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MARION, ALA.:

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THE TERMS OF THE ALABAMA BAPTIST ARE AS FOLLOWS:—
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Boardman at the Marion Baptismal Scene.

BY JESSE CLEMENT.
God's true, self-sacrificing child,
Inspired by scenes that pain the sight,
Hast labored long in jangled wild,
To give blighted souls the light.

Many, who heard the Master's call,
Falling like honey from his lips,
Hast labored long in jangled wild,
And from the spirit's drear eclipse.

A few had homes in wilds more deep,
Yet by the heavenly manna fed,
They plead the Saviour's word to keep,
And through baptismal waves to lead.

The good man heard their far request—
A huge flash of triumph grand,
Fain would obey their sweet behest,
But weakness held his willing hand.

He'd tolled with zeal which, like a fire,
That inward burns awhile concealed,
Burst out, at length, with omens dire,
His ravages now all revealed.

And yet with body weak and worn,
With streaming eyes and soul serene,
On love's soft shoulders gently borne,
He views the sweet, baptismal scene.

He sees the rite in beauty close,
The last young convert leave the wave,
His cheeks flushed by the rose,
His eyes now gleaming for the glow.

By pagan streams in faith he'd sown,
In triumph goes to faith's reward;
Ah, envied lot, how rarely known,
To rise from such a scene to God!

Standard.

Communications.

Exegesis.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2:38.
My attention has been directed to the passage given above, as having been employed in proof of baptismal regeneration; and I have been favored with a copy of "A Commentary on Acts of Apostles," by J. W. McGarvey, who seeks to make this use of it. I propose to give the precise force of the Greek text, avoiding, as much as possible, the theological questions involved. These I leave to the Doctors of Divinity who so ably manage this department of our paper.

I. Repent.—I shall first direct attention to the circumstance that the command is given by the Apostle in the Imperative Mood of the Aorist tense, and not the Present. That the reader may understand the difference, I quote from Professor Goodwin, of Harvard University, than whom there is no higher authority in Amorion upon this subject. In a work written specially upon "The Syntax of the Greek Moods and Tenses," he defines the distinction as follows:—

§ 14. "The Present Imperative refers to a continued or repeated action in future time."

§ 22. "The Aorist Imperative refers to a momentary or single action in future time."

Was then the Aorist tense selected with the view of inculcating a state of mind which would be "momentary" rather than "continued." No one would be willing to adopt this conclusion. Every tear has, indeed, a cleansing virtue; but the "penitential clouds must be ever dropping; one shower will not suffice;" for repentance is not a momentary act, but a frame of mind. We are restricted then to the other distinction. This frame of mind, already familiar to these "devout men," as they are denominated by the inspired writer (verse 5), was to be directed to some single act of their lives. Repentance must have been enjoined upon his hearers by Peter, not in reference to the sins of their past lives, not in reference to those sins which would be daily and hourly, brought before the court of conscience, but in reference to some special sin then and there charged upon them. What that sin was we are at no loss to determine. The indictment is clear: "Him (the Messiah) being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; and again, in the following chapter, where the call to repentance is again in the Aorist tense, the charge is, "Ye denied the Holy One and the Just, and desired a murderer to be granted

unto you; and killed the Prince of life, whom God hath raised from the dead." When, then, the parties arranged cry out, "What shall we do," we have no right to fill up the ellipsis, as is done by Mr. McGarvey, "What shall we do to be saved?" It is rather, "What shall we do to escape the consequences of our guilt in the rejection of the Messiah?" We can thus explain the peculiar prominence given to baptism "in the name of Jesus Christ,"—Jesus Messiah; and we would add, in the words of Mr. McGarvey, when he would here account for the omission of faith as a prerequisite for salvation; "In the case before us, Peter was not laying down a complete formula of the conditions of pardon; but was simply informing the parties before him what they must do in order to the remission of their sins;" especially, that great sin of which they had been recently convicted,—the shedding of innocent blood, the curse attending which they had invoked upon themselves and their children. (Matt. 27:25).

In view of the enormity of their guilt in killing the Prince of life, all the sins of their past lives were forgotten. Of this sin alone they now sought forgiveness; of this sin they were required to repent, and to bring forth fruits meet for repentance, by submitting to be baptized in the name of that Jesus whom they had once rejected and crucified, but whom, in the ordinance of baptism, they would acknowledge as "both Lord and Christ." (verse 36).

But some one may raise an objection to this exposition of the passage. "This distinction of the tenses," he may say, "although in general strictly observed, was sometimes neglected even by the best authors; may it not have been disregarded by the writers of the New Testament?" Such has not been the case; and we are prepared to prove the observance of the rule as applied to the verb here employed.

Besides the two passages already referred to, there are in the New Testament eight others in which the call to repentance is distinctly made in the Imperative Mood. In three only, is the appeal made to men in general, as sinners seeking salvation. (Matt. 3:2 and 4:17; Mark 1:15.) Here Jesus and John exhort all men to repent, "because the kingdom of heaven is at hand;" here only must repentance be understood as required by the general depravity of our carnal nature, and as therefore implying one of the conditions of conversion; in these cases only is the present tense employed. On the other hand, in the remaining five passages, in which the Aorist is adopted as more appropriate, the appeal is in every case made to those who had already professed conversion. The first is the case of Simon Magus, who, we had been previously told, "himself believed also; and when he was baptized continued with Philip." He was required to repent of a special sin,—a sin which is known to this day as "simony." In the remaining cases, the appeal was made to four of the seven churches of Asia, all of which; we can not question, consisted of baptized believers; and, while they were called upon to repent of certain derelictions of duty with which they were specially charged, they were commended for having given evidence of spiritual gifts.

We conclude then that his hearers were urged by Peter to repent, not of the offences of their past lives, but of their sin in the rejection of the Messiah, and that they were to turn from that sin by the public acknowledgment of that Messiah in baptism. We are now prepared for the consideration of the second clause of the Common Version, which reads:—

II. "And be baptized every one of you in the name of Jesus Christ for the remission of sins."

This however, is not a literal rendering. It should read:—

"And let every one of you be baptized upon the name of Jesus Christ, unto remission of sins."

We place a comma before the final phrase, "unto remission of sins," because its omission would restrict the application to the second clause, a point by no means conceded, and reserved here for the last division of our subject.

We first call attention to the confirmation of the distinction made in regard to the tenses in the remarks made upon the first clause. The command is again given in the Aorist tense, because the believer is to be

baptized but once, as the same tense was employed to enjoin repentance in view of one sin.

We should observe that the Greek verb is not *baptizete*, but *baptisthe*; not "be ye baptized every one of you," but "let every one of you be baptized." The literal rendering presents baptism as an ordinance of the church to which every candidate for admission shall be required to submit, not as a meritorious act which he is exhorted to perform for the remission of his sins.

Besides, we urge that it is safest to oppose the beginnings of evil; it is unwise to take any liberty with a divinely inspired original; the Latin, French, and German versions adhere to the Greek text, and so should ours. Nor is the danger, in this case, imaginary: the whole weight of Mr. McGarvey's reasonings in favor of baptismal regeneration, as deduced from this text, depends upon the assumption that repentance and baptism are inseparable, almost contemporaneous. So conscious is he of this, that he will not admit a comma between the verbs "repent" and "be baptized," for fear that "the remission of sins" may intrude itself into the gap thus made. He is thus led to adopt a mode of punctuation which can not be applied to the original. His translation is as follows:—

"Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins."

Though more liberal in his use of commas than any translator whose version I have seen, yet he rejects the only comma employed in the Common Version; and he is therefore under the necessity of explaining that "they were not called upon to repent in the name of Jesus Christ."

