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## COMMUNICATIONS.

## Vindication of the Communion of Baptist Churches.

A Review of the "Principles of Rev. J. H. Graves, L. D. of Memphis, Tennessee, as Found in His Book Entitled 'Intercommunion in the Church,' published by the American Baptist Publication Society, New York, 1880.

The Symbolism of the Supper.

BY J. J. D. KENFORD.

No. VI.

"This is in remembrance of me,"—Christ.  
"The Lord's Supper is purely commemorative of his suffering and death,"—Dr. Graves.

We have now reached the point in Dr. Graves' book (pp. 241-245) where he rallies all his forces. And I wish to state distinctly and affirmatively that I might concede the premises without any necessity to admit his conclusions. His premises are comprised of many symbols, based, on fact, some on fiction; and his conclusions are fallacious deductions and dogmatism against intercommunion drawn from these premises.

## SYMBOLS IN VARIETY.

Bro. Graves finds as many symbols in the Lord's Supper as Juno's arguments find eyes, for he seems to find a symbol in every particle of the "fine flour" out of which the bread is made (p. 264); and then it symbolizes so many things that the credulous Saviour must be obscured, and the plain reader must exclaim, "I have taken away my Lord, and I know not where he has laid him!" (John 20:13). Just think of an humble disciple of Christ at the communion table attempting to realize that his participation in that ordinance symbolizes all those false and conjectures mentioned by our author! Will not the average communicant become bewildered as he looks through this kaleidoscope of symbols, trying to "discern the Lord's body?"

Our author tells us not less than a score of times that it symbolizes "church relations," (p. 174, 178). It symbolizes "that all who jointly partake are members of the one and self-same church," as if it were possible to make a joint participation consistent with some of his other positions. When this joint participation is going on "between the parties who unite together in its celebration," (p. 176) what becomes of his anti social idea?

Again he says, "The bread of the supper is not a symbol of the literal body or person of Christ, but of life through the sacrificial death of Christ—it is our fellowship, our participation in that which we symbolize in partaking of the bread,"—the symbol is of the "word-the doctrine," which Christ taught (pp. 247-8).

And then he tells us that the "one loaf" symbolizes the "one faith," the "one plan of salvation," the "one Saviour." But he also tells us that it symbolizes the "one body"—i. e., the one church as at Corinth—that it symbolizes "organic unity," (p. 250).

And then "the unbroken loaf on the table" indicates a "one salvation"—an "all righteousness" in Christ; it symbolizes a church without schisms—an "unbroken unity."

And the "wheaten loaf" symbolizes "the cosiness of redemption," (p. 251). And "the fine wheaten loaf" symbolizes "the immaculate body" of the person of Christ," (p. 252). And "the unleavened loaf" symbolizes "the great doctrine that our salvation is all of grace." And it also symbolizes a pure body, a pure church," (pp. 255, 259). And "the broken loaf" symbolizes "Christ's offering up of himself as our Priest," (p. 261). And "the eating of the one loaf" symbolizes "our personal relations to Christ our life," and symbolizes that the participants are "members of the same particular church," (p. 264). And it symbolizes "church independence," (p. 272).

## REASONING IN A CIRCLE.

And thus he goes on reasoning in a circle through the remaining part of his book. It symbolizes church relations, because, in his estimation, church relations require such a symbol. And so on through organic unity, organic purity, church fellowship, church discipline, church independence, and the one particular church; it symbolizes all these things, because, to sustain his theory, all these things demand such a symbol; the thing proves the symbol, and the symbol proves the thing. And the whole is constructed in such a way of special pleading, as to show, if possible, that intercommunion among Baptists "contravenes" all these assumed truths and vitiates the ordinance at all these points.

## HIS OBJECT.

He says, "To explain the supper so that the weakest Christian may know how to eat and drink worthily, and to discern the Lord's body, is my object," (p. 243). This is a noble object, but it does not appear very clearly in the explanation. The object appears to be to make war on the common practice of Baptist churches in communion. But now let us reflect on that "weakest Christian" at the Lord's table trying to get his mind, and heart, and faith, set in order, "to eat and drink worthily," with the necessity on him to understand the symbolism of the one loaf, and of the wheaten loaf, and of the unleavened loaf, and then he must carry the wine through a similar analysis in his mind and through a similar symbolic adaptation in his faith; and as he eats and drinks, the symbolism must not fail in his faith and understanding in any particular, even down to the symbol of the particles of flour; for observe that one of the Doctor's axioms says, "The right is vitiated and null when the thing symbolized does not exist," (p. 270). And in a variety of forms this "axiom" is repeated, so

