventure. Ten Sodomites condemned the piety of Lot; but ten men like him in character would have been the pillars of their State—a support more stable than the foundations of the everlasting hills. Instead of the raining thunderbolts the heavens would have dropped fatness upon the flowery lap of its valleys, and instead of the up-bursting fires of bitumen and sulphur the fountains would have bubbled among the hills. Even when the thunders were darkening the heavens God would have saved their mansions had they been the abodes of righteousness. They perished when they were so near to deliverance that had but a single family been touched with conviction they might have been saved. Toward them from the distant mountains were stretched the intercessory hands of Abraham, the friend of God. Divine justice itself seemed to relent. But they clung to their sins, and their sins called every element in the world above and the world below to their destruction, sulphury bolts from the skies and yawning chasms and deep volcanic fires. The city that was their fortress became a net to trap them more surely, and the grand heights around hemmed in the flame until it burst like a furnace. Piety would have averted the blow, and as it was, not one of these destroying agents hurrying to the work of retribution was permitted to begin, until the one pious inhabitant of Sodom had safely escaped to the mountains. The example is instructive. Why is it that the fate of Sodom is not the fate of the world. We confidently reply: Because of the Christians who are in the world. We may say of ourselves as the prophet said of the Jewish nation (for the law is universal) Is. 1:9, Except the Lord had left unto us a very small remnant we would have been as Sodom, and we should have been like unto Gomorrah. It is sometimes doubted whether true Christians are now to be found among men. The doubt need not be entertained for an instant. The existence of the world disproves it. It is disclaimed by the placid earth and the smiling heaven. Upon the pillars of nature it is written, Ye are the salt of the earth, and when that inscription is obliterated, the age of chaos will return.

The College.

The traditional idea of the American college is that of a Gymnasium—a place of training. On the contrary, the European college is intended to be a place of acquisition. In the latter case the education is supposed to be finished when graduation takes place; in the other it is begun merely, and the graduate pursues his curriculum through life. The information he has already acquired is the least of the benefits secured. The success of the education must be gauged by the student's power to acquire further knowledge, to use his mind in observation, comparison, invention and discrimination, to master books and to influence men. And the present difficulty with our colleges arises from the fact that the endeavor is now being made to blend the Ameri-

can and European systems together; or rather, in our most pretentious institutions, to change the American for the European system.

The result is a multiplication of studies, departments, professorships, specialties; an enlargement of Libraries, Museums, Laboratories; the endeavor to wedge a miscellaneous variety of sciences, by lectures, into the college course. And the further the effort is pushed the greater the complexity and confusion. Education becomes at once more expensive, and more unavailable for practical uses. The student may even be misled by his studies for the duties of life. He may have a smattering of knowledge upon a thousand subjects, none of which he actually knows. He may be so loaded with the lumber of learning as to be unable to use his own powers at all. And thus what is pompously called his education, may be, in sober fact, his undoing.

It would be invidious to specify cases, although they occur on every hand;—but we may be permitted to say that among the exceptional colleges where the true idea of education is maintained, our own institution, the Howard College, holds a well recognized and honored place. It is an institution for the training of the manners, the morals and the mind. The corps of instructors, each of them a man of distinction in his department, blend the scientific and the practical in their course of instruction in a method most judicious and effective. The students acquire not only language but its principles,—not only mathematics and the sciences, but their methods and practical uses. In the department of composition, declamation and analysis, the progress of the students during the last year has been signal, and even wonderful. No where is the design more steadily adhered to,—the true object of education which is to make men; than it is in the Institution whose endowment will constitute the chief object of the Centennial work in Alabama.

And it is our earnest hope not only that the institution may be well endowed, but further, that such an interest in higher education may be awakened throughout the Denomination in the State, that parents will regard it as a paramount duty to afford their children the advantage of the splendid discipline and culture of the Howard. We want an educated laity as well as an educated ministry, in order that our immense Denominational majority shall tell upon the cause of virtue and religion in Alabama. And all that is necessary for this grand work is now in our hands, with the exception of the endowment which will perpetuate our noble institution, and extend to as many as possible the benefit of its training.

We profess to know something about colleges. We graduated at Brown University in 1843, when the Institution was at the height of its fame, under the presidency of Dr. Wayland. And we have not been unobservant of the history of colleges since that time. We have scrutinized their modifications of course and of method, and the result, since the time when Dr. Wayland issued his celebrated treatise on Collegiate Education in the United States. In our humble judgment not a few of the changes advocated by that illustrious man, have prejudiced the cause of Education in this country. Our previously accepted American system was better adapted than that of Europe to meet the conditions of American life. So far as we have departed from that system we have lost ground. For true education as we have intimated is subjective rather than objective,—it is training rather than instruction,—it regards the heart and brain rather than the book. The difficulty in conspicuous places has been to reduce this idea to practice. And here, in a quiet inland town in Alabama, we have the very thing for which the oldest and foremost institutions of the land are groping vainly—a bona fide American system of Education. The Howard method is one which the colleges of other denominations and other States will be obliged to adopt. Born among us of that necessity which is the mother of invention, it supplies the demand of the age.

Let us this year lay a substantial foundation for our college, and provide that its benefits may be enjoyed by our children, and be transmitted, unimpaired to future generations. A college unendowed is insecure; and ours is too precious to be left exposed to misadventure. It must be endowed. And for this purpose paper bonds will not suffice, as was proved by the experience of the war, which turned our bonds into blanks. Contributions of money, coming from many hands, will effect the object, and that without painful sacrifice in any case. We must give—all of us—cordially and generously—as the Lord has blessed us;—and not our Denominational college only, but every part of the State, will reap a rich blessing from the Centennial year.

Religious Liberty in the Indian Territory.

A new phase of the conflict for religious liberty has made its appearance. The field is the Indian Territory. In former times men have been persecuted for preaching, and their hearers have been persecuted for going to hear them. But now a new style of persecution has been invented by Major Ingalls, the U. S. Indian Agent. He has undertaken to punish the good people of Boggy Depot, for non attendance upon the service of an obnoxious teacher. He demands the use of the Baptist church for an insolent African, by the name of Rogers, and requires the congregation to attend under threat of being driven from the Territory.

The facts of the case as we learn them from the Oklahoma Star of the 23rd ult., are as follows: At one of the regular appointments of Bro. Hogue at the Baptist church at Boggy Depot, the pastor failing for some cause to appear, the negro, Rogers, took the stand; whereupon the larger part of the audience arose from their seats and quietly left the house. This refusal to recognize Rogers as their spiritual adviser, brought Major Ingalls into the field. He brought Rogers to the church, at a subsequent meeting, and insisted that the congregation should hear him. The Major was listened to patiently; but when Rogers rose to preach, the house was again emptied. Then the Major called on Gov. Cole, and demanded that the permits of all United States citizens who had been connected with the affair should be revoked, so that they might be put out of the Nation. The Governor, after investigating the subject, refused to have anything to do with it. And so the case stands at present.

But our Baptist brethren at the Depot are very much concerned. Ingalls is on the war path, and notwithstanding his folly, he has power as an official of the Government.

The church will be disturbed and harassed,—just because it claims the liberty of non-attendance upon negro preaching. In commenting upon this strange affair, the Star says:

"Now if a man has not a perfect right to refuse to listen to Mr. Rogers or Mr. anybody else preach, then our boasted liberties are a delusion and a lie. If a government official can come here and tell us that we must keep our seats and hear this man or that, deliver a sermon, under pain of banishment from the country or excommunication from the church, what is he may not do? or where can we expect his assumed authority to end?"

We deferred saying anything about this till now, hoping the first reports were exaggerated, but since becoming convinced of the facts it is to remain silent any longer. As the champion of the people's rights, which the Star professes to be, we cannot stand idly by and see them invaded without an effort to avert it; no odds whose displeasure we may incur.