Now, the change of the grammatical subject from the second person plural, "Repent ye," to the third person singular, "let every one of you be baptized," makes the connexion between the clauses less close and necessitates the use of a comma between them. Again, *ekentes union*, "every one of you," can not be set off with commas, because it is the subject of the verb *baptisthe*, and can not therefore be separated from it: whereas Mr. McGarvey's punctuation makes "every one of you" refer equally to both verbs, "repent" and "be baptized." All this confusion has resulted from the attempt to make the connexion between the verbs closer than it is in the original.

The literal rendering, also, accords strictly with the nature of the acts referred to. The sinner is called upon to repent, as an act to be performed in himself and for himself; he is required to submit to baptism, as an ordinance of the church, to which he can not have access without the consent and concurrence of that church.

The first is a simple exhortation, "Repent ye;" the second, "let every one of you be baptized in the name of Jesus Christ," is presented as a rule of the church, prescribed by the Head of the church, and published through his chosen ambassador on the first public occasion which had offered itself since the commission had been sealed by the gift of the Holy Spirit.

The interval of time between the two events, the repentance of the sinner and the action of the church, can not be restricted; it may be an hour, a day, or a month. In the name of common sense, then, we ask,—Is the believer, during that time, to be deprived of the witness of the Spirit,—"the Spirit bearing witness with his spirit that he is the child of God?" Are the purposes of the Almighty to be suspended by the inaction of the church?

We admit that our Christian (?) brethren are consistent. Mr. McGarvey, in his comments upon the conversion of Paul, takes to task other denominations for what he seems to consider as unnecessary delay between the profession of repentance on the part of the convert and the administering of the ordinance on the part of the church. Delay he seems to regard as peculiarly perilous, if the interval be spent in "pathetic hymns, zealous prayers, and warm exhortations." Such delays are dangerous;—not to the soul of the sinner, but to the plan of salvation prescribed by Mr. McGarvey and the denomination which he represents. There is indeed danger that, by the employment of such instrumentalities, the sinner may be converted before he is baptized,—the patient may be cured before he

takes the medicine.

III.

For the remission of sins.—Lastly, does the final phrase, "for remission of sins," refer to the first word, "repent," to the succeeding clause, "let every one of you be baptized in the name of Jesus Christ," or equally to both? It is, I believe, universally conceded that it does refer to the first word; it is generally allowed that it applies also to the succeeding clause; but does it therefore follow, as Mr. McGarvey would argue, that this remission of sins must either precede both repentance and baptism or succeed baptism? By no means, the phrase can be neither restricted in application or limited in time. Both the proposition employed and the absence of the article indicate that it is referred to, not as an event limited to a precise point of time, but as a motive,—a motive which had already exercised an influence upon the hearers, when "they were pricked in their heart" and were led to inquire, "What shall we do?"—a motive which continued to operate upon the mind of the believer after he enjoyed the consciousness of past sins forgiven, and prompted him gladly to descend into the baptismal waters, to illustrate the death and resurrection of Him whose blood was shed "for many, for remission of sins." If I should say that a certain individual lives for show, does it follow that this object of his desire was realized before his birth or can not be realized until after his death? An act or an event is restricted to a limited portion of time, an object of desire may be the ruling motive of a life of many lives. "For remission of sins" our blessed Savior lived, suffered and died; let this motive continue to be operative as an incentive to action upon the mind of every believer, during a life of daily sin and repentance, nor let it cease to be an object of his supreme desire until hope is changed into fruition by the final award, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

T. J. D.

The Centennial—What is it to Commemorate in a Denominational Point of View?

This question ought to have a definite answer. It comes up from every quarter. Two things are peculiarly true of Baptists: First, they want to know what they are doing; second, they want to know why they are to do this or that, whatever it is. Then you may apply the torch of enthusiasm, and move them as readily as any people on earth can be moved.

In order to throw upon the subject what light I have, (if any), and seek to gain additional light for myself and others, I will offer the following answer to the question as I understand it:

The Declaration of Independence on the 4th day of July, 1776, was, in fact, the forerunner of religions, as well as civil liberty. And this religious liberty was what the Baptists, and Baptists alone, had been contending for, ever since the first foot of a Baptist had tracked the American soil. How do you suppose these struggling, bleeding, dying Baptist fathers regarded the Declaration of Independence, but as a great providential vantage-ground on which to take a higher stand for a brighter outlook to the final success of their desires to worship God under their own vine and figtree, and bequeath the same rightful inheritance to those who should follow after them? How would these departed Baptist heroes, of whom old George and his dominions were not worthy,—how would they regard this Denominational Centennial, could we evoke their presence among us from their obscure but honored grave-homes, and hear their counsels in these grateful movements of their favored descendants? Not a dissenting voice would be heard from a soul of our departed dead! The Declaration of Independence was the key of Divine providence to open a wide door through which the feet of Christ's servants might enter into "a large place," and establish the great doctrine of the adorable Leader, who says, "If the Son shall make you free, then are you free indeed." And if civil independence is worthy of a centennial in a grand jubilee celebration, is not religious independence far more worthy, being the highest type of independence that is known to God's universe? And if our memories of a

Washington, a Jefferson, a Madison, and other patriots, should be refreshed on such an occasion, would not justice and gratitude unite in a blush and a tear, were such men neglected as Williams, and Clark, and Holmes, and others, who poured out their blood to unfetter the human conscience in the service of God?

Let us celebrate, therefore, the great events, progress and triumphs of religious liberty, as incidentally promoted by the Declaration of Independence, and fostered and matured by the influence of Baptists.

The compilation, too, of a standard Baptist history, embracing all the scraps and fragments bearing on our claims to the foremost place in the interests of soul-liberty, would be a very important part of our Centennial movements.

We ought to establish our claims on this subject, or give them up. To do this, so as to make the masses see it, and the world feel it, would be no inconsiderable acquisition to our denominational interests.

But many inquire, "Why should these movements take an educational turn, and especially look to the endowment of Colleges?" The answer to this is, if we do anything at all, what we do must have some form and shape and point—yes, and permanency, too. The Jews used to choose stones to commemorate the great points in their history.

An endowed College would be more permanent and enduring than any thing else. Take care of what you have before you hazard that in trying to make more, is a principle of universal application in financial matters. It is equally wise in denominational affairs.

I sympathize deeply with the sentiment to establish schools for our children who can never go to college—or any school from home. Nor do I sympathize very much with the higher education doctrine as preached by some. Yet, we must have colleges. And we must have some thoroughly educated men, both in the ministry and the laity. Howard College is doing well. It cannot so continue without the requisite help. Let this be given and Alabama Baptists have one everlasting memorial. Don't stop here. Put up good Baptist schools all over the State—in every Association, if practicable.

But enough. The sum is this: 1. Celebrate, by our grateful offerings to our most permanent interests, the providence of God in unlocking the door in the great declaration and mighty revolution, for the establishment, and progress, and irreversible victory of religious liberty.

2. Gather up and compile the documentary testimony to prove this door was opened pursuant to the prayers and entreaties of our Baptist forefathers, and according with Baptist sentiment all over the world.

3. Take care of the interests now in our charge, and project as many more for the common good as wisdom and prudence may seem to point out.

W. WILKES.

To the Pastors of Alabama.

Brethren: We are all thinking and talking of the "Centennial Movement." It is a grand movement, glorious in its possibilities. The purpose of this communication is to suggest a motto to every Baptist pastor in the State.—Every church, and every member of every church, a contributor. Let this be the end at which we aim. This is the grand opportunity of our lives to do a work that will continue long after we are forgotten; a work that will grow and widen and multiply its influences indefinitely. This movement will give us an impetus as a denomination, that nothing else has for a long time in the past. Can we make it a success? I am persuaded we can if every intelligent pastor in the state will exert himself to the extent of his capacity. Brethren, pastors, the successful issue of the enterprise depends in large measure upon you.

