

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.

Tuesday, August 19th, 1875.

### Sunrise in Venice.

Joanna Miller, in Harper's Magazine for August.

Night winds troubled and scarce asleep; Her brows are gathered in broken rest; Sullen old lion of dark Saint Mark; And a star in the east start up from the sea.

While my lilies that grew in the west, I see now as glowing heralds; I see the yellow wide wings of a bark Sail silently over my morning star. I see men upon the moving deck; Tall and silent as columns are— Great chimney masts that are good to see, With their peaked back and with open breast;

Barefooted fishermen seeking their boats, Brown as walnuts and hairy as goats— Brave old water-dogs wed to the sea, First to their labor and last to their rest.

Ships are moving! I hear a horn; A silver trumpet it sounds to me; Deep-voiced and muffled, far & near— Answers back, and again it calls. 'Tis the sentinal boat that watch the town All night, as mounting her watery walls, And watching for pirate or smuggler. Down over the sea, and reaching away, And against the east, a soft light falls— Silver soft as the mist of morn, And I catch a breath like the breath of day.

The east is blossoming! Yea, a rose, Rises and reaches and widens and grows Right out of the sea, as a blossoming tree; Richer and richer, so higher and higher, Deeper and deeper it takes its hue; Brighter and brighter it reaches through The space of heaven and the place of stars, Till all sea and air are a rose can be, And my rose leaves fall into billows of fire. Then beams reach upward as arms from a sea.

Then lances and arrows are aimed at me; Then lances and arrows and spears and lances Are broken and shattered and strewn on the sea. And around and about me tower and spire Start from the billows like tongues of fire. — Venice 1874.

### Communications.

#### Notes from the West of England.

The established church begins to feel the effects of the recent revival movement. At the Synod of Salisbury, a committee on missions was appointed to oversee and inspire evangelic work within the diocese. A duly organized system of lay agency was also appointed for work in the parishes.

At Trowbridge a large crowd was recently attracted to the parish church by a sight somewhat unusual in these days, but familiar enough in the earlier history of the church of England—the observance of the New Testament ordinance of immersion. Rowland Rodway, Esq., was the candidate.

A large vessel was prepared near the font for the purpose, and the usual service having been read by the rector (the Rev. M. Meyer), the rite was performed, the Rev. D. Berry and the Rev. H. C. Parker, curates, assisting. A hymn having been sung, the rector, ascending the pulpit, delivered an address, in the course of which he said the solemn act they had just witnessed, on the part of their dear brother, had not been determined upon without long, anxious and prayerful preparation. It was such acts of consecration to God, on the part of the congregation of a church, that gladden the heart of a minister; and if he (the rector) had been brought to Trowbridge for no other purpose than to help their brother to this act of consecration to the Lord Jesus, he was amply rewarded. This is the first baptism by immersion in Trowbridge Parish church, so far as we can learn. About 27 years ago there was a service similar to this, we are informed, at Holy Trinity church, Trowbridge.

A writer to the Western Gazette, gives the following minute account of the new style of burial adopted by the ritualists:— The death of Mr. John Fryer, of the Mint, was an excellent opportunity made use of to enact a grand Ritualistic service in Exeter on the occasion of his funeral, which took place on Tuesday. Deceased was well known as a High Church Tory, and one of the most confirmed Ritualists of the city; and as the sympathies of the bereaved family were entirely in that direction, there was full scope given to the performers of the gorgeous ceremony. The funeral procession left the deceased's residence in the Mint at a quarter past seven in the morning, and marched across to Allhallows Church, being met at the church gates by sixteen surpliced choristers, and the Rev. A. O. Alleyne, the Rector of St. Edmunds, who conducted the ceremony. The procession was preceded by a young man carrying a cross, elevated on a long pole. Part of the choir wore blue cassocks, and the others wore black ones under their surplices; the bearers, about a couple of dozen, and composed of friends of the deceased, wore white gloves and white ties with bunches of violets in their but-

ton holes. The coffin was covered with an orange and purple pall, on which had been placed wreaths and crosses of choice flowers. Most of the mourners wore purple gloves and ties, and carried bunches of flowers. As the procession moved into the church the opening passages of the Burial Service were chanted; the church was profusely decorated; over the screen was a pictured crucifix, and inside the Communion rails a "high altar" had been erected much above the heads of the people, and which had to be approached by a flight of steps. This part of the church was very elaborately decorated in thorough Romanist fashion. While the mourners were taking their seats, the Rev. A. O. Alleyne, who was the only clergyman present, had been engaged in attiring himself afresh, and now appeared wearing a surplice with embroidery reaching to the ground; his shoulders were covered with a long silk cape on which was worked a yellow cross, and around his neck and hanging down in front was a gaudily decorated chain. The reverend gentleman, in short, was in all the glory of what they call "full vestment." A portion of the Burial Service was then performed, after which hymn 113 in the *Ancient and Modern Book* was sung, commencing

At the Lamb's High Feast we sing— The two tall candles on the Communion Table were lighted by an acolyte with much reverence, and the Communion Service was proceeded with. During his recitation of the service Mr. Alleyne observed the "eastward position," and moved from one side of the table to the other, keeping, however, his back to the people, to whom he made himself perfectly inaudible. While the service was proceeding one of the "Sisters of Mercy" left her seat and proceeded to the vestry to ring a bell during the "elevation of the host." When the Nicene Creed was reached, the priest and most of the congregation went down on their knees while the sentence commencing "And was incarnate" was being read. The priest having partaken of the Sacrament, proceeded to administer the elements to the mourners and the "Sisters of Mercy," all of whom knelt for a moment or so outside their seats before they approached the table, and all bowed in adoration and crossed themselves in front of the "Altar" before they received the bread and wine.

On returning to their seats they again knelt outside the pews, and crossed themselves before they resumed their places. Several times during the service the priest crossed himself, and before each communicant received the elements, the cup was elevated above their heads, and the cup all the time was held by the priest. Immediately the service was concluded, the priest, turning his back on the people, proceeded to perform some ceremony over the cup, and then having covered it with a crimson cloth, carried it to the vestry at the other end of the church. The procession was then re-formed, the choir being headed by a young man carrying a brass cross. As they left the church the priest, who had again changed his vestments, took his place between the cross-bearer and the choir, and they then marched from the church to the old cemetery in Bartholomew-yard, where the deceased had a family tomb. As they proceeded from the church to the vault, No. 343 in *Hymns Ancient and Modern* was continually sung, commencing—

Oh! what the joy and the glory must be, The remaining portion of the Burial Service was then read, and at the conclusion Hymn 56 from the *Mission Hymn Book*—

There is a fountain filled with blood, was also sung with the refrain at the end of each verse, "I can believe &c." This concluded the service, which lasted nearly two hours, and the choir marched back to Allhallows Church, while the mourners returned to their residence. The body was enclosed in a lead coffin, but the outer oak coffin was of a peculiar shape, with a cross from head to foot, where the following inscription was placed:—

JOHN FRYER, In peace, Maudy Thursday 1875, Aet. 59, In Gaelo Quies.

The coffin was decorated with light blue handles and fittings, and before the procession left, the mourners, bearers, and choristers dropped bouquets of flowers into the tomb. The following is a copy of a card in memory of Mr. Fryer. It is printed in red and violet:—

In the Peace of God and the Faith of His Holy Catholic Church, John Fryer Entered into rest on Maudy-Thursdays, 1875, being the 59th Year of his Exile. Upon whose soul Blessed Jesus have mercy. Credo. Credo. Te Deum Laudamus. The great trouble with the National Establishment is that there is nothing stable in it. Within certain obscurely defined limits, every man does what is right in his own eyes. High church, and Low church and Broad church, are carrying on an interminable war, and the one destroys the influence of the other. And the influence of an unfavorable to the dissenters. Elowed religious life necessarily

paralyzes voluntary effort; and we, as Nonconformists, naturally catch the infection of parsimony thus begotten. The tree whose shadow impairs the fruitfulness of the ripening grain not only exerts this baneful influence on the crop of the man within whose enclosure the tree grows, but also that of his neighbor, who has carefully avoided any such evil on his own land; and thus the blighting effect of State Churchism is apparent, not within the borders of Episcopalianism alone, but also amongst the harvest—sturdy though it be—of voluntary effort.

And surely, it is scarcely fair to expect that Voluntaryism, which is so comparatively young, should have attained perfection in detail. Amidst persecution and social ostracism, amidst calumny and scorn, and difficulties of every description, Nonconformity (poor Nonconformity!) has steadily advanced; and at this day supplies almost, if not quite, half the religious accommodation of the nation; and that exclusive of Roman Catholics, Unitarians, and Jews.

The Establishment, on the other hand, pampered and dandled in luxury, petted and caressed by Royalty, with all obstacles removed from her path, with the weight of cruel law to enforce her imperious dicta, with carefully divided districts possessed by her almost exclusively, and with the rural population at her feet, has yet failed miserably failed—in proportion to her immense advantages and resources. For notwithstanding all these privileges, she has certainly not succeeded in winning the nation's confidence and attachment, nor, indeed, in satisfying the actual needs of the people. Surely (as Parkinson, in his "State-Church," remarks) "surely Voluntaryism could not have done less; wherever it has been relied upon it has done much more."

YEOLV.

#### Conversation II.

C.—Bro. F., I have been wishing for some time to have a talk with you in reference to the Italics in the Bible. I have been accustomed to hear it said that such words were supplied by the translators, and that the reader is at liberty to omit them.

F.—It is true, Bro. C., that, in some passages in our version of the Scriptures, the Italics may be omitted and we would have a better rendering by the omission; but it would be very unwise for one to leave out such words at pleasure. The safest way is to read the Italics as a part of the text, unless we have good authority for the omission, or for the insertion of some other words.