The Star fully endorses the action of the Boggy Depot people in this matter, and will stand by them to the end.

The time may come when negro equality may prevail in this country, but it will be when the present generation has passed away and maybe several succeeding ones. Any attempt to enforce it now is unwise and untimely, and calculated to seriously shake the very foundations of society.

We trust that this case of outrage upon the liberty of worship will attract public attention; and that Major Ingalls will have his permit to live in the Indian Territory withdrawn. Now while the knaves of the Indian Ring are being arraigned for trial, we hope that the fools also will be attended to. And in the name of the Denomination he has insulted, and the country whose uniform he has disgraced, we propose the name of Major Ingalls, Indian Agent, as the first upon the list.

Field Notes.

Bro. M. A. Verser, missionary in the Muscle Shoals Association, expresses himself as much pleased with the ALABAMA BAPTIST. He has been engaged in the mission work for twenty-three years. He promises to send us subscriptions for the paper.

—We learn from the Etowah Whig & Observer, that Mr. Page is introducing English laborers. He expects to sail in a short time for England. He has received orders for about one hundred. Those whom he brought over last year are thought to have fully come up to the expectation of their employers. The cost to the employer per capita, to land them here, is sixty dollars, but this amount is deducted from their wages.—The Advisory Committee of the American Baptist Educational Commission at a recent meeting, held in the city of Nashville, Tennessee, appointed the following Committee for the State of Arkansas: T. P. Boone and T. P. Eddy, Secretaries; J. B. Searcy, Warren; J. P. Eagle, Lonoke, and A. G. Jarman, Helena.—The Virginia Baptist have set apart \$20,000 of the

Centennial Fund for scholarships for Baptist ministers in the State.—In New York, 12,000 of the dollar Centennial certificates have already been issued to the (Baptist) churches.—We are sorry to learn that the Rev. Jesse H. Campbell, a distinguished minister of Georgia, has been paralyzed.—Our worthy associate, Dr. E. B. Teague, has been so indisposed for some time, as to be unable to furnish our readers with his excellent articles. The Dr. has been rusticated in Talladega county, and we hope the mountain air will soon restore him to his accustomed vigor and health.—We are sorry to know of Bro. Baber's heavy affliction, in the loss of his only child. But we rejoice that he has the Christian humility to say, "Thy will be done."—Our State Evangelist, Bro. Bailey, spent two or three days of last week in our city. Considering the great amount of work he has done this year, he looks remarkably well. We very much wish that we had half a dozen such men in the field. His labors are highly appreciated wherever he goes.—One of our best exchanges, the Selma Argus proposes to begin a daily issue next September. The editor, Col. Robt. McKee, is a very successful journalist.

The Huntsville Convention.

Of course Dr. Winkler and Bro. Riley's reports will be looked to for the animus of the Convention which recently met in the beautiful city of Huntsville. Nevertheless we have a few things to say.

The Convention was a decided improvement on any that we have had for several years, in at least one important feature. While nearly all the ministers were there who usually attend, there was a "filling in" of lawyers, merchants, teachers, and North Alabama brethren, which added greatly to the moral and intellectual force of the body. Nor have we had a Convention which came nearer having brethren in it from all parts of the State. When we consider the fact that no Associations had met since our last meeting to give emphasis to the Convention's claim, and that therefore our brethren in the Northern part of the State had had no opportunity to discuss the subject of connection with us, we feel that the attendance from that region was not at all discouraging. Perhaps the most influential brethren were with us, and they were with us most heartily and earnestly; and we feel that the day is nearly at hand when the Baptists of Alabama are one in the grand denominational interests of the State.

PLAN OF ENDOWMENT

For Howard College was not brought before the body and adopted. That is, not a college endowment, not the endowment of this or that chair, but the endowment of a fund for the education of worthy Baptist young men, without regard to what shall be their laudable vocation in life. We want more educated men, and they more thoroughly educated. And in a great number of cases the subjects for this position are to be found among the worthy poor of this world. And when we offer to furnish such a youth his tuition, we have done nothing. We need to be in a situation to furnish him everything and "put him through," for without this he cannot go to college.

Let the institution have a fund which may be used in paying the professors and enabling the trustees to keep fifty such young men on hand every year; and this with the patronage which the college will otherwise receive from those who are able to pay, will establish it against any sort of contingency; and it will annually send forth into our State and return to our churches that number of educated young men, teaching and preaching, and who can estimate the power for good? And it is easy to see that such an endowment would be the most popular that can be conceived. We are not able to express our gratitude at the cheerfulness with which the Convention adopted the resolution offered by Bro. Winkler, changing the name of our Sunday School Board to that of

STATE MISSION BOARD.

Let our churches and pastors throughout the State take notice of this. And as there has been a general wish to have this change, and as brethren have so often assumed that it would greatly increase sympathy and devotion for the Board and its work, let us now see a performing of those things that were promised.

The work of our Evangelist has been a grateful success in several points of view, and discouraging in nothing, except that we have not yet quite met the liberality which is desirable. We expect to address the churches as a Board soon, expressive of our wishes and plans. The brethren—members of the Convention at

Huntsville, manifested great interest and decided liberality toward this work, and our hearts were much encouraged.

We believe that the best thing was done for

THE ALABAMA BAPTIST.

that was possible under all the circumstances. The power and usefulness of the paper will be greatly increased within the next year.

THE BOARD.

of the Southern Baptist Convention and the Theological Seminary were not neglected. We have had no Convention in several years that showed more interest in these general enterprises.

THE CENTENNIAL.

will become as warm and stirring in our State as anywhere. It worked itself into everything at Huntsville, and will be so for the whole year. It is an opportunity for the Baptists.

THE PARCHING.

The introductory sermon on Thursday night by Bro. Smith of Oxford was thorough, able and appropriate. It was a fine presentation of the pure gospel.

We have different views of the sermon of Bro. Reeves, of Kufaula, in the Baptist pulpit Sabbath at 11 o'clock. It was a discourse of ability, well delivered, bold, earnest and eloquent. But in our judgment it was not the gospel. If others complain at us for an expression of our views of that discourse we are certain that Bro. Reeves will not, for it was preached in the Baptist church at 11 o'clock on Sabbath by appointment of the Convention; and our brother repeatedly called attention to the fact that although he might widely differ from his brethren he nevertheless must have credit for a bold and courageous declaration of his sentiments.

He therefore is a man of too much magnanimity and gallantry to object, if another shall show courage enough to publicly and boldly dissent from his positions. We are not willing to have it understood that his sermon represents the churches and preachers of Alabama on the subjects to which he directed attention. He boldly and repeatedly denied the verbal inspiration of the Scriptures, and discussed his denial at considerable length. Claimed that the holy writers were only inspired with the matter—the subject that the Holy Spirit had a right to do with the words and style, used in recording the inspired matter. The early chapters of Genesis are an allegory—not literally true—only intended to teach the single fact that God created everything. The sun did not stand still, nor did any thing else occur from which the idea could be gotten when Joshua was battling at Gibeon and Ajalon. It was only a quotation from an ancient heathen historic poet. Nothing of the sort ever occurred.

The preacher so managed his discourse as to seem to hold, not only that the Bible is not a scientific book, but that as the writers of it knew nothing of science, there is much of it inconsistent with science, and that where science and the Scriptures come in conflict the word of God must succumb. Science may correct us (the Bible's) scientific mistakes without injury to its inspired theme. Science and the inspired subject of the Scriptures are the two co-operative agencies that are to elevate—lift up—the human family, and save mankind.

