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VOL. 4.

MARION, ALABAMA, THURSDAY, AUGUST 9, 1877.

NO. 20.

# The Alabama Baptist.

On account of some mistakes in the first publication of this tender poem, we reproduce it in our columns, assured that not a few of our readers, as well as our beloved Brother Wilkes, will be pleased to have it in its perfect form.

## The Broken Cup.

Here lies the broken cup! Here silence mourns!  
Here lowly winds about my head lift up  
A plaintive sigh! Here whispering zephyrs too,  
Mingle their trembling notes in lonesome strains,  
To chant the solemn dirge! And lonely here,  
With melting heart bereaved, I pensive stand,  
And meditate: Oh tragic spot! Here sank  
My precious boy beneath the mortal blow,  
Quite unexpected, as 'twere unprovoked!  
And here his lovely form lay prostrate on  
The ground, till, struggling up with aid,  
He ran.  
To find "Mamma" at home, and see, withal,  
If "Pa" had come! Alas, were this broken cup  
Endowed with speech, how full the story which  
These scattered fragments would reveal!  
Methinks  
I sit me down with thoughtful care, anxious  
To know the deep emotions of my dead  
Boy's sinking heart and mind! I'd wait  
And weep  
All day, all night alone, to catch the last  
Faint evidence as it lingers, fall upon  
My ear. Alas, how I am reminded by  
This broken cup of common earth-ware,  
Of broken vessels nobler far, described  
By solemn metaphor in Holy Writ  
Which say,—"The silver cup is tossed,  
broken  
The golden bowl, the pitcher broken at  
The fount, and broken at the cistern is  
The wheel! Such is the life of dying man!  
Fragile, as it is beautiful, and frail,  
As full of gracious opportunities.  
Why then, should short-lived mortals thus  
lament  
O'er loss, which men nor angels can reverse?  
Why yield to grief inordinate? How dare  
I chide my lot? Mine is the common lot  
Of fallen kind. Or what am I, or what  
Avenge me dear to me, but staining dust  
As others of our race, to suffer, groan,  
And die? What else is death to die but  
death  
To sorrow in exchange?—A difference  
Nought  
The moment passing, and the next. Scarcely  
A moment less of time have they who die  
In youth, than those who die at three-score  
years  
And then, in this dark cloud of Providence,  
So gloomy round my head, so heavy on  
My heart, behold the secret will of God!  
Nor sparrow falls to earth, nor eagle lifts  
His flight to heaven, but guided by the Hand  
Divine, that made them all! No children die,  
die,  
Nor rulers rise and sit on thrones, but by  
Decree inevitable. Give me my choice,  
Bliss in universal sovereignty,  
All-wise, and absolute. Others may share  
The bliss they find in Acetard and Nuxomay.  
Most useless gods, and impotent. Chances,  
The time of death, the manner and the place  
Are God's. All agencies are under God's  
control. And for God's glory, life, and death,  
Time, and eternal life. Too slow,  
Indeed, is man to recognize the true  
And living God, in all occurrences.  
Alone, and ruling all! Nor smoking flax,  
Nor burning world hath preference in God's  
care  
All things, by humble mortals' hearts, to  
him  
Who stancheth quail as near thy dying couch  
Of hapless youth or helpless babe, as if  
"Twere eagle or lord. Yea, helpless need  
hath help  
Supreme! The old trio saying,—ah, how  
true,—  
"The living know that they must die," is said  
And awful as it is true. Sin made it so,  
And God's decree, and nature's law, I yield!  
Only look, dear Lord, to weep and yet  
Not sin; to mourn, yet not repine. Great  
God!

Dispos of mine,—and me,—as seemeth  
good  
To Thee. And in the resurrection of  
The dead, grant us a place, I pray, at Thy  
Right hand. Till then, I bid my child,—  
Farewell.  
Dashed by the sudden blow from the  
large school-bucket on the snitten child's  
arm, and shattered to pieces on the ground.

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## Communications.

### Infant Damnation, Salvation, and Church Membership.

DR. ROBERT NALL'S REMARKS AT MARION, ALABAMA.

An extract from *The Baptist* (Temu.) of June 23, showing that Mr. W. C. Davis, an Independent Presbyterian author, in a recent work, "devotes a large proportion of infants to eternal destruction," reminds me of Dr. Nall's unsuccessful attempt, when at Marion on his last preaching tour in Alabama, to fasten this doctrine upon the Baptists.  
He said in substance this: "I will not accuse my Baptist brethren of preaching Infant Damnation; for that would be wrong; as they do not; as they had just as well do so as to preach doctrines which, if logically construed, would teach that all infants that die in infancy will be damned. The Word of God says, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned;' and we know that infants within themselves cannot believe the Gospel, and that our Baptist brethren contend that they cannot be saved through their believing parents; therefore they must necessarily be lost."  
"We Presbyterians," he continued, "do not baptize the infants of believers to make them members of the church, as some suppose; but we bapt-

tize them because they are church members; for the Word of God says 'the promise is unto you and to your children'; this is unto believers and their children."  
Now no REASONING AND INTELLIGENT BAPTIST believes for a moment that the Great Ruler of the Universe would commission his apostles to preach faith and repentance to infants and idiots; for common sense teaches us, and should teach more effectually even Dr. Nall, that they are not, of themselves or in any other way explicable, a sane mind, capable either of believing or of actively disbelieving the Gospel. Hence, we never see a Baptist so ignorant of the Scriptures, and so fearful of the merciful and just God will not do right with the work of his own hand, as to undertake such an unreasonable thing as evangelizing and making church members of infants and idiots.

HE DID NOT CONVICT US, therefore, by comparing our faith with our own interpretation of them; but, by mixing our faith with Pedobaptist expositions, he made a medley from which he deduced the doctrine in question. I say, however, easily demonstrate that the doctrine thus deduced belongs to the Pedobaptist part of the heterogeneous admixture.

By his own construction of Mark 16:16, and the promise referred to in Acts 2:37-40.

HE PLAINLY CONVICTS HIMSELF, as his denomination—Southern Presbyterian—of teaching Infant Damnation. He quoted Mark in order to convict the Baptists, by showing that all infants were embraced in the number that must believe to be saved. Taking the world at large, at least ninety-nine infants in every hundred that die in infancy, are the children of unbelievers. But he does not make the promise provide for these

CHILDREN OF UNBELIEVERS. Then, as the infants of unbelieving parents cannot be saved by their own faith; as they have no believing parents through whom they can believe and be baptized into it, or in it, and as his Confession of Faith also declares that "out of" "the visible church" "there is no ordinary possibility of salvation," therefore, they must all be eternally lost. His observations, respectfully "construed," seem, in this respect, to endorse in full the opinion of Mr. W. C. Davis, the Independent Presbyterian author, that "God has never promised a single saving blessing to an unbeliever or his children, and there is no ground to hope for what God has never promised to grant."

Dr. Nall did not, however, prove, as I thought he set out to do, that even a favored few infants are really made church members and saved by believing and being baptized into the church as he understands the terms of salvation recorded by Mark, and as his Confession of Faith explains the manner of a believer's entering the church, and being saved. The wrongfulness to the church and saved them in some mysterious way independent of faith, repentance, and baptism; and therefore in conflict with the passage in Mark, and in conflict with his Confession of Faith, in respect to real believers. He seemed to forget his starting point—salvation only through faith and baptism; else he designed to make the impression that there is no difference between true believers and the children of true believers, after he had given "the promise" the magical touch and found the two classes in it.

My understanding is, that he endeavored to make out the salvation of these few on the ground of

### A FEDERAL OR INHERENT RIGHT.

The *Advocate* of Feb. 1, 1877, explains this theory of church identity and inherent rights thus: "The children of church members belong to the church of God in an organic relation," and "the perpetuity of the church of God was secured in the inherent and unchangeable laws of the family relation." I suppose from this that some infants are not believers nor church members; but that some infants have an inherent right to be believers and church members, or rather an inalienable right to be the children of believers or the children of church members. If church members, why called the children of church members?

After all, then, Dr. Nall makes out only some infants to be no more than the children of believers, and not in fact believers themselves; therefore by his sophistry to prove that any infant will be saved.  
Furthermore, Dr. Nall did not prove that the word "children," referred to in the quotation from the promise, has any allusion whatever to infants while in an infantile state; nor did he prove that it had any spe-

cial reference to the DESCENDANTS OF BELIEVERS. The whole verse reads as follows: "For the promise is unto you, and to your children; and to all that are afar off, even as many as the Lord our God shall call." He mutilated the sentence, to leave out an important clause, which, as he knew well, could not by a "this is" be twisted into the church either as believers or as the children of believers; for the people embraced by this class, did not even belong to the national Israel. They were nationally, "afar off" from God; and spiritually, farther from Christ and his church. He then craftily made the pronoun "you" in the sentence, refer to believers as its antecedent, instead of referring to the impenitent and unbelieving murderers whom Peter was addressing, and whom he commanded to "repent, and be baptized." (See Acts 2:22, 23, 37-41.)

But Dr. Nall, as well as other Pedobaptists, purposely confounds those wicked national "Israelites" with the true "Israel" of God, in order to sustain the doctrine of "inherent right" to church membership, by carrying out their idea of church identity. Neither the context nor any passage in the Scriptures, though, support any such idea. These persons to whom Peter was speaking had not repented; then, they were not

PENITENT, REGENERATED, OR SAVED BELIEVERS; they were not truly penitent believers; then, they were not proper subjects to receive Christian baptism: they had not been born of God; then, they were not the spiritual children of faithful Abraham, nor were they prepared to "see" or comprehend the true nature of the kingdom of Christ and of God, much less to enter into it by baptism; and they had not been "baptized," had not been "added" to the church of Christ, which is composed of the disciples of Christ. Their belonging, too, to the national "Israel" did not make them regenerated believers nor members of the true "Israel"; nor did it in any way prepare them for baptism, or entitle them to be baptized into the "fellowship" of the true "Israel" of God, or church of Christ; else, there would have been no necessity for the regenerating power of the Holy Spirit; no necessity for them to have been baptized into the church, and no necessity for the national Israelite to repent before receiving baptism. See vs. 38, 41; Acts 3:17-19; John 1:12, 13, and 8:12-12, and 8:22-49; Gal. 3: 2-9, 16-19; Acts 3:19-29, and Joel 2:28-32.

The references that I have given fully show that the promise was not irrespective of faith and repentance. What is true of one class mentioned in the promise is true of all to whom the promise relates. If the one could not be church members without repentance, faith and baptism, neither could the others.

Dr. Nall and his brethren, then, in order to find some shadow of authority to justify them in their UNAUTHORIZED AND UNALLOWED PRACTICE of sprinkling unbelieving and unregenerate infants in the name of Jesus, would so pervert and subvert the Gospel, in violation to the promise, as to bring in the church and save all the national Jews; all their descendants throughout all ages, and all the nations "afar off" from God and his Christ—all these, too, without either repentance, faith, or baptism.