Sometimes Italics are used merely for the sake of rhythm and euphony, not affecting the sense. Sometimes they are supplied by the translator, as is always necessary to be done in translating from one language into another; when it would be wrong to omit them. Sometimes they are used when they ought not to be, and sometimes they are not used when they ought to be. I have often thought, that, in revising our Bible, a great improvement might be made in reference to the Italics. Some years ago I was acquainted with some "Hard-shell Baptists" as they were called, who, whenever they were about to buy a Bible, would turn to John x: 28, 29, and if it did not read, "Neither shall any pluck them out of my hand," and "None is able to pluck them out of my Father's hand," they would not purchase such a Bible. It is so in my Bible that I have been using many years. A good many editions, however, insert *man* after *any*, and change *none* to *no man*, having *man* in Italics.

C.—Well, Bro. F., how do you think it ought to be?

F.—I like the way it is in my old Bible, but I think this rendering in the Revised New Testament is better still *any one* and *no one*; for, there is no word in the Greek for *man*, and the pronoun is indefinite and in the singular number. Neither *man* nor *devil* is able to pluck them out.

C.—From what you say, Bro. F., it seems that there is not as great uniformity in the different editions as there ought to be.

F.—That is true, Bro. C., but we cannot go into that subject now. I wish you would notice in your reading hereafter, and let me know if you meet with any passages that differ. Let us go on now awhile longer with the Italics. Suppose I were to omit the word *women* in Matt. 24:41, and read "two shall be grinding at the

mill." I would not get the right meaning, for though *women* is in Italics, one a little acquainted with Greek would know that the termination of the word rendered *two*, shows that females are spoken of. Hence the Revised Version is correct in having *women* as a part of the text. *Ab uno disce omnes*. And our version is inconsistent with itself in having *women* in Roman type in 1 Tim. 5:14, "I will therefore that the younger woman marry." If that word had been in Italics, we might have supposed that there would be a propriety in supplying some other word if the sense admitted it. Now, as the Apostle was speaking of *widows*, it is evident that our version gives the wrong word, and leads us into error by not using Italics, as in Matt. just referred to.

C.—Can you tell me of any passages in which the Italics might be omitted with propriety?

F.—I think I can, but I believe they are very few. See John 20:21, "She stooped down and looked into the sepulchre." The Revised Version leaves out *and looked*, which is not in the original. Some years ago, a travelling agent for the American Bible Union lectured here and insisted that the Italics in Matt. 20:23, "it shall be given to them" should be omitted, and that those words would not be in the contemplated New Version. But when the New Version came out, it had *it* for *them* in place of the Italics, which amounts to the same in meaning. The Revisers did not agree with the travelling agent.

I have read, that, in Ps. 133:3, "The dew of Hermon that descended upon the mountains of Zion." In Ps. 19:3, some say we may omit *there* and *where*. But Dr. Conant, in his Revised Version, says: "The Italics of the Common English Version are not required by the Hebrew construction." So, though those words are in Italics, it would not, in his judgment, be right to omit them.

I see, Bro. F., that it would not be best for me to omit the words in Italics. I suppose you could name other passages, if you had time, worthy of our notice. I will ask you now about just one more, in 1 John 2:23, "But he that acknowledgeth the Son hath the Father also."

I am satisfied, Bro. C., that those words ought not to be in Italics. I noticed, some years ago, that they were printed in Roman type in the Collated Bible put forth by the American Bible Society. They are in the Revised Version too, and I find the passage in Alford's Corrected Text, and besides I have the opinion of a learned Professor in its favor, as I saw in a paper not long ago. Perhaps you did not notice, that that part of the verse is inclosed in brackets, from which we are to understand, not that those words were supplied by the translators, but that they were in doubt about the genuineness of the passage, which doubt, I think, has been entirely removed from the minds of the learned.

C.—I see, Bro. F., that *but* is in brackets and not the whole passage.

F.—This is another instance of the difference in different editions of the Bible. In mine, you see, the whole is in brackets.

#### Our Paper.

Some time since there lay in New York harbor a fine armed vessel belonging to this government. One of the people from the rural districts was in the city sight-seeing, and strolled on board this ship, and was quite inquisitive. The officer in command asking his business, he replied, "This belongs to us." He was handed a short piece of rope as his share, and told to go ashore. I hope I shall not be treated in this summary manner if I should turn Paul Pry and ask about that ship we launched some year and a half since,—I mean the ALABAMA BAPTIST. I have felt it belongs to us. That it is freighted with a cargo of spiritual food and other good things for our people. When the Convention at Tuscaloosa gave the Committee its authority to start this paper enterprise, it restricted them in their powers. Positively so as regards debt. They must not run the Convention in debt. It failed to state what kind of debt. I see standing at the head of two of the columns of the paper, the names of Dr. Winkler, Dr. Tague, Dr. Renfro and Dr. Gwin, a quartette of talent, and I ask how they are paid? I am answered,

"In the thanks of the denomination." I ask again, how is that fund of thanks to be divided, how do you make change in your settlements?

I find my pastor hard at work in his study. He is writing for the paper. I know it must be so with the others, and that their churches must suffer in some department for this excess of labor for the paper. Is this to continue, I ask? Certainly it can not be expected of these men to continue this work longer on such low diet as the thanks of the denomination, and their churches must soon begin to complain as it is their right to have the services of their pastors, especially so when they ask for nothing but thanks. I think this Trinity in unity cannot last, and it behooves us to look about us for a proper person to give his whole energies to this work, and make it his interest to build it upon a firm and enduring basis. Experience has taught me that it is a necessity to have a good religious paper in a family. I will close this article by giving a case in point. My pastor a few days since, asked one of his flock to renew his paper for another year. His answer was, "I cannot spare the money, I need it to educate my children." Surely had this parent been raised with a good religious paper in his family, he would not have replied thus, for it is a grand educator of both the head and heart.

J. R. F. SEX.

Talladega, 1875.

#### The Convention at Huntsville.

The session of the Convention at Huntsville, was the most hopeful I have ever attended. Indeed I felt as if I had met the Alabama Baptist Convention for the first time. It was hopeful in the character of its delegation. Teachers, lawyers, merchants, farmers and ministers were all assembled there. Representative men from all these various avocations combined their influence to make the occasion one of great interest. It was hopeful in the fact, that every part of the State (North, South, East, West and Central) was represented by good and strong men. Shackelford, Gunn, Morring, Beeson and others from North Alabama; Tichenor, Reeves, Roby and others from the East; Henderson, Renfro, Waldrop, Smythe and others from Central, and from the South, Winkler, Gwin, Bailey, Haralson, Murfee, the Crumptions, Lowry, Coleman and Thames, and from the West, Williams, Foster, Lanneau, Yerby and others.

The spirit manifested in all the brethren inspired all with hope. Every one seemed willing to sacrifice all local prejudices, and anxious to abolish sectional lines. The denomination in the State was declared "unified." And we all felt the declaration was true. Every one seemed to be enjoying the spirit which says, "If my brethren will not go with me, I will go with them." I did not meet in contact with a single "sour" man in all the Convention.

The report of the State Mission Board and its Evangelist was full of hope, and all felt that God had signally blessed the labors of Bro. Bailey. He was most heartily endorsed by the Convention as a first-rate man in a most important position.

The work accomplished was encouraging. The ALABAMA BAPTIST was heartily approved, and many brethren who had not been working for its success, and who had felt little interest in its progress, expressed the determination to do all they could for its advancement. The paper will be read in many places where it has not been before.

The Sunday School Board, quietly and without a jar, glided into the State Mission Board. The success of the Evangelist encouraged the inclination to enlarge the work of the Board four or five fold.

The Convention fully, earnestly and warmly committed itself to the "centennial movement" in the interest of Howard College, and all seemed determined to make it a success. A grand, glorious opportunity, to do great things presented itself, and all appeared ready to meet and improve it. We have made a long step in advance. Let us pursue with hopeful anticipations, and all will be well. A band of brethren, united in love and in labor, must succeed. A year of hard, unrelenting work is before us. Let us rise to the occasion, and meet the responsibilities that are upon us. In unity there is strength, in well directed action there is progress, in

continued effort there is mighty power. The Baptists of Alabama have never had the opportunity that the present year presents; an opportunity of accomplishing a grand work that will live long after the present generation is gone and forgotten. Let us gird ourselves and meet the year with its opportunities like men. The possibilities in the near future will inspire the soul, move the hand and encourage the heart of every interested worker who will reflect upon them.

W. C. CLEVELAND.

P. S. We all regretted the illness of Bro. Tague, which prevented his attendance.

#### Practice Kindness When you Can.

Practice kindness when you can, Act the part of a noble man; Tender thoughts and loving ways Help to cheer our gloomy days. Where there's kindness, there is joy, Love dwells here without alloy; Then cheer the drooping heart of man, And practice kindness when you can.

Practice kindness when you can, If it's only for a span; Smiles beguile the human race Into thoughts of love and peace; And oh, when the heart is sad, Kindness ever makes us glad; Then glory in this noble plan, And practice kindness when you can.

#### Howard College—Its Late Commencement.

A more visitor, one not connected in any capacity with the institution, may be trusted perhaps for a candid and just estimate of Howard College, and for a reliable account of some of its recent Commencement Exercises. It is hardly enough, we think, to say that in this late exhibition, the time-honored institution has fully sustained a well-established renown. Each coming Annual Commencement Gala seems to present the Howard invigorated with new strength, and decked in laurels of fresher, brighter sheen.