that the "weakest Christian" must see in the bread and wine his personal relations to the church and his personal relations to all who partake; he must see organic unity and organic purity for the church; he must see church fellowship and church independence, and then he must see that no present communicant has any *leaven* about him in doctrine or character; and he must see what particular state of the bread and wine symbolizes each of these objects; for if he fails the feast is vitiated, he eats unworthily, and according to Dr. Graves' showing, alas for him! It may be that that "weakest Christian" can get through on the plea of ignorance, but without that plea, if he fails to adjust himself to this symbolism in variety, he's gone. For he is remembered that our author introduces his chapter on "the symbolism of the Lord's supper," with a fearful recount of the ruin of him who eats and drinks unworthily; (1 Cor. 11:27, 29), and quotes approvingly the language of Bloomfield, that such communicant is "guilty of profaning the symbols of the body and blood of Christ;" (p. 242), and then to help that "weakest Christian" he arranges this list of symbols. It seems to me that Bro. Graves' efforts at simplifying result in the multiplication of difficulties, and his object is lost.

## THE TEACHING OF CHRIST.

One of Dr. Graves' "axioms" tells us, "That the symbolism of the ordinances was instituted by Christ," (p. 177). I agree to this, and affirm it most earnestly. And now what did Christ ordain as the symbolism of the supper? "To the law and to the testimony." At the institution of the supper, the New Testament tells us that, "As they were eating, (the Passover), Jesus took bread, and blessed it, gave thanks, and broke it, and gave it to the disciples, and said, Take, eat; this is my body."—Mark 14:22. "This is my body which is given for you; this do in remembrance of me."

—Luke. "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of this; for this is my blood of the New Testament, which is shed for many for the remission of sins."—Matthew, Mark says, "and they all drank of it."

## THE SYMBOLISM.

Turn to the above passages and read them, and you will find the whole story of the institution of the Lord's supper. If Christ appointed its symbolism it must be found in these narratives. A batch of symbols based on inferences drawn from other passages must be defined, must not be allowed to "contravene" the symbolism which Christ appointed.

## 1. The Lord's supper was instituted at the close of the Passover supper.

2. When Jesus said, "This is my body," "This is my blood," he meant this "represents" my body—my blood. This is a "metaphor" of my body—my blood. (Intercommunion, pp. 228.) So the bread used was a symbol of the body—the flesh of Christ; and the wine, the cup, was a symbol of the blood of Christ. Not that they were actually the *literal* body and *literal* blood of Christ, but they were symbols of the *literal* body and *literal* blood of Christ. Although Bro. Graves denies this, yet the text of the New Testament is too clear for dispute.

3. Yet the substitutionary sacrifice of Christ our Passover—the substitution of his sin-bearing person for the sinner as the Great Sufferer, is indicated in the language, "This is my body which is given for you,"—"this is my body which is broken for you," and "this is my blood of the New Testament which is shed for you."

4. And as Jesus, in the institution of the supper, declared that the cup represented, or emblemized his blood, which was "shed for many for the remission of sins," it is clear that the Lord's supper symbolizes "the blood of Jesus Christ, God's son, which cleanseth us from all sin." And therefore I may here say, that I have no purpose to dissent from Bro. Graves' views of the symbolic teaching of the supper, so far as he finds them pointing to our blessed Lord and the redemptive work of the Cross.

5. What more do we learn from the institution of the supper? My heart rejoices in the following language from Dr. Graves: "But let it be kept in mind that the grand end for which Christ appointed the supper was for an 'Holy ordinance of Commemoration.' 'The Lord's supper is purely commemorative of his sufferings and death.' (Intercomm. pp. 212, 220). This is "the truth, the whole truth, and nothing but the truth." Jesus said, "This do in remembrance of me; This do ye, as oft as ye drink it, in remembrance of me." For," said Paul, "as often as ye eat this bread and drink this cup, ye show the Lord's death till he come." Here is the symbolism of the supper; and if it has any other symbolism it was not manifested at the institution of the supper, and I have not been able to find it, with any certainty, in the Word of God. The bread and wine are symbols of the body and blood of Christ, and of the sacrificial efficacy of his body and blood as our substitute and sin offering; and we eat and drink at his table in symbolic commemoration of his sufferings and death; and this is the only symbolism of the Lord's supper that can be proved with any satisfaction.

## THE BREAD.

But here Dr. Graves meets us with his story of the "one loaf" symbolizing the "one body"—the one local church." I hope to consider this phase of the subject in my next article; but will say here, that "the wheaten loaf," and the "fine wheaten loaf," are ideas that do not appear in the

Bible in connection with the Passover bread—the bread used in instituting the Lord's Supper.