Where is the weakness of the denomination? It lies in the fact that comparatively few contribute what is given. It is almost discouraging to think of how many entire churches, having pastors to teach and instruct them, contribute absolutely nothing to the various benevolent operations that engage our attention. It is scarcely less discouraging to think, that of those churches contributing, not more than one third of the members are represented in the annual contributions. Is there a remedy for

this state of things? I believe there is. The number of liberal, regular contributors must be made to approximate nearer the number of church members. We need some common-sense plan of co-operative action, that will bring out the strength of the denomination in its unification. It can not be said of Baptists in Alabama that they are few or that they are among the poorest. A mighty host of God's people belong to the twelve hundred Baptist churches scattered all over this State. They are possessed of large amounts of capital. They are not a penurious people. They are as liberal as any. All that is necessary to induce their contributions is to make them know that the object presented is worthy of support, that it is for the glory of God, and the good of the race.

In order to secure the co-operation of seventy-five thousand people in any enterprise there must be system. There must be a plan vigorously pressed and wisely executed.

No object more worthy of support than the "Centennial movement" looking to the endowment of Howard College, has been presented, none that will redound more to the glory of God and to the benefit of the people.

Upon the pastors of the State depends the devising of plans that will be adapted to the varied conditions of different churches, and in large measure upon them depends the execution of these plans. Nothing can be accomplished without their active, earnest, persistent support. I believe Bro. Renfro is the best man for the position he occupies, that could have been secured anywhere. If any one man could accomplish the work he could do it. But he can do comparatively little without the active, co-operative support of pastors all over the State. Brethren, let us rise to the responsibilities of the Centennial year, and meet the opportunity of our lives to do a grand work. Let every one of us write and labor and toil and talk to induce every member of every church to make a liberal contribution, as far as it is practicable. Let Bro. Renfro feel that he has the sympathy and support of the scores and hundreds of earnest Baptist preachers all over the broad State of Alabama. I could write more, for my heart and head and hands are full of this work, but those frequent requests from the Editor in chief for "postal card" communications drives me to the conclusion.

W. C. CLEVELAND.

Letter from Pine Apple—Rains

—Revivals at Mt. Moriah, Greenville, and Pine Apple.

Dear Baptist: Please pardon the apparent apathy of one who professes to be a friend. We have been busily engaged in meetings since our return from the Convention, and consequently have had no time for letter-writing. We were visited yesterday by a very heavy rain, and that has been succeeded by another gentle shower to-day; but crops are a comparative failure, notwithstanding the information received in Selma to the contrary. We have traveled over considerable territory within three weeks, and are convinced that there is about a half crop made. Poor farmers! they struggle for the support of the world, and receive but small remuneration for their labor, because of unreliable reporters, who, we believe, are sometimes paid by rings to report falsely.

We held a meeting with the Mt. Moriah church, in Butler Co., of seven days duration, assisted by Elder J. J. Skinner, of Snow Hill. We have heard much good preaching, but never have we heard better than from this brother on this occasion. We were delighted with the quality of these sermons, but most, with the thorough spirituality and apparent originality.

We write this not to flatter the vanity, but to encourage the humility of our rising brother in the ministry. Bro. Hudson, from Selma, also rendered us valuable assistance as he is accustomed to do. Several of the laity from Snow Hill and Pine Apple churches, in conjunction with the members of this church, conducted a good many of the services entirely. There was a great revival of the church, and deep conviction of many sinners. We closed under the most favorable prospects we ever saw.

Nine were baptized—all advanced in years except two.

We left this meeting for one at Greenville. Here we labored nearly a week with our esteemed brother Baber, who, at a sacrifice, has been serving them until they can procure a regular pastor. He has kept the doors opened and preached for them as often as he could, and has thus been of incalculable benefit to the church. We do hope that God in His providence may open up a field worthy of this good brother, for his occupancy. He is in secular business from necessity, and not choice. We know some things in connection with him which, for his modesty's sake, we will not publish, but will communicate to any church which might desire his services. He had not the most distant idea of any notice from us, but we give it for the sake of the cause. The meeting continued here with increasing interest until last Friday night, when the house would not hold the congregation. We were left for another appointment, and unadvised as to results. It was remarked by brother B. that there was the best state of feeling he had seen for two years in the entire town.

We begin next Saturday at Pine Apple. We confidently look for a great blessing.

Our Association meets at Camden on the 3d Sabbath in September. (Saturday before) Bro. J. O. B. Lowry from Mobile is expected. As many are invited as can come.

R. H. CAMERON.
Pine Apple, Aug. 20th, 1875.

District Meeting.

The general meeting of the 3rd District of the Liberty Association will be held with the church at Mt. Zion, commencing on Friday before the 5th Sabbath in August.

Introductory sermon by Rev. J. F. Bledsoe.

The following questions have been assigned to brethren for discussion:

1. Should the doctrines of grace be preached from the pulpit?—Rev. F. H. Moss, M. J. Eley.
 2. In what does church membership consist?—Rev. W. C. Bledsoe, S. J. Meadows.
 3. How to awaken a deeper interest in the S. S. cause?—Rev. D. S. Duffy, I. T. Morgan.
 4. What is Gospel discipline?—Rev. C. P. Sisson, G. W. Newman.
 5. Is it important that the membership of our churches be well educated?—Rev. J. F. Dagg, J. H. Johnson.
 6. The forms of selfishness in the churches.—Revs. R. A. J. Cumble, J. T. Jarrell.
 7. The nature, the guilt, the evil of co-sensuousness.—Rev. J. F. Bledsoe, W. C. Baird.
- A large attendance, not only of ministers, deacons and delegates, but of others, is requested and expected at this meeting. The brethren at Mt. Zion extend a cordial invitation to all.

Howard College and Farming.

Dr. J. T. Murfee, President of Howard College:

DEAR SIR:—A few days ago, a gentleman of fine business capacity who has succeeded in the departments both of commerce and agriculture expressed to me his regret that our colleges gave so little encouragement to the education of young men for the profession of farming. He maintained that even at the University of Va., that profession was slighted and underrated, if not ignored and shunned; that too much attention was paid to classical education and not enough to scientific and utilitarian education. He affirmed that he wishes to give his several sons an education that will fit them for farming, which he regards as the most independent and valuable of all occupations, and that he will patronize no institution of learning that will not enable him to realize his wish.

I am assured that you will serve the interests of Howard College and the cause of education by answering, in one or more published communications, the problems suggested by the above criticism. While training to think (not to be a merchant or mechanic or farmer,) is the first and foremost aim of the intelligent instructor and pupil, yet it is wise or well to train a boy to "the mastery of a disqualifying culture," so that after his graduation he exclaims, "O that I had some knowledge of those imminent questions that are urging themselves on public attention in place of my college lumber!"

Your friend,
D. W. GWIN.

Alabama Baptist.

WEEKLY EDITOR.
J. H. WATKINS, Editor.
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MARION, ALA.:
Tuesday, August 24th, 1875.

Centennial Work.

We trust that brethren who have been appointed on the General Centennial Committee, will make arrangements to secure a centennial service, each in the Association which he represents. Get speakers whose hearts are in the work, to address the meeting. It will be well also, on consultation with brethren of the Association, to appoint district meetings at important points, where a good gathering can be secured, and a "harvest dinner" can be provided for all who attend.

A sensible suggestion to centennial workers is given in the *Herald*. "We fear the centennial people, out West, are making a mistake. They hold grand mass meetings, tell what the Baptists have suffered and accomplished, get up a white heat and discuss without passing around the hat. Years ago we made an appeal for a good cause, and dismissed the meeting without taking a collection. In the intermission we asked a brother for \$3. He replied: 'If you had taken up a collection in the house you would have gotten my \$3; but I have cash on hand, and you can't get it.' Beware of the cooling off, ye centennial workers!" Of course other things beside collections must be regarded in the centennial work. A more grateful sense of God's goodness to us as a denomination will be awakened, and a more general and earnest zeal for the education of our children. But without money there can be no endowment. And as the gift must come from many hands, it is important that there should be gatherings at every meeting. This vital necessity should never be overlooked.