"Excelsior" is surely the banner inscription that most appropriately floats from her still rising turrets, for right nobly does she keep upward and onward step to the inspiring march-word. It is no idle, fulsome eulogy but founded fact to assert, that in the innumerable struggles with adversity which for the last decade have illustrated Southern pluck and endurance, Howard College, in noble triumph achieved, stands unsurpassed, almost unrivaled. And today her crowned head penetrates above much surrounding, overshadowing gloom to encourage and beckon on the faltering footsteps of the faint-hearted and desponding. No prouder monument could publish the valiant self-sacrificing devotion, the determined energy and industrious labor of her distinguished President and Faculty, or the fond and faithful fostering care of her worthy Trustee guardians, than she this day presents. Her fate finds no faint parallel in that of many a hero boy whom she has sent equipped from her walls—having no endowment but high mental culture, no monument but adamant will and invulnerable character with which to wage for and win life's highest victories. Thus panoplied, how many of these hero sons of the Howard's training now tower, lofty and herculean men! And adversities like those her sons have encountered, have reared their Alma Mater into a tower of strength and a dispenser of enduring, inestimable benefaction. It is the worthy boast of Howard College that she challenges appreciation and patronage upon the ground of a real pre-eminent merit as an educational institution. Without the factions, showy auxiliaries which a bountiful treasury might enable her to flaunt in order to catch the public gaze, she points, like Cornelia, to her educated, trained sons as her brightest, most valued jewels. By them let the world know and estimate her.

#### Plan for Centennial Work.

Dr. Adams of Massachusetts makes the following address to the Baptists of his State. His suggestions may be very profitable to us:

SUCCESS IN THE CENTENNIAL.—The Baptists of the United States have inaugurated a grand Centennial enterprise for the purpose of strengthening and endowing our institutions of higher learning. Failure in this enterprise would be humiliation and disgrace. How shall we succeed?

1. Let every pastor take the cause on his heart. The pastors are the appointed leaders in Zion. Let them faithfully advocate the cause of sound learning, and show the value of sanctified knowledge, and people will respond to their appeals. They wait to be informed respecting the worth and wants of our institutions of learning. Who shall inform them if the pastors do not? Who shall arouse the members of our churches to the importance of Christian culture, if the educated pastors do not? An immense responsibility is on them. It is theirs to read the history of our denomination, and to preach on the "Centennial movement." It is theirs to set an example in giving. If the members see the pastors earnestly advocating the cause, and giving their money for it, they will be moved to do likewise.

2. The prompt and hearty co-operation of the members of every church is the next thing needed. Let all talk about it and discuss it, and so awaken a general enthusiasm. Let a good collector and treasurer be appointed; and let there be no abatement of zeal, till the field is thoroughly canvassed, and every man, woman and child has had an opportunity to be enrolled on the list of the Centennial subscribers for the Educational Fund.

If the work is thus done in each church, effort will be a grand success and the constituency of our institutions of learning will be immensely increased. Every one who gives a dollar will have a new tie of attachment to our institutions; and our schools will have a new assurance of patronage and prosperity. No church can afford to excuse itself from participation in this one special thank-offering for the century, with the plea of poverty, or hard times, or indebtedness. The church that thinks to strengthen itself by doing nothing for the general welfare, disregards the divine law of growth, and may expect to become weaker. "There is that withholdeth more than is meet, and it tendeth to poverty." The promise is, "Give and it shall be given to you, good measure, pressed down, and running over." Let us prove this promise. O, that our people may appreciate the grandeur of this opportunity, and promptly perform their long neglected work, and lift our academies and colleges and theological seminaries above embarrassment for all time to come. We shall thus keep ourselves abreast of the times in intelligence, we shall prove ourselves worthy of a continued existence and a large prosperity. We shall prepare ourselves to reap a glorious harvest in the second century of our national history, and we shall suitably express our gratitude to God for the triumph of our doctrine of Soul Liberty, and for a free country, toward attainment of which our Baptist fathers did a peculiar work.

#### English Baptists.

Says the *National Baptist*:—"We cannot but believe that our brethren will be yet led to see that there is no consistent or tenable ground for a Baptist, save that occupied by the American Baptist churches. If the Table is the Lord's, so is the Church. Admission without baptism to the Table, carries with it admission without baptism to the Church. Presently the church will have a majority of unbaptized and of Pedobaptist members; and it ceases to be a Baptist church in name but name, perhaps even in name; Bunyan's historic church has become a Pedobaptist church in just this way. So far as we can judge, the Free Will Baptist denomination in this country is traveling gradually in the same direction. Not a few of the English Baptists are beginning to see at once the logical sequence and the practical tendency of unrestricted communion; and we are gratified to learn are happy to have these allies in the Methodist ranks. They help us much. One part of our mission as Baptists is to convince the world that there is no scriptural warrant for sprinkling or infant baptism. They repudiate these inventions within the pale of Methodism, and we from without. Whilst we are storming the citadel from the outside, they are within pointing out to us the salient points. There are some Cumberland Presbyterian ministers who also lend us a helping hand in this work. We extend to them a friendly recognition, and bid them God-speed in pulling down the main supports of their own fabric."

#### An Honored Name.

The *Freeman* has a paragraph that will interest every Baptist who has been accustomed to note how many of the familiar hymns he sings are ascribed to *Beddome*, as author:

The name of Beddome is well known to every Baptist in England. Rev. John Beddome was the minister of Pithay Chapel, Bristol, about the middle of last century; his son, the Rev. Benjamin Beddome, was the pastor of the Baptist church at Bournemouth, in Gloucestershire, for more than fifty years, was the intimate friend of Robert Hall, and the author of more evangelical hymns than any man in the denomination before his time. Many of our readers may be interested in knowing that his son, Mr. Benjamin Beddome, from whom we receive an occasional letter, is a Canadian farmer who, since there is no Baptist church in his immediate locality (Marmora, Ontario), has for nearly twenty years preached the gospel around the country every Sabbath, sometimes preaching in Methodist chapels.

NEVER GIVE WAY.—Never give way to melancholy; resist it steadily, for the habit will encrease. I once gave a lady two and twenty receipts against melancholy; one was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of plums on the mantelpiece, and a kettle steaming on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that he means ought to be thought too trifling which can oppose it either in ourselves or others.—*Sydney Smith*.



## Alabama Baptist.

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J. H. BAKER, ASSOCIATE.

MARION, ALA.

Tuesday, August 10th, 1875.

## Our Centennial Agent.

A general feeling of satisfaction will be awakened by the acceptance of the Centennial Agency by Dr. Baileys. In the various States the policy of assigning to important work to a preacher of eminent ability has been followed in Alabama. No preacher is more widely and favorably known among us than Dr. Baileys, who is a native Alabamian, and has devoted his life to the State; and we are assured that the same energy, fervor and persistence which have characterized him in the sphere of the pastorate and the ministry, will effectively urge on the Centennial movement in our commonwealth.

The acceptance of the office has demanded the sacrifice of domestic privileges, grateful labors and quiet studies. It has claimed from the Talladega church the surrender of a pastor who has done much in the establishment and upbuilding of the cause of Christ in that important centre. But it was only to a brother who knew how to command success that the grand enterprise which commemorates the sufferings and triumphs of our Baptist martyrs could be confided; and the educational future of our children and our children's children. The spirit in which the Talladega pastor and people have responded to the call of the Centennial Committee, affords a happy augury for the future, and calls for devout gratitude to God.

Yet we beg our brethren, in the midst of their felicitations not to forget that no one man, however zealous and gifted, can accomplish the undertaking by himself. There must be a general co-operation. All sections, all the Associations, all the churches, all the ministers, must unite their efforts. Each Baptist of the State should give a dollar for himself and each member of his family. Those whom God has blessed with means should give more. They may claim a place on the Hundred Dollar Roll, or Donation Record. Each church should give a dollar for each member, and seek to gain from others not connected with it but friendly to the cause, something more. Each Sunday school should be encouraged to address itself to the same work, and enroll its members on the Dollar Roll. We must all work with a will. Let those who can write for the papers, write articles about the Centennial. Let those who occupy the sacred desk preach for it. Let those who can make addresses publish it in the rostrum. Let those who can exhort proclaim it in the pew. And let all of us pray that God's blessing may descend upon our agent, our people, our college, during this our memorable year. May God grant to us all the practical wisdom, the loving unity, the large hearted generosity, the spirit of consecration which becomes the greatest occasion in Baptist history since the first century of our era.

## A Dying Catholic.

Romanism is a religion of large promises and poor performances. It offers a fearless absolution for the sins of the present life, and offers a passport to Heaven—pretensions which, from the very nature of the case cannot be substantiated. But the consolation it gives at the approach of death. And this is pitifully small. At that dread hour, the more conscientious the Catholic, the greater his anxiety and distress.

We have often been struck with a remarkable exemplification of this fact in the death of Louis Bourdaloue, a French priest of the 17th century, and one of the most distinguished preachers of that illustrious period. Bourdaloue died in his 62nd year. For 52 years he had been a member of the Society of Jesus, but had spent by far the larger part of his life in a career of pious usefulness. Withheld by his faith from the opinion that works of charity constitute the best preparation for the heavenly state, Bourdaloue, toward the close of his life, addressed a letter to the General of his Order, praying that he might be released from his duties, and prepare in retirement and solitude for his exit. The letter possesses a mournful interest as exhibiting the gloom which the system of Bourdaloue cast over his views of the future. "My very reverend father, he wrote, God has inspired and even urged me

to address to you a most humble but most urgent appeal. I have been a member of the Society of Jesus for 52 years. I have lived in the company, and for myself, but for others, at least for others more than for myself. A thousand affairs have diverted me, and prevented me from laboring as I would wish for my perfection, which nevertheless is the one thing needed. I long to retire and to lead henceforth a more tranquil life. I am more tranquil, in order that it may be more regular and more holy. I perceive that I am becoming weaker and approaching my end. I have finished my course, and God grant that I may say I have been faithful. I have arrived at an age when I am no longer in a condition to preach. I can be permitted to console you to enjoy the rest of my life only for God and for myself and in some monastery to prepare to die. In France, on any other that my superior may appoint, shall be the place of my repose. There forgetting the things of the world, I will review before God all the years of my life in the bitterness of my soul. This is the subject of all my prayers.