Truly the Doctor made a long leap from his starting point, and from his Calvinistic creed. While the "poor ignorant Baptists" were under trial at his court, the law was so rigid that even the little infant could not squeeze into Heaven without faith and baptism; but when the enlightened Presbyterians were under trial with their "probable" creed sticking out of their pockets, the law became so elastic as to admit the whole human family into the kingdom of Heaven, without either repentance, faith or baptism, and without any regard to "probation."

Moreover, CALVIN, the founder of the so-called Presbyterian church, taught Infant Damnation; and Presbyterians endorse his doctrines, and publish them, to let the world know what they believe; therefore, say all teach Infant Damnation. Calvin said: "Predestination we call the eternal decree of God, by which he hath determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created free, or the other of these ends, was predestinated either to life or death." The phrase, "every individual of mankind," certainly includes all infants; and therefore every infant an hour old has been "pre-destined," an "individual of mankind."

Calvin, then, did not mean every adult, man or woman, but every human being as soon as it can be said of it that it is created (made). Does any one doubt that this is his true meaning? Let him read Calvin's *libel* on the Great Jehovah, with his reference to the passage contained in Romans 9:10-18, to prove that God's hatred commences with the "probate," as he calls them, even before they are born—even before they have had one sinful thought. Calvin said: "Now, with respect to the *reprobate* when the apostle introduces in the same place—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred, Rom. 9:13." What

A FALSE CONSTRUCTION of this passage to sustain a *bad* cause! He makes God partial, unjust and unmerciful; and he consigns a large portion of the human race—adults, children and little infants—to eternal perdition without even the opportunity of believing in Christ, or of rejecting offered mercy. (See *Encyclopedia of Religious Knowledge*, by Rev. B. B. Edwards.)

The doctrine of Infant Damnation originated with Pedobaptists, and yet lies at their doors, and not at the door of the regular and consistent Baptists who have never been contaminated by the pernicious errors of Calvin. Let Dr. Nall, therefore, first remove the rubbish from his own house, then can he see clearly whether his neighbors really need any assistance.

This absurd reason for sprinkling infants in the name of Jesus, offered by Dr. Nall, is the main support, or "bottom rock" in the hypothesis usually put forth by Presbyterians; and the entire system, "all the way down," is as rotten as the old woman's chain of rocks which she imagined supported the earth. More anon.

J. D. GARRARD.

## Rambles in Alabama, and Thoughts by the Way.

NUMBER THREE.

### CENTREVILLE.

This is a pleasant little town situated on the Cahaba river, very near the centre of the State. A refreshing night's sleep prepared me for the enjoyment of a good breakfast and a quiet stroll. I had time to make but few acquaintances. I found in Col. Davidson a very affable gentleman, and in his little daughter (whose name is Pearl) a charming Pearl indeed. I shall not soon forget her bright eye and radiant face. I feel under many obligations to Mr. Kennedy and his amiable wife and daughter for their kindness to a stranger.

Regretting that my stay in Centreville was so short, I started for Randolph, eighteen miles distant. On my way, I called on the widow of Judge Suttle. The Judge was a gentleman of culture and position, whose memory is still cherished and revered throughout that section. I had the pleasure of meeting his son, the solicitor, at Randolph. His widow and daughters live at the old homestead, esteemed and beloved by all. It was here that my friend, Col. Murfee, had his perilous adventure with a hive of enraged bees. It was too serious to laugh at; "bees to the right of him," "bees to the left of him," bees in his hair, ears, eyes, nose—bees every where. He has since told me how he made double quick down the long lane, and to the next house, a mile distant. Even there the bees lovingly caressed him, nestled in his pockets and under his coat, giving him, ever and anon, a parting salute. During the Convention I staid with him at Gen. Foster's. I saw the finest honey on the table, but the Col. utterly refused to touch it.

While in Centreville, I was told that a widow lady with ten daughters lived about four miles out, on the road I would travel, but that it was useless to visit her. I resolved to see a woman who was making such noble efforts to rear and educate fatherless girls. I stopped at her house. I needed no one to tell the sad story of her sacrifices and struggles. She is a lady of culture and refinement, once in affluence, but now having no earthly possessions, save her little farm. I cannot tell how she has borne up under such sore trials and embarrassments. But she is a woman of deep piety, untiring energy and unflinching heroism. She teaches her daughters. Unaided, she can give them only such culture as she herself can impart, but this will be of priceless value to them. And such a lot must be, how utterly cheerless and disheartening it would be, if she had no education—no capacity to educate her children. Brave, noble mother! your cheerfulness, your courage, your faith, your self-sacrific-

ing devotion to your precious daughters, I have never seen surpassed. May you find a rich and sweet reward in the filial love and tender ministrations of the children to whom you are now yielding your life in slow, but certain sacrifice.

I shall never regret the hour spent in talking with this

### CHRISTIAN MOTHER.

What I saw and heard would shame the murmurings, and check the frettings of those (and they are many) who imagine they have cause to murmur, repine and fret at their privations and struggles. If they could spend one day with Mrs. C., I am sure their complaints would be hushed, and their hearts would be filled with grateful joy.

In striking contrast to such a family, I have found other households, blessed with ample means and golden opportunities for the highest culture, but seemingly indifferent to all the considerations which appeal to the ambition or the true interests of man. To amass wealth as the heritage of the untutored, is it too much to say the ignorant, is surely unwise, nay, even unjust to those who inherit the wealth. They may enjoy life, and attain a certain success, but it will be on a low plane. "He most lives who thinks most, feels the noblest, and acts the best." Mind, strengthened and cultured, and by culture ennobled, mind enters into every act of life, dignifies the humblest toil, adorns the lowest position and inspires courage, hope and faith, under the most disastrous and painful reverses.

It is a grievous wrong to sons and daughters when, having the means and the opportunity, they are denied the developing and refining influences of education. All have a natural right to the highest development and which capacity and advantages may make possible to them. It must be

### A BRIEF REFLECTION.

When, in after life, outstripped and surpassed by those who were once below them, the son or daughter of wealth is forced to say: "My father denied me advantages he might have given." "Though he loved me and toiled for me, he has left to me a position which I am not qualified to fill, a fortune which I know not how to keep or improve." If this seems an extreme view, I point to the many families of our land which have "changed places," as the result of neglected or unwise education.

The schools of Alabama are equal to all the wants of her people. I would respectfully suggest a motto for them: "The sons and daughters of Alabama must be educated in Alabama." I could give a dozen cogent reasons for this sentiment, and honestly affirm that the least reason would be my connection with the Judson Institute, and my desire to make it a power for enlarged good in the State. Friends of generous culture, and liberal education, give to your institutions the cooperation and support which their merits deserve, and which your duty demands.

L. R. GWALTNEY.

## Hopewell Church.

### LOCATION.

This church is located in the east-ern portion of Choctaw county, Ala., about midway between Mt. Sterling on the south, and Tompkinsville on the north, distant from the Bigbee river about four miles. It is in the midst of a population of fine intelligence, morals and religion; a locality as healthy as any to be found in our Southern country; rich, productive lands, varying from the common pine land to the rich creek and river bottoms. These advantages claim due consideration.

### CONSTITUTION.

The church of which we speak was constituted in 1847, by a presbytery consisting of Elds. Johnson Talbert, John G. Williams, H. P. Brunson, Nathan Slay and Jas. E. Scott. These men of God were the pioneers of our country; of deep-toned piety, thoroughly orthodox in Bible Doctrine, and of strict integrity; and all, save the last one mentioned, have long since gone to their reward.

### SUBSEQUENT ACTION.

Eld. H. P. Brunson was immediately called to the pastorate of the church, and M. B. Jordan clerk and treasurer, who is still a member of this church. Eld. B. labored successfully with the church for two years; at the close of which he resigned, and Eld. William Woodward was called to labor in that field, and Bro. C. G. Finley elected clerk upon the resignation of Bro. Jordan. In justice to Bro. B. would just say, that he remained clerk of the church from that time until 1876, and at his own request, was released, and Bro. C. J. Williams was elected in his stead.

Bro. Woodward continued to labor in this field, with no ordinary degree of success, until 1855, when his health declined and he was forced to

resign his charge. Eld. Nathan Smith, a licentiate, was then called to labor with this church. His ordination was called for and attended to, preparing him thus far to discharge the duties of a pastor. About the close of the year 1863, Bro. Smith was called to his reward, and Eld. B. F. Seales, also a licentiate minister, was invited to preach to the church. He accepted the call, and his ordination in the time was attended to, and he entered fully upon his work; he, however, labored about six months as a licentiate, and as a result of his labors one of the most remarkable revivals followed in the fall of 1864, that has ever been the privilege of the writer to witness. Bro. Seales from a force of circumstances over which he had no control, was compelled to resign his charge, and Eld. C. W. Buck, a young brother of much promise, was chosen as an under shepherd of this flock. Bro. Buck was also a licentiate minister, but was soon set apart by a presbytery to the full office of a Gospel minister. In 1869 he was called to a new field as an educator, which forced him to resign his charge at this place. From 1869 until 1873, owing to providential and other attending circumstances over which the church exercised but little control, there was but little done in the way of public worship, except prayer meetings and Sabbath schools. Oh! those dark days!

In 1873 your correspondent was invited to take charge of the church, which invitation was accepted. I am still the humble shepherd of that noble and praiseworthy little flock, and ride from fifty to seventy-five miles each month, if not providentially prevented, to preach Christ to them. They love their Savior, their church, the cause and their pastor. They pray for him, talk to him; and pay him, and that enables him to preach to them.

### OTHER FEATURES.

This church, as well as others, has had her days of light and darkness, doubts and fears, spiritual prosperity and spiritual declension; all of which is, perhaps, good food for the Christian. One point more and then I close. All those whose names are given as a presbytery in the constitution, save one, have passed away—all the constituent members, save two, have gone to their reward, except two, have also gone the way of all the earth. All are waiting the re-union of soul and body after which to receive their full reward. This church has been the channel through which three ministers have been ordained, whose labors have been blessed of God, to his glory and our good.

Any minister wishing to occupy a new and good field of labor, we invite to this locality, as a good home, plenty of preaching and pastoral work. Visit us, brethren, and see if you cannot be accommodated. Eld. T. M. Bailey can give you any information desired.

### PRESENT STATUS.

Our church, to-day, is in a thriving and rather prosperous condition. She is working in a Sunday-school, as a church, every Sabbath, a prayer meeting once a week, large and attentive congregations, two active, working deacons, brethren M. B. Jordan and Haywood Vaughn, whose souls are in the work; and last, though not least, a lively, working membership of brethren, and a noble band of Martins and Marys, all engaged for Christ and his cause.