We again urge our brethren at important railroad centres to secure accommodation for delegates to centennial meetings, so that they can go and come at one fare. The railroads will be benefited by the arrangement. As we receive information that this or that road has accepted the plan, we will publish the fact in our columns. And finally, let it not be forgotten that the Alabama Baptist must prepare the way for centennial laborers by the circulation of their appointments, brethren and appeals. The plan should be more than ever, this year, as a term of communication for the Baptists of the State. Its circulation must be pushed rapidly and widely.

Unimmersed Preachers.
Upon this subject, the *Examiner and Chronicle* says: "The truth is that the Savior himself, and not again recognized and fellowshiped as 'order of unimmersed preachers,' and the 'order' still lives, thanks be to God. One of those recognized and commissioned by our Lord, was that transformed Gadarene (Luke 8:26) who went throughout his city publishing, with wonderful power, the great things which Jesus had done for him. Every genuine revival from that day to this has added to the number of this same 'order of unimmersed preachers'—persons who with the coming of a new life, cannot help telling 'the Story of the Cross.' And if a Baptist church chooses to ask a very gifted unbaptized convert to take the pulpit, and conduct the whole morning or evening worship, it would not be an impropriety. The preacher would be recognized and fellowshiped as a 'new creature' in Jesus Christ, competent to declare 'the glad tidings of the kingdom,' and nothing more."

A Matter of Life or Death.
We call the attention of our brethren throughout the South to the fact that the receipts of our Board do not cover the current expenses of the work which they have been charged with—that our missionaries are suffering, and that those to whom the Board are indebted are clamoring vainly for the payment of their debts. And embarrassments of a similar sort beset our sister Board at Richmond. Unless some change take place either in the spirit of the Denomination, or the policy of the Convention, there are grave reasons to apprehend that our general organizations for the spread of the gospel will cease to exist.

We see no practicable way of averting this danger except by the systematic benevolence of the churches. No system of agency that can be adopted

will reach the masses of our people, and yet it is upon the gifts of the masses that the prosecution of our mission depends. Small contributions frequently made, and promptly sent, will remove all our difficulties, and will convey gladness to the sad hearts and suffering homes of God's servants in our employ. This simple plan will increase our means for evangelizing work ten fold.

And we are sure that the Divine blessing would rest upon it. All who promote it will encourage in their own hearts a Christlike interest in the spiritual destitution of regions beyond their own borders, and will take part in the publishing of the gospel there. Each dime or dollar given will be a spontaneous offering; not an unwilling sacrifice to special pleading, and will come attended with the sympathies and prayers of Christian hearts. And God will bless it. He does not reject the humblest offering, or despise the day of small things.

We plead with our churches to give to the mission work: not only with those churches that are more conspicuous and wealthy, but with those that are scattered among the forests and hill-sides and valleys of our broad land. These last can do more than the others, for they embrace the great mass of our membership. Brethren send a contribution to your Boards, we entreat you. However little it may be send something, and send at once. Our progress as a Denomination must not be arrested now. In this Centennial Year, when we are celebrating the sufferings and triumphs of our Baptist fathers, when we are praising God for our unparalleled success, the Southern Baptist Convention must not die!

E. T. WINKLER.
Pres. Home Miss. Board.
Marion, Ala., August 1875.

Foreign Mission Board.

We call attention to the communication from Dr. Tupper. We must carry on our Foreign Mission Work, or lose in influence for good, break the pledges we have made to our missionaries, and resign the distinguishing honor of our denomination. The prevalent policy of confining our benevolence to local objects will dwarf the piety of the churches and turn away from them the blessing of God. Let brethren notice the designation of the first Sunday in October as a day of prayer and almsgiving in behalf of our Foreign Missions. Dr. Tupper promises to furnish us with a series of articles, giving a summary of missionary work, &c. This, we know, will be acceptable to our readers.

Our Lord's First Disciples.

From the disciples of John our Lord selected as his disciples, John, Andrew, Peter, Philip and Nathaniel. John 1:34-36.

Important lessons may be learned by observing what persons were called by the Saviour, and how they were induced to follow him—

I. Upon what persons did the Redeemer's choice fall?

1. Israelites, who believed in the promises and were expecting the Messiah.

2. Men of the people who could be teachers of the people.

3. Persons who were connected with each other; representing fully that inner fellowship and love of the Gospel which sanctifies the relation of blood.

II. How were they led to follow Christ?

1. They were prepared by the previous testimony of John; and by Christ's gracious personal influence they were encouraged. This influence we still feel, in reading the Gospel narratives. John 1:38, 39.

2. He revealed himself as one who knew the heart.

Christ, appealed to the noblest qualities of their souls, thus inspiring confidence. John 1:42-47. Nathaniel's question is not an objection, but an expression of surprise and shamed humility.

He opened the secret desires of their hearts. John 1:43. Only thus is Philip's objection to be understood.

He displayed his sympathy with the most secret experiences of the human heart. John 1:48, and made it inclined to a responsive trust, vs. 49.

Morton's Monthly for August. Contents: Gen. Truths, Illustrated. Experience the best teacher, by Wm. J. Davis; Physical and Mental Training, by Maria H. Windleton; A Dream, by J. M. Richardson; History of Clock Making, by Mrs. E. W. Bellamy; The Recitation, by G. A. Chase; Robin Red-Breast; The Ocean. A good number, and with sprightly illustrations.

Vick's Floral Guide, No. 4, for 1875. This last number of the year has a goodly variety of ornamental designs as well as pictures of pretty flowers.

Field Notes.

"F." in the *Herald* calls Methodist workers, "Drift-wood," and complains that Baltimore is full of it. The *Index* says that "Baptist usages are not the same at all times and under all circumstances. They vary as do wind and weather, and therefore are as unreliable as rules of life, as are the predictions of our weather prophets recorded in our annual almanacs." This is a pretty strong statement: to our mind Baptist usages and weather prophecies do not suggest each other.

"J. A. B." in the *Herald* stigmatizes the present fashion of female dress as essentially an immodest one, and as having been devised for immodest purposes. The *Florida Baptist* reminds Christian givers that "it is not the greatness of the offering that God regards but the spirit in which it is given." A good proposition for the collection of materials for Baptist History is suggested to the associations by Rev. J. M. Bent, of Kentucky. In the place of the circular letter every year, have a history of some church in the association, beginning at the oldest, and let a copy of the minutes each year be deposited in some place of safety, subject to the further order of the Convention. Ithaca went crazy over the triumph of the Freshman Class of Cornell, at the last Collegiate race. Business was suspended; flags were flying, with Cornell colors, from every prominent building; cannon, torpedoes and Chinese crackers, boomed and fizzed and popped in every direction. Of course all this nonsense will help the boys' studies wonderfully! Miles S. Reid, Episcopal student, after having been baptized by Dr. Fuller has been ordained, and has taken charge of the Shiloh Church, Baltimore. Rev. A. W. Jefferson, a convert from the Free Will Baptists, has taken charge of the Northampton Church, Mass. The Harshell Baptist church at Montford's Cave, N. C., has been reorganized into a regular Baptist church by experience and baptism. Episcopalians recognize Romish ordinations as valid, but deny the validity of the Baptist ordinations. The doctrine of "Apostolic Succession" which they hold comes to a curious result, when applied to real life. Talleyrand, for instance, before renouncing his office, made men true ministers, though both he and they had been equally destitute of piety, while a Presbyterian of the most devoted ministers is without authority to ordain. Now the fact is that Episcopal ordination does belong to the same category as the Romish. Both are unscriptural, and ought not to be recognized by any Evangelical Denomination.