The death of Bourdaloue which occurred soon after, exhibited the same mournful struggle between the fears of the Catholic and the confidence of the Christian. "He regarded himself," says his Biographer, who was also a Jesuit, "as a criminal condemned to death by the judgment of Heaven. In this state he presented himself to the divine Justice. He acquiesced in the sentence which it had pronounced against him and which it was about to execute. 'I have misused my life,' he said, addressing himself to God, 'I deserve that you should take it from me, and it is with all my heart that I submit to so just a punishment.' He offered himself as a victim to honor, by the destruction of his body, the supreme majesty of God, and to appease his wrath. Not content with this sacrifice he consented to suffer all the pains of Purgatory. 'For it is very reasonable' he said, 'that God should be fully satisfied, and I will at least suffer in Purgatory with patience and with love.'

Poor Bourdaloue! it was the odious system he had embraced, which wrung these cries of anguish from his heart. His hopes of immortality were shaken and the Alpine coldness of Romanism. He had worked long and faithfully—but he had not merited salvation. Nor could he. And he dared not rely upon Christ's perfect righteousness for acceptance with God.

## New Interpretations.

A correspondent of the *Religious Messenger*, who is writing the "Biography of the Mariner's Compass," says: "The first mention we find of the Mariner's Compass is in the 28th Chapter 12th verse of the Acts of the Apostles. It was used on the voyage when Paul was sent a prisoner from Adramyttium to Rome. The text is: 'And from thence we fetched a compass, and came to Rhegium &c.' The correspondent will be surprised to know that the words which he has indicated signify simply 'made a circuit.' The Mariner's Compass was not known in Europe a thousand years after Paul's voyage.

The same correspondent undertakes to prove that "Daniel prophesied thousands of years ago, of railroads, telegraphs, and steamboats. His proof text is Dan. 12:4. 'But thou, O Daniel, shut up the words, and seal the book, even to the end. Many shall run to and fro, and knowledge shall be increased.' 'Well,' says the correspondent, 'do we not see men running to and fro at the rapid rate of fifty and sixty miles an hour, both by land and sea; and knowledge has increased until we send and receive messages by lightning from one end of the earth to the other.'

The author of this singular method of interpretation proposes "to contribute occasional articles on the errors of Baptists and Pedobaptists, with the hope of bringing about a better state of feeling, if not entire reconciliation." We hope he will succeed. He will make an impression if he handles the denominations as boldly as he handles the Scriptures.

## Christian Benevolence.

Religion inculcates the principle as frequently as the practice of charity. Occasions may arise where a moistened eye and a voice trembling with pity may be the only possible expressions of our sympathies, or prostrate before the Mercy Seat, we may intercede for those mercies which we can not give. The charity which the Apostle Paul so eloquently describes is chiefly the internal charity of which we speak—that harmony of the faculties in which long suffering and kindness are consoled, and meekness and a large regard for others are

identified—that unselfish imagination, which dwells upon the growth of human nature, which its rankest weeds—thinketh not of evil and which reveals to the conscious soul the presence of its God. For his whose kindness is over all his works can not behold kindred emotions wherever they exist, without appreciation, and he who searches the heart, can not but discern this sentiment if indeed it throbs there, however secluded from a visible exercise, or shrouded by circumstances it may be, and whose essence is Love can not pass by a nature which is the habitation of charity—finding an asylum open to his creature, he also enters in and dwells there.

## Profession of Religion.

A profession is a personal and public tribute to the ordinances and worship of the church of God. It is also made by an innocent, useful and godly life. It is made by those Christian conference and prayers and pious acts, occurring when occasion calls and some pious object may be attained. It is made by that holy, heavenly, subdued and supernatural temper, which evidences the hope of immortality and the dignity of a child of God. In a profession a holy nation, a royal priesthood, a peculiar people, challenges the world.

But a profession is not a self-assertion. It claims no praise for ourselves, unless the mere assertion of sincerity be a boast. It glories only in the excellence of God and the grace of Christ, and the blessed promise of salvation. It proclaims what is true, that religion is our first concern, and that the followers of Christ have blessings accessible and transcendent and divine. It acknowledges Jesus to be a mighty Lord and an all-sufficient Savior.

Now why will you not make this profession? Are you afraid, ashamed—afraid of man whose breath is in his nostrils, and who is dying even as he mocks—ashamed of Christ, who will soon appear in glory with all his holy angels, and before whom you will see all the nations of the living and dead gathering, and all their kings and conquerors bowing down? Be sure the spirit that is too base to aspire to his heaven, and too hard to warm with his love, that esteems earth more desirable than heaven, and man more honorable than the Son of God, will find Christ ashamed of him in that day when every tongue shall confess his name to the glory of the Father.

## The Law and the Lawgiver.

Close communionists can say to the Lord, as the Lord said to the Father, "The reproaches of them that reproached thee, have fallen upon me!" For the law that sets immersion before communion is none of our making. Nor does it apply to Baptists any more than to all other Christians. They and we have nothing more to do in the matter than to submit to it. And we as a Denomination, do submit, and as far as our influence extends, we induce others to submit. We refuse to allow any attendant upon our churches, however near or great or rich, or influential, to break the law with our concurrence. There is no option in the matter. What right have we to violate a positive law of the kingdom? What right have we? If then the law is found fault with, the reproach is really upon the Lawgiver; hence those who stand up for the law and are blamed for their fidelity, are simply bearing their Lord's reproach. Through Christ we come to baptism; through baptism we come to the table—such is the law of Zion. To denounce it as selfish, uncharitable and bigoted, is to vituperate the Heavenly King. Open communion wounds Christ in the house of his friends.

## Magfield's Happy Home for August.

Magfield's Happy Home for August has been received. The usual variety of tales, poetry, suggestive thoughts, and illustrations. The magazine improves as it goes on. Dr. Landrum contributes a sermon for the friends on Abraham's sacrifice, sensible and practical.

## Domestic Monthly for August.

A good, well illustrated and cheap magazine of fashions.

## Field Notes.

In a late powerful speech in London Canon Freeman said that "the statute, forbidding as it does the use by a clergyman of any other service than that of the Prayer-Book, was framed to meet the exigencies of a period when the English clergy as a class were barely able to read, and could not be trusted to go beyond the limits of their ritual. It was not, he thought, overstepping the bounds of modesty to say that that period has passed. Surely we have learned something besides our alphabets." To hold to the rule now as it was a privilege, is, as if a full grown man

should allow to the long-tongued and leading strings of his infancy. We believe an effort in the spirit of the late Dr. Baileys, which is credited to our countryman in Florida—the story of Dr. T. A. Chisholm, will direct two months to the work of endowment of the Furman University. In the meantime Rev. Dr. Furman will occupy his pulpit. Dr. Lofton has resigned his church in Memphis to assume charge of the Centennial movement in Tennessee.

Dr. Shelton has been elected President of the Southwestern University, with four professors in the Literary and Scientific Department, one of whom has charge of the Academic, and three professors in the Law Department. Mossy Creek and Marfreesborough will be auxiliary schools. The Sunday-School of the First Church in Raleigh support a beneficiary in Wake Forest College. He is studying for the ministry. Dr. Pritchard has had a severe attack of Rheumatism. Bro. Redd, of the *Biblical Recorder*, has accepted a Professorship in the University of North Carolina. He is succeeded as editor by Rev. C. T. Bailey. There are a thousand Scandinavian Baptists in the United States. They had a conference recently in Minnesota.

Dr. Cleveland reports that just before the Convention he baptized a man past fifty and a most estimable young lady. From all parts of the State the cheering news comes up of fine crop prospects. We hope the brethren will remember the claims of the paper upon them. Renew, and send us other subscriptions. Europe has five millions of soldiers all ready for fighting, with fifteen thousand cannons and a million and a quarter of horses; its united fleets consist of 2,300 vessels, manned by 280,000 sailors, and carrying fifteen thousand guns. The cost of these immense armaments is five hundred and sixty millions of dollars annually, three-fifths of the amount being consecrated to the armies. If Christians displayed one half the zeal in fighting against Satan, that earth's potentates do in contending with each other, then would the hosts of Zion be irresistible. The recent Louisiana Baptist State Convention is said to have been very successful. The Centennial movement, elicited much discussion, and will be the great work of the present conventional year.