It may have been wheaten bread made of *fine* flour; and I suppose it was, but it is not so stated. "Fine flour" is often spoken of in regard to other offerings, and wheaten bread also, but these phrases do not occur in speaking of the Passover or communion bread. The bread of the rye and barley corn was as common among the Jews as the wheaten bread. And while I am willing to take it for granted that the Passover bread was made of wheaten flour, I object to symbols based on a mere conjecture. The

## SOLITARY CHARACTERISTIC

of the Passover bread was that it was ordained that it should be "unleavened bread." It must be bread—such as they commonly used excepting the *leaven*—there must be no leaven in it, and this was its sole distinctive character. And because Christ instituted the supper using this bread, Baptists should insist on unleavened bread in the communion of our churches, but they ought not to erect a symbol of vital importance where the New Testament is silent, as it seems to me Bro. Graves does. There is no certain evidence that *leaven* or *unleaven*, is anywhere spoken of in connection with the bread used in the Lord's Supper after the occasion of its institution; and we can not know but that that was because it was instituted at the close of the Passover, and that kind of bread was at hand; and while I agree that that should control us in the preparation of the same sort of bread, yet I object to placing the Lord's Supper under the law of the Passover, unless Christ and the apostles have done so. Bro. Graves insists that the Lord's Supper did not come in the room of the Paschal Supper, and that the Paschal Supper is not a type of the Lord's Supper; why then insist so earnestly on controlling the Lord's Supper by the law of the Passover?

But I say all this, not to controvert the unleavened bread or the fine wheaten bread, but to indicate that Bro. Graves has planted several of his essential symbols on mere conjecture.

## CHURCH RELATIONS.

But admitting all that Bro. Graves has assumed about the bread in the various aspects in which he presents it, still he has failed to show that it symbolizes church relations in the sense that every participant "must be a member of the self-same church." Let it be granted that it symbolizes church relations, and still I maintain that intercommunion does not violate that symbol. When a Baptist church receives to her communion the members of other Baptist churches, it is done in recognition of the church relations of the parties invited; they are invited because they are members of other churches of the same order, for no others are invited. This meets the whole case of the *one loaf* and the *one body*. Why is it that members of churches of like faith and order are invited, while members of other denominations are not invited? Is it not because the "church relations" of the first are recognized and fellowshiped, while the "church relations" of the others are neither recognized nor fellowshiped? And does not this recognition of church relations among Baptists occur constantly in other matters, when we recognize each other's baptisms; when we receive by letter each other's members; when we unite in the same associations; and when the minister of one Baptist church is allowed to become the pastor of another Baptist church? Does not all this demand and show an inter-recognition of church relations? The right of voting and holding office are the only things in the franchises of a church that she need keep wholly to herself, because these are the elements and forces of government; church independence does not teach or imply absolute exclusiveness in any thing else. And to trust the Lord's Supper in here is to make it the element of schism in the kingdom of Christ, and thus "contravene" its symbolism and displace its whole design.

In my next article, considering the practice of the apostolic churches, I shall have opportunity to pursue this subject of "church relations" still further.

## THE AMERICAN BIBLE SOCIETY AND THE BAPTISTS.

## LETTER FROM DR. OSGOOD.

The decision of the Committee on Versions, approved by the Board of Managers of the American Bible Society, Feb. 2nd, interprets to us the frequently expressed desire to have Baptists again in accord with the Society. In April, 1880, the subscriber, the Baptist member of the Committee on Versions, who had resigned in 1879, but whose resignation had not been accepted, was requested to meet with the Committee in order to ascertain the differences between the Bible Society and Baptists could not be harmonized. He told them that Baptists, having been wrongfully excluded from common rights in the Bible Society, had no requests to make; that the only condition on which Baptists could be induced to return were those of the earlier years of the Society, when scholarly Baptist versions with "baptizo" translated by words signifying "dip" or "immerse" were treated with the same favor as other versions; that the by-law framed in 1835 to exclude Baptist versions was a constant affront to Baptists; that if the Society was not willing to meet Baptists on this ground, it would be far better for us to keep apart and do our work in peace.

An earnest desire to put away all grounds of discord was expressed, and at that meeting (April, 1880), a sub-committee was appointed to bring in

at the next meeting (May, 1880), a substitute for the old law. They reported as that substitute the following:

In the matter of Scriptures in foreign languages, the Board will favor versions in any language which in point of fidelity and catholicity shall be conformed to the principles upon which the American Bible Society was originally founded.

After all that had been said, this substitute appeared to be, and was understood by the Baptist member to be an intentional return to the original course of the Society. This substitute was passed, and the old law abrogated, and at the request of the Committee the Baptist member withdrew his resignation. If he had supposed that under this new by-law the decision just rendered were possible, his resignation would not have been withdrawn.