J. K. RYAN, Pastor.

Pushmataha, Ala., July 10, 1877.

## Letter from Texas.

Dear Baptist:—I am too glad to see the statement in a late issue of your paper, that the Baptist Church in your State are inclining towards Scriptural law and apostolic example in the way of worship and work, to withhold my devout thanksgiving; and I ask permission to express the hopefulness, inspired by the fact, that two hundred of them, now, forsake the assembling of themselves to gether every Lord's-day, to publish the sin-atoning Lamb of God to a perishing world, and to labor for the complete and universal reign of Christ.

I have not the documents at hand to show the proportion two hundred bears to the full number of churches in your State, but this certainly must be a "new departure" in the right direction towards the higher point in Bible ecclesiasticism, "for every church a pastor," the want of which I have seriously lamented for years, and have done what I could in an humble way to correct so prevailing and long-standing an evil.

The duty of churches to assemble together at least once a week for worship is clearly indicated in the Christian's sacred statute book, and the divine will is no less clearly expressed, that all Christian flocks shall have their own shepherd to go in and out before them, and lead the true churches of Christ to the proper and faithful execution of the laws of Zion's only King.

The divine purpose of grace and mercy towards "the Lord's portion" will certainly be fulfilled; but if God's people would accept the work of instrumentalism in the glorious consummation to which they are graciously appointed, they must live and labor in accordance with the direction of "infinite wisdom, feeling sure, that whatever may be the 'look out' from the highest human stand point, ultimate success depends upon closely abiding by the revealed will of God; and what is more clearly taught by inspiration than the necessity of every church having a pastor and meeting every Lord's-day? What say ye, adherents of the 'Thus saith the Lord'?

D. P. E.

### [For the ALABAMA BAPTIST.]

## Letter from Italy.

Messrs. Editors:—The June number of our periodical, *The Scavenger*, is unusually rich in letters from our evangelists and others laboring more or less in harmony with us. I conclude to translate some excerpts from them that your readers may see something of the work in Italy. The article on the baptismal question, to which allusion is made, was by Co. Corda in reply to a very unfair and unkind book against the Baptists, which had just been introduced into Italy. Said article was spirited and able, and perhaps not more slashing than was deserved.

### HONORÉ FERRARI.

writes from *Torre del Greco*, in the *Waldensian Valleys*: "I begin by thanking you for your reply to the new Pedobaptist book. They really deserve a wooden medal, and a big one at that. And to say that they are educated men, professors and the like! what a shame! But, what knowledge have they, said the Lord, since they refuse to receive my word? \* \* \* Four of our brethren are sick, of whom two are at the hospital. The work of the Lord here is not without its blessing. There are at this time six persons in whom I am much interested; three of them seeking the Lord, and the other three, who are already converted, studying assiduously the subject of baptism. \* \* \* There are also some Catholics from the region around whom I occasionally visit, and who come sometimes to our meetings."

### I wrote nearly a year ago of the baptism of

### DR. LAURA OF TURIN.

Subsequently he and some other brethren left the Free church, I do not know the facts. Not all of this little band is convinced of baptism; and, of course, therefore, the church is "open" as regards communion. It is probable they will be in relation with Mr. Wall. Dr. Laura, who is an eminent physician, has impressed me very favorably as an intelligent, interested, gentlemanly and pious man. He writes: "Our little church lives in its individual members. From time to time the Lord convulses us with new conversions. But we are cautious and slow in admitting new members; for it is necessary to guard against this temptation of making churches merely numerically strong, while they have only a sterile Christian life—merely a large-scale appearance of life, with great scandal to true believers. We also avoid with great care irritating discussions, and pray the Lord to make us moderate and charitable in controversy, since, while it can be, to a certain extent, useful, it is necessary that be seasoned with love, and gentlemanly, otherwise it does more harm than good. We seek edification. \* \* \* It is the feeding on Christ crucified which I regard the true course for a church. We have Sunday school at eleven Sunday morning, conducted by Bro. Prina; worship and the Lord's supper at three in the afternoon, and evangelization at night; Wednesday and Friday nights, Bible study; and the first Monday in the month, prayer meeting for the triumph of the gospel and for a blessing on the ministers of the gospel. We have a poor school, but hope soon to have a better one. So far we have paid all our own expenses, though with great sacrifices. The congregation is composed of highly respectable and intelligent people, but not rich. Here, also, to the poor the gospel is preached!"

Our young evangelist,

### ENRICO FASCHETTO.

of Milan, writes: "Through we have not increased in numbers, the general state of the church is good and indicates progress. The meetings of the church, specially for Bible study, are well attended, and various brethren take part in them. We unite with pleasure once a month with the other evangelists in union services. Our own meetings, and having recently taken measures to increase their publicity, we are pleased to see new hearers presenting themselves. Some come regularly, and would, by some of the churches, be regarded as members; we can consider them as catechumens. The opposition to scriptural baptism is very great, and I do not know if it is more due to prejudice or to human weakness in the face of public opinion. However, we hope that soon some of the persons just alluded to will render that testimony. I continue, also, the distribution of tracts and little volumes to people who come to the *locali*, as also to others who show an interest in the truth, and I take care to add the address of the church, with the oratio of the meetings, and, if possible, some words. I take particular interest in teaching the Sunday school, which is flourishing both in numbers and in

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The ALABAMA BAPTIST is the organ of the Baptist Denomination of this State; and as such, represents a constituency of over 85,000 communicants. It is the only religious paper published in Alabama, and has subscribers in all the Southern and South-western States. Its circulation is wide-spread and is continually increasing. We believe it to be the best medium for general advertising in the State. Terms, 2nd page. Remit money by Post Office Order on Marion, Registered Letter Express, or Bank Check. Otherwise at sender's risk. Address—ALABAMA BAPTIST.

zeal and good will on the part of the pupils."

From *Venice* writes our new evangelist,



## Alabama Baptist.

EDITORS:  
E. T. WINKLER,  
J. J. D. RENNIE,  
J. L. WEST.

COR. EDITORS:  
S. HENDERSON, W. C. CLEVELAND,  
J. O. LOWRY, W. H. WILLIAMS,  
E. K. TAYLOR, J. B. HAWTHORNE,  
O. F. GREGORY, T. M. BAILEY.

MARION, ALA.:  
Thursday, August 9th, 1877.

## A Splendid Offer.

We will send the ALABAMA BAPTIST to new subscribers from now until January, 1878, for ONE DOLLAR. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not now subscribers. Remember, it is only one dollar from now until January 1st, 1878.

## Roger Williams Again.

Bro. Winkler's answer to the inquiry of E., in regard to Roger Williams and the Baptists, seems to me to be a tangle. He says Williams' baptism was irregular, yet asks how Bishop Randall or any other High Churchman could reject its validity. Bro. Winkler says the irregularity arose from necessity &c.; and that the baptism occurred in 1639. Where then the necessity: since in 1638 Eld. John Clarke and his comrades had organized a church on the Island, not far from Providence, known as the Newport church, why could not Williams and his companions have applied to this church in 1636, and received baptism at the hands of their pastor, John Clarke? Besides, Cotton Mather, the historian of that time, says, "the thing formed by Williams like a church, if it should be called a church, only existed four months and became extinct; therefore the Baptists have John Clarke, instead of Williams, as their founder in America." Or I so understand it--would like to see more on the subject, and will say more if necessary.

Yours in love,  
J. B. HUCHABEE,  
Palo, Fayette Co., Ala.

## REPLY.

We have not seen Mr. Adam's little book on John Clarke, which no doubt forms the basis of our brother's article. But the leading historians of that day make the church at Providence five years older than the church at Newport.

Cramp says: (Baptist Hist., p. 461.) "Shortly after his [Williams'] settlement at Providence, the whole subject of baptism came under consideration and discussion. How it originated, and in what way the inquiry was carried on we know not. The result was, however, that twelve men declared themselves Baptists in principle. Then the question arose, how they were to be baptized, since they had no minister. They might have sent to England for one; but the application might not have been successful, and it would have involved an expense which they were ill prepared to meet. Besides this, a long delay would have occurred. (It was not perhaps known that Hanserd Knollys was then preaching at Dover, and that he was one of the 'godly Anabaptists' mentioned by Cotton Mather.) In this dilemma they adopted the only expedient that seemed to meet the case. One of their number, Thomas Holliman, was chosen to baptize Mr. Williams, who then baptized the others. This was in March, 1639."

In regard to the Newport church, Cramp says: (p. 492) "The second Baptist church in Rhode Island was founded at Newport, in 1644, by Dr. John Clarke [who was a practicing physician, hence his title] and eleven others. Dr. Clarke became the pastor, which office he resigned in 1651, when he accompanied Roger Williams to England on business connected with the charter of the colony."

Ullman, in his history of the New England Theocracy, pp. 106, 108, explains Williams' baptism in a similar way--"as there was no minister among them"--but dates the baptism in May, 1639. The historian adds that this was scarcely done when scruples arose in Williams' mind respecting the validity of his baptism, which induced him, two or three months after, to withdraw from the new church, to which he never returned. Of the church which subsequently arose in Newport, Ullman says: "The exact date of its origin cannot be determined, but it was not far from the year 1644, and may have been even earlier."

Another distinguished historical Essayist, Mr. Underhill, in his *Struggles and Triumphs of Religious Liberty*, p. 257, assigns the baptism of Roger Williams and his company to March, 1639, and remarks: "Thus was

founded the first Baptist church in America." Mr. Benedict (History of the Baptists, p. 442 &c.) says that the little company baptized in 1639, with Williams, laid the foundation of the first Baptist church in Providence, and on the American Continent. Of the first church at Newport, he says: "For the origin of this church we must go back to 1643, when, according to tradition it was founded." The subsequent history of this Providence church down to the present day is traced by Mr. Benedict.

Such are the facts as they are reported in our current histories. They show that the circumstances under which the Roger Williams' baptism took place were extraordinary, and such as justified this body of believers in the establishment of a Gospel church. We believe that Christian men are not tied down to any apostolic succession of ordinances in such a case. As Benedict pitifully observes: "Any company of Christians may commence a church in Gospel order by their own mutual agreement, without any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of Gospel institutions." This we regard as the reserve power in every church, to be used in case of necessity for the observance of the ordinances, and the maintenance of the existence of the church itself. And we would rather have been baptized in that day by Ezekiel Holliman, than by Cotton Mather or any other of the scurrilous and persecuting Puritan Divines, who imprisoned and scourged our brethren and finally exiled them into the wintry woods and the wigwags of the Indians.

It is quite possible that some irregularity may have existed also in the case of Dr. John Clarke. He was banished from Massachusetts as an Antinomian,--was he a Baptist at that time: when did he become a Baptist, and by whom was he baptized? He was a practicing physician in Boston when did he become a minister, and by whom was he ordained? We ask these questions from no disrespect to the memory of a great and good man, but for the sake of information.