We understood him to endorse Tyndal fully and to declare that if Darwin's theory proves to be true in toto it will do no harm to a right understanding of the word of God; that the two may be perfectly consistent with each other when properly understood.

Now we are not perfectly certain that we have stated his positions correctly. The sermon was over an hour in length, and it was mainly devoted to the discussion of the line of thought indicated in what we have said; and we have learned from experience that a man may be grossly misunderstood when he supposes himself perfectly clear, and so we may not have fully understood our Brother; but there is one thing of which we are certain, and that is that no such doctrine was ever preached in our hearing before by any man of any sect. We have read the like, but we never heard it before.

If our Brother was misunderstood, it would be a source of great satisfaction to his brethren for him to set the matter right through the columns of our paper. We have called attention to it out of a sense of duty; and have had no little hesitation as to what course we ought to pursue in our relation to the paper; had Dr. Winkler heard the sermon we should not have felt called on to say a word. These were the only reasons that we had, an opportunity to hear. Those who heard the other brethren at the various churches made a favor-

which was said in praise of the women of our young brother, L. W. McMillan, at the Baptist church Sabbath night.

The spirit of the Convention was fine, and the hospitality of Huntsville was first class.

R.

Work for Christian Women.

It is a pleasure, beginning to be common, that true and faithful Christian women make the most successful missionaries in some pagan lands. This is said to be especially true of China. We have an interesting group of accomplished sisters, who have gone from this country to that great nation. The heart of the intelligent Christian woman at home, naturally goes out after these consecrated sisters with the earnest wish to help them. Of late it is becoming quite common to attempt to prepare homes for these missionary families among the faithful. The Baptists of Maryland have recently built a house for Missionary Graves at Canton. The Baptists of Virginia and Georgia, are building a home for the Misses Moore. These good things have been mainly accomplished by the agency of societies among the sisterhood of our churches in those States. The sisters of South Carolina are engaged in the effort to build a home for Whilden, and the family of our Bro. Williams. Bro. Spauld, of that State, recently called the attention of our readers to that work. Miss McIntosh, of his church, who seems to be the leading spirit in this enterprise, has written us, inviting the Baptist sisters of Alabama to unite with those of South Carolina in the building of the above mentioned home. Bro. Williams is from Alabama. Why may not the sisters of all our churches organize a society and co-operate for a time at least in this work, and furnish this far off Christian family a home of their own while they are leading the heavenly host to our Saviour? Several churches in Alabama already have such societies with the causes of general benevolence in view. Let others be formed. Our sisters in Talladega have gone into it, and resolved for the present to co-operate with the Baptist ladies of South Carolina, in building a home for Bro. Williams and family.

Our sisters will find other advantages growing out of these societies. They will be brought together; their social relation to each other will be improved and their hearts will be drawn out in the great cause of the blessed Lord. May we not hope to begeth of the creation of a score of these societies—yes, why may we not expect a hundred of them? Large contributions are not expected by them. The Mite Box is the plan. Let there be a Mite Box in every family and one at the door of the house of worship; and the inventive head and heart of woman will fall on other plans to get small sums for the society. Try it sisters.

R.

"Who is Right."

Under the above caption we recently published an editorial, which it seems is misunderstood by some friends and readers of our paper; we have been no little astonished to be informed that some intelligent Baptists understand us as having declared in favor of open communion, and that one distinguished Baptist minister, when approached on the subject, in regard to our position, was not able to explain the article! Now, we admit that it is not the duty of our brethren to explain our articles when we fail to make our meaning clear, but it is the duty of friends who know us to assume that there are some questions in relation to which we are above suspicion. And we claim that if the Baptists of this country were to resolve to go into loose communion, we would be about the last man in Alabama to take the leap. The truth is it would be one case where we should choose to "go in a gang by ourselves." Not that we assume to be more faithful than our brethren, there are many of them who would die by the practice of strict communion, and if we are not mistaken in ourself we belong to that company. Baptists have suffered martyrdom for kindred principles.

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R.

Who is Right.

Under the above caption we recently published an editorial, which it seems is misunderstood by some friends and readers of our paper; we have been no little astonished to be informed that some intelligent Baptists understand us as having declared in favor of open communion, and that one distinguished Baptist minister, when approached on the subject, in regard to our position, was not able to explain the article! Now, we admit that it is not the duty of our brethren to explain our articles when we fail to make our meaning clear, but it is the duty of friends who know us to assume that there are some questions in relation to which we are above suspicion. And we claim that if the Baptists of this country were to resolve to go into loose communion, we would be about the last man in Alabama to take the leap. The truth is it would be one case where we should choose to "go in a gang by ourselves." Not that we assume to be more faithful than our brethren, there are many of them who would die by the practice of strict communion, and if we are not mistaken in ourself we belong to that company. Baptists have suffered martyrdom for kindred principles.

concern; and we simply raised the question as between these two opinions, "Who is right?" about the growth of open communion in the North? and alluded to some facts looking to the conclusion that the sentiment is increasing to an alarming degree; and that many strict communionists seem to be prepared to tolerate open communion, not only in the pew but in the ministry—in the pastorate.

But then some one wants to know what we meant by the declaration that the communion table was never intended as an agency to divide God's people? We simply intended to give the highest possible emphasis to the absurdity of the spirit of unionism so rife in the land, which counts a great deal in favor of restricted communion at the Lord's table, but which demands a union and co-operation in everything else with the very people whom it rejects at the table. The writer holds that this is grossly absurd. The visible separation begins at the baptismal waters. Baptists are not responsible for it. They did not create the division. Pedo-baptists refuse to reject the ordinance of baptism, and here the separation begins; and every time we ignore that fact we weaken the strongholds of our denominational position; and although not so intended, the tendency of much that is now commended is only open communionism in another form; and unless Baptists shall come back to first principles and firmly recognize and practice the logical sequences of our peculiar views, the union organizations now extant—Evangelical Alliances, Young Men's Christian Associations, irresponsible Evangelists, and wild "Christian Workers" will engulf us after a while.

Now be it understood that we have no great fears. We have confidence in our brethren, and in our immortal principles, and in the wide-spread conviction of the truth of these principles. We would only wish to urge Southern Baptists to look well to the responsibilities of their position.

R.

Baptists a Peculiar People.

We have published IV articles on this subject. It has been our purpose to furnish six or eight more on the items:

Baptists—peculiar in the nature of their history—in their views of Illegitimate Liberty—in that they have never persecuted—in that the persecutions visited on them have been peculiar—in that they are not Protestants—in that they cannot be united to the State—in their views of personal responsibility—in their denominational name—in their consistency. But we have for several months been so occupied that it has been impossible for us to continue these articles, the preparation of which occupies no little time.

Recently a worthy publisher requested us to stop the publication of these articles in the paper, and to finish them and furnish them to him for book form. We shall likely adopt his suggestion. Several brethren have from time to time written us asking for their publication in a cheap pamphlet or book form. We have thus written in order to let our readers know why we now discontinue this publication in the paper.

We may add that we can make no promise as to when we can complete this work—as our labor seems to accumulate.

R.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, August 3rd, 1875.

Third Quarter, Lesson VI.

August 8th, 1875.

JESUS AT BETHESDA.

John 5:1-13.

Leading Text.—I AM THE LORD THAT HEALETH THEE.—EX. 15:26.

ANALYSIS:

THE CRIPPLE.