Dr. Hunt in his "Outline History of the Church," states that of the Christian populations of the world, 131,000,440 are Protestant, 200,330,390 Roman Catholics, and 76,990,910 belong to the Oriental churches. In the New World the Catholics are 51 million and the Protestants 37 million. The *Outlook* speaks well of the new Baptist paper at Meridian, Miss. We have not yet seen a copy. Talladega recommends to those desiring information on Romanism, Dr. Dowling's History on that subject. A contributor to the *Western Recorder* states that the Campbellites are endeavoring to get possession of the Kentucky State University, by electing a Legislature who are pledged to grant them the Institution with its valuable property, worth \$800,000 or more. The recent failure of the large firm of Sherman, Duncan & Co. has served to decrease still more confidence in commercial affairs. California would seem to be a fine field for Chinese Mission work. Within thirteen years 113,000 emigrants have arrived. Dr. McClellan, U. S. A., states that the best preventives of Cholera are strict quarantine, cleanliness, and special attention to diet and dress. Miss Annie Oliver, introduced and recommended by the pastor, Rev. W. C. Steele, preached recently in a New York Methodist pulpit. She has been studying in the Boston M. E. Seminary the past year. She has preached several times, and is reported to be most argumentative than emotional, and very fortunate in her choice of illustrations. Dr. J. W. Warden, recently from Lawrence, Kansas, has entered upon the pastorate of the Walnut Street church, Louisville, Ky. Bro. H. E. Long-crier is the first to respond to our appeal for minutes to complete the Associational Record. This Record is a matter of great importance, because it is the only means by which the Centennial agents and agents for the ALABAMA BAPTIST may know when and where associations meet. We are indebted to Bro. W. J. Ruddick of Bibb Mills, Ala., for information concerning the Mulberry association. Bro. R. W. Priest, whose communication appears in another column, is in earnest about the ALABAMA BAPTIST. Since writing the communication, he has sent us a good list of subscribers. Pres. J. F. Janneau reports that prospects for the A. C. F. College are encouraging. A revival is now in progress at Ft. Deposit, Lowndes Co. Dr. Sumner has returned from his visit to Texas. The "lone-star State" will give him a large

number of young ladies for the Jubilee. A Sunday-School Mass meeting is to be held at Huntsville, Russell Co., the 26th and 27th inst.

## The Wolf and the Herdsman.

From the Latin of Aulus Gellius.

A wolf before a hunter taking flight. Caught among tangles in a herdsman's sight. "By all thy hopes," he said, "betray me not, Heaven knows that never have I harmed thee aught."

"Fear not," the man replied, "thy lurking place is safe, is sacred." On in eager chase the herdsman came. "Hast seen a wolf, I pray?"

"Yes," said the kind, "he took the left hand way." But wished, to let the chase understand the herdsman, was lurking close at his right side.

The hunter heard, but, on the chase intent, mistook the treacherous wink and forward went.

"What thanks, my shaggy friend, hast thou to give," the herdsman asked, "since I have let thee live?" "Great thanks I owe thy tongue," the beast replied. "But blindness light upon thy treacherous eyes!" —Bryant.

## Explanatory.

Perhaps an explanation may be due the readers of the BAPTIST. I have been unable for weeks to undergo any physical or mental effort—can scarcely read a newspaper without pain. Hence the absence of anything lately from my pen in our paper. There is no organic disease, but simple general prostration under the influence of this climate, increasing every summer. Hoping for improvement, I am here for a few days; if it does not take place, I shall retire up the country where my family are until the heated season is over.

To the numerous requests for services in various parts of the country, I am compelled, once for all, to say it is impossible. In two cases, where a conditional promise has been made, I shall endeavor, D. V., to comply.

While on personal matters, I perceive that the Committee in charge of the ALABAMA BAPTIST, have again placed my name among the editors. In neither case have I sought the position, having requested in the latter that my name be replaced by another. Nevertheless, I am ready for any service of the kind, if that be the conviction of our people at large. Communications from my pen, will hereafter be signed by the letter T. alone.

E. B. TRACER.

## Selma, July 30.

## To the Baptists of Alabama.

Having accepted the General Agency to which I have been called by the Centennial Committee of our State, I will allow me to address you a few plain and earnest words. I have not arrived at the purpose to undertake this work hastily. The subject was brought before me by several brethren who were in a situation to move in the matter prior to the meeting of the Convention in Huntsville. Since that time I have bestowed on it almost constant consideration and much prayer. It has cost me a severe and painful struggle. The call requires me to withdraw, for at least twelve months, from a pastorate which I have occupied, with a brief interval during the late war, since the 1st of January, 1868. I believe no other pastor of a town or city church in the State has occupied the charge which he now holds more than half so long. I have felt a warm gratitude for my somewhat lengthy pastoral career in Talladega. I took charge of this pulpit when yet an unskilled and inexperienced youth; here and in other churches for more than fifty miles around, I have spent long, pleasant and laborious years. I love this people. I love this intelligent and stirring little "Highland City," and the noble people of this and adjacent counties. And can I venture to speak of the tender relations which have grown up between church and pastor in eighteen years? Let me not dare to attempt this description! The work to which I am now called requires me to cease or suspend my ministerial labors with them and leave them to the uncertain experiment of filling the position with another. I am not leaving them "to hunt a place." I would not exchange pastorates with any minister in Alabama, nor am I tired of the pastoral work. I am pretty certain that God has called me to this, but I am not yet certain that he ever called me for any other position. Therefore, I could not accept of a sphere which did not open before me a field for preaching. Nor am I at liberty to speak of the painful privation and sense of risk consequent upon leaving an affectionate family and a much loved home, at a time when the presence of a father is needed and appreciated. I am slow to believe that it is a father's duty to withdraw voluntarily from the aid of the mother in the oversight of home responsibilities, to attend other duties, except in very rare cases.

to the Centennial Agency comes before me with such appeals and suggestions, and under such circumstances, as cannot be ignored or evaded. The whole American people are justly preparing to celebrate the centenary of our National Independence. Why should they not? Countless considerations make this national movement, in a civil and patriotic point of view, eminently proper. Let the whole people join in this. But there is a still

HIGHER AND GRANDER IDEA connected with this occasion. Civil liberty is a great blessing. Patriotic gratitude is a noble exercise, but the purest and the noblest emotion connected with this centennial commemoration, is that which offers gratitude to God and to the memory of the fathers, for the religious liberty—the soul liberty—which we enjoy. The United States flag represents but one peculiar idea, or cluster of ideas, but one great, peculiar fact and achievement. Other national banners, as well as our own, represent the great doctrines associated with civil liberty, but the emblem of the United States is the only banner on the globe which represents perfect religious liberty. This is the peculiar fact in our national existence.

This peculiarity would not have attached to it but for the Baptists. It was

## WON BY THE BAPTISTS.

It is the first national flag that ever represented the freedom of the soul; and in this it represents an ancient sentiment which has been constantly distinctive of the Baptists. "Freedom of conscience, unlimited freedom of mind," said Bancroft, "was from the first the trophy of the Baptists."

At the time that the "Declaration of Independence" was signed, the Baptists and the Quakers were the only people who did not favor a national church. But we will not give a history of these matters here. The history, however, is full and abundant. Why may we not rally with sincere patriotism and with profound religious gratitude through this year? We can raise the national banner higher, and carry it more grandly and more gratefully than any other people. But what shall we do? Shall we "simply rally round the flag boys?" Is that all? While our brethren in other States are working for one interest or another, most of them for educational institutions—yonder is our own

## HOWARD COLLEGE.

with a sublime record. To-day it leads the educational institutions of our State. It needs an endowment. Will not the Baptists of Alabama bring a thank-offering during this centennial year, and place that institution beyond the probabilities of decay or failure? While we

EMBRACE THIS OPPORTUNITY of impressing our denominational sentiments on public attention, and showing that we have done something for civilization and for moral science—a thing which men are slow to believe—let us at the same time put up a monument in connection with our college in the form of an endowment worthy of our record, worthy of our principles, and worthy of our fathers. While we go abroad to stir up the spirit of education, and to try to elevate the aspirations of our people to higher views on the great subject of education, let us strive to lead the van in Alabama in founding more firmly a college of high order and of easy access. Certainly we can get the equivalent of

## ONE DOLLAR.

from every Baptist in the State. Many may not be reached, but others will cheerfully give much more than that. We must bring to this cause at least one hundred thousand dollars within the next twelve months. We can do this. But in order to accomplish it, all our ministers must do their part of the labor within their own and adjacent Associations. I expect to visit as many of these bodies as possible, and intervening churches; and after the associational season, it is my purpose to visit as nearly as practicable, all parts of the State; but it will be impossible for me to reach the entire State or half of it, in a single year, and therefore I shall try to go to every general section with the view of setting on foot such agencies as will do the work in that region. Of course, I shall have the co-operation of the brethren everywhere. This must be a year of hard and constant work—or we shall not succeed. This is our opportunity, let us use it. It will not return again under one hundred years.

## INTEREST IN YOUR PRATERS.

Whatever of energy I have, I shall put into this enterprise for one year. "Except the Lord build the house, they labor in vain that do build it." "Hitherto hath the Lord helped us." But for his sustaining providence and grace, our denomination would have been extinguished long, long ago; but now we are a power in the land; in Alabama, which was an unbroken wilderness sixty years ago, we are numbered by thousands upon thousands, with an intelligent people, with a well educated ministry, with a good degree of fortune, and a great State under a healthy and able State government, very good crops, and prosperous churches, flourishing female colleges, and a male college which is a marvel in the State. Let us devoutly enter this centennial work with expectations of success. I expect to succeed—so help me God!

## J. J. D. RAYMOND.

## Centennial Agent.

## Communications.

## Letter from St. Clair.

On the morning of the 13th ult., we left home in company with Bro. R. Hodges, the noted deacon of the Ashville Baptist church, not for the Convention at Huntsville, although we desired so much to go, but to see an aged grandfather (Montgomery) now in the ninety-third year of his life. He has been a member of the Baptist church seventy-seven years, having joined 1798. The rains had fallen copiously, and everything looked refreshed as we left.

## In a short time we were in that

most delightful little village, Springfield, the best watered place in Alabama. No place in the State has done more in the way of building churches in the last five years than this. Four new and commodious houses of worship have been built in this time: one Baptist, one Cumberland, one "Old School" Presbyterian and one Methodist. Here we met Bro. Moore, that working Superintendent of the Baptist Sunday school here, who will not be absent from Sunday school. May God give the churches many more such. Bros. Moore, Manly, Herring and Nunnally, were soon to leave for the Convention at Huntsville.