The new by-law was published and sent to the Executive Committee of the American Baptist Missionary Union in June, 1880. In response to this the Committee made an application to the Bible Society in October, 1880, for a grant to aid the circulation of Judson's Burmese and the revised Mason's Karen versions, for Dr. Murdoch had been informed that the new by-law did not assure the acceptance of Baptist versions, and he wished an interpretation of the by-law. As soon as the application was presented to the Committee on Versions, the objection was made and entertained that the word "baptizo" in these versions translated by words signifying "dip" or "immerse." This is the only objection that has been raised in the Committee, as it is the only objection urged by Bishop Titcomb. For fifteen months the answer to this application has been delayed, from month to month, till finally the Bible Society Managers give us, for the same reason, the same answer they gave in 1835, only with a slight variation in phraseology.

This answer finally decides all surmises about the relation of the Bible Society to Baptists. Baptists were willing to aid in circulating the versions of others if the Bible Society would show itself equally willing to aid in circulating Baptist versions. But if there is no reciprocity, then Baptists will not be in accord with the Bible Society till they are willing to deny the universal laws of faithful translation, and to cast out the good work, "the models of idiomatic rendering and of faithful, painstaking labor" of their brethren who, in their stead, have gone out to save the heathen.

I hope that this answer of the Bible Society will be regarded with becoming equanimity by Baptists. If the Bible Society can afford to render this decision, Baptists can well afford to have them give it. That "dip" or "immerse" is the constant, pervasive meaning of "baptizo" in the New Testament is the assertion of all philologists and lexicographers of all denominations, Protestant, Roman Catholic and Greek Catholic. In the court of scholarship, on this point, all the competent witnesses are on one side.

This action of the Bible Society is simply a repetition of its previous decision against the science of philology, and against the unavoidable meaning of a Greek word used by the Saviour and his Apostles.

There is another point we may regard with similar equanimity. After forty-six years of the power of God's grace attending Judson's and Mason's versions, the American Bible Society brings forward, and its decision is made to depend upon, the testimony of a single person against these versions. But if against the multitude of testimonies in favor of these versions one voice is to be raised to deny and cast them out as deficient in catholicity, that voice must appropriately belong to the Right Rev. the English Church Bishop of Rangoon. He says Jud on's version is not catholic because it translates "baptizo" by "dip," and that "during the public reading of Scripture, our missionaries have to alter the words 'dipping' and 'dip' for the sake of their own consciences," and that these words are "a special interpretation which we disclaim as being obligatory or in any sense essential to the validity of the sacrament." And yet Bishop Titcomb, and every deacon and priest of the English Church, has made the following declaration, and subscribed it, or neither he nor they would be bishop or deacon or priest in the English Church: "I do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book entitled the Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England." When made a priest, Bishop Titcomb promised as follows:

"Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same? Answer: I will do so by the help of the Lord." Now, this Book of Common Prayer, which Bishop Titcomb declared had "his unfeigned assent and consent to all and everything contained and prescribed in and by it," which he solemnly promised to "teach the people committed to his care and charge with all diligence to keep and observe," this Book of Prayer prescribes as the only baptism for healthy children, "dipping," "He shall dip it in the water discreetly and warily, saying, I baptize thee."

"But if they certify that the child is weak it shall suffice to pour water upon it, saying the foresaid words, I baptize thee," etc. Bishop Titcomb knows that the "prescription in and by" the Book of Common Prayer is "dipping," he has confessed that to be "according to the commandments of God," but now he tells us, "during the public reading of the Scripture words 'dipping' and 'dip' for the sake of their own consciences," and "we have felt it to be a hardship and cause of vexation, inasmuch as it limits those words to a special interpretation which we disclaim as being obligatory or in any sense, essential to the validity of the sacrament."

We are, therefore, most sincerely thankful to your Committee in New York for having requested us to ask whether we "can read the present version of the New Testament with these words translated into the Greek forms, as our English version has them."

Should your Committee determine on this, I can forward you both the Burmese and Karen words and letters by which we read in those languages "baptism" and "baptize," if you desire it. Believe me, yours most affectionately in Christ Jesus,

J. H. RANGOOD.

The Rev. E. W. Gilman.

## II.

This is the original application from the Executive Committee of the Missionary Union:

BAPTIST MISSIONARY ROOMS, BOSTON, MASS., OCT. 13, 1880.

Rev. E. W. Gilman, D. D.

MY DEAR BROTHER: I am instructed by our Executive Committee to apply to the Board of Managers of the American Bible Society, for a grant of \$2,000 for printing and circulating the Burman and Karen versions of the Scriptures in Burmah. These versions have received the approval of competent Burman and Karen scholars, they have been circulated during many years among the people for whom they were made; they are the only versions that have been made in those languages, and they are used by all Protestant missionaries in Burmah, including those of the Society for the Propagation of the Gospel. The Executive Committee confidently commends these versions as worthy of the confidence and patronage of your honored Society, while they respectfully represent that the people for whom they have been prepared are as needy as any people on earth.