The scene of this miracle is laid in Jerusalem: the time, during a visit to a festival of the Jews, probably a traditional rather than Moslem feast. Jesus desired to meet the masses, to reach the whole people in their centers, through representatives from all quarters. Verse 2, recording angelic motion of the pool, is now considered superior, as an interpolation of the superstitious fathers. Consider—

I. The Cripple.—(Vs. 2-7.) He

was a poor man, being unable to provide a servant to put him in the pool; a sufferer from paralysis probably, for 38 years, answering to the wilderness journeyings and by that coincidence taking the allegorists as a type of Israel. He was despondent, neglected, stupid with weakness, yet possessing a vague dream of healing. By Bethesda (accent on the first syllable), "house of mercy," where others are recovering their health, in company with many sick ones, he sits, and waits, and watches, and longs for health and life. And yet he was lethargic, ignorant and fault-finding; like the human heart in its treatment of the Gospel, he is given to execration. Poor, helpless man! thou art surely the type of the guilty sinner whom none but Christ can heal.

II. The Cure.—(Vs. 6-9.) Jesus sees—knows—speaks—makes whole. The visits of Jesus are always opportune and merciful. His is the look of compassion inspiring confidence in the helpless, the knowledge of "long-time" misery, opening burning desires where ignorance and sloth have quenched the fire of hope, the word of promise awakening the completest confession of misery and despair and evoking bestowals of grace sufficient for the direst emergencies. The interrogations of Christ exhibit His marvellous wisdom, power and grace in dealing with souls; for when the man is brought under the sway of His spirit, Christ speaks the word of healing, "Rise, take up thy bed and walk." The omniscient word is obeyed immediately; the soul of the paralytic is new-made, as well as his body. Christ inspires faith, and faith walks erect and strong under His smiling benediction. Obedience demonstrates the cure and the gratitude of the man. So Jesus addresses the sick soul everywhere, "Wilt thou be made whole?" So He calls it to realize its lost state, so He binds up the broken heart and fulfills the promise of the "leading text," "I am the Lord that healeth thee." His cure is compassionate, comprehensive, complete. His cure sends us out of our surroundings, beyond "our stony griefs," into a life of action, into a world needing exemplars of mercy,

III. The Crawl.—(Vs. 10-15.) The Sabbath witnessed the cure, and for this the heartless formalists condemned the act of mercy. They were great sticklers for the letter of the law, while with high hand and hollow heart they eschewed and ignored its spirit. The Pharisees and Scribes, of that and every period, are characterized by narrowness, hypocrisy, dogmatism, and heartlessness: it is not the truth, but its counterfeit they seek. Like wolves, they haunted the steps of Christ who, again and again, antagonized with them on this very question, the authority and scope of the Sabbath day. "Formalism and indifference, pedantic scrupulosity and absolute disbelief are correlative and every flourish side by side." It was so with Judaism in the days of Christ. Its living and burning enthusiasm was quenched; its lofty and noble faith had died away; its prophecies had ceased to prophesy; its poets had ceased to sing; its priests were no longer clothed with righteousness; its saints were few. The axe was at the root of the barren tree, and its stem served only to nourish a fungous brood of ceremonials and traditions. "Death-like, and colored like a corpse's cheek." And thus it was with the observance of the Sabbath! These harpies now, in fury, fall upon the healed man, and now upon the Healer. Mercy, grace, life, man, all must perish rather than their notion of the Sabbath should be marred.

A strange ignorance of the Healer possesses both the man and minions of Judaism. Yet Jesus "on purpose" meets the man again in the temple, and reveals Himself to him, as to the blind man of chapter 9, the true Messiah, by warning of sin, by establishing His healing, by demanding sinlessness. The restored man acted a questionable part in informing the hating rulers of Christ; the feeble fawner ungraciously if not ungratefully yields to the scowl of persecuting priests, and thus it may be unwillingly inaugurates the deadly pursuit of the Benefactor of all. But Christ waxes aside their "petty rules and literal pieties," and teaches that "the Sabbath was made for man and not man for the Sabbath; and that He was 'Lord of the Sabbath.'" [Questions: Why did the bearing of the bed, a mat or rug—seem to break the Sabbath law? Neh. 13:10. Jer. 17:21. From the fact that this man was found in the temple, what may we infer? What was the cause of his illness? What are the grounds of the service of Christ?]

TEACHING.

1. The attributes of Christ—His knowledge, wisdom, power and mercy.

2. The characteristics of man—His

wretchedness, want and weakness.

3. The healing of the soul—in spite of ignorance, legalism, hate, and persecution, through faith and obedience.

4. The right observance of the Sabbath as a day of worship, of holy rest, embracing works of necessity and charity.

4. The right observance of the Sabbath as a day of worship, of holy rest, embracing works of necessity and charity.

Publishers' Department.

The Blue Mark—What it Means.

Dear brethren, the blue X on the margin of your paper does not mean that we are angry with you, and therefore take a pleasure in marring the beauty of your weekly visitor. So far from this, it is really a task to make that X.

It does not mean that we take pleasure in telling (all who see your paper that you are in arrears to us.

It does not mean that we desire you to write, "stop my paper," or to allow your Postmaster to return your paper bearing the significant word, "Refused."

But the blue X does mean that your subscription has expired.

It does mean that we very earnestly desire you to write and appoint the day on or before which you will renew.

Brothers, can you renew now? Shall your own State paper call upon you in vain? We know you are too true for that.

aug3-1f.

That Request.

Brethren will notice that we have started the record of the Association meetings. It is very imperfect, because we have no source of information. We earnestly request the clerks of Associations to send us minutes of their last meetings.

Will any brother who lives in the bounds of an Association marked unknown, please send us the time and place of next meeting, with names and post offices of moderators and clerks. It can be done on a postal card.

aug3-1f.

Communications.

John H. Wallace.

One of my neighbors of this name, strangely disappeared from his home in the neighborhood of Propel, on the 3rd of May; he went to the field, as if he was going to work; left his gear and plow stock at the gap, and his horse loose in the field; and has not been heard of since.

He was a moral, sober, hard-working man; a good neighbor and citizen; and until within a short time of his exit was thought to be a good Baptist; but some reports derogatory to his Christian character got about; but were believed by, but few until he clandestinely left the country. Yet he has warm friends, who would fain prove his innocence, but alas! He is not here to help them. The last error is worse than the first, they all say. He left an excellent little wife and nice little children. His wife has gone to her people in Clay county. Other Alabama papers, and even those of other States will please copy and thus confer a great favor on a Christian lady, who though sorely grieved at heart, yet firmly believes that her husband is innocent. And by her request this was written.

If he should read this, I would earnestly beg him to return to his family. And if any person should know of his whereabouts, please write to the ALABAMA BAPTIST.

T. M. M.

Kelly's Creek, July 23rd, 1875.

Sabbath School Meetings.—Cahaba Valley Association.

Hopewell, August 16.

Greensport, " 17.

Friendship, " 18.

Bethel, " 19.

Cedar Grove, " 20.

New Hope, " 21 22.

Mt. Pleasant, " 23.

Ferryville, " 24.

Let every friend to Bible instruction come with a subject of his own selection, prepared to let his light shine. Bro. Bailey, State Evangelist, is expected to lecture.

A protracted meeting will be held at Ashville the week before, commencing the 9th, and continuing to the 15th of August. Brethren Bailey, Teague, Waldrop and Renfro, have been invited. It is earnestly desired that some or all of these brethren will assist in this work of faith and labor of love and patience of hope.

Brethren, take due notice and govern yourselves accordingly.

JESSE A. COLLINS,

Pres't. S. S. Con. Cahaba Valley, Ala.

P. S. MORRISON, Sec.

Brothers, Take Notice.

To the Brethren of the Cahaba Valley Association:

Having no agents in the field this year, in the interest of the Indigent

Ministers' Fund, it devolves on us as one of the officials, to announce that the fourth and last installment of the original subscription, will fall due at the next Association, which will embrace the 3rd Sabbath in September next; and two installments on subscriptions taken in 1874.