Such rains as fell that evening, between Springfield and Rush, we seldom ever see at this season of the year. Night finds us at the house of Bro. A. J. Waldrop, that man labeled "approved," and who is ready for every good work, and has all things "ready" to meet the brethren at Huntsville. Bros. W. H. Wood, H. W. Beck and others are going too. We could but feel that this is as it should be. But duty seems to lead us to another place.

Our attention was often called to the fine fields of growing corn and the thriving young orchards along the way through Jones' Valley, but occasionally we saw fields that had not had good culture, and hence did not look so well.

Making inquiry about the religious condition of the country through which we passed from Alabama to Tuscaloosa, so far as could be ascertained, there seemed to be a great want of Baptist ministers. May the great Head send forth more laborers. However, it may be that there is a sufficiency in numbers if churches would "loose their hands." At Bucksville on our return (where we met with Bro. W. H. Williams, of Tuscaloosa, who brought us good tidings from the Convention as he returned) we learned from Bro. J. C. McElroy, that Roop's Valley church, once numbering two hundred and sixteen members, was reduced to less than fifty. But the prospects were brightening. We had here an impressive meeting at night. Bro. J. C. McElroy is a layman, but a worker.

The ALABAMA BAPTIST is everywhere spoken of in highest terms. We hope to be able to do much for it at the associational and protracted meetings this fall. P. S. MONTGOMERY.

Ashville, Ala.

## Note from Mobile.

Dr. Winkler: Palmetto street church adopted the centennial plan, and promised one dollar from every member, on Thursday night after the Convention. On the following Sunday, the Sunday school instructed the treasurer to open a Dollar Roll. This action of the church and Sunday school, I reckon, is in advance of any other church and Sunday school in the State. And while it adds to the endowment, I hope it will have a wholesome influence at home.

Fraternally, T. N. COLEMAN.

Mobile, Ala., July, 1875.

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## Alabama Baptist.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, August 10th, 1875.

Third Quarter Lesson VII.

August 15th, 1875.

THE BREAD OF LIFE.

John vi. 47-58.

Leading Text.—This is the bread which the Lord hath given you to eat.—Ex. 16:15.

ANALYSIS.

SUPPLY OF FOOD.

FOOD OF FRIENDS.

Let the whole discourse, of which this is but a fragment, be carefully studied. Christ conveys his gospel through figures, in the use of things that are known, lifting the mind to the apprehension of things that are unknown. This is the method of every true teacher—see of the known and the concrete to teach the unknown and the abstract. O that all of us who attempt to teach would heed His own command, "Learn of Me." How gentle and how patient, how gracious and wise, how faithful and practical was Christ, "the Teacher sent from God!" Consider—

I. Supply of Food.—(Vs. 47-51).—"I am the Bread of Life,"—the reverent, self-conscious, original affirmation of the Son of God who had while before miraculously fed over five thousand. They were glad to be fed in that way by him—indeed followed Him for this purpose. Calling their attention from the food which perished to the food which liveth, He clearly announced Himself the Bread of life. Once their entire nation had for nearly 40 years been fed by manna from heaven, which, neither satisfying nor perpetuating the lives of their fathers, had long since ceased to be given. But Christ is the heavenly Bread, the living Bread, freely, fully, forever given to the soul that eats. Like the manna of which the people cried, "What is this?" Christ is not understood, though meeting the wants, not of a part, but of the whole world. Christ assures all that believe in Him (thus eating this Bread) that everlasting life is their heritage. O Christ, Thou art our rich, abiding, free and only supply of soul-food!

II. Suffering of Foes.—(Vs. 52-58).—"The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?" Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. The foes of Christ suffer from ignorance; their minds are darkened, they cannot discern spiritual things, they mistake the spiritual for the material. The foes of Christ suffer from "an evil heart of unbelief," though Christ is ever by affirmation, by description, by action, showing Himself to be "from heaven," from and of the Father, sent to save the souls of men; whether He speaks literally, or figuratively they will not believe. It is "an evil heart of unbelief," sighing for Egypt's flesh-pots. With them, and all skeptics, lust gives rise to mockery, hardening their hearts in anger against their merciful Savior, Substitute and Sustainer. The foes of Christ suffer a just retribution; without this Food they hunger, they starve, they die, are dead. Against this suffering from soul-hunger and death, Christ faithfully warns.

III. Sustenance of Friends.—(Vs. 54-58).—"Whoso eateth My flesh and drinketh my blood, hath eternal life." Eating and drinking is believing; faith appropriating Christ crucified secures salvation. It is not a sacramental feasting, for not yet had Christ hinted at such an ordinance, nor can this language which is metaphorical be distorted to mean transubstantiation, which is blasphemous. The emblems of the Lord's Supper, have no life-imparting efficacy as is shown by their effect in the case not only of unbelievers, but also of believers. We are justified through faith in Christ the work of God (verse 29) on which He smiles. The effect of this justification is (a) life eternal six times affirmed, (b) spiritual oneness with Christ, and (c) resurrection, "I will raise him up at the last day." The union between the Father and the Son is the symbol of the union between the Son and the believer; it is vital, spiritual, eternal, blessed, (verse 57). Again the Savior affirms that he is the true Bread of heaven; and as the water He gave them

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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.

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

aug-3-f.

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.

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Our Colleges.

THE JUDSON.—This famous institution, with such a man as Dr. M. T. Sumner at its head, is worthy of a large patronage from Southern Baptists.

THE ALA. CEN. FEM. COLLEGE.—This institution, whose card appears elsewhere in our columns is rapidly gaining in popularity. Pres. Lanneau is an experienced educator, and we wish his College abundant success. Parents may safely trust their daughters to his instruction.

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Communications.

A Consecrated Ministry.

"Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all." 1 Tim. 4:15.

"No man that warreth entangleth himself with the affairs of this life, that he please him who hath chosen him to be a soldier." 2 Tim. 2:4.

"The Lord hath ordained that they who preach the gospel should live of the gospel." 1 Cor. 9:14.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

Our ministry is too much secularized. I mean that too many pastors of this country are "entangled with the affairs of this life." Even many of those who fill all their Sabbaths in preaching, are engaged six-sevenths

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A Consecrated Ministry.

"Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all." 1 Tim. 4:15.

"No man that warreth entangleth himself with the affairs of this life, that he please him who hath chosen him to be a soldier." 2 Tim. 2:4.

"The Lord hath ordained that they who preach the gospel should live of the gospel." 1 Cor. 9:14.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

Our ministry is too much secularized. I mean that too many pastors of this country are "entangled with the affairs of this life." Even many of those who fill all their Sabbaths in preaching, are engaged six-sevenths

## 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.

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

aug-3-f.

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.

aug-3-f.

Our Colleges.

THE JUDSON.—This famous institution, with such a man as Dr. M. T. Sumner at its head, is worthy of a large patronage from Southern Baptists.

THE ALA. CEN. FEM. COLLEGE.—This institution, whose card appears elsewhere in our columns is rapidly gaining in popularity. Pres. Lanneau is an experienced educator, and we wish his College abundant success. Parents may safely trust their daughters to his instruction.

BROADDOUS FEMALE SEMINARY.—Our patrons who contemplate sending their daughters to other States to school, will do well, before making a choice, to consult the catalogue of the Broadbous Seminary, under charge of Rev. E. J. Willis. See advertisement.

RICHMOND FEMALE COLLEGE.—This school asks but a trial, nor is it likely to fail of giving satisfaction. President Hart will look well to the interests of those committed to his charge.

THE BRISTOL FEMALE COLLEGE.—The next session



## Alabama Baptist.

MARION, ALA.

Tuesday, August 10th, 1875.

## Home and Farm.

## The Future Greatness of the South--Two Essentials to it.

The southern section of this Union will never become a prosperous country until she becomes more self-reliant and self-protective. She may recover, and now rapidly is recovering, from the political vassalage of the past decades; but, however freed from outside circumstances, she must look to her own financial prosperity by raising her own manure, her own supplies, and manufacturing her own raw material. Look at the cotton factories of the State of Georgia--the Empire State of the South. Where, in any country, can you find such handsome dividends as are paid there? And if it holds good in Georgia, why not in every Southern State; for in nearly every one, nature has furnished free and cheap motive power in abundance. We buy everything, from a broom to a sewing machine, and rely upon our great king cotton to adjust all our balances. Now how can this be when the fertilizers alone consume the greater part of the proceeds?

Now one farmer in ten raises his own meat (while this is a great hog country); the majority buy corn and fodder and buy before the season is out at extravagant prices and heavy freights and when their cotton is sold feel mortified and surprised that they will hardly have enough left to commence a new year's operations with. And is it not strange that each successive year finds them in the same dilemma?

We should first have more stock--cattle, swine and sheep--at plain prices, and buy the improved and fancy breeds as we become able--(for at present we are an impoverished people)--have movable fences--raise more of that most valuable of all manures, (horse-stable manure)--use our manures more freely in the fall and winter months, when there is less volatile escapement and less heating and irritating properties of the manure--depend heavily on peas and clover, especially the former, (in connection with plaster). It has largely the advantage of clover in its quick growth, the facility of plowing in, and the frequency of seeding. With peas and fencer manure, and having movable fences to pen your cattle, (thereby saving all the liquid manure), any farm in our general latitude, no matter how poor, can soon be brought up to an astonishing fertility. Save your fowl from your dairies, and soon your down-trodden and despised section will rank second to none other on the globe. John D. Thorne, Halifax county, N. C.