As to Roger Williams, we confess that we are pained by the flings which Baptists sometimes make against the advocate and martyr of "Soul Liberty." The noble phrase is of his own creation, and everything that then held him he risked in vindicating the sacred right it expresses. Cotton Mather said of Williams that "he had a wind-mill in his brain," so preposterous to the puritan preacher's mind seemed the doctrine of freedom of conscience. Succeeding generations have rendered loving tribute to the service he rendered to our country and to the world.

A few years ago the grave of Roger Williams was opened. It was overshadowed by an apple tree whose roots had pierced the moldering coffin, and clasped the skeleton in close embrace. "It was," remarks a late writer, "as if to say that the righteous are fruitful of good even in the dust of their moldering. And over a broad republic every day widening its territory, and the sweep of its influence political, literary and religious, it seems to-day impossible to say how much of the national order and happiness is traceable to the memory and example of the man there entombed; is the fruitage under God's benediction of the sufferings and sacrifices of the weary pilgrim and exile who there found repose."

## Tendency of Open Communion.

Dr. Sawtelle, formerly of San Francisco, has for a long time been regarded and quoted as a distinguished advocate of Open Communion. He has recently published the deliberate convictions to which he has been brought by his experiences and observations. We commend to those who have been shaky upon this subject the many and thoughtful utterances of Dr. Sawtelle. He says:

"One can make a plausible argument for open communion, and it may look attractive to some as a theory. The theorist will deny that it has any unfavorable influence upon the maintenance of Baptist principles, or gives any encouragement or tolerance to the error of Pedobaptism. It is even claimed by advocates of open communion, that if this practice could be generally adopted, Baptist churches would be strengthened, and the cause of Bible immersion really promoted. Thousands, it is said, would flee to the Baptist standard, would come out from their Pedobaptist affiliations and join Baptist churches, if only restricted communion could be abolished. It is main tained that open communions can have just as profound a horror of infant baptism and be as condemnatory of it, as any others; and doubtless there are instances of this."

But what is the subtle, gradual influence, and ultimate effect, of the open communion practice upon Baptist sentiment and principle? Does it in the end promote Bible baptism, the increase of Baptist churches, and strong conviction against infant baptism? Does it tend to signalize and magnify those principles and interests which justify the existence of a Baptist church? Does it tend, in its

gradual working, to the honoring and keeping distinct the New Testament pattern of individual obedience or in the blurring of the church? Our own belief, resulting from considerable observation, is that the open communion practice tends to dull and obliterate Baptist conviction, and humor Pedobaptism. Persons entering into the practice, with few marked exceptions, do so with their sympathies for the Baptist body as such, and have by-and-by kinder words and more loving feelings for Pedobaptist churches, than for strictly Baptist churches, and seem more anxious not to offend the former than the latter.

The truth is, open communion brings the Baptist into intimate relations with Pedobaptism, so that he gradually gets used to it, and can tolerate it with less compunction. Intimate association with error, by an obvious mental law, is likely to lead one to endure it with softening heart. Besides, open communion, putting at least a few evangelized churches on a par with such other, inevitably educates its sympathizer into the idea that a Pedobaptist church is just as good and right as a Baptist church. Baptist distinctiveness thus being erased, and Pedobaptist error personified, open communion does not make Pedobaptist churches and ministers any more favorable to our immersion. Nor does it add more converts or members to Baptist churches. On the other hand, it naturally, at least in the long run, tends to diminish somewhat such additions. For it educates the public to the idea that a Pedobaptist church is just as Scriptural as a Baptist church, which even the immersionist may just as well unite with, while it hurls the conscience and quells the uneasiness of any in Pedobaptist churches who, beginning to be dissatisfied with their baptism, are thinking of coming out and joining a Baptist church. This is no speculation, but an assertion founded on careful and painful observation.

Do not these things open our eyes to the tendency of open communion? Can we not see in a mirror, that it tends to the subjugation of Baptist principle, and the ultimate destruction of Baptist existence? The sincere Baptist must draw back from open communion, when he discovers with his own eyes this practical working of it. There is no other way but to stand by all the *scripture* and *order* of the ordinances, as they are presented so clearly in the New Testament; and keep to the pattern, let others do what they will.

The history of the Free-Will Baptists of this country affords the best possible confirmation of the truth of Dr. Sawtelle's assertions. Their vaunted liberty secures no favor from the "liberals" who seem most outraged at the "bigotry" of regular Baptists. And the open communion table is severely set alone by members of other denominations. The truth is that the offense of Baptists is not our table, but of immersion and our spiritual church membership.

Now the matter works in England. It is significantly indicated by the defections which are constantly going on among the Baptists of England. The sacrifice of our denominational principles leads to the withdrawal from our denominational organizations. The London *Echo* says: "It seems by a process of natural selection that your Baptist who buys a house in the suburbs, drifts away to the Congregationalists, just as your prosperous Congregationalist in his turn drifts away to the Church of England."

To the same effect also is the more reliable testimony of the London *Baptist* which says: "We could mention many districts where the denomination is represented in but a poor, puny, starveling sort of way, yet where there might be powerful, vigorous churches, if only the resident Baptists had not, as their wealth increased, grown so intensely 'broad' that anything stirring of pronounced principle welligh sends them into hysterics. It is also pleasant and convenient to attach one's self to a church where pew-holding constitutes membership, where everything is conducted by the rules of strict conventional ideas of decorum, and one's standing is in direct proportion to what he can subscribe. No doubt in many instances unwise precipitancy and incompetent self-selected leaders may have had something to do with the defection of Baptists; but still it is often very pitiful to see how growing wealth, and the scramble for social position, will take the moral backbone out of men."

These facts are worthy of serious consideration. As principle is the strength of character, it is also the strength and glory of a Christian denomination. Only in fidelity to positive law and to conscientious convictions can we expect hearty approval and the blessings of an overruling Providence.

## Gadsden Scenery.

We have received from Mr. M. M. Marable, photographer at Gadsden, a well executed picture of "Nehaloo-la," or Black Rock Falls, which we had the pleasure of seeing at Gadsden. We are glad to have this souvenir of a natural wonder, to our mind as imposing and romantic as the Natural Bridge of Virginia. At the extremity of a deep gorge the tourist is arrested by a spacious cavern, crescent-shaped, over whose sublime crest the water falls into a deep tarn a hundred feet below. Our visit was in midsummer. Mr. Marable's sketch was taken in winter, when the rocks were covered with snow, and the long icicles hung from the brow of the cavern. The scenery artist, from

whom this fine picture comes, proposes to revisit the falls shortly, and take photographs from different points of view. We shall be pleased to receive copies of them, and to encourage in every way the effort to familiarize our people with the scenery of their own grand and lovely State. Every resort which we need to seek, either for health or pleasure, can be found within the limits of Alabama. And Gadsden is one of our most famous spots.

## Literary Notices.

BRITISH QUARTERLY REVIEW, for July. Leonard Scott Publishing Co. New York.

In "Religious Ideas and Modern Thought" is discussed the method of Revelation, and the certainty of Christian Dogma for which the reviewer claims as substantial evidence as that which sustains scientific truth. The argument is positive and masterly. We suspect, both from the style and method of treatment, that it is from the pen of Mr. Joseph Cook. "The Athens of Thucydides" reviews the famous Greek Historian, and sketches the city in his day. The lectures delivered by Mr. Matthew Arnold on Butler's Analogy have a rejoinder in "Mr. Arnold on Butler," wherein the lecturer comes out second best. "The Rindale Judgment" affords an occasion for a warning to the English Establishment. The English people are getting tired of the absurd pretensions and childish follies of the Ritualists, and the time of their forbearance draws to an end. Another article, "The Liberation Society," gives an account of the efforts put forth to disestablish the Church of England; feeble attempts which would effect nothing but for the infatuation of the High Churchmen, who are the dupes of Rome. There is an article on the Slavonians, and a full review of contemporary literature.

## Field Notes.

At the late Baptist State Convention of Arkansas, Bro. Chaudin, Agent of the Home Mission Board, was invited to address the Convention. After the address a collection was taken up amounting to \$25 in cash. The brethren had already contributed \$250 in pledges. The Convention resolved to establish a first class institute of learning in the State, the proposals for which will be considered at the next session.

Among the appointments made at the late Arkansas Convention, Rev. T. P. Boone is Secretary of our Home Mission Board, and J. B. Searcy Secretary of our Foreign Mission Board. Dr. Shackelford will preach the next missionary sermon.

The *Western Baptist* says: "The circulation of *Knit Words* ought to be run up to three thousand before the year is out." Dr. Buckner sent the *Texas Baptist* the following telegram to explain his absence from the Convention of that State: "I go to examine a Presbyterian preacher for baptism; this keeps me my heart is with you. I baptized my daughter, Rebekah, last Monday." We commend the enterprise of the *Texas Baptist* which published an interesting extra during the session of their Convention.

My name is at the service of the *Baptist* in any connection that may be deemed promotive of its interests. I trust it is to have a successful future. E. B. Teague. I am ready to aid the paper in any way in my power. If my acceptance of the position of Corresponding Editor will at all help on the enterprise then I willingly accept. W. H. Williams. I accept the position of Corresponding Editor with earnest wishes for the success of the paper.

J. B. Luchborne. The Business Manager of this paper would willingly give 50 cents any day to know just the bill on which every brother in the State lives, but he will always be satisfied if the brethren will give their post offices when they write, and then if they forget to say "Oak Hill," he can guess at the thing and go on without inconvenience to any body. Brethren who write articles for this paper will please observe strictly the following rules: 1. Write only one side of the paper; 2. Write with black ink, never with pencil; 3. Give your full name and address, which, if desired, will be withheld from the public. Those who do not conform to these rules need not expect that their communications will be published.

We commend to the earnest attention of our readers the article which we reprint this week from the Foreign Mission *Journal* for August. We trust that the subject will receive the serious and prompt attention which its merits demand. A brother who has been working successfully for the paper at Bolling says, "I regard the *Baptist* as a necessity to every family, particularly every Baptist family in Alabama." That is our "doctrine," Bro. F. French it on all proper occasions, and may be rewarded for your efforts by a long list of new subscribers. We learn through a private letter from Brownsboro, Ala., that a good meeting has just closed at that

place. "The meeting was well attended, and a great deal of interest was manifested. There was one member added to the church." Last Sunday the meeting of our S. S. Board at Canaan, church, in the lower part of this county (Jefferson), which was held last Saturday and Sunday. One of the questions for discussion was, "Denominational Literature." I labored hard for the *Alabama Baptist* in the discussion, and the result of my labor is the enclosed list of subscribers. It is a field in which the paper has never before been represented. I got Bro. J. P. Mills to promise a club in each of his churches. R. W. Beck. If we had enough such men as Bro. J. P. Mills, our subscription list would be doubled in six months. He not only works for the paper himself, but tries to induce others to do the same. He promises to send us fifty new names this fall. We have received several letters asking how the author of the article on "Gracious Election" can harmonize that doctrine with man's accountability. Our correspondents will find the same difficulty in explaining God's gifts in nature, as in *cor* &c., which yet he requires that we should work for, or in his giving Paul the lives of all who were in the ship, and yet requiring that they should stay on board. We are to labor as diligently as if success depended upon our skills, and yet we are to confess that every good and perfect gift cometh from above. This is the only practical solution of a difficulty, which Paul himself declined to explain. (See Rom. 9:19, 20. We do not expect to see it settled in our day.