We are anxious that the subscription should be paid promptly, that the money may be put out at interest. Owing to failures of one sort or another, we suggest to brethren whose hearts are alive to the enterprise (which in our judgment is equal to, if not paramount to all other obligations in the whole range of Christian benevolence) and can possibly command means, that we raise a few hundred dollars at the Association, by subscription or otherwise, to enable us to carry out the original design.

Rev. S. G. Jenkins, C. R. Cross, or the subscriber, will receive funds at any time, and give credit for the same.

JAS. HEADEN, Pro. Com.

Talladega, Ala., July, 1875.

Revival at Clinton.

Bro. Winkler: Thankful am I to know that I have this medium through which I can inform you of the result of the meeting held at Clinton Baptist Church of Christ, Green Co., which convened on Saturday the 10th ult., and continued until the 18th. Brother Hendon was assisted by his beloved son, Bro. Henry Hendon, who with much earnestness preached the unsearchable riches of our Saviour. Possessed a brilliant mind and much earnestness, and that true Christian spirit, which are all the precious gifts of our Father, he, we think, is fully qualified to stand as it were behind the cross of our dear Saviour, and preach His truth's when ever thrown. There were six professions, and others laboring under conviction.

The church was much revived. The congregation was as large as expected and gave earnest attention, and we hope that many were convicted and will give themselves fully to Jesus; claiming no power, honor or praise, themselves, but feeling deeply and sincerely, their depravity and dependence.

The church seemed to be much revived, and many reasons have they to rejoice, as it was their children and friends that gave themselves to Jesus. The 2d Sabbath in August, is the day appointed to administer the Ordinance of baptism, and we hope that others may, ere that time, feel willing to follow their Saviour and come forward as children of the cross. This certainly is a time when all Christians have much to do, and may they at once behold their many duties, and be willing to go forward cheerfully and perform the same. And we, believing much in the efficacy of prayer, again ask you with your subscribers, to continue praying for Clinton Church, and all citizens surrounding the same, that our Father may not withhold his aid, but may bless them temporally and spiritually, that they may feel the goodness and power of God, and be willing to yield obedience to Him.

Yours in Christ,

X.

Ordination.

In accordance with the request of Good Hope Baptist church, in Butler county, Elders J. E. Bell, B. Cooper and E. F. Baber, met at the church and organized a Presbytery on Saturday before the second Sunday in July, for the purpose of ordaining Bro. Irwin L. Taylor to the full work of the ministry.

Services were opened by Bro. Cooper; examination conducted by Bro. Bell; ordination prayer by Bro. Bell; charge and presentation of Bible by Bro. Baber; sermon by Bro. Baber; closing service by Bro. Taylor. Good Hope church has been in a low condition of life for a long time, but it is hoped that she will now rise in the strength of the Master.

Absence has prevented me sending this item sooner.

Reverals beginning in the region around,

E. F. B.

Greenville, Ala.

PETIT LAMAR BABER, only child of Rev. E. F. Baber, of Greenville, Ala., died at Opelika, of typhoid pneumonia, on Saturday July 17th, at the age of 3 years, 3 months and 2 days.

I was favored beyond many others in having given me such a beautiful and lovely child, whose endowments of mind, and heart, and person, excited the admiration of all who saw him. But my triumph was short; my season of gratitude to God for his precious gift quickly passed away. No, it has not passed, but the gift has been taken back, and I rejoice no more in the possession. But in the sweet recollections of my blessed boy, I think God that he gave me my child, even for a little while, and

would not forget him in order to escape the sorrow that his passing away has brought upon me. If I understand the Word of God at all, it gives me the comforting assurance that my child is happy in Heaven, and that she who left the earth before he had learned to lip the sacred name of "Mother," is also there, and that some day, by the grace of God, I may go there, too. Then we shall not part again, for there is no death there.

"No chilling winds or poisonous blasts
Can reach that beautiful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."
E. F. B.

Alabama News.

The Baptists commenced a protracted meeting at Trussville Sunday last.

Rain is needed badly in Jefferson.

The next meeting of the State Teachers' Association will be held in Selma the second Wednesday in July 1876.

The Baptists will hold a protracted meeting at Ambersonville this week.

The Baptists of Centre have had a protracted meeting.

S. W. Hood, Jr., of Pickens, has harvested 75 bushels of red rust proof oats per acre.

A German public school has been organized at Cullman.

A passenger car was thrown from the A. & C. R. R., at Woodstock, the 21st ult., and fifteen persons were injured.

Robert S. Miller has been appointed internal revenue gauger for the third Alabama district.

The caterpillars are reported in Clarke county.

In Clarke county the crops are not good.

In places in Clarke county there has been no rain since May 3d.

Crops in Barbour county are suffering greatly from drought.

W. H. Patterson has been elected president of Union Female College, Eufaula.

A new post office has been established at Oak Hill, Etowah county; J. H. Croft, postmaster.

The registered vote of Shelby is 1598.

A supper given by the Methodist ladies of Gadsden netted \$115.

Shelby county hogs are dying of cholera.

In many neighborhoods in Hale county, corn is badly damaged by drought.

Auburn College conferred the degree of D. D. on Rev. George H. Hunt, of Tuscaloosa.

The government is now improving the Warrior between Tuscaloosa and Demopolis.

There was a fall storm in Bullock the 17th of July.

The crops in Pike county need rain.

A. D. Starnes has begun the publication of the Tribune, at Oxford.

The grasshoppers are cutting up things around Leighton.

Kennedee cotton mills are now making striped and checked goods.

McDuffie, Burke, and Armstrong, treasurer, collector, and probate judge of Lowndes, have gone to Europe.

There have fallen some good rains in Montgomery county.

The residence and kitchen of John McEachern, of Barbour county, were burned the 19th.

Perry county is suffering from drought.

Joe Gilbreath, of Marshall county, harvests 40 bushels of oats to the acre.

The 17th, there was rain at Eufaula.

Dale county has splendid crop prospects.

The State Teachers' Association at Opelika elected the following officers for the ensuing year: Dr. C. G. Smith, President; E. R. Dickson, N. D. Banks, H. D. Moore, and T. C. Pinckard, vice Presidents; O. D. Smith, Recording Secretary; W. J. McKemie, Treasurer; and Alex. Hogg, Corresponding Secretary.

We are gratified to learn that Rev. H. R. Raymond, the popular pastor of the Presbyterian church in Marion, has had the honorary degree of Doctor of Divinity conferred upon him by Erskine College, S. C. In this instance the college has done itself honor by bestowing this degree upon one so eminently worthy of the distinction.

A tour of the battle-fields of Virginia is now being made by generals Fitz Hugh Lee, Longstreet, Hooker, and Colonel John P. Nicholson.

The "Black Death" scourge, which has recently appeared in the rivers Tigris and Euphrates, is the same which destroyed millions of lives in Europe and Asia during the fourteenth century.

Mrs. Eliza Tunstall (born Tate), of Baldwin county, died May 8. She was the mother of Mr. T. T. Tunstall, of Wilcox, Consul to Cádiz in 1837 '61, and niece of the Indian Chief Weatherford.

Gainesville Dispatch, is informed that Capt. Gibbs is confident that he will gather one hundred bushels of corn on one half acre of land.

The property of the city of Columbia is advertised to be sold by the Sheriff to satisfy judgements obtained against it by the Carolina National Bank. The city water works, four acres, and ten other acres are in this unfortunate category. From good authority it is learned also that there is not a dollar in the city treasury, although there are \$50,000 arrears of taxes due. Of tax-payers who are in arrears, some can't pay and others won't. Many have lost all confidence in the proper use of the city funds by the city government.

Marion, Ala., March 17th, 1875.