Rev. Mr. Gray, a Methodist preacher of New London, creates a stir. His point is to draw an audience. When he has a Sunday school meeting he fills his church with flowers, hangs bird-cages all around, and calls in the aid of brass-bands. The *Index* "questions the propriety of incorporating a certain article (that on the Trinity) in our confessions of faith." But if Baptists hold the doctrine, why should they not confess it? Especially if they believe it to be vital—as they do!—A "Christian" writing in the *Recorder*, says: "It is most appropriate that the disciples of the Lord Jesus should be called Christians." And yet in the very next sentence he calls our Denomination, Baptists! By the use of this distinctive name does he mean to imply that we are not disciples of the Lord Jesus? If not, and a distinctive name is proper in the one case why not in the other? The fact is that there are distinctions among the professors of Christianity, and these distinctions must be indicated by names. And even those who try to evade this law of language are controlled by it, unwittingly. The "Christian" claims a generic name for himself; but he must distinguish himself from others, and so he gives them a specific name. The case would be paralleled by some one, who should claim that all the descendants of Adam should be called men; and that he and his friends were men;—but all the rest of us were Americans!—A very sharp critique on the S. B. Convention minutes appears in the *Herald*. The writer, "H. R. C.," insists that the edition ought to be recalled and republished. The criticism is too severe.

Dr. Jeter believes that Beecher is guilty;—whereupon the *Baptist Weekly* charges him with "unfairness of statement, and unmanly sniffling, over the results of the trial." To those who know Dr. Jeter a charge of this sort is simply absurd.

Bro. Geo. E. Brewer reports a gracious revival at Tallahassee, 28 additions, 18 by Baptism. Large numbers still appear to be under the influence and power of the Spirit.

Bro. J. J. Cloud writes that Bro. Bailey's visit to Gadsden was very beneficial to the people. Bro. C. F.

Sisson, writing from Chambers C. H., Aug. 12, reports a fine meeting in progress at County Line, Bro. R. A. Jacobus, pastor. There had been 18 additions. On the night of the 11th, "there were near 60 up asking prayer, principally young men. Meeting growing in interest." Bro. Sisson says of the Alabama Baptist, "The East Alabama Baptists will increase your list during the next fall, winter and spring. See if they don't."

Bro. A. L. Johnson, last year a student in the Howard, reports that Bro. Cumbe has had a fine meeting at Fredonia. We are thankful to Bro. A. A. Sterrett for information concerning the Shelby Association. Who will help us with the other Associations marked "unknown"? This is a vital matter. The time is growing short. The associations will soon meet. Many of our readers will be pained to know that William Collins, son of Rev. Jesse A. Collins was mortally stabbed by a negro. Messrs. Hardee, McKee, and Wallace, evangelists of the Y. M. C. Association of South Alabama, were expected in Huntsville on the 11th. Great damage in the Western States, from the recent floods. Bro. W. Wilkes reports ten or fifteen accessions to Bro. E. T. Smythe's church at Tallahassee. Bro. W. recently baptized a gentleman and his lady (a Presbyterian) at Montevallo. A colored Sunday school superintendent writes to *Kind Words* that there is a flourishing Sunday school at Gainesville Ala. "Boys and girls, from five to seven years old, can repeat, by heart, verses of the Scriptures." The colored brethren in Marion have a very good Sunday school.

Let no one fail to read the *Examiner*, by Prof. T. J. Dill. Prof. Dill fills the chair of Ancient Languages in Howard College, and is one of the best linguists in the South. His article should be carefully studied by all lovers of truth. The County Line church, Chambers county, Bro. Sisson writes, has received 21 members; 16 by baptism, all of them young men and young ladies, and 5 by letter. Bro. Sisson is now at Lebanon, Tallapoosa county, with prospects of a good meeting. The preparation of our associational record has cost as much time and trouble. The *Index* copies this record but gives us no credit. Rev. W. W. Sanders has left Union Springs for Greenville, S. C. The *Herald* and *Times* speak of him in complimentary terms. We have in hand a number of valuable communications, which we will publish as early as possible. Brethren must be patient. We truly thank them for their kindness in writing; but news articles have the precedence.

Political Relations of the North and South—Connected Religious Relations—The Future of the Southern Convention and of the Denomination.

The political convictions of the past, North and South, are unchanged. The South still believe, that the hope of the country is connected with the preservation of the reserved rights of States—that the integrity of these is the sole breakwater that can be opposed to the flood of central domination. That slavery, given up in its original form, is to be substituted by the recognition of subordination of races: that the eternal order of things is based upon the distinction of inferiority and superiority. That in the issues of principle, the South were right and the North wrong, in the late struggle. On the contrary, the North ignore any right in the States, as such, to offer material or moral resistance to the pleasure of the people or the United States as a whole. They hold then, that all are to be regarded, in every sense, and to every extent, as absolute equals, that in the issues, out of which grew the conflict of the war, the South were in egregious error. Both parties expect repentance for alleged shortcomings in the past. Such repentance on the one part or the other, is indispensable to an honest and perfect understanding. The disposition to hope for a perfect understanding on any other grounds, we are satisfied, will prove fallacious.

These differences of views will find embodiment in literature—the literature prepared for our children; so that posterity will be imbued with Northern or Southern sentiments, as the one section or the other shall prepare their intellectual and religious pabulum. Just now, the question presses, whether we shall patronize *Kind Words* or the *Young Reaper*. If the South shall prefer the latter, it can be sustained, otherwise it cannot.

When the Sunday School Board of the Southern Convention was struck down at Mobile, we said to Dr. Williams of Baltimore, that so much being done, fifteen years would suffice

to carry away the other two Boards. Both are already greatly embarrassed. The difficulties of the Home Board, are not due to any incapacity of the late Secretary—they are inherent in the situation. This fact is so palpable, that we shall be agreeably surprised, if another man adequate to the task can be found to take the place of Dr. Sumner. The debt of the Board, will be very hard to liquidate. The forthcoming legacies will be applied with reluctance to that purpose. Nor do we consider the Foreign Board in a much safer condition. We do not think the mass of Southern men, concerned who shall conduct our Foreign Missions. We believe that many have all along thought that the African Department could be managed more successfully by the North; certainly we have been of that number.

Upon the whole, State Boards, seem to us to be in a fair way to absorb the means of the Southern churches.

We think there is an imperative call to take care of the Southern Baptist Convention, on the accounts already indicated, and for the sake of rescuing this portion of the country from the latitudinarian views of many of our brethren North—in relation to the subjects of inspiration, of communion, of religious propriety and the like. A great denomination has always been prone to practices and sentiments, against which the only resource has been the protest of the humble and less tempted sections—the Lord's poor.

We fear there are signs, in some quarters, of indifference to fashionable innovations, seen in the South. These impressions have been made upon our mind, largely perhaps, by that insensible means of whose influence all are conscious, but which it is hard to define. If unfounded, we would be glad to see that fact made apparent.

Notice.

I expect to be at Millerville, Clay county, the 5th Sabbath and Saturday before. And at Happersville Friday before the 1st Sabbath in September.

Mrs. Josephine Curry.

We have just returned from the family cemetery at the "Curry Place," where we paid the last sad offices in the funeral of another noble Christian woman. Mrs. Curry, wife of Capt. Thomas W. Curry, was a sincere and exemplary Christian—a member of our church in Talladega. It was a frequent remark of their friends that no husband and wife ever suited each other better or lived more happily together. She was remarkable in several of the traits of her character; having four living children—two sons, both of whom are orderly members of the church, the high yet under twenty years of age, and two small daughters, all just at the age where they so much need a mother's care, he was constant, tender and resolute in her watchcare over their lives, and she left her impress full and plain on the character of her offspring. Mrs. C. was a great sufferer for five or six months, but no one heard from her a word of complaint or murmuring at the providence of God. She died as she had lived—in confident expectation of sweet rest in heaven. The Lord God guide and save her household.