The last number of the ALABAMA BAPTIST copies an editorial of ours, but somehow forgets to give us credit for it. The *Western Recorder*. You sometimes copy editorial paragraphs from us without giving credit. Religious Herald. We are not conscious of withholding any credits due to the *Recorder* or any other paper. But we do not undertake to trace back to their authorship even a majority of the floating waifs and strays of the press that seem suitable for republication as selections in our columns. We do not profess to know everything. Neither in the *Recorder* omniscient--as the testimony of the *Herald* shows. Many familiar words are so changed now-a-days in pronunciation and spelling that one scarcely recognizes his old friends. Mayfair indicates the spells with which the *Times* is seized, such as making chemist "clymist," and disfiguring era into "era." It gives the thunder credit, however, for eschewing the modern orthographical monstrosities of "Kikero" for Cicero, and "Sophokles" for Sophocles, and "Kelt" for Celt. One is sometimes at a loss to know what honorary titles mean as applied to certain persons. What did Oxford mean by conferring D. C. L. (Doctor of Civil Laws) upon Gen. Grant? The Gen. may know many things--but not the Civil Laws, certainly. The influence of Romanism upon personal and domestic happiness may be inferred from the fact that statistics show that the number of suicides in Italy is far greater than in other countries. During last year that country enumerated 1,487, against 402 in England; 556 in Prussia; 165 in Bavaria; 733 in Austria; 126 in Sweden, and 92 in Belgium. Even France fell much short of Italy in the number of her people voluntarily resigning life. Sixty of all the Italian provinces, was the most prolific in suicides.

The *Index* announces the demise of Rev. J. S. Baker a venerable minister and veteran journalist of that State. Dr. Baker was a clear and vigorous writer and a fertile contributor to our denominational literature.

The *Texas Baptist* welcomes Rev. J. H. Curry as a valuable accession to the ministry of the State. Sixty accessions and one hundred conversions are reported as the result of the Shreveport meeting. Rev. B. H. Carroll says, it costs more to send the Gospel to fields at home than to the Chinese. Bro. Carroll is mistaken. Archbishop Manning says: Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debts, neglect of all duty, is caused by indulgence in wine and the like. The sure and best cure of this is to bring up children in simple habits and to guard them against acquiring the liking for intoxicating drinks. When a liking for the taste acquired, the temptation is at once in existence. Common sense as well as faith says--Train up children not to know the taste, and they will not be tempted. I urge this on parents whenever I can, and have before me many happy homes in which children have grown up without so much as having ever tasted anything but water. An English clergyman has been committed for trial for libelling a brother parson. He was called "Whitehead is a scamp" in mustard and cress in his garden.

Two girls who work in the laundry of the Rose Standish House, Hingham, have succeeded in taming two seals by feeding them so that they come regularly up to the wharf to be fed.

## Connection Resumed.

On the eve of turning a sharp point in life, I took my adieu of the readers of the *Baptist*, as likely to be placed in circumstances unsuited to editorial work. But a short period has intervened, in which however some adjustments have taken place, and at the instance of the Convention, I resume cheerfully a less responsible connection than before. A corresponding editor will not be expected to appear more than occasionally.

The number of editors under the new regime, is considerable indeed, but this is the order of the day, and will secure at least a greater variety of matter. Let it be the aim and aspiration of editors, contributors and patrons to make and sustain a first class sheet. Due diligence and liberality will make such a thing easy. Let the up country realize their true interest in the matter; let them feel as constituting the mass of the denomination in the State, that they have the main responsibility in the evangelization of the country; let a spirit of hopefulness and enterprise pervade the whole host, and "the desert shall rejoice and blossom as the rose." My signature, as heretofore, will be. E. B. T.

## A Week among the Churches.

It is admitted by all who were present at Gadsden, that our annual meeting was a success. For the spirit that was manifested to take hold and do something worthy of the Master's cause and worthy of the largest denomination in the State, we all have great reason to "thank God and take courage." Our churches are waking up from the lethargy into which they have fallen, and are beginning to realize that they are to be the light of the world, and that they have the Gospel interest for the whole human family. A visit to five of them, in company with Dr. Winkler, the week after our Convention, convinced me of this. Our first visit was made to

ASHVILLE CHURCH. St. Clair Co. The Rev. Jesse Collins was for many years the faithful pastor of this flock, and he still enjoys their confidence and love. It is now under the pastoral care of Rev. P. S. Montgomery.

Notwithstanding the unfavorable weather, large audiences met us, to whom Dr. Winkler preached in his usual instructive manner. At the close of the service at night we presented the claims of the State Mission Board, and met with a hearty response. Our next visit was made to the SPRINGVILLE CHURCH, one of Bishop Waldrop's charges. Here we were joined by other Ministers, who stopped to enjoy for a few days the bracing atmosphere and delightful waters peculiar to this region. Rev. J. O. B. Lowry, of Mobile, kindly consented to conduct the morning service. As we listened to him, we felt thankful that God is raising up more cultivated men in our denomination to preach the word than at any previous time in our history. At night Dr. Winkler addressed us greatly with a discourse on "Christ the model evangelist." Before dismission, we addressed the church on the subject of our mission and secured pledges to the amount of twenty six dollars.

Our next visit was to Trussville where CARALA CHURCH is located. This body has an honorable record, and, if I mistake not, is amongst the oldest churches in our State. It is under the care of Bishop Waldrop. A large congregation met us here, some of whom came twelve and fifteen miles to hear Dr. W. preach. They were by no means disappointed. A second service was held and the cause of State Missions laid before the church, when forty dollars in cash and pledges were secured for this work.

REHAMA CHURCH was visited on Thursday. In the large congregation assembled here were persons who had come a distance of twenty-five miles. For a year or two this church has desired a visit from Dr. Winkler. The high expectations of the people were fully realized. A night service was held and a talk given on State work, at the close of which pastor and people sustained their reputation for liberality by giving cash and pledges to the amount of twenty dollars.

The last church we visited was BIRMINGHAM. Here may be found as noble a band of brethren and sisters as any in the State. Every time I have visited them during the last three years I have found some improvement. They have lately received visits from brethren Hawthorne, Lowry and Gwaltney, all of which have been duly appreciated. Dr. Winkler preached here morning and night. At the close of the second service an editor approached us and said, "There were giants in those days, and there are giants yet." We left the house feeling the truth of the points made that "sin perpetuates itself and

brings its own punishment." We feel that great good was done on this tour. The Gospel was proclaimed ten times, subscribers to our paper were secured and one hundred and fifty dollars raised for State Missions. We would encourage brethren to go and do likewise. T. M. B. Pine Apple, July 26th, 1877.

## The Gospel Salvational.

The design of a writer largely determines the character of his work. If an error is combated, the work will be polemical; if events are related, it will be historical; if causes and effects are discussed, it will be philosophical.

Will any of these terms express the design of the Gospel-writer? We think not. True, errors were related, but very much more was designed; events were related, but very much more was intended. In each case a practical purpose was involved--the salvation of men.

A place in our theological vocabulary for the word "salvational" should be allowed, because it is needed, and because its formation is as natural as the word "devotional" &c. It is a general term not excluding specific ideas, and yet at the same time it is perspicuous.

Take the difficult prophecy of our Lord concerning the fall of Jerusalem and the end of the world. Where does reference to the first end, and where does reference to the second begin? Probably no one can decide. If we say that the prophecy was historical simply, no satisfactory view of it would be possible. Consider it as salvational, however, and, at once, the national overthrow and eschatological dissolution will be found to blend effectively to enforce the great lesson of the spiritual prophet.

Again, take any of the books of the New Testament. Did Matthew write a simple biography of Jesus, the son of David and Abraham? Did John write a simple polemic against the Gnostics? No. These respective objects were not excluded from their minds, but the design of each was to commend to us a gracious Savior and a great salvation. J. O. B. L.

## "De Lord 'Spices Nastiness."

Before the war there was, in South Carolina, an old darkey preacher, who used to say things very much to the point in his own quaint way. In the church at R-- there had been a great deal of tobacco chewing and spitting on the floor, inasmuch that on one occasion a rivulet of yellow saliva ran from the gallery upon the bones of a fair bride before. The pastor called Toney, and told him on the next Sunday, he must make a talk on the subject. Accordingly when the day came, Toney took as his text, "TRUTH LORD IS IN HIS NOSE." TRUTH LORD IS IN HIS NOSE. TRUTH LORD IS IN HIS NOSE.

I shall not attempt to give his sermon in full, or to follow strictly his peculiar dialect; the point I want now to notice was contained in the following paragraph: "De Lord is in he holy temple," de text says; now de question am, what is he, in what place in de temple? Now de church is de temple of de Lord; is he a setting in de pulpit, or on de cushion, or in de aisle, or in old man's pew, or in de gallery wid de niggers, or in dat knot hole in de floor, or in dat white lady's bonnet? Now de Scrip'ter says, 'De Lord is obery whar present; con-se-quent-ly, de Lord is a setting in de pulpit, and de pew--&c., &c., and in de knot hole in de floor, and every time you nigger spit tobacco juice you spit right in de Lord's eye, and de Lord 'spices nastiness.'"

The rebuke was not only well deserved, but well taken, and accomplished a reformation in the church. MONAT. If brethren who will chew tobacco would think of this, especially at Conventions, they would not flood the floors of the church with their filthy excretions, and make it so unpleasant for others to occupy the seats after them. Everything in its place, brethren; if you must chew, fling it out when you go into the house of the Lord. O. F. G.

The Steps that Lead away from the Baptist Church.

The *Examiner* and *Chronicle* publishes the fact that Rev. C. J. Shrimpton, of Fayetteville, N. Y., had resigned his pastorate to enter the Episcopal church. His letter of resignation shows how gradually his mind became changed from the distinctive views he once held as a Baptist, until at last, self-respect and honesty, which had long been struggling with his inconsistency in remaining a Baptist, forced him to resign his pastorate, and leave the denomination. The following extracts show how it was done: ("The italics are my own.")