## Co-operation Among Farmers.

I have just read the letter of your Washington correspondent, giving an account of the effort now being made by the English Co-operators to induce our Grangers to unite with them for trading or, as they call it, "commercial purposes." I hope that such an arrangement will not be entered into. The English Co-operators have a large surplus of money that they find difficult to invest profitably at home, so they want our farmers to help them out. They wish to employ their surplus capital in buying English ships and employing English seamen to transport our bulky raw products to England--where our grain furnishes food for their laborers--and our cotton, &c., material to keep their mills running. The products of those mills will then be brought back by the same vessels and sold to our farmers. The profits appear to be almost wholly on the Englishmen's side. The object is very plainly open to employ profitably the surplus capital of the Co-operators. It is not because they wish particularly to aid our farmers. If they could invest their money profitably at home, our Grangers would never have been in a position made to them. American agriculturalists do too much to enrich the soils of foreign countries, and fill the purses of foreign traders. We ship our grain, cotton, and other raw products to foreign markets, paying the freight ourselves in the reduced prices we receive for such products, and the refuse that occurs in their consumption and conversion goes to the enriching of foreign soils. We want co-operation; but we want it at home. If our English friends wish to help the American farmers, let them send their surplus capital to this country and buy our vacant lands, and help people to cultivate them and work up the products here. Our farmers and planters must not confine themselves to so great an extent, to one or two crops. These of the grain-growing States should raise less grain, and more wool, flax, and hemp, which should be manufactured into cloth, thread, &c., in the neighborhood where produced. The cotton States should devote more space to the growing of their own food, and should have their cotton manufactured into fabrics near the place of production. In this way the surplus that could not be used at home would be shipped to distant markets in its most condensed form, thus saving the enormous tax of transportation on bulky raw material, and commission and profits paid to traders. They would also save the cost, and

return it as manure to fertilize their own soils (instead of fertilizing the soils of foreign countries, or shipping it into the sewers and rivers of our own large cities. That I feel is the true policy. I can see no reason why 12, 20, 50, or more farmers cannot be the principal shareholders of the factories and mills that work up the products of their farms. By the above plan many of our traders would have to give up their calling, and become farmers, which I have no doubt they would find pleasanter, more healthful, morally and physically, and in the end just as profitable. At present it appears to be the business of our farmers to produce crops to be handled and speculated in by traders, and furnish food and material for foreign manufacturers, who get the lion's share of the profits. Agriculture being the source of wealth, agriculturists certainly ought to enjoy the profits of their own labor. A. H. Baltimore, July 10, 1875.

## Science with Practice.

To one who has attentively studied the progress of agriculture during the last few years, it must be evident that it is becoming more a matter of study, though not, perhaps, less a matter of practice. It commands a higher degree of brain-work. Science with practice is the motto, and this union promises to furnish the key to unlock the hidden mysteries which have forever hung around the operations of the farm. They are not antagonistic. The scholar in his closet, the chemist over his crucibles, and the earnest, practical experimenter in the field, are working together for the discovery of truth.

The age, no doubt, demands a more practical application of the teaching of science. Its abstract truths will not be valued any farther than they may be made to advance the great interests of humanity. It is, therefore, one of the most striking and hopeful signs of the present, as compared with any former period in the history of agriculture, that it has called to its aid the highest talent, and that men of science in all departments have devoted their lives to investigations designed to promote its progress. (Mrs.) Ploughman.

CURE FOR BOTS AND COLIC.--H. M. Youngblood, of Paris, Kentucky, in a recent communication to the *Courier Journal*, says:

More horses are killed by doctoring than by the disease. What is called bots is nothing more than a species of colic. All horses have bots, at all times of life, and whenever a horse dies, or is killed, the bots immediately set to work and eat through his manure in a very short time; as soon as vitality leaves the stomach the bots eat its substance, and never before.

Remedy.--Take an ounce of tincture of ammonia (tincture, not aqua), dilute it with six or eight ounces of water, and give it as a drench; and your horse will be grazing in less than half an hour.

For ordinary colic, take tobacco leaf and set it on fire and smoke the animal's nose until it is quite sick and trembling. The spasm will soon relax and the animal will be relieved, but do not give tobacco, either as a drench or injection, as there is great danger in such applications. Or drench the animal with one pound of Epsom salts, and be sure not to drench him any more in six hours.

I have tried these remedies for twenty years and have never known a single failure.

CONSERVE OF ROSE LEAVES.--Gather the leaves of fresh, full-blown roses early in the morning, while the dew is still upon them. Have ready provided equal quantities of cloves, mace, and nutmeg. Sprinkle with salt, then with spices prepared. Take a box of any kind that is rather shallow, place in the bottom a layer of rose leaves, sprinkle with salt, then with spices prepared; then put another layer of rose leaves, then spices, etc., until the box is filled. Lastly, tie on tightly a cover of sheer muslin, and expose to the sun daily until perfectly dry. You may then pack the conserve in pretty china bottles, with wide open mouths, but close stoppers, and you will be provided with a delicious perfume, whose sweetness will not evaporate for years. It is pleasant either to have on one's parlor mantle, or chamber toilette table. As a perfume for moucher cases or scent bags it is unrivaled. Let the housekeeper also try laying it among the stores on shelves of her linen closet.

SHEEP IN VIRGINIA.--A correspondent in Culpepper county, Virginia, in a private note to the *Southern Planter and Farmer*, says on the subject:

As to sheep, I never lose an opportunity to tell my people that they are the lever that is to raise this country to the highest state of prosperity. Many are beginning to see the great advantage of them, and more farmers are keeping them than formerly. Flocks are springing up here and there all over the country. When we begin to appreciate the great service sheep are to us, away goes the dog, and we will have an effective if not a popular dog law. Here lies the great trouble--the dog. But let two-thirds of us keep sheep, be it ever so few, and then we can in a measure overcome the dogs.

BLIND STAGGERS IN PIGS.--Prof. Law, a good authority, gives the following:

When the hog is attacked, dash buckets of cold water over the body, throw a purgative injection

into the rectum, composed of six ounces of sulphate of soda and one or two teaspoonfuls of spirits of turpentine in ten ounces of water. Seton saturated with turpentine may be inserted under the skin behind the ears, or the back of the neck may be blistered by rubbing in the following mixture: Spirits of turpentine and liquid ammonia one ounce each, with powdered cantharides two drachms.

## Fireside Reading.

## Three Angels.

They say this life is barren, dear, and cold. Ever the same long weary tale is told. And our lips hold the cup of strife; And yet--a little love can sweeten life.

They say our hands may grasp but joys decayed; Youth has but dreams, and age an aching void. Which Dead-Sea fruit long, long ago has dried; Whose night with wild tempestuous storms is rife; And yet--a little hope can brighten life.

They say we fling ourselves, in wild despair, Amidst the broken treasures scattered there. Where all is wrecked, where all once promised fair; And snub ourselves with sorrow's two-edged knife; And yet--a little patience strengthens life.

Is it then true, this tale of bitter grief, Of mortal anguish finding no relief? Lo! midst the winter shines the laurel's leaf; Three angels share the lot of human strife; Three angels glorify the path of life--

Love, Hope, and Patience cheer us on our way; Love, Hope, and Patience form our spirit's stay; Love, Hope, and Patience watch us day by day; And bid the desert bloom with beauty vernal Until the earthly fades in the eternal.

—Fraser's Magazine.

## A Night in a Boat.

"Tell me a story!" Harry said, climbing upon his Uncle Robert's lap; "a story about a bad boy."

It was one of Harry's greatest pleasures to have Uncle Robert tell him a story, and he liked, the best of all, stories about bad boys.

"A bad boy?" said Uncle Robert. "I have told you about all the bad boys I ever knew excepting myself."

"Were you a bad boy?" asked Harry.

"Sometimes. Once my bad conduct almost cost my life. Shall I tell you about that?"

"Yes, please."

"I was just seven years old, and my mother had taken a cottage at Bay Ridge for the summer, when this particular naughty act of mine happened. We were rich folks, but I had lost my father, and was not always as obedient to my mother as I should have been. Our new cottage was very pleasant, and I was very happy there; but one of my greatest pleasures caused my mother so much anxiety that she finally forbade my enjoying it. I was fond, Harry, of going to the river, getting into a row boat fastened there, and rocking up and down on the water. When the man mother employed to care for the horses had time to row me out upon the river, mother allowed me to go with him, but she strictly forbade my getting into the boat alone. Being, as I have told you, a naughty boy about minding, I still went to the river whenever I could escape from home, and would spend hours rocking in the little row-boat, until I would be missed, discovered and brought home."

"One evening just before bed time, I slipped away from the parlor, where mother had company, and ran down to the boat. I remember I had on a very thin linen suit, for the day had been hot, and no hat. I found the boat in its usual place, tied to a stump, and climbed in, wetting my feet through a pair of thin kid slippers. Nobody missed me. The moon rose while I rocked up and down, and at last fell asleep. When I awoke, cold and shivering, I sat up in the boat, rubbed my eyes, and then gave a great cry of terror; for the boat, instead of being tied fast to the shore, was floating down the river, not very fast, but already in a strange and unfamiliar place. The moonlight made everything around me as plain as if it were day time, and I was all alone on the water, drifting out to sea."

"When I had slipped out of the drawing-room I had kissed my mother good-night, so she thought I was quietly sleeping in my little bed, instead of drifting alone in a little open boat far out upon the water. The current was strong; and I went on and on, past Coney Island, past Rockaway, out further and further from home, mother and safety."

"I was but seven years old, and had no thought of help coming to me. I seemed to know that if any of the great steamers I had so often watched were to pass, they would easily ride over my little boat, and sink it with me. I cried bitterly. I even stood up in the boat, waving my handkerchief and shouting, but there was no one to hear me. I was suffering, too, from the chill night air, which was like an ice bath through my thin clothes. My feet were numb, my hands aching, and I shivered as I tried to get some warmth by buttoning my little jacket around me."