Communications.

Am I Too Late?

Our Convention at Huntsville was so interesting, and the work in which it is engaged is so important that, though I have already been anticipated by four brethren having higher claims upon the readers of our paper than myself, I feel constrained to say something about it.

Much was said about the Convention before it met, and now that that long-looked-for, much-talked-of event has passed, those who were there can not find a time to cease telling the brethren at home of it. Now if the good brethren and sisters whom choice or circumstances kept away, get tired of so much scribbling about the Convention, we only have to say that if you could have been there, you could hardly wonder at our propensity to continue talking about it.

There were good and noble men there, ministers, lawyers, doctors, teachers, farmers and mechanics; and they all mingled so freely and untidily together in our devotions and counsels, that I should not wonder that by next July we shall have a general turn out at our meeting in Montgomery—such a delegation as shall fill that city. If you could have been in Huntsville, you could have seen a beautiful illustration of what David meant in the 133rd Psalm: some of us who were there felt it, I think.

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pleasant re-unions, and renewals of acquaintance; the meeting at Huntsville was especially so, and more so to me for there I met brethren whom ten or fifteen years had separated from my sight, some of them brethren in the ministry, some who were my revered instructors in our dear Howard, and one a much beloved classmate: the cares of life and the march of time had told well upon some of their faces and heads, but the same true and faithful hearts are there still, and the only change that time had made upon them was an enlargement of their zeal and spiritual energy.

Pleasant as these re-unions are, they are undertaken for purposes vastly higher, which themselves heighten the felicity of such occasions. It was the

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J. H. WEATHERLY.
Bangor, Ala., Aug. 15, 1875.

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Alabama Baptist.

MARION, ALA.

Tuesday, August 24th, 1875.

Game and Farm.

Alfalfa.

The *Marionian* *Industrious* says, and we commend what it says to the careful attention of our farmers: For alfalfa, persistence and strict attention to business, commend us to the plant called alfalfa. Neither drought, elch bugs, nor grasshoppers seem to disturb its serenity. We have one and a half acres upon the college farm that was seeded April 8, 1875, to alfalfa. To-day, June 3, the ground is completely occupied with a dense, even growth of this valuable forage. From this mass we have selected plants that measured sixteen inches above ground. The roots broke off at ten inches, and doubtless extended several inches beyond this point. If alfalfa keeps its good name during the coming season, many acres will be seeded in this vicinity in 1876. Who knows but what the introduction of alfalfa may mark the turning point in our agriculture, just as the introduction of clover and turnips one hundred and fifty years ago marked a new era in the agriculture of Great Britain?—*Exchange*.

This is known in the South as Lucern, and is admirably adapted to our soil and climate. On very rich land it will yield four or five tons to the acre. Make the land rich, sow in drills, 15 or 18 inches apart, in September or October. Next spring and summer cut and feed to stock, or cure for hay; but do not allow it to be grazed. It will remain on the land 10 or 20 years, and yield from three to five tons of dry hay annually.—*En. Ala. Bar.*

Fall Work of Fertilizing, Plowing and Seeding.

In October between the 8th and 15th, sow broadcast thirty bushels of cotton seed on each acre. Turn them under with a two-horse plough, following in each furrow with your scotch or subsoil plough. Sow broadcast, one and a half bushels of good seed wheat, and then sow broadcast one sack (if a bushels) of chloride of sodium (common salt) to each acre; cover by dragging a harrow or heavy brush over the land.

Prepare your seed wheat for sowing as follows: Take a tub, fill half with water, and the other half with fine sand, and mix them well. Put the water into a freshly laid egg will float, showing a space the size of a mickle above the water, then stir, and skim off all the wheat that rises to the top. Continue to stir as long as any wheat will rise to the surface. Feed the scum to stock. As soon as the defective wheat has been thus removed, take out the sound wheat, and repeat the operation until all the wheat designed for sowing has been in the sieve.

In January scatter broadcast one barrel per acre of gypsum (land plaster) over the growing wheat.

If these directions are closely followed, you may confidently expect to reap, next spring, twenty bushels per acre of good wheat as can be imported. As the result of the year's operations, you will have \$40 for each acre treated as above directed, and your land, which is now poor, will then be rich.

Repeat this process the second, third and fourth years, omitting the cotton seed, and after the second year use only two bushels of salt, and 40 bushels of wheat per acre will be the result for the fourth year. For the fifth year, five times as many bushels of corn per acre as can now be raised on the land; and for the sixth and seventh years, from one to two bales of cotton, weighing 500 pounds each, barring Providential interference.—*Union Springs (Ala.) Herald and Times*.

About Wheat.

THE SOUTH A GOOD WHEAT COUNTRY.

To those farmers who are smarting under the loss of their wheat from rust, we say, do not be discouraged. Wheat can be raised successfully in this latitude. In Alabama, Mississippi, Georgia and South Carolina, above the 31st degree of latitude, can be raised wheat of a better quality than can be produced in Ohio, Indiana or any other Northern State. It has been and is being done now, on a small scale, so soon as our farmers make haste, and become willing to make the necessary preparation. Strange as it may seem, we nevertheless assert that wheat is a more certain crop here than it is in any Northern State. In this latitude (22 deg.) wheat is subject to but two diseases, *rust* and *smut*; but for both of these we have a simple, safe and sure preventive. *Wheat*, in the Northern States it is frequently "winter-killed," and the "smut" is a very destructive disease. Against these two no remedy has yet been discovered.

SENATOR W. B. FARRINGTON.—John Quincy Adams estimated that twenty years could be kept on four acres by selling, without purchasing, requires over three acres to each cow. Besides, on the land would be raised. He estimated that between seven and eight loads of manure could be annually made from one cow under the selling

Spring and Summer Preparation of Ground.

This (June) is the month in which to begin your preparatory work for the next crop of wheat. Select a high, well drained piece of land, however thin it may be, in preference to lowlands. Lay off in rows twelve inches apart, with a shovel plough, following in each shovel furrow with a subsoil plough, or a scotch fourteen inches long, made of iron and steel, 11-4 x 2 or 2 1-4 inches—not wider, or your horse will not be able to pull it, if put in the ground as deep as it should go. If the land be thin, put in sufficient manure to give the peas a good start, before running the scotch furrow. In these furrows drill from one to two pecks of speckled peas per acre, and cover these by splitting out the middles with one shovel furrow, followed by the subsoil or scotch plough. Bore two holes with a 6-quarter auger into a 4x4 inch scantling six feet long, one foot from each end, into which insert two small hickory poles, which, when fastened to the hames, will serve as shafts and traces. With this implement you can "knock off" five rows simultaneously. When the peas shall have attained a growth of about eight inches, it would be of benefit to run one furrow, with a small shovel, between the rows.

During the month of August, while the peas are in bloom, turn the vines under, covering them entirely with soil, if possible. To accomplish this, twist two heavy chains together, to be used as a drag; faster the two ends to the single-tree, thus forming a bow which should, at the nearest point, be two or three inches in front of the turning plough. This drag will hold down the vines, enabling the ploughman to cover them up.

PLASTER AS A TOBACCO FERTILIZER.—We are assured by those who have tried it, that this fertilizer has a very fine effect on tobacco, increasing its weight and quality, but not its surface. It enables it to stand drier much better. A tablespoonful should be put in the bud of the young plant sometime before topping.—*En.*

Fireside Reading.

Washington's Character.