"It becomes my painful duty to announce to you that in withdrawing from this church and pulpit, I withdraw at the same time from the denomination. I wish as briefly as possible, and as clearly as possible, to state to you the reasons for my taking this step. For some time back my mind has been slowly but surely moving away from

some of the distinctive methods and doctrines of Baptist churches. I have felt a want of sympathy with the means taken to promote revivals of religion. Revivals in themselves I believe in heartily, but the violent and abnormal and convulsive methods which are periodically expected to be put in operation with a view to producing revivals, with these I have no sympathy. I have felt that the accessions made to the church, and the type of character produced and nourished by the customary means in revivals, are not conducive to the interests of true religion.

"With reference to my views of doctrine, I may say that I have ceased to be a Calvinist. Calvinism, as it is usually understood, forms a distinctive feature in the faith of the Baptist churches of this country. It is expected to be taught from the Baptist pulpit, and I can no longer teach it. It is regarded as both central and vital, and if it be continuously absent from the ministrations of any Baptist pulpit, it would be sure to lead to a serious difference.

"I no longer regard the Scriptures as a final authority, in any such precise and formal manner, as I have hitherto done. I believe them to be divine, but divine in the sense of revealing principles of action rather than 'precise examples. I have come to regard Christianity as a growth almost as much as it is a revelation, and that very nearly as much attention as to its first establishment. Arising from this view of the Scriptures, I have felt a growing indifference to theological distinctions. Forms of doctrine and modes, both as they relate to the organization and ordinances of the church, appear to me, as of less moment.

"Baptism, itself, is of less consequence to me, and as I now think, a change might occur in the form of its administration when in the judgment of good men it might be wise or necessary. The object of the church is the culture of the moral nature of man, and the means best adapted to this are the means to be used.

"Thus briefly I have set before you the reasons for the step I am now taking. My mind has at times violently reacted against this tendency. My old faith has at times resumed its sway, and held it for a longer or shorter period. But after a time the movement of my mind has acted again upon my belief, and led me to relinquish my hold upon some point of doctrine.

"I have deliberated upon this step, and feel forced to take it. My mind had not been affected upon these points when I came to Fayetteville, though perhaps the seed had been planted before. It would be useless for me to deny that my feelings have been deeply affected, and the state of my mind has undoubtedly re-acted upon my opinions.

"I have had a Christian home in the Baptist church for twenty-five years, and for fifteen years I have occupied a Baptist pulpit. I can do so no longer. It would only be certain to result in a still more violent rupture than has occurred here. I propose to unite with the Protestant Episcopal church, and shall enter her ministry."

Surely it was high time that he ceased to claim to be a Baptist, when he had wandered so far from the good old way. O. F. G.

The Religion of Jesus a Religion of Love.

The religion of Jesus is a religion of love. Religious love extends not only to those who have conferred favors upon us, and exhibited love and friendship for us, but it embraces all, even our enemies. It is a love that incites to prayer for those who persecute us, and speak evil of us without cause, and even leads us to do good for evil. It pours words of comfort and blessing upon the outcast and takes the hand of the degraded and forsaken prodigal, while in his deep poverty, and leads him back to the Father of love and mercy. Christ-like in its nature, it comforts the persecuted brother or sister who, without riches or popularity, may be forsaken by former friends and brethren.

The more this divine love is exercised, the more it expands in the soul, and the more entirely is the heart engrossed in seeking the comfort, peace and happiness of the afflicted and distressed. It is a love that overcomes all difficulties between brethren, in as much as hate, malice or an unforgiving spirit cannot occupy the heart where it abides.

Whenever true Christian love is kindled, true peace and joy follow in quick succession. Hence the person that is filled with such love, seeks to preserve the peace of the church. He endeavors to bring about a reconciliation between those that are at variance, and strive to make it pleasant for brethren to dwell together in unity. It leads the Christian that has erred to repent of his faults and confess them and seek forgiveness of the offended party.

It is by such conduct as this that the world beholds a living exemplification of the great central principle of the religion of Jesus.

It is divine love in the heart, constraining the people of God, that makes them a peculiar people distinct from the world. Where this love prevails there is obedience, long forbearance, gentleness and forgiveness. It unifies God's people and thus accelerates the spread of the gospel of our Lord Jesus Christ. J. A. W. Shade Mountain, Ala., July 20th 1877.

ATLANTA, Aug. 3.--The first bale of new cotton was sold in Albany, Ga., at 17 1/2 cents.



# Alabama Baptist.

THURSDAY, August 9th, 1877.  
S. S. Department.  
Third Quarter. Lesson  
VIII. Aug. 19, 1877.  
THESSALONIANS AND BEREANS.  
Acts xvii. 1-14.  
Commit to memory verses 10 to 13.  
Golden Text.—"THESE WERE MORE  
Noble than those in Thessalonica,  
in that they received the word  
with all readiness of mind, and  
searched the scriptures daily,  
whether these things were so."

Daily Readings.—Monday, Acts  
xvii. 1-14; Tuesday, John v. 32-47;  
Wednesday, Acts viii. 1-13; Thurs-  
day, Psalm lxxi. 1-4; Friday, 1 Thess.  
i. Saturday, 1 Thess. ii; Sunday, 1  
Thess. iii.

Time, A. D. 52.  
Connection.—We last saw the  
apostles departing from the house of  
Lydia, immediately after their miracu-  
lous deliverance from the jail at Philippi,  
when the preaching of the word was  
followed by the conversion and  
baptism of the jailor and his be-  
lieving household; they now push to  
Amphipolis.

Geographical.—Amphipolis, 33  
miles southwest of Philippi on the  
river Strymon; a commercial city  
and the capital of the First Division  
of Macedonia. Its modern name is  
Embofi.—Apollonia, about 25 or 30  
miles southwest of Amphipolis.—  
Thessalonica, about 35 miles west of  
Apollonia on the great Egnatian road  
leading from Rome to the Asiatic  
provinces. A great maritime city  
and well fitted to be the centre of  
gospel light. The capital of the  
Second Division of Macedonia, a  
place of great wealth and importance,  
and is even now the second city in  
European Turkey under the name of  
Soluniki where the troubles that led  
to the present Eastern war began.

There were many Jews here, and in  
their synagogue Paul taught, until  
hate and envy compelled the mission-  
aries to depart.—Berea, now known  
as Veria, a considerable town 45  
miles southwest of Thessalonica.

THE OUTLINE.  
PAUL AND SILAS AT THESSALONICA.  
RESCUED AND DEPARTURE.  
REACHING AT BEREAS.  
RESCUED AGAIN.  
ACT GOES TO SEA.

NOTES ON THE LESSON.  
I. Paul and Silas at Thessalonica.  
Verses 1-4.  
The Epistles to the Thessalonians  
show us (1 Thess. ii. 9) that, in order  
that he might more successfully  
preach the gospel, and show to the  
people that he sought no other gain  
than that which came from the  
labors of his own hands, he labored  
night and day at his trade, paying his  
own expenses.

"As his manner was," Paul went  
into the synagogue and preached to  
Jews and proselytes for three con-  
secutive Sabbaths. He follows the  
same plan as in preceding missionary  
discourses, teaching from the Old  
Testament Scriptures the necessity  
of the death and resurrection of the  
Messiah, and declares that "this one  
is the Christ Jesus whom I announce."

It appears from the Epistles, that  
the larger portion of those who be-  
lieved were Gentiles and heathens,  
though to special allusion is made to  
their preaching to others than to  
Jews. The apostolic mode of preach-  
ing seems to have ever been promi-  
nently before the people, the propiti-  
atory sacrifice of Christ, Verse 4.—  
"Considered," rather than "allotted to  
Paul and Silas," as fruits of their  
labors. The women then as now  
received the word.

II. Persecution and Departure.—  
Verses 5-9.  
At Philippi the heathen from a  
business point of view led the perse-  
cution; here Jews, moved by envy  
and a mistaken religious zeal, bring  
about an uproar like the "strikers" of  
the present day. Elders about the  
public places, "elders about the  
public places," seems to be the true  
meaning of the parties described as  
"certain few fellows of the lower  
order," "Satan finds no mischief still  
for idle hands to do." They did not  
seek to kill, but to arrest the apos-  
tle, who was protected by Jason, his  
host, who was probably Paul's  
kinsman. (Rom. xvi. 21). In verse  
5, "Sought to bring them out to the  
people," refers to the officers of the  
city and not the mob. Jason is ar-  
rested in order to draw off from the  
rioters, the responsibility for the riots,  
and endeavor to bring the Christians  
into union with the powers of Rome.

The departure of the apostles is  
not caused by fear for themselves,  
but for the good and peace of the  
church.

"Turn the world upside down." Such  
was the charge, and just this has  
Christianity done. The gospel cre-  
ates a disturbance in men's hearts,  
and in their social relations. The ob-  
ject of this disturbance is 'not the  
reversion but the conversion of the  
world; not its destruction but its  
salvation."

III. Franchising at Berea.  
The apostles at once go to the syn-  
agogue and again tell "the old, old  
story." The result is gratifying;  
they search the scriptures. "More  
noble" great distinction conferred on  
the early Baptists, who did not "search  
the word, to see if these things be so."  
Their conduct and its emphatic con-  
firmation, teaches us, that the Word  
of God is the only standard of faith;  
that we should not reject the truth  
on account of prejudice, but "weigh  
all things, and hold fast that which  
is good." They searched daily with  
ever increasing interest, the result  
was the conversion of many Jews  
as well as proselytes.

IV. Persecuted Again, but not by  
the Jews of Berea, but by those of  
Thessalonica who had followed them  
in their hate; they do not seem to

have been successful here, for only  
Y. And good to be  
While Silas and Timothy re-  
mained to carry on the work, so encour-  
agingly begun.

It is right to judge of a matter be-  
fore we have examined into it for  
ourselves? Is there anything so important  
that our minds be free and unprejudiced  
in examining the Scriptures?

Is it all important that we should  
think and act right in the things  
taught in the Scriptures? O. F. G.

Communications.  
The Convention at Gadsden.  
Much no doubt will be written in  
regard to the late Gadsden Con-  
vention—and why should there not  
be? A new interest has been awak-  
ened in the various departments of  
work and a new impulse has thrilled  
the hearts of the Baptists of Ala-  
bama.

From the beginning of the late  
Convention to its close there was a  
manifest liveliness on the part of  
the members from the several por-  
tions of our beautiful State. That  
interest and that spirit found practical  
expression in the grand work done  
by the Convention. It was at Gads-  
den that our State Board was fairly  
set afoot. It was here that a steady  
flowing side of difficulties from  
its inception, to the last Convention.  
Still it held on its way silently,  
doing what it could with the means  
within reach, until it has at last  
recommended itself to the universal  
favor of Alabama Baptists. Its suc-  
cess as an evangelistic board is in  
large measure due to its present cor-  
responding secretary—Rev. T. M.  
Bailey.