"It was after midnight, I knew later, and I was sobbing in my boat, when I thought of saying my prayers. God, I thought would not help a naughty, disobedient boy, who had brought his trouble upon himself by doing what he had been forbidden to do; but if I was drowned I wanted to pay, to say I was sorry, very sorry I had been so bad. So I knelt down and said the Lord's Prayer first, and then I asked Jesus to forgive me, for being a bad boy, and then I prayed to be saved. I prayed with all my child's heart, that God would send some one out upon the water to take me

back to my mother. Never would I disobey her again, if I only might be saved from drowning."

"I was crouched on my knees in the bottom of the boat, my face hidden on the seat, crying, praying, shivering, when I heard a great shout: 'Robert! Robert!'

"I tried to answer, but my sobbings choked me, I stood up, and could see far behind me, but coming closer and closer, a boat rowed by two men; and in it a lady. When I stood up there was a great shout from the boat: 'There he is! There is your boy, ma'am! And then I knew that my own dear mother was in the boat--my mother, who was so afraid of the water that we could never coast her out for a pleasure sail, but who had come in the night to find her boy--After her friends had left her, she had gone to my little room, to find the bed empty. Frightened, she ran to the river, and found the boat was gone! My poor mother, frightened as she was, roused the man-servant, sent for another boat, and insisted upon coming herself in search of me."

"Oh! how long it seemed before the boat following mine reached it, and I was lifted into my mother's arms. All alone, drifting on the water, God himself must have guarded me, Harry, and directed my mother to me. I was very ill for a long time, chilled by the night air, and excited by fear into a fever. In my delirium I was always floating alone in the open boat, crying and praying, and for many days my mother thought I must die; that she had found me only to lose me again. But I did get well at last, and I learned one lesson, Harry--to mind my mother, or those older than myself."

"Were you ever a bad boy again?" Harry asked.

"I am afraid I was, very often; but I was never again a disobedient one."

—The Methodist.

## Parable.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a bog, and a muskrat, digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support, I don't wonder you died."

"And with my roots, which were my mouths with which to feed, all cut off, too?"

"Yes, but where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men! Find out where my limbs come from, and you will find where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all down to the heart, taking it all off and separating it. The heart was laid bare; it looked like a small rod, about six feet long, and perhaps an inch thick at the large end. Ah! and I was not surprised to see that every limb and knot and gnarl started in the heart! Every one was there, and every one grew out of the heart. The germ or the starting-point of each one was the centre of the heart.

## Dean Stanley.

"I have just returned from Westminster Abbey. It was arranged we should go there this forenoon, and the Dean graciously offered to go over the Abbey with us. We reached the Deanery at 11 o'clock, and were received with much courtesy. The Dean's wife is a sister of the late Lord Elgin, and a special favorite of the Queen--I don't wonder that the Queen likes her. The Dean is not a man of what you would call presence; nevertheless, with his great talents, extraordinary accomplishments and delightful manners, he is a most charming man; very broad, however--I mean ecclesiastically. He and I had some joking about our different nationalities and churches. We passed nearly three hours on our feet, going from monument to monument."

The Dean's amazing stores of knowledge and the pleasant way in which he told the story belonging to each monument, so full of kindly feeling, ready wit, and 'wise saws,' made these three hours among the most delightful I ever spent in any man's company. It was a great treat. I was *canny* Scot enough, I may add, to read myself pretty well up before hand in the Dean's history of the Abbey, and thereby, neither appearing nor being an *ignoramus* either in the civil or ecclesiastical history of the country, I saved my character, and added very much to the profit and pleasure of my visit."

## Ladders.

Did you ever see a person carry a ladder? He puts it on his shoulder, or it may be he puts his head between the rounds and has one of the sides resting on each shoulder, and, having it nicely balanced, walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look for bruised hats and bumped heads, while the window glass along the street is in

constant danger from the unseen rear end of the ladder.

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement, had brought the rear end of my ladder against a window. Instead of scolding me my father made me stop, and said very quietly:

"Look here, my son, there is one thing I wish you always to remember; that is, every ladder has two ends."

I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting 'fast' habits I think he only sees one end of that ladder and that he does not know that the other end is wounding his parents' hearts.

Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees that gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd.

Ah, yes, every ladder has two ends, and it is a thing to be remembered in more ways than one. —The Moravian.

## Humor.

## Southern "Independence."

"Hallo, stranger, you seem to be going to market."

"Yes, sir, I am."

"What are you carrying that plow along for?"

"Going to send it to Pittsburgh."

"To Pittsburgh, in Pennsylvania?"

"Your're mighty right; I am."

"What are you going to send it there for?"

"To get sharpened."

"All the way to Pittsburgh to get sharpened?"

"You bet! We've starved our blacksmith out; he pulled up stakes the other day and went to Texas."

"Well, that's rather a novel idea my friend--sending a plow so far to get sharpened."

"Not so novel as you heard it was. We do our railing at St. Louis."

"Is that so?"

"Your're right it is. We used to have a mill at Punkinvine creek, but the owner got too poor to keep it up, and so we turned to get our grinding done at St. Louis."

"You don't mean to say you send your grist all the way to St. Louis by rail?"

"I didn't say nothing about grist--we haint got no grist to send,--but we get our flour and meal from St. Louis."

"I see you have a hide on your wagon."

"Yes; our old cow died last week. March winds blowed the life out'n her. Sendin' her hide to Boston to get it tanned."

"All the way to Boston? Is not that rather expensive my friend? The freights will eat the hide up."

"That's a fact--cleaner than the buzzards did the old critter's carcass. But what's the use bein' taxed to build railroads 'bout you get the good of 'em? Used to have a tanyard over at Lickskill and a shoe-maker too. But they're kerfummuxed."

"Kerfummuxed--what's that?"

"It means gone up the spout--and twist you and me, that's mighty nigh the case with our State."

"When do you expect to get your leather?"

"Don't expect to git no leather at all--expect to git shoes some day, made at Boston or thereabouts."

"Rather a misfortune to lose a milk cow, my friend."

"Not so much a misfortune as you heard it was. Monstrous sight of shuckin' and nahin' in a cow, and milkin' her night and mornin', and gettin' only about three quarts a day."

"What are you going to do for milk?"

"Send North for it."

"Send North for milk?"

"Yes, concentrated milk and Goshen butter."

"Oh! I see the point."

"Mighty handy things these railroads--make them Yankee fellers do all our jobs for us now--do our smitinin', and tannin', and milkin', and churnin'."

"I see you have a bale of cotton."

"Yes; we go out bottom nuckle on cotton. Sendin' it up to Massachussetts to get it carded, spun and wove. Time'll come when we'll send it there to be ginned, then we'll be happy. Monstrous sight of trouble running these gins."

"That would be rather expensive sending cotton to sea."

"No more so than them western fellers pays when they send corn east, and get a dollar a bushel, and pay six bits freight. Besides, as I said, what is the use of paying for railroads 'bout we use the roads?"

"You seem to appreciate the advantages of railroads."

"I think we ought--we pay enough for 'em."

"I reckon you fatten your own pork?"

"Well, you reckon wrong, stranger. I get them Illinois fellers to do that for me. It's mighty convenient, too--monstrous sight of trouble totin' a big basketful of corn three times a day to hogs in a pen--specially when you haint got none to tote it to."

"I should think so."

"There's one thing lacking, though, to make the business complete."

"What's that?"

"They ought to send them hogs ready cooked. Cookin' and preparin' wood for cookin' takes up a heap of time that ort by rights to be employed in the cotton patch. I was sayin' to my old woman the other day, if we Mississippi folks could get

our cookin' and washin' done up North and sent by express, we'd be as happy as officeholders."

"Your horse in the lead there seems to be lame."

"Yes, needs shooin'. If he wasn't the only horse I've got, and I can't spare him, I'd send him up where they made the horseshoes and nails and get him shod. Can't get such a thing done in our parts. Perhaps I can at the depot."

"How do you manage to live in your parts, my old friend?"

"Why, we raise cotton. My road turns off here, stranger. Gee, Ball; back, Brandy. I'm glad I see you, stranger." —Natchez (Miss.) Democrat.

Scriptural Texts, and Religious Mottoes.

We call attention to our illuminated Scripture Texts and Mottoes. Printed in gold and colors, and intertwined with flowers, Autumn leaves, etc. They are gems of art and will not fail to please all who send for them.

No. 1, size 2 3/4 by 4 1/2, six in a set, 35 cents per set. The same with tinted mats of thick card board, which makes a very neat frame for them, 70 cents per set. No. 2, six in a set, size 1 1/2 by 7, 25 cents. The same in mats 60 cents per set. Sent post paid on receipt of price. Address B. Alexander & Co., 66 Fulton street, New York. Please quote THE ALABAMA BAPTIST, Marion, Ala.

Vol. 2, No. 22.

Bristol Female College, Bristol, Tenn.

THE next Session will begin WEDNESDAY, SEPTEMBER 1st, and continue 40 weeks.

FACULTY: W. J. Morrisett, A. M., D. C. Western, A. B. Rev. J. T. Kincannon, D. D. Mrs. M. M. Enser, Miss M. L. Lile, Mrs. S. Denton. Miss Lile received four Premiums at the Bristol Border Fair last year for Paintings and Drawings.

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The 51st Annual Session will commence September 1st, 1875.

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PREMATURE DECAY, OVER-INDULGENCE IN THE USE OF OPIUM OR ALCOHOLIC DRINKS, TOBACCO, &c.

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