What figure more immovably august Than that grave strength so patient and so pure. Calm in good fortune, when it wavered, sure. The soul serene, imperturbably just. Modelled on classic lines so simple they endure! That soul so softly radiant and so white The track it left seems less of fire than light. Cold but to such as love distemperance. And if pure light, as some deem, be the force That drives rejoicing planets on their course, Why for his power benign seek an impure source?

He was the true enthusiast that burns long. Domestically bright. Fed from itself and sky of human sight. The hidden force that makes a lifetime strong. And not the short-lived fuel of a song. Passionless, say you? What is passion for? But to subsume our nature and control To front heroic toils with late return, Or none, or such as shame the conqueror? The fire was such as shames the conqueror? And not with holiday stubble, that could burn Through seven slow years of unadvancing war. Equal when fields were lost or fields were won. With breath of popular applause or blame. Nor famed nor damped, unquenchably the same. Too inward to be reached by flaws of idle fame.

Soldier and statesman, rarest union, High poised example of great duties done. Simply as breathing, a world's honors worn. As life's indifferent gifts to all men born. Dumb for himself, unless it were to God, But for his barefoot soldiers eloquent. Tossing the snow to coral where they trod, Held by his awe in hollow-eyed content. Modest, yet firm as Nature's self; unshaken. Saved by the men his nobler trumpet shamed. Not honored then or now because he won? The popular voice, but that he still withheld. Head-bowed, higher-souled, there is but one Who would all this and more, and all men?—*Washington.*

Science and Theology.

Professor Jevons discusses the aspects of modern science in its relation to theology. There are scientific men, he remarks, who assert that the interposition of Providence is impossible, because the laws of nature are inviolable. But his own studies in logic have led him to call in question all such negative inferences. The exclusive study of physical science seems in some cases to produce a dogmatic spirit. A few groups of facts are brought under the apparent sway of laws, and the investigator hastily assumes that he is alone upon the ultimate springs of being. A particle of ordinary matter is found to obey the ordinary laws of chemistry, yet it lives and moves. The world is therefore asked to believe that chemistry can resolve the mysteries of existence. With regard to the theories of Mr. Darwin and Herbert Spencer, the author maintains they are certainly not demonstrated, but are to some extent hypothetical and open to doubt, like all the theories of physical science. Still, in their main features, he regards the theories of evolution and natural selection as two of the most probable hypotheses ever proposed, harmonizing and explaining as they do immense numbers of diverse facts. "Of question," says he, "whether any scientific works which have appeared since the 'Principia' of Newton, are comparable in importance with those of Darwin and Spencer, revolutionizing as they do all our views of bodily, mental, moral, and social phenomena."

But granting all this, he cannot for a moment admit that the theory of evolution will alter our theological views. The theory embraces several laws which have been observed in the production of living forms, but these laws do not determine the size and figure of living creatures, any more than the law of gravitation deter-

mines the magnitude, and distance, of the planets. The author no less than Paley believes that the eye of man manifests design. But at the same time he is convinced that it was gradually developed from an aggregate of causes that were subject to the will of the Creator. It has been thought that the theories of Darwin and Spencer could explain everything on the mere mechanical principles, excluding all notions of design. But Professor Jevons contends, that those theories have opened more questions than they have closed. They give a complete explanation of no single living form. The origin of everything that exists is wrapped up in the past history of the Universe. At some point there must have been arbitrary determinations which led to the production of things as they are. We cannot interfere with the possibility of Divine interference in the course of Nature, or show that the necessary results of the scientific method. One of its primary laws is, that we must ignore no existence whatever. Hence no phenomena demands an explanation. Hence the spirit within challenges equal recognition with the world without. If men do not act and feel as if they were the brief products of the casual course of atoms, but the instruments of a far-reaching purpose, this fact must be added to the record. We investigate the instincts of the ant and the bee, and discover that they are led by an inscrutable agency to work toward a distant purpose. The Scientific Method is also bound to investigate those instincts of the human mind by which man is led to work as if the approval of a Higher Being were the aim of life.

Elder Charles Lovelace.

Bro. E. E. Dodson, writing to the *Religious Herald*, speaks of Elder Charles Lovelace, as follows:

"I think he was exactly as old as Pittsylvania county, being born in 1767. He was one of the most zealous and earnest preachers in the denomination. He was pastor of Dan River church from 1806 to 1812. He would frequently say in the pulpit that he was ready for death at any moment. When he had big meetings he could not do without Elder Pickett. He would send for him. When both preached on the same day, tears fell like showers of rain. He was ripe for immortality, and died, I think, in the spring of 1815.

Bro. Lovelace was ordained in 1803. He was the grandfather of two of the most worthy Christian gentlemen of Marion, one of whom is widely known as the Treasurer of the Domestic Mission Board.

A Bar Story.

When Mr. Huddleston (now Justice Huddleston) was at the bar, he was generally on one side or the other in all important horse cases. At the Gloucester assizes, which can generally boast of a bit of contentious business about the noble animal, he was invariably retained in cases of equine dispute. And it was said that he not only knew a great deal about the quadruped in question, but even more about the bipeds, who had to deal with it. He had a hard nut, however, to crack in a Cheltenham attorney, who generally opposed him in equine cases, and always beat him. And he caught a regular Tartar more than once in Mr. Frederic Jacobs, who formerly carried on a very lucrative and extensive business at Cheltenham as a horse-dealer. Mr. Jacobs was, if not fond of law, not afraid of it; and he more than once fought a tough-and-go case out, and got a verdict, too, although the leader of the circuit—Mr. Huddleston himself—was against him. The latter, therefore, began to look upon Mr. Jacobs as a foeman worthy of his steel; and when, about eight years ago, he got him as plaintiff in a witness box for cross-examination—for the last time, as it happened—the learned and eminent counsel deliberately prepared, after his examination in chief, to settle him, and administer a chastisement which should not soon be forgotten either by the victim or the spectators.

Drawing on his gloves—as was his wont when he meant to be particularly scathing—and manipulating them carefully, finger after finger, he began by saying, in a sharp, harsh tone: "Now, Jacobs!"

Mr. Jacobs, who was (like Bob Chapman) "pooled out" with skill from head to toe, to quote the words of a local poet, and had a magnificent head of hair and well-brushed whiskers, calmly retorted: "Well, Huddleston!"

Hereupon an impressive pose was made by the astonished and indignant counsel, and the Judge (Baron Martin; then whom no keener admirer or better judge of horseflesh was to be found on or off the bench) sternly rebuked the witness.

"Sir," he observed, "you must treat the learned counsel with more respect."

"My lord," answered the importunate dealer, "I am sure you would not be so forgetful of etiquette as to call me 'Jacobs' upon so brief an introduction."

His lordship, amid much laughter, nodded his acquiescence in this undoubted rule of social etiquette, and intimated as much to Mr. Huddleston—who, not noticing that the witness was respectfully addressing the judge, somewhat testily cried out: "Come, Mr. Jacobs" (emphasizing the prefix), "let me ask you a question."

The witness, with the most perfect bow and irritating *sang froid*, turned around, and smiling on his interrogator, remarked: "Wait a minute, Mr. Huddleston. At present, I am addressing a gentleman. When he has done with me, I will give you every attention."

This rather hot rejoinder drew from

the young barristers present (who were not in love with their leader) and from the public in court a roar of laughter, and even the grave seniors could not restrain expressions of satisfaction at the spectacle of the bitter

Feeling that the laugh was against him, Mr. Huddleston changed his tactics, and smiling in return with a blandness which displayed his excellent teeth to great advantage, recommended his attack by saying:

"Well Mr. Jacobs, let me ask you, are you good at accounts, or do you employ a bookkeeper?"

Mr. Jacobs: "My head is not good at accounts."

Mr. Huddleston: "I thought not. Your head is much too good-looking to be good for much." (Laughter.)