We, the undersigned, have purchased of Mr. Jno. A. Wiley the right to use "Ward's Patent Improved Rail Fence," and after giving it a practical test, can unhesitatingly say

that we are well pleased with it in every particular in which it is recommended as superior to the old wire fence; for strength, durability and economy of timber as well as splitting and hauling of rails. We would commend it in the highest of terms to all persons interested in fence building.

Gen. J. P. Terry, Marion, Ala.

Dr. W. W. Willerson, Marion, Ala.

A. J. Kynard, Marion, Ala.

Capt. Carlos Reese, Marion, Ala.

P. T. Hurt, " "

A. T. Moore, " "

Capt. W. M. Byrd, Jr., " "

W. T. Mirce, " "

Alabama Baptist.

MARION, ALA.

Tuesday, August 3rd, 1875.

Joint and Sole.

Shiftless Farming.

During my visit to Sumter county in this State several weeks ago one of the leading citizens of Livingston told me that there was one class of farmers there who were making money. I asked him who they were. He said that they were men of little capital, each of whom worked two or three acres of land. But they went into the fields with the blacks--not to sit in the shade of a tree and see that the latter worked, but to do their full share of the labor. They got in this way twenty-five per cent. more out of the negroes than if they managed them in the ordinary way. The house the farmer's wife generally did most of the work, thus saving the life of three or four negro women. Such farmers as these besides making a crop of cotton, generally had some corn, fodder, and hay to sell; they raised some watermelons and sweet potatoes for market, and occasionally brought in some mutton or pork.

My friend, who had never been in the North, seemed surprised when I told him that he had described exactly the Northern and Western style of farming. There are in this and other Southern States a few such men as this, some white and some black; upon their increase depends in great measure the future prosperity of the State. It is unfortunate that the class I have described are not better educated and more respectable than they generally are; their example would be more widely copied. The most of them had no property before the war, and the rich was the only class that was educated then. They were generally poor people, laborers or over-seers.

Concerning "Hog Cholera."

There is no known remedy for the disease known as hog cholera, or anthrax fever--a blood disease, akin to that known as splenic fever in cattle--but prevention. It is doubtless greatly consequent upon the practice of feeding hogs upon the refuse of cattle fed in the fields upon corn. There may be many reasons why this should engender serious diseases. First, which is common in corn, is poisonous, and when eaten by cattle may be voided in their dung without having fatally affected them. But when the droppings are scattered over by the hogs for the undigested corn they contain, some of the most rendered most actually poisonous by its passage through the bowels of the stock, will be eaten by them, and occasion this fatal disorder. In the same way a diseased condition of the stock may be communicated to the hogs, although it may not be fatal to the former. There is no more certain method of communicating disease of the blood, such as cholera and typhoid disorders, than by means of the excretions of infected animals. Hog cholera is unknown at the East, and it is very certain that the system of management of hogs common at the West, is productive of much of it. As this seems to be a present necessity of Western agriculture, the inconvenience must be borne as well as may be. The proper treatment, to be taken upon the occurrence of the first symptoms, which are dullness, loss of appetite, and a disposition to hide away and sleep, is to administer four ounces of Epsom salts with four drams of sulphur, and two drams of ginger in a half-pint of warm water, sweetened liberally with molasses. The food should be changed at once, and a gruel of oat or barley meal be given. Two drams of sulphate (not sulphate) of soda should be given, dissolved in the feed, every evening for a week, and then one dram of sulphate of iron (copperas) in the same way for another week. When the diarrhoea begins, the case may be considered hopeless. A Veterinary Correspondent.

The First Mules.

Few of the farmers in the country are aware that a depth of gratitude they owe George Washington for the introduction of mules into general use for farm purposes.

Prior to 1789, there were very few, and those of such an inferior order as to prejudice farmers against them, as unfit to compete with horses in work upon the road or farm. Consequently there were no jacks, and no disposition to increase the stock; but Washington became convinced that the introduction of mules generally among Southern planters would prove to them a great blessing, as they are less liable to disease and longer lived, and work upon shorter feed, and are much less liable to be injured than horses by careless servants.

As soon as it became known abroad that the illustrious Washington decided to stock his Mount Vernon estate with mules, the King of Spain sent him a jack and two jennies from the royal stable, and Lafayette sent another jack and two jennies from the Marquis de La Fayette.

There was a gray color, thirteen years old, and a black one, and a brown one. The gray was called the "King of Mules"; he was about six feet high, and very powerful. The two different sets of animals gave him the most favorable opportunity of raising improvements by cross-breeding, the result of which

was the favorite compound, because he partook of the best points in both the originals. The General fired his blooded mares to the fields, even taking them from his family coach for that purpose, and produced such superior mules that the country was all agog to breed some of the sort, and they soon became quite common. This was the origin of improved mules in the United States. There are now some of the third and fourth generation of Knight of Malta and Royal Gift to be found in Virginia, and the great benefits arising from their introduction to the country are to be seen upon every cultivated acre in the Southern States. Mobile Register.

FARMER, SPARE THAT CROW.—Nature furnishes scavenger birds and animals adapted to the wants of every climate. In South America the condors perform this part, aided by the buzzards, which latter birds are also an important feature in preserving the sanitary equilibrium in the southern portions of the United States. In Charleston, S. C., the buzzards are protected by wise laws, which impose a fine of \$40 for every one slain. The birds are so tame in Charleston that they sit on the roofs of the market-houses, on the watch to grasp every bit of offal that is thrown out from the butchers' stalls. In the Summer time the birds being very numerous, do a large part of the city's scavenger work. In the same way crows, no doubt, are beneficial to the country in this latitude, as their name of "carrion crows" would indicate, besides making themselves generally useful in rooting out the grubs that hatch insects to destroy the labors of the farmer. No doubt, if the crows were properly encouraged to do so, they would be useful in destroying the potato bug, lately so destructive in all parts of the country. Who knows until we have tried them? And if a poor crow does steal a few grains of corn at seedling time, or pluck the ears when they have ripened, the farmer could prevent both depredations by well-known precautions. Baltimore Sun.

DOMESTIC SERVICE.—There are many American homes in which American girls as "help" would be most warmly welcomed and treated with entire kindness and as much equality as can subsist between the employer and the employed. A great many women who do their own work now because they will not employ uncleanly and incapable servants would be only too glad to give a pleasant home and good wages to one who by reason of her refinement and capability could be received into the family. Housework is far more healthful by reason of its variety, even though that variety may be monotonous, than sewing or working in a factory. The faithful employee is nowhere more highly appreciated than by the considerate and intelligent housekeeper. The relations of dependence are mutual, and fully as great on the part of the mistress as of the maid, and what is most to the point, our housekeepers recognize this fact fully.

BATHING.—Perfect cleanliness is wholesome and profitable for every body. But how much and how often each individual shall bathe, whether at night or in the morning, in warm or cold water, in a cold room or a warm room, each must decide for himself, for herself. In some persons the skin next to the bowels is the principal excretory organ of the body; such soil their clothes easily, and require daily change of linen; a more frequent use of the bath would be indicated in such cases as these, than in those where the skin is dry and the lungs and kidneys are the principal excretories. There is such a thing as bathing too much, though it is doubtless true that errors in this direction are not as common as in the opposite.

—Dogs in Massachusetts are annually taxed to meet damages suffered by farmers in their flocks by sheep killing canines. Male dogs are taxed two dollars each, and females five dollars each. When the ownership of sheep killing dogs can be traced, the damages come therefrom; but when this cannot be done, the damage is paid out of the fund provided by the tax.

[Some such law must be enforced in Alabama before sheep raising can be made profitable here. Ed. ALA. BAPTIST.]