Believe me always, my dear brother, very sincerely yours,

J. N. MURDOCK, Cor. Sec'y.

## III.

Extract from a letter written by Rev. J. N. Murdock, D. D., Secretary, May 30, 1881:

I would say, R. That according to my best knowledge and belief, our people would co-operate with any Society in circulating in any language the best version available, even though they might regard it as in some respects objectionable.

2. I think the fact that you had aided in the printing and circulation of the versions made by our missionaries, so far as I know, without protest or objection, would go far to remove the obstacles to our co-operation with the American Bible Society. If it could be known that versions of

baptize thee," etc. Bishop Titcomb knows that the "prescription in and by" the Book of Common Prayer is "dipping," he has confessed that to be "according to the commandments of God," but now he tells us, "during the public reading of the Scripture words 'dipping' and 'dip' for the sake of their own consciences," and "we have felt it to be a hardship and cause of vexation, inasmuch as it limits those words to a special interpretation which we disclaim as being obligatory or in any sense, essential to the validity of the sacrament."

Baptists may well leave Bishop Titcomb and the Bible Society to settle between his solemn affirmations, the Prayer Book and the Bible, the worth of his testimony. After this it will be foolish for one to learn that Bishop Titcomb is so innocent of all knowledge of the Burmese language that, for the translation of his English into Burmese, he has depended upon a thorough Burmese scholar, who is a Baptist missionary.

## HOWARD OSGOOD.

Rochester, Feb. 6th, 1882.

## An Informing Correspondence.

We have come into possession of the following correspondence, and give it a place here because it throws light on the action of the Committee on Versions, and their reasons therefor. We publish it without the knowledge of Dr. Osgood:

BISHOP'S COURT, RANGOON, May 29th, 1881.

REV. AND DEAR SIR: I beg to acknowledge your letter of April 6th, which reached me about a week since. In reply, you must allow me to thank you for the kind and liberal spirit with which your communication was written.

The subject is one that touches our susceptibilities. For while, as Churchmen in British Burmah, "we have long felt and have always publicly acknowledged our indebtedness to the late Dr. Judson for his invaluable translation of the Sacred Scriptures into Burmese, which is a model of idiomatic rendering and of faithful and painstaking labor," we have perpetually felt surprise that it should ever have been printed under the imprimatur of the Bible Society; seeing that its persistent renderings of the words "baptism" and "baptize" are at variance with the catholicity of spirit to which that Society is fundamentally pledged. Of course, in the absence of any other version, we are obliged to use the same and same remark applies to the Karen version. Nevertheless, during the public reading of Scripture, our missionaries have to alter the words "dipping" and "dip" for the sake of their own consciences; and although I am glad to say the spirit of brotherly love on our part has hitherto prevented any quarrel on the subject, we have felt it to be a hardship and cause of vexation, inasmuch as it limits those words to a special interpretation which we disclaim as being obligatory or, in any sense, essential to the validity of the sacrament.

We are, therefore, most sincerely thankful to your Committee in New York for having requested us to ask whether we "can read the present version of the New Testament with these words translated into the Greek forms, as our English version has them."

Should your Committee determine on this, I can forward you both the Burmese and Karen words and letters by which we read in those languages "baptism" and "baptize," if you desire it. Believe me, yours most affectionately in Christ Jesus,

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2. I think the fact that you had aided in the printing and circulation of the versions made by our missionaries, so far as I know, without protest or objection, would go far to remove the obstacles to our co-operation with the American Bible Society. If it could be known that versions of

the Bible, made by our missionaries for people among and for whom no other version exists, would be supported by the American Bible Society, on the application of our Executive Committee, I am sure that the great mass of our people would rally to the support of your honored Society. But, until your Board feel authorized to adopt a rule of printing and distribution as wide as this, I think it is vain to hope that any considerable number of our people will be ready to co-operate with you.