Mr. Jacobs: "Well, Mr. Huddleston, in that particular attribute I certainly have the advantage of you."

There was such a roar of merriment at this sudden turning of the tables that it was impossible for the discomfited counsel to recover his temper and coolness, and Mr. Jacobs, very soon dismissed from the pillory, without receiving, after all, the rough handling which had been intended for him; and to crown all, he got a verdict and came off with flying colors all around.

I won't say that his victory over the cross-examining counsel had any influence on the minds of the jury, but I have not the slightest doubt that they enjoyed it immensely; for if there is one thing more than another that the public delights in, it is to see a lawyer nonplussed.—*Man About Town.*

The Cat and the Fox.

One day a fox met a wild cat in the midst of a wood. "Ah! how do you do, puss?" said the fox. "I am glad to see you. I hope you are well."

"You are kind, sir," said the cat. "I am quite well, and hope you are the same."

"Yes, puss, I am in good health, but I own that I feel ill at last. I fear that you, my friend, will not long be free from harm. I wish that I could see my way clear to help you, but in these times—"

"Sir, what do you mean?" said the poor cat in a great fright. "What great harm to me do you dread?"

"Well, as to that," said the fox, "it might be harm to me too. The plain truth is, there is a pack of bounds not far from this wood. Now I have ten or twelve tricks—nay, I may count on at least a score of tricks—by which I can get out of reach of the hounds, whilst you, poor puss—oh! what can you do that you may be out of their way? What tricks do you know?"

"I know no tricks at all," said the cat; "I have but one plan, and if that fails me I shall be lost."

"Poor puss!" said the fox. "One trick like to a score of tricks."

Over, when a boy came along, and taking in the situation in an instant, he shouted, "There's put there to piece dogs, mister, and if you bite into one of 'em, you're a dead man." The old fellow moved off, and the boy sat down and stuffed himself until he was orange-colored clear round behind his ears.

An indolent man once declaring that he could not find bread for his family, an industrious neighbor replied: "Nor I. I have to work for it."

Important to Agriculturists, The Bismark Cabbage.

We have received from Europe, a limited quantity of the Bismark Cabbage Seeds, which produces solid heads of cabbage, the size of the month of a barrel and larger. These enormous cabbages are raised with the most ordinary cultivation, in any climate, and at present prices, double the ordinary profit is realized from their production. In transplanting from these seeds, great care should be used to give sufficient space for growth. A package sent to any address postpaid, on receipt of 50 cents. Three, \$1, eight for \$2. Address B. Alexander & Co., No. 66 Fulton Street, New York.

Please state the name of the paper you saw this in. Aug. 24 6m.

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 2-4 by 4-1-2, six in a set, 25 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 7-2-5, 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.

Aug. 3-6m.

Virginia Female Institute, STAUNTON, VA.

Rev. R. H. PHILLIPS, A. M., Principal. Miss E. F. PHILLIPS, in charge of the family. The 21st Annual Session will commence September 1st, 1875.

The Principal will be assisted by a full corps of officers suitable for a first-class school.

Terms reduced to Cash basis and very moderate.

For Catalogue, address the Principal, Aug. 10, 6.

Sum marry to get rid of themselves, and discover that the game was one that two could play at and neither win.

Sum marry the second time to get even and find it a gambling game—the more they put down the less they take up.

Sum marry to be happy, and not finding it wonders where all the happiness goes to when it dies.

Sum marry they can't tell why, and live they can't tell how.

Almost everybody gets married, and it is a good joke.

Sum think it over carefully first and then set down and marry.

Both ways are right if they manage to hit the mark.

Sum marry makes to convert them. This is a little risky, and it takes a smart missionary to do it.

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Richmond Female Institute.

THE next session of this school will begin September 13th, and continue nine months. The charges for entire session are as follows: Payable one third September 15th, one third December 15th, and balance March 15th.

COLLEGIATE DEPARTMENT. Board and Tuition in English Studies, \$240; Board, English Studies and Latin, 250; Board, English and French or German, 250; Board, English, Latin and French or German, 250.

SCHOOL OF MUSIC. Music on Piano (2 lessons per week), \$60; Vocalization, 10; Use of Instrument (one hour per day), 10; Drawing and Painting at usual rates. Washing \$1.50 to \$2.00 per month. Deduction of 10 per cent. to Baptist Pastors and to those who send two pupils or more.

These charges are much lower than those stated in the Catalogue. The change is made in the hope that a much larger number of young ladies than heretofore will be able to enjoy the advantages of residence in Richmond—and that thus the President may be enabled to maintain the Boarding Department in the same style of comfort as formerly.

JOHN HART, President. Aug. 24, 3.

Georgetown College and Female Seminary.

THE next sessions of these Institutions will open on the first Monday in September with full corps of instructors. Courses of study thorough and complete. For Catalogues, address:

Dr. B. MANLY, JR., Or, J. J. RUCKER, Georgetown, Ky. Aug. 17 2m.

Brownsville (Baptist) Female College.

—WILL BE OPEN THE First Monday in September next.

CORPS OF TEACHERS: Eld. G. W. JOHNSTON, A. M., LL. D. Miss NANCY CHAPMAN, M. A. Miss E. M. AMES, M. A., Music.

Rates of Charges per Session of Five Months: Preparatory Department—Orthography, Reading, Penmanship, Geography, Mental and Written Arithmetic, & History, English Grammar and English Composition, 50 cents.

Academic Department—With all the above advanced, Algebra, Geometry, Trigonometry, Latin Language—Grammar and Reading, 250 cents.

Junior College—Institution with the above advanced, Latin Language and Modern Languages and Literature, Ancient and Modern History, 350 cents.

Senior College—Institution with the above advanced, a completed, Alvin Hall, and a complete library, 450 cents.

Contingent Fees—Board of Five Months, 250 cents; Board of Ten Months, 450 cents; Board of Fifteen Months, 650 cents.

Art Department—Everything usually furnished in advance, invariably cash.

City or Bank Acceptance, or Negotiable Note on Reasonable Time. Address the President, G. W. JOHNSTON, 25-28.

Augusta Female Seminary, STAUNTON, VA.

Miss M. J. BALDWIN, PRINCIPAL. School opens Second Wednesday in September, 1875.

LARGEST FIRST-CLASS INSTITUTION IN VIRGINIA, with corps of experienced and thirty efficient teachers.

For Catalogue, address the Principal, Aug. 10, 4.

CHEROKEE Baptist Female College, ROME, GEORGIA.

THIS Fall session will begin on the last Monday in August, under the administration of Rev. L. R. Gwaltney, an experienced, assisted by a corps of teachers well qualified in the various departments.

This institution offers more than usual advantages to the people of Cherokee Georgia and Alabama. Rome is central in its location, remarkable for its healthful climate and its religious and social privileges. Parents and guardians may feel satisfied that all pupils attending this institution will receive every possible aid to their intellectual, moral and social development.

Board can be obtained at reasonable rates in the families of the President and teachers. For information as to terms of Tuition, &c., send for annual circular; and those desiring full particulars on any point will please address:

JOHN W. JAMES, Sec'y Board Trustees. Or Rev. L. R. GWALTNEY, President, vol 224-27.

TUSCALOOSA, ALA.

Begins 18th Year Oct. 4th. Pupils received Oct. 1st. *Nine, faithful Teachers.* Annual tuition, board, fuel, washing and lights, *NEED NOT EXCEED \$15.00.* Latin, *Plain Sewing and Dressmaking FREE.*

Boarding Department conducted by the President, aided by *FOUR* experienced Ladies. Send for Catalogue to President. JOHN E. LANNEAU, Tuscaloosa, Ala. aug10 3m

THE CORDIAL BALM OF SYRITICUM AND TONIC PILLS FOR NERVOUS AND GENERAL DEBILITY.