The Convention was a progressive  
meeting; not only progressive in com-  
parison with former Conventions, but  
within itself it was progressive. And  
it is but a matter of sheer justice to  
say that its crowning success, as a  
Convention, is to a great degree at-  
tributed to the prudence and sagaci-  
ty of its president, Judge Harison.

The delegates to the Convention  
found the Gadsden Baptists a wide  
awake folk. They gave the Con-  
vention a cordial reception. The dele-  
gates were made to feel at home in  
the houses of their entertainers, and  
were treated as members of the fam-  
ily. Their hosts did not worry them  
with attention, nor did they in turn  
distress their entertainers with etiq-  
uette and protestations of gratitude.  
Nobody seemed to stand on dress  
parade. Of the town itself it may be  
said that, in point of natural attrac-  
tiveness, it scarcely has a rival in the  
mountain districts of Alabama.

There is a grace in the atmosphere,  
an incense in the water, and a grand-  
eur in the scenery—all of which  
render Gadsden an attractive summer  
resort. Added to this is the impor-  
tant fact that it has waters of power-  
ful medicinal properties.

The chief points of interest are the  
cliffs, the Black Creek Falls, and the  
Mineral Springs. Hotel accommodation  
is ample and cheap. To this we  
can positively certify as we were ac-  
companied by Mrs. B. A. Kyle, the  
proprietress of the Commercial  
Hotel. Mrs. K. proposes to board  
for twenty-five dollars per month and  
to give a free ride to the Falls or to  
the Springs every evening.

It was evident that the cheer-  
fulness of the cheerfulness of the good  
people of Gadsden, and the success  
of the Convention made keen the  
zeal of the several delegates to at-  
tend another meeting of the same  
sort. May the Lord bless our future  
Conventions. B. E. R.  
Carrollville.

LEADERSHIP, TENN.  
July 31, 1877.  
Messrs. Editors: Permit me to call  
attention to two typographical errors  
in the publication of my "Circular  
Letter" in your issue of July 26th.  
Instead of Leadville, my address is  
Leadville, Tenn. Instead of "our  
emphasis is laid," it should be "Em-  
phasis is laid," etc. I notice the last  
because it represents me as forget-  
ting that throughout the "Letter" I  
had spoken of myself in the third  
person; and because I am nervous  
over the idea of appearing to use the  
personal pronoun of dignity. I have  
had my sensibilities roused, too often,  
by the ridiculous use of the editorial  
"we," on the part of those whose  
"heads never rubbed the walls" of an  
editorial sanctum, to fall into such an  
error.

N. B. WILLIAMS.

The Drouth of Summer.  
To support the various operations  
in which the Baptist is engaged costs  
about \$2,000 a month. The expenses  
are nearly uniform, but unfortunately  
a great many of the contributors on  
whom we rely, have fallen into the  
habit of deferring their gifts till win-  
ter or spring—near the close of our  
fiscal year. Thus it happens almost  
every year, that though free of debt  
at the meeting of the Convention, in a  
few months thereafter the Board  
gets behindhand and is compelled to  
borrow money to prevent suffering  
among its employees in foreign lands.  
Look back at the receipts acknowl-  
edged in the Journal. In April the  
aggregate was \$4,322.10, in May  
\$8,290.00, in June \$3,305.03, in July  
\$1,893.59, and in this number only  
\$1,093.69. We see very plainly why  
and how this habit has grown up,  
and we do not complain at all, nor  
should we desire any church that has  
a good system of contributions, if it is  
working well to depart from it,  
but we call attention to the subject  
in order to urge those who intend to  
contribute, and can do so now as easily  
as hereafter, to send on their gifts  
at once, and in order further to  
excite the Christian dignity of our  
readers, to devise some means by  
which the difficulty may be obviated,  
or at least allayed. Some of our  
readers get an income by raising or  
handling wheat and other grain now  
ready for market—and we rejoice to  
hear that unusually fine crops have  
been harvested—perhaps they could  
make an offering to the Lord of the  
first fruits. Others there may be  
who can give now as well as next  
year.

But for ingenuity we turn to wo-  
men—can the ladies, whether at  
home or assembled at popular places  
of summer resort, devise some plan  
to help us through the present emer-  
gency? In a dry season even a slight  
shower is refreshing. How can our  
missionaries in Africa live and carry  
on their work, if they get no more  
remittances till next spring? How  
can the Board venture to send back  
to China the laborers who are so an-  
xious to return, if we must wait till  
April or May for funds to support  
those already there? Foreign Mis-  
sion Journal.

Dangerous Hours.  
Hall's Journal of Health cautions  
dwellers in the country, especially in  
malaria regions, against being out of  
doors for the hour or two including  
sunrise and sunset, because about  
that time the air is cool and the vapors  
which the heat of the day have  
caused to ascend far above its con-  
densed and settle near the surface of  
the earth, so as to be breathed by the  
inhabitants; as the night grows cold  
these vapors sink lower, and are  
within a foot or two of the earth, so  
are not breathed. As the sun rises,  
these same vapors are warmed,  
and begin to ascend, to be breathed  
again, but as the air becomes warmer,  
they are carried far above our  
heads so as to be innoxious. It adds  
that fever and ague might be banished  
from the country as a general dis-  
ease if a fire were kindled in the  
"family room" at day light and just  
before sunset, and the family de-  
scend the warmed room until after  
breakfast and supper.

Shay Amen And "Hit Down!"  
Unfortunately for the Sunday  
Schools, there are a number of mid-  
dle aged gentlemen, who thinking  
themselves endowed by nature with  
oratorical ability, visit Sunday  
Schools to display their speech-mak-  
ing qualities. These gentlemen are  
very properly termed Sunday school  
bore, for they bore the children, bore  
the Superintendent, bore the teachers,  
and bore every person with whom  
they are thrown in contact.

One of these great ones had a round  
of four or five school, which he vis-  
ited regularly and as regularly bore  
his hearers, ending his tirades invari-  
ably with Amen!

Visiting one of the schools during  
his regular rounds he made his ap-  
pearance at the Superintendent's desk,  
who felt greatly annoyed, yet out of  
courtesy, asked him if he desired to  
say a few words to the school.

"Wa'l, yes I'll say just a word or  
two!" and straightway he himself up  
with one hand on the corner of the  
desk, and the other feeling for pins at  
the bottom of his vest, he began:  
"Wa'l ch'il'en, the Superintendent  
wants me to speak to yer!" And feel-  
ing vigorously for pins, "O'er what  
shall I say? What shall I talk about?"

A bright little fellow, about four  
years of age, sitting at the front  
seat, who evidently had heard the  
orator before, jumped to his feet and  
lipped out loud enough to be heard  
all over the school room: "They  
'Amen' and this dwil!" The speaker  
collapsed.—Baptist Weekly.

General Intelligence.  
Kentucky is reported as entirely  
out of debt.

Another financial crisis in Missis-  
sippi. The small city of Aberdeen  
is out of debt, and has \$5,028 in  
bank.

Hon. W. B. Goggin is dead. He  
was the first mayor of Chicago, and  
first president of the Pacific railroad.

There is a deficiency of \$2,000,000  
in the assets of the Carter Oak Life  
Insurance Company of Hartford, Conn.

Gov. Drew, of Florida, is in Ver-  
mont with Judge Bradley, who is  
hunting in chambers, some very im-  
portant railroad questions.

Miss Katie Keller, young lady liv-  
ing in the month of December, was  
stung in the mouth by a bee recently,  
and died within ten minutes.

A statue of Shakespeare, ten feet  
high and modelled by Herr von Muller,  
has just been presented by Munich  
to the city of New York.

In Constantinople the bazaars and  
placards bearing the consecrated for-  
mula, "English spoken here," were  
never before so plentiful.

Unhappy bed of lignite coal  
have been discovered on the Yellow-  
stone, 100 miles from its mouth. It  
burns readily, and miners needing  
it can help themselves.

N. B. WILLIAMS.

A man in Chambersburg, Ill., has  
been sued for destroying property  
by spitting tobacco juice on the floor  
of a church.

The Liberator Immigration Society  
of South Carolina proposes to pur-  
chase a vessel for \$50,000 large  
enough to carry 800 passengers at a  
time.

A number of Spaniards are in  
southern Florida purchasing beef  
cattle for the Cuban market. They  
are well provided with money, and  
pay liberal prices.

The canal at Augusta, Ga., is now  
navigable by boats propelled by  
steam, and there is every evidence  
that the old system of canal boat  
propulsion is at an end.

An English clergyman, the Rev.  
Mr. Vernon, while bathing in a pub-  
lic bath at Clifton in England, fell on  
an iron spike and impaled himself,  
the spike passing right through his  
body and inflicting, probably, fatal  
injuries.

A gentleman, while fishing recently  
at Panfish, N. Y., drew up a pet-  
tiled alligator or crocodile nine inches  
in length. It is nearly perfect in  
shape, and one side is what appears  
to be a small piece of network from  
a seine, which had also grown hard as  
adamant.

The Brookville (Ky.) Record says:  
"A meeting was held in this town  
immediately on receipt of the news of  
the great railroad strike, for the pur-  
pose of getting up a strike among our  
workmen, but, as there was only one  
workman in town, the meeting  
proved a failure."

CAIRO, ILL., Aug. 3.—The levee  
negroes last night attempted to pre-  
vent the coaling of the tow boat Nor-  
don, and assaulted the coalers with a  
shower of stones. Mr. Anderson, the  
mate, put them to flight by a few  
shots from a revolver, and the coaling  
proceeded without further interrup-  
tion.

DETROIT, Aug. 3.—Burt's great  
mill and salt blocks, near East Saginaw,  
burned this morning. Six million  
feet of lumber, eight thousand  
barrels of salt destroyed. The entire  
loss is estimated at \$300,000. Insur-  
ance \$55,000. Two hundred and fifty  
men were thrown out of employ-  
ment. The fire was an incendiary.

CINCINNATI, Aug. 3.—Pestering's  
cigar box factory, corner of Eighth  
street and Broadway, has been de-  
stroyed by fire. Twenty-two girls  
were working in the upper stories.  
Four of them perished in the flames.  
Later.—It is feared that eight or ten  
girls perished in Pestering's cigar box  
factory. Four bodies have been re-  
covered and are disfigured beyond  
recognition.

The grasshoppers have so far de-  
stroyed the feed in some pastures near  
St. Albans, Vt., that the farmers  
have been obliged to commence feed-  
ing their cattle with hay. Several are  
moving their out crop for fodder or  
drying it for winter use. Corn stalks  
are eaten off by the pests, and unless  
weather sets in it seems inevitable  
that they will destroy most of the  
unharvested crops and the fall feed.

Cardinal Manning thinks that it is  
not enough to try to check drunken-  
ness. The attempt must also be  
made to check intemperance. There  
is a great deal of intemperance which  
never betrays itself in drunkenness.