At last we have the knowledge of what has come of it. Dr. Osgood's letter, with the correspondence given in connection with it, tells the whole story. We Baptists are left, with respect to the question of co-operating with the American Bible Society, precisely where we were in 1836. The late Nathan Bishop, L. D., never had the reputation of being a blunderer of taking any important action until he had surveyed his ground inch by inch, and from one end of it to the other. But it now turns up that the celebrated revision of the By-Laws of the American Bible Society, in which Dr. Bishop rejoiced as opening the way for a full and self-respecting co-operation of Baptists with the Society, amounts to just nothing at all. But how is this? It will be asked: Did not the twelve men selected by Dr. Bishop go over the whole ground in March, 1879, and did they not tell the "Baptist ministers and churches in the United States" that they found no obstacle in the way of the co-operation of Baptists with the American Bible Society in its work at home and abroad? They did. But they had every reason to believe that honest, straightforward and above-board work had been done in the matter of revising the By-Laws, and that it was intended to open the way for the return of Baptists to the American Bible Society. They did not suppose it possible that through the skilled and persistent manipulations of Secretaries Gilman and McLean, the authoritative interpretation of the revised law of 1879 would come to be that same old law of 1836 which drove the Baptists out of the American Bible Society. Isn't this a curiosity? What, it may be asked, is the name of common sense and fair dealing, was the use of revising the By-Laws at all, if the infallible interpretation of them was to be the offensive and set-aside rules of 1836? Such a thing done in political life would be called a sham and a trick. What is the name to be given it while manipulated by Bible Society Secretaries, and finally adopted by a Bible Society Committee on Versions, and by a Bible Society?

The Baptist people have been deceived, and it stands them in hand now to take heed that they do not make themselves ridiculous by trying to do impossibilities. The one thing for them to do is to turn their backs upon the American Bible Society, because it has made itself the narrowest sort of a Pedobaptist institution, and to betake themselves, with a self-respecting dignity and fidelity, to the doing of their own Bible work through the American Baptist Missionary Union and the American Baptist Publication Society.

Note first, that the High Church Bishop of Rangoon says of Dr. Judson's Burmese Bible: "We have long felt, and have always publicly acknowledged, our indebtedness to the late Dr. Judson for his invaluable translation of the Sacred Scriptures into Burmese, which is a model of idiomatic rendering, and of faithful and painstaking labor." Note second, that this admirable Burmese version of the Scriptures is the only version in the Burmese language, and that Dr. Mason's excellent revised Karen version of the Scriptures is the only complete version in the Karen language. Note third, that the American Bible Society, though having so much money that it is often a perplexing question how it can be used, has not a dollar to give for either the publication or the circulation of these Burmese and Karen Scriptures. Note fourth, that if the words relating to baptism were so rendered in the Burmese and Karen versions as to pervert the ordinance, there might be some show of reason in the restrictive policy of the Bible Society Managers. But the fact is, that there is not a man among them who does not admit that the words used in these versions do denote a genuine baptism. Yet the Managers practically say, Better let the Burmese and Karens have no Bible at all, than to have one which thus translates the original Greek of the words relating to baptism. We know that it is a grief to some of the noble Christian Pedobaptist members of the Board of Managers that it should be so, but they have no power to make it otherwise. Keep these facts in mind.—*Examiner.*

Our Worthy Dead. No. 5.

BY SAMUEL HENDERSON.

Rev. Francis Callaway.

In 1839, about the time I was licensed to preach, I was sent as a corresponding messenger from the Coosa River to the Liberty Association in Chambers county. There I met, for the first time, Rev. Francis Callaway. He was then, and continued for about twenty years, moderator of that body. I had heard much of him, and found him, in after years, to be all that report had made him—one of the most Godly men I ever knew. If one can conceive what impress piety of the highest type, combined with devotion to his life work the most unrelenting, would make on the human conscience, he might form some idea of how this man impressed me at first sight. A tall, and rather lean frame, somewhat swarthy complexion, head slightly sprinkled with gray, cleanly shaved,

a darkish eye that beamed with kindness, a countenance combining everything that benevolence could express, a temper meek and gentle as a lamb, and the tones of a voice that went right to the heart,—all this conspired to fix his image on my memory, where it lives to this day.

Mr. Callaway was a native of Georgia, and spent his earlier ministerial years in the bounds of the Tagalo Association. Mr. Jesse Mercer, seeing in him such devotion and promise in his young manhood, made him a gift of a servant boy to work his little farm while he was absent from home preaching. This kindness was worthily bestowed. He endured all the trials and hardships that poverty and his calling could entail for many long years. As life advanced, however, with prudent management and economy of the war of himself and wife, I believe, a comfortable degree of wealth, he possessed himself of a good country home and plantation, on which he reared a considerable family of children. His ministry was mostly confined to Southeast Alabama, embracing the counties of Chambers, Tallapoosa, Randolph, Macon and Russell. He was instrumental, in whole or in part, in establishing many churches in this territory. His home church, Antioch, about six miles southwest of Lafayette, Chambers county, grew under his ministry to be one of the largest in the Liberty Association. I think he remained its pastor up to his death, or nearly so. His other churches enjoyed a high degree of prosperity.