KILLING GROUND MOLES.—L. S. Rizer writes that he has succeeded in killing ground moles in his corn field by the following process: "After my corn was planted and well up, the moles commenced running along under the hills, lifting the plants, causing much of it to wither. I took a heavy roller, and after passing over a dozen or more rows, would stop and examine the ground, it being then a very easy matter to find the new burrows as soon as the moles made a move, when they were dug out and killed. I got half dozen the first day of rolling."

TO RENEW WORN CARPETS.—Rip the carpet into two equal parts, and sew together so that what was in the middle of the floor and most worn shall go next to the wall, and those beneath which were nearest the wall and unworn shall come in the middle of the room. If rugs are spread down before sofas, the hearth, the looking glass and the doors, the carpets will last very much longer.

GOLD CAKE.—Take two cups of sugar; one of butter; one cup of cream; four eggs; one cup of corn starch; four cups of flour, with three teaspoons of baking powder, mixed in with the flour. Flavor to taste; bake in a moderate oven.

Fireside Reading.

The Daughter's Request.

BY MRS. ARDY.

My Father, thou hast not the tale denied,
That my heart is set on thee to-morrow
Thou hast been back a reluctant and smiling
bride.

To our lonely house of sorrow,
I should wish the joy of thy coming bliss,
But that thou art my wife's dearest friend,
I think of my Mother's dying kiss,
And my Mother's parting blessing.

Yet to-morrow I hope to hide my care;
I will still my bosom's beating,
And strive to give to thee the chosen fair
A kind and courteous greeting,
She will heed me not in the joyful pride
Of her pomp, and friends, and beauty.
Ah! little need hath a new-made bride
For a daughter's quiet duty.

Thou gavest her costly gems, they say,
When thy heart first fondly sought her;
Dost thou not know that I am still thy child,
Dost thou not know that I am still thy child,
Dost thou not know that I am still thy child,
Dost thou not know that I am still thy child,
Dost thou not know that I am still thy child,
Dost thou not know that I am still thy child.

To-morrow, when all is in festive guise,
And the guests are round the table sitting,
The calm, meek gaze of those kind eyes
Might with grief thy soul be thrilling,
And a gleam on thy marriage banquet cast
Sad thoughts on thy own giving;
For a fleeting twelvemonth scarce had passed
Since she mingled with the living.

If thy bride should weep or offend,
That portrait might waken feelings
Of the love of thy fond departed friend,
And its sweet and kind remembrance
Of her mind's commanding force, unchecked
By feeble or selfish weakness;
Of her speech, whose dawning intellect
Was softened by Christian meekness.

Then, Father, grant that at once to-night,
Ere the bride crowd's intrusion,
I remove this portrait from thy sight,
To my chamber's still seclusion.
'Twill nerve me to my duty's dawn to bear;
It will beam on me in protection,
When I ask of Heaven, in my faltering
prayer.

To hallow thy new connection,
Thou wilt waken, Father, in pride and gloe,
To renew the ties once broken;
But nought on earth remains to me
But this sad and silent token.
The husband's tears may be few and brief;
He may woo and win another;
But the daughter's love in unchanging grief,
To the image of her Mother.

Long Words.

"Bob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"Don't know," said Bob, "unless it's a swearing word."

"Pooh!" said Tom, "it's *stumbled*, because you are sure to get a tumble between the first and last letter."

"Ha! ha!" said Bob. "Now I've one for you. I found it one day in the paper. Which is the longest word in the English language?"

"Valetudinarianism," said Tom, promptly.

"No, sir; it's *aniles*, because there's a whole mile between the first and last letter."

"Ho! ho!" cried Tom, "that's nothing. I know a word that has over three miles between its beginning and ending."

"What's that?" asked Bob, faintly.

"Belaguered," said Tom. — St. Nicholas.

The Unseen Danger.

"Father," said Amy Hilliard, "do you know Aunt Ellen had taken her passage in the *Ville du Havre*, the ship on which so many were lost, and was only prevented from coming then by the delay of her trunk, which were not sent on in time? She has been telling me about it this morning. What an escape it was!"

"Yes," replied her father, "and I suppose," he added, thoughtfully, "we are every moment being protected from perils which are as great, but we do not see them."

"It would be fearful if we did," exclaimed Amy.

"I have heard papa say that we do not feel a present danger," said Arthur, who had come on a visit to his cousins in Europe. "He says you do not realize it until it is over, as you do not see the depth of a chasm while you are actually leaping over it."

"It is very fortunate that it is so," said Aunt Elizabeth, "as people would otherwise be apt to lose their self-control and presence of mind."

"You have had some experience of that, Amy," remarked her father, smiling proudly upon her.

"Yes," she replied, "I was never in great danger but once, and that was certainly true then."

"Oh, Cousin Amy, tell us about it, please," exclaimed Arthur and John together, charmed at the idea of a story.

"It is not much to tell," she replied, smiling; "but you shall hear it if you wish."

"When I returned home from school last vacation, I noticed a passenger in the coach, who attracted my attention by the close manner in which he seemed to be watched by his companions. He had bright, restless eyes, and a large scar across his forehead, and talked very fast and loud at times, but in German, which I did not understand."

"He moved suddenly aside once, and his cloak falling open, I saw he had on handcuffs. I concluded he was a prisoner in custody; but I arrived home soon afterward, and in the delight at my return, the whole incident soon faded from my remembrance."

rushed from the room, but then there was no other door than one near which he had entered, and I perceived that he had already seen me.

"To call out might only enrage him, besides, I did not know where my father was, and both the men servants were away, it being Sunday evening. All this passed through my mind with the rapidity of lightning, but I was not afraid. Strange to say, though I perfectly understood the danger, I did not seem to feel it. On the contrary, during the whole time, the sense of an invisible but powerful and protecting Presence was with me."

"I had not ceased singing, and as I looked in the glass above me, I saw that the man had stopped his stealthy advance and was listening."

"The hymn was wonderfully expressive of my state; it was one, Arthur, with which I used to sing little Rose to sleep last summer. You know it begins:

"Where for safety shall I fly?
Savior, unto thee I cry!
Dangers every where attend;
Let thine arms my soul defend."

"I cannot tell how long it was, but I remember seeing the tears glisten in the hard, bright eyes, and a softened expression come over his face."

"I also recollect thinking that my voice sounded like another voice, singing high above me, and bringing peace to all my fear or trouble."

"Then the door suddenly opened, and the two keepers entered hurriedly. As soon as I knew I was safe, my voice gave way, and I fainted. When I recovered he had been carried away in safety. They expressed great surprise at my escape, for he was very dangerous and difficult to control."

"And all the while," said her father, "I was walking in the garden and thinking how much her voice sounded like her dear mother's, never dreaming that my child was in such peril."

"But so lovingly protected, too," said Amy, with a kiss, and putting her hand on his shoulder. "It is that thought that makes this a beautiful incident to me, and pleasant to remember. I do not think that I shall ever be much afraid when I recollect it."

Learning to Count.

"Now boys, you want to be men some day, don't you?"

"Yes, sir."

"Well, what do you mean to do when you grow up?"

"I mean to be a sailor, sir."

"I'm going to be a grocer."

"And I a butcher."

"And I mean to help mother, sir," was the shrill cry of one of the tiniest of all the little crew.

"That's right," said I. "Never forget your mother; always try to help her. But if you are to be all these things—grocers, butchers, and all that sort of thing—you must first of all learn a great deal, and none of you will get on very well if you are not able to count quickly and reckon correctly. If you mean to be good and successful men of business, you must have your heart right, and your head clear. Give your heart to Jesus Christ, and he will keep it right and true. Always be sober and your heads won't get muddled, as some people's are. Now suppose we take a lesson in counting as far as you can; and to help you remember the figures, I will give you a rhyme for every one. Then to make you more firm in your Band of Hope principles, the rhymes will be about teetotalism. Say them after me:

"Number one, the beer-shop shun.
Number two, nor drink nor brew.
Number three, a teetotaler be.
Number four, keep drink from the door."