In the upper classes, worldly respect,  
shame, and many other motives keep  
people within bounds, but they never-  
theless wreck themselves and their  
homes by an excessive use of wine  
and other stimulants. Half the  
misery of homes arising from bad  
temper, sloth, squandering, selfish-  
ness, debt, neglect of duty, is caused  
by indulgence in wine and the like.

A few weeks ago some workmen  
jiggled a trench on the roadside, near  
Bury, England, struck, at a depth  
of fifteen feet, on a very long trunk  
of oak, eight feet nine inches in  
general girth, from which they sawed  
out a length of twenty feet. The  
whole of the tree has, however, since  
been dug up, and it has been bought  
by an English firm of cabinet mak-  
ers.

The dimensions of this oak may be  
judged from the fact that it  
weighs four tons, and had to be cross-  
cut before being removed to the saw  
mill. In color it is of an ebony  
black, and the wood is sound through-  
out, though, of course, very wet,  
having been buried in the earth, it is  
conjectured, at least two or three  
hundred years. The purchasing firm  
intend to season the wood some four  
or five years, and then make it up  
into dining or drawing room furni-  
ture.

Dr. Kavanaugh has been writing of  
late on prophecy. He repeats some of  
Baldwin's interpretations in regard to  
the United States, and his statement  
that Russia was to complete the sub-  
jugation of Turkey in 1877, and in 1878  
Russia, with the combined powers  
of Europe, is to attack the United  
States for the destruction of democ-  
racy. But failing, democracy is to  
prevail over Europe, and the political  
millennium will be begun.—Ezr.

Alabama News.  
Ozark Star: On Sunday last the Rev.  
Zachariah Dowling celebrated the eighty-  
fifth anniversary of his birth with a  
sermon in the Methodist church at this  
place, to a large congregation. The ser-  
vices were concluded by the Rev. N. A.  
Skipper, a local minister, who will com-  
plete his eighty-fifth year within a few  
days. The opportunity of seeing and  
hearing two such aged veterans in the  
same pulpit, on the same occasion, is rare  
indeed.

There are more than twenty men in  
Oxford, Mass. whose weights  
exceed 200 pounds each. Where is the  
town of 1200 inhabitants that can make  
a bigger showing of male corpulence?

Jacksonville Republic: J. P. Lewis,  
who was sent to the penitentiary for steal-  
ing a horse from Hammond & Co. last  
year, escaped from the Helena mines  
where he had been doing a serious  
work. He has been seen by the  
Gov. Hamilton, Hon. John H. Caldwell  
and Col. Harrington have been obliged  
to deliver addresses at the next court  
fair to be held at this place in October.

On Wednesday a funeral and wedding  
procession were on the streets at the same  
time. One party was moving down one  
street while the other was moving down  
another.

A child of Col. James Crook, some  
time since, fell out of a door and knock-  
ed two of its front teeth. Mrs. Crook  
picked the teeth up off the ground, and  
washed off the dirt replaced them in the  
child's mouth. They are now as firm as  
any other of his teeth.

Mr. W. W. Nesbit of this place, has  
four Berkshire hogs in his pen, which  
good judges say will make 1,200 pounds  
of pork—the oldest hog is about one  
year, the others about nine months. If  
farmers generally would take the same  
care of good stock, we should hear no  
more of buying bacon from the West,  
whether much or little bacon was raised.

Mr. G. W. Howell, of Howell's Road,  
Cherokee county, is grinding, packing  
and shipping flour to Northern and West-  
ern markets.

The Mayor of Jacksonville has ap-  
pointed Gen. W. H. Forney and Col. J. H.  
Caldwell to represent Jacksonville in the  
State Industrial Convention at Mount  
Springs next September.

A protracted meeting has been in  
progress at the Holbrook Baptist Church  
in Etowah county for the past week.  
Much interest is manifested in the ser-  
vices and we hope much good may be ac-  
complished.

Shelby Sentinel: There are seven pri-  
soners now in the county jail.

A new postoffice called Shelbyville has  
been established at Seale's woodyard, on  
the S. R. & D. Railroad, in this county.

Fine rains in different portions of this  
county the first of the week. The crop  
prospects are reported to be unusually  
flattering. Farmers all over the county  
are in most excellent spirits.

Sidney Vaughn shot and killed James  
Parvin, in Lawrence county, recently.

Tuscaloosa Times: Good reports come  
from nearly all the bolls in the county.  
Crops are promising, and the people are  
raising their own corn and meat.

Business was never duller in Tuscaloosa  
than at present, but the merchants keep  
up their spirits, believing it has reached  
the bottom, and must have an upward  
tendency soon.

We understand Col. Ball is making  
preparations for an extensive business on  
the A. & C. next fall and winter, by re-  
pairing and placing in order the road-  
bed and rolling stock.

Mrs. Algood, wife of Rev. S. C. Al-  
good, Superintendent of Education of  
Blount county, died at her home near  
Blountville, last week.

Hogs are dying of cholera around Co-  
lumbiana.

Gen. W. H. Forney has been in Wash-  
ington City.

Crops around Pinetucky are reported  
doing very well.

The corn crop is reported good all over  
Calhoun county.

A week ago there had been ten mch-  
rins at Livingston.

In Montgomery, the two weeks ending  
the 28th ult. five whites and eight ne-  
groes were buried.

A flouring mill with the capacity of  
300 barrels a day is in full operation at  
Montgomery.

The three companies of troops at Mo-  
bile were sent north last week.

The residence of Mrs. A. Ford, in  
Calhoun county, was burned the 19th ult.

A new furnace has been added at Ox-  
moor Iron Works.

There has been a good deal of sickness  
in Tallapoosa county.

The residence of Mrs. Sparks, in Pick-  
ens county, was burned the 20th ult.

In Clarke county, 19th ult., Samuel  
Finch was killed by a falling limb of a  
tree.

It is estimated that the wheat crop of  
Talladega county will bring in \$75,000.

The wheat crop of Lawrence county  
will average about 10 bushels to the acre.

A storm near Fort Deposit the 8th ult.,  
blew down 834 trees on Mr. J. S. Knox's  
place.

In Talladega, wheat is all threshed out,  
and the threshers are unimpaired for the  
season.

The residence of Mrs. Campbell, of Ge-  
neva, was burned the 11th ultimo.

There has been a protracted meeting  
in the Chaddville Baptist church.

The Hayneville Guards have been ad-  
mitted into the second Regiment.

Mr. F. B. Clark, recording secretary in  
the governor's office, has been admitted  
to the bar of the supreme court.

Mrs. W. A. Northington, of Autauga,  
was thrown from a horse the 21st ultimo,  
and has a shoulder dislocated.

The name of the engineer killed at the  
A. & C. accident, near Warrior river, was  
Osborne. The firm's name was Henderson.

Three negroes under indictment for  
larceny escaped from the Sumter county  
jail, recently. They made a breach in  
the roof of the jail in which they were  
confined, by a nail and some kind of a  
nail or hammer, and by a tedious pro-  
cess effected an opening sufficiently large  
for them to pass out. Sheriff Mitchell  
was awakened by the noise, and, hasten-  
ing to the spot, found men coming down  
a free to which they had leaped from the  
roof. He opened fire upon them, but  
they made good their escape. One was  
wounded in the thigh.

That our state may prosper, we must  
raise everything at home the soil and  
climate will produce, and patronize home  
institutions.—Tuscaloosa Times.

The corn crop has been cut short in  
many localities in Tuscaloosa county, by  
the extreme hot and dry weather.

Trains are running regularly on the A.  
& C. Railroad to Meridian again. The  
trailing is being substantially repaired.

A. P. Connel, of Mobile, was stab-  
bed, while returning from his labors a few  
days since, from the effects of which he  
soon died. There is no cause assigned  
for the murderous deed. Mr. Connel  
was said to have been a peaceable and in-  
offensive citizen.

The Try Messenger hears that the  
caterpillars have appeared in considerable  
numbers on the farms, in the neighbor-  
hood of Brundidge, Pike county.

Mrs. Jno. M. Kidd, of Columbiana,  
while returning from Shelby Springs, on  
the 1st inst., met with quite a serious  
accident. She was thrown from the buggy,  
considerably bruised, and had two of her  
ribs broken. The falling of the horse  
caused the accident.

There is a good deal of sickness all  
over Tuscaloosa county.

Jasper, Walker county, was visited by  
the fire demon on the 21st ult., and the  
entire Court House block was destroyed.  
The fire commenced in the office of the  
Probate Judge, and is thought to have  
been the work of an incendiary. Nothing  
was saved from the Court House—records,  
journals and everything else being con-  
sumed. The Judge printing office, Mr.  
Scott's store and entire stock of goods,  
Mr. S. P. Macellio's shop, and the post  
office were destroyed. Loss estimated  
at \$25,000.

Scottdale Herald: Capt. Webber of  
the United States Coast Survey, died at  
the age of 42 years, of bilious fever, after  
two days illness, on Sunday the 21st ult.,  
in this county on the 25th of July. His  
remains were sent to Huntsville.

Troy Messenger: The first good rain  
we have had in several weeks, fell on  
Friday last.

Miss Lillie Dalton, of Henderson, aged  
fifteen years, died of pneumonia on the  
26th ult.

Mrs. Z. M. Martin, who lives near Little  
Oak, was severely shocked by lightning  
during the rain storm on Friday last.  
A tall pole standing within a few feet  
of the house was shattered by the bolt.

Estow Whip: Late corn very much im-  
proved by recent rains.

We have had some excessively hot  
weather during the past few days.

Peach trees are bending and breaking  
from the weight of excellent fruit.

Shelby Guide: The Lee family in this  
county is composed of eleven brothers  
and sisters, the youngest is fifty-seven  
years of age. Five brothers and four  
sisters live in this country, one brother  
lives in Etowah and one in Calhoun, all  
enjoying good health. The oldest is  
about eighty four. We venture the as-  
sertion there is not another such family  
in Alabama.

Demopolis News Journal: On July 25th  
the mill rock of Mr. D. S. Brasfield's steam  
mill, near Portland, exploded, killing  
one man and wounding three others. The  
blast was so strong that the mill post  
at the time of the explosion, had his leg  
and thigh so badly shattered that ampu-  
tation was necessitated. Mr. Brasfield  
escaped, having just left the mill to at-  
tend to the engine. Strange to say a like  
accident happened the same mill about  
five weeks ago, and Mr. B. was called  
away on like business just before that  
explosion. It is thought that a flaw in the  
iron band that bound the rock together  
caused the band to give way, scattering  
the pieces of iron and rock in every di-  
rection, doing great damage to the mill  
house.

Scena Argus: There is now a daily  
mail from Selma to Summerville.

We learn that Mr. John Green, of this  
city, recently an engineer on the A. C. R.  
R., has been licensed to preach in the  
Methodist church.

Thursday of last week a fisherman  
caught near here a real shark,