His pulpit ministrations were noted rather for their solid sense, their impassioned fervor, and their effectiveness in winning souls to Christ, than for their depth of thought or finish. He, too, was an unlearned man. But there were two books that he had profoundly studied—his Bible and human nature. He knew as well when and how to approach his fellow men about the salvation of their souls as any man I have ever known. It was his custom never to enter a house to spend a night, or make a visit, without finding out the spiritual condition of every member of the family, and he always dropped some words of comfort, counsel, or warning suited to each case. He had a wonderful aptitude of always making religion an acceptable topic of conversation. And all this was done in so kind and tender a spirit as to win the confidence of the most wayward. When he went to assist other pastors in their meetings, he was never idle between preaching hours. He would often find out cases of concealed conversion, and

dealings of God with their souls ten, twenty, or thirty years ago. He seemed to have a kind of intuitive perception as to where he should go to find the Lord's "hidden ones."

His piety was proverbial. A worthy brother once said to me, "When brother Callaway rides up to my gate to stay all night, I feel that everything will be safe for that night." There is some truth as well as pleas



## Alabama Baptist.

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## HEALTHFUL, VIGOROUS GROWTH IS ALWAYS GRADUAL.

Twigs do not spring up into strong, sturdy, hardy trees in a little while. It requires years and years of continued, slow growth before they are developed into all their beauty and strength; before they can stand in the face of the wind.

Children do not become strong men and women in a week, or a month, or a year. It requires years of feeding and work and cultivation that they may be strong men, vigorous and healthy. Thus it is in the development of our spiritual nature. We are babes in Christ; we grow up into the full stature of men and women in Christ. First the blade, then the ear, then the full corn in the ear. We need not be discouraged or impatient because we do not enjoy the deep experiences of Christians who have made higher attainments in grace and have grown older in the service of Christ. They have gone through the training that we endure.

Sometimes those of us who have grown older and advanced further in Christian life become impatient with our younger brethren. In our deep anxiety for their progress we want to hasten their growth. Let us labor with them, pray for them, cultivate them, and in due time they will become men and women, strong in the Lord, if we are patient. Watch over them as tender lambs, as babes in Christ.

Sanctification is the gradual development of all the Christian graces in the regenerate heart. In regeneration the seeds are sown. It requires years for their partial development; eternity alone is sufficient for their complete maturity and perfection.

If we feel that our hearts are not sufficiently burdened, that we are not deeply concerned for the salvation of souls; if we are conscious that we do not experience the deep, agonizing anxiety that ought to fill the heart of the disciple, we must not conclude that we are not Christians. We must live in the use of those means of grace necessary to our growth. We must study God's word, until we know and believe what it teaches. We must spend much time in private devotions and in prayer for the salvation of souls, and labor to the extent of our capacity; not wait in devotional exercises until we are fit for the highest Christian work. We will all feel ourselves unfit for the work we have to do and will be inclined to leave it for others who can do it better than we. Nothing but labor fits us for work. We must do the best we can and our capacity will increase as we grow, as we work.

Studying God's word and praying and living under the direction and government of the Holy Spirit, we will arrive at the stature of men and women in the Lord; we will be enabled to endure hardness like good soldiers. We will become burdened with souls, so burdened that we will be driven to labors of love and works of righteousness, so burdened that our prayers will be earnest, fervent, continued, warm and effectual. The abiding desire of our hearts and prayer to God for men will be that they may be saved.

O, that this desire in our hearts were so strong as to enable us to endure with fortitude the cold indifference of Christians who refuse to co-operate with us, to endure the scoffs and slurs of the ungodly for whom we pray! O, that we were all burdened, anxious, deeply concerned for the salvation of souls, immortal souls!

THE JUDSON. - Dr. Gwaltney requests the publication of the letter in another column, taken from the *Messenger*. We ask for it a careful reading. Scrupulously conscientious, cultivated, refined, gentle, firm, Dr. Gwaltney is peculiarly fitted for the responsible position he occupies. And devotedly pious, he cannot fail to make impressions for good upon young ladies committed to his care.

We are glad to learn from the *Religious Herald* of last week that our Foreign Mission Board, at a recent meeting, made an appropriation for printing the parts of the New Testa-

tament which have been translated by Dr. Yates into the Shanghai dialect of Chinese. Can we not furnish our missionaries with all the money needed to print and distribute their translations? This, it seems, we must do, or they will not be printed and distributed. Can this be done through the Foreign Mission Board at Richmond, the A. B. Publication Society, and the Missionary Union? Can it not be better done through the American and Foreign Bible Society?

We call attention to the late action of the American Bible Society and to the letter from Dr. Osgood. Can Baptists co-operate with this Society, which virtually excludes Baptist missionaries from the work of translating the Scriptures into the languages of the people among whom they live and work?