Number five, abstain and thrive.
Number six, a teetotal fix.
Number seven, be to temperance given."

Number eight, don't be caught by the bait.
Number nine, a mucker is wine.
Number ten, be teetotal, then."

A Knowing Turtle.

In a certain town in Connecticut a man had planted his garden, and very near the water was a bed of cucumbers. In the brook there, close by, a large turtle made his home, and he would frequently stay for hours on a large rock to sun himself. Now this turtle liked cucumbers as well as boys and girls like peaches. Every night he would go out among the vines, and make his supper from the fruit. Every morning the owner of the garden went out and found his best cucumbers, which he intended for his own dinner, eaten. This displeased him very much. He set traps, but that did no good; for the old turtle, that knew enough to pick out the best cucumbers for his supper, knew enough to keep out of traps. The man put up "scarecrows"; but the turtle wasn't afraid. Every night he went out of his mud-house, by traps and under scarecrows, and feasted till he could eat no more. But one morning he staid a little too late. Mr. Wilson, who owned the garden, arose very early, and there he saw the thief scratching his way to the brook as fast as his scaly claws could carry him.

Mr. Wilson saw he must either catch the turtle, or lose his cucumbers. He watched for him very closely the next night, and just as he was enjoying a juicy mouthful, he put his foot under him and turned him over on his back. The old fellow clawed and struggled, and snapped with his scissor-like jaws; but it was of no use. He had been stealing too long to get away easily. Mr. Wilson put him into a barrel, wondering what he should do with him.

The next day, as Mr. Wilson was going to drive over to the store in the neighboring town, he thought he would put the troublesome turtle into his wagon and carry him off.

Now he had read of people's cutting letters on the back of turtles and letting them go, finding them again

after many years. He thought he would try it. So he took his knife and cut "A. W." in the turtle's back. And he cut a "square and compass" under his initials. He was sure he should know that turtle if he ever saw him again. Then off he drove with his prisoner at his feet in a basket. When he got about seven miles from home, he came to a bridge which crossed a river. Here he stopped and threw Mr. Turtle into the water, saying: "I guess you will not steal out of my garden again very soon."

Nothing more was seen or heard of the turtle that year. But the next season Mr. W. was in his garden one day, and looking into the brook there, on the stone watch-tower, was the old turtle again.

The very same; a little larger than a dining-table now, but with "A. W." and the "square and compass" on his back.

Seven miles afoot! Isn't that pretty well for a turtle, boys? Who taught him to love his old home in the muddy brook? Who showed him the way back? What kind of "guide-boards" has God set up in the water and the grass to point out the road to turtles?

I wonder if he sang "Home, Sweet Home," on the way?—Congregationalist.

Painful Disclosures.

The following letter was written to Mr. Bourget, Catholic Bishop of Montreal, and signed by forty-six women, who have forsaken the Roman communion, under the lead of Mr. Chiniy:—

"To His Lordship Mgr. Bourget, Bishop of Montreal.

"YOUR LORDSHIP: Since it has pleased the God of mercy to enlighten us in regard to the errors of the Church of Rome, and give us grace to abandon them and follow only our Lord Jesus Christ, we believe it to be our duty to say a word to you on the abominations of the confessional. These abominations are such, however, as you know, as it is impossible for women to think or speak of without shame. How is it that among men who call themselves civilized and Christians all the rules of chastity are completely forgotten in the attempt to force, under penalty of eternal damnation, women and girls to go and reveal in the ear of an unmarried man all their most secret thoughts, their most guilty desires and most hidden action? Must not your priests carry brazen faces to appear in public after hearing the revelations of misery which it is impossible for a man to hear without being himself corrupted? It is impossible for a woman to recount them without forgetting all laws of modesty and chastity. Again, if your church contents itself with commanding a woman or girl to confess herself, what shall we say of the abominable questions which are addressed to them and which they must answer?

"The laws of modesty will not allow us to enter into detail upon this subject. It is sufficient for us to say publicly that if husbands suspected the tenth part of the corruptions which flow from the confessor's mouth into the wife's soul, they would prefer to see her dead sooner than have her thus degraded."

"As for us wives and daughters of Montreal, who know by experience the confessional's corruptions, we can not too much bless heaven for having reclaimed us from them by teaching us that it is not at the feet of man, as perverse and feeble as we, but the feet of Jesus, and Jesus alone, that our souls can be purified."

Ginnet.

What is the form of an escaped parrot? A polly-gone.

A confectioner who twelve months ago taught his parrot to say "Pretty creature" to every lady who entered his shop, is now a millionaire.

Conductor of street-car to pedestrian balancing himself with difficulty on an ice-covered pavement. "Are you going down?" Pedestrian—"Not if I can help it."

At Cedar Springs, Ga., a clergyman recently received a dog, and an accordion as a substitute for the usual marriage fees.

"Why are women so much more courageous than men?" asked a lady the other day, after talking of politics and war. "Because it is not they who have to fight," was the reply.

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

A resident of Beaubien-st. called at the Central Station yesterday to relate the fact that his wife had run away. "Well, we'll try and arrest her," replied the sergeant, after hearing the particulars of the case. "That wasn't what I come for!" said the man, with a disappointed look; "I want the detectives to keep her on the run."—Detroit Free Press.

A young Scotchman, when about to start for his new parish, was unexpectedly detained by the incapacity of his Presbytery to ordain him. In order to explain his non-arrival at the appointed time, he sent the following telegram to the deacons of the church: "Presbytery lacked a quorum to ordain." In the course of his journey the message got strangely metamorphosed, and it reached the astonished deacons in this shape: "Presbytery lacked a worm on to Adam!" The sober church officers were sorely discomposed and mystified, but, after grave consultation, concluded that it was the minister's facetious way of announcing that he had been married, and accordingly provided lodgings for two instead of one.

A Hartford girl wanted a sewing-machine at half-price, because she was engaged to a theological student, and expected to become a clergyman's wife.

The German papers tell this story in connection with Baron Rothschild's death: A. B. meeting—B., weeping and sobbing aloud, says A., "Why do you weep?" "Because," says B., "as if his heart were breaking, because he is dead, the powerful, the rich baron." "But," replied A., "why do you cry so much, he was no relation of yours?" "That's just what I'm crying about," howls B., more affected than ever.

Mrs. Partington is considered a mythical person evolved from the brain of Mr. Shillaber, but her counterparts are often found in real life. One of these ladies was overheard at an evening assembly speaking in high praise of a pretty girl just passing.

"Why she is a perfect paragon of a young lady!" "I think you mean parallelogram, do you not?" suggested the waggish gentleman addressed. "I said parallelogram, Mr. —," exclaimed the lady, with a combination of dignity and indignation impossible to describe. A lady visiting Washington for the first time, sent word to friends at home that she was dreadfully disappointed; she meant to have got an Indian bureau for Jennings room, but there weren't any to be had, and that she was so busy shamponing a young lady from one place to another, that she had no time to write letters. A rather old girl (who had been lured to California by the cheering information that she was sure to marry there) laid siege to a wealthy widower, who at first showed signs of succumbing, but finally resisted the attack. As usual with women who are feeling intensely disappointed, she "didn't care—no, not one bit." And she exclaimed, half sobbing, to a bosom friend, "Why, I wouldn't be hired to marry him, not if he was a perfect Venus!" As money was his chief charm, we suppose she meant Ceresus.

—Gen. Geo. D. Johnston has been making speeches in the interest of the Patrons of Husbandry in Barbours and other eastern counties, lately.

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