## FIELD NOTES.

"Our meeting at this place has been in progress twelve days, and there have been one hundred and thirty-five professions of faith in the dear Savior - sixty of whom have united with the Baptist church. No community was ever more thoroughly imbued with the Spirit of Christ than this. (All Christians have united heartily in the grand work of saving souls, and nearly every sinner in this whole community has been brought to Jesus. The Baptist church at this place has been struggling for life for many years, and now they have it more abundantly." - *J. C. Porter, Perryville, Ky., Feb. 17th.*

"The Baptist church, on Saturday last, licensed Mr. E. W. Smith, a most worthy young man, to preach. We understand that the church here proposes to educate him at Howard College, Marion, Ala." - *Midway Correspondent Union Springs Herald.*

"We were pleased to meet in our office the other day Mr. T. Huey, of Morrow settlement, this county. Mr. Huey is one of the old land-marks of the county for fifty-nine years. He is the father of several sons, who are useful and highly respected citizens of the county. Mr. Huey is still an active man and a public spirited citizen, and is at this time serving as a member of the Board of County Commissioners." - *Birmingham Iron Age.*

Bro. Phillips, of Tuscaloosa, is giving his congregation a series of sermons on "Woman." "The members of our Baptist church called on their beloved pastor, Rev. W. S. Rogers, last Friday evening and they did not go empty-handed by any means. Their hearts were full of gratitude for the many spiritual benefits they had received from him and they went bearing substantial tokens of their appreciation in the way of household necessities and good things generally." - *Midway Cor. of Union Springs Herald.*

"Our protracted meeting at Perryville, Ky., closed last Sunday night. For two weeks there were three services held each day and the interest increased to the end. There were one hundred and seventy professions, and about seventy conversions to the Baptist church. No community was ever more thoroughly awakened and stirred by divine power than this. Eternity alone will disclose the amount of good done. Many 'gray haired' sinners were among the converts. Men seventy-five years of age bowed submissively to the dear Savior for the first time in life. 'Praise the Lord.'" - *J. C. Porter, Louisville, Ky., Feb. 23rd.*

"As moderator of the third district of the Cahaba Association, I will state that this body will meet with Macedonia church on Friday before the fifth Sabbath in April. The subjects appointed for the last meeting (which was not held on account of the bad weather) will be discussed." - *R. V. Woods, Carthage.*

Rev. A. B. Lillard has changed his postoffice address from Perryville to Plantersville, Dallas county. Correspondents are requested to take notice. "I am now trying to serve as pastor five churches. Query: How many churches may a preacher serve before he is called a missionary or circuit rider?" - *J. S. Yarbrough, Orion.* We have heard of a preacher who is now "serving" eight churches. He calls himself a pastor. "Rev. T. M. Barbour will continue his pastorate with the Mt. Pleasant Baptist church, Hale county." - *R. V. Woods, Carthage, Feb. 20th.* "Dr. C. J. Kirven, of Jefferson, died on Tuesday last week of consumption, and was buried Wednesday with Masonic honors." - *Linden Reporter.* "I know she was a Christian," said an associate of a young lady, "because whenever there was any trifling or jesting at sacred things in her presence, she would never smile as the others did, but would look sad and grieved. She would seldom say anything, but her look was a reproof. There are many ways of bearing testimony to the truth. It requires some courage not to smile at a profane jest when all the company is doing it." - *Rev. E. Z. Simmons, of Canton, Chiles, under date of January 9th, writes of great encouragement last year. An increasing interest in Christianity is manifested in the willingness to buy and read Christian books. Sales have been larger than at any time heretofore. There were thirty-four baptisms in 1881, and many others who showed interest in the Gospel.*

"How are we to reach the masses?" How often we hear this question, and it fillets our soul with loathing. It is the merest cant. "How to reach the masses?" Reach yourself; are you not one of them? Do you not as much need reaching as any one you know of? Go to the masses - it isn't so far down - go to them, as did your blessed Lord, and with his spirit and words lift them up and help them. Our observation is that those who do the most for humanity say the least about the masses." - *Baptist Courier.* You are just right about that. THE ALABAMA BAPTIST publishes an excellent sermon from Rev. E. J. Forrester, on "The Indwelling Word." Let the word of Christ dwell in you richly. Will Bro. Forrester favor us with a sermon for publication just as good, but not quite so long? - *Religious Herald.* "He who holds truth with feeble grasp, and is ready to apologize at all times for his difference in faith from others, excites only our contempt." - *Western*

*Recorder.* Amen. "In the letter of the Bishop of Rangoon, published last week, the sole objection made by him to the Bible was, 'The version of the Scriptures was that in the Greek words *baptize* and *baptisma* were rendered by Burmese words signifying *dip* and *dipping*. In every other respect the Bishop admitted that the version is accurate as well as idiomatic. The Bishop's letter raises a question of fact: Is it accurate to render *baptizo* by 'dip' and *baptisma* by 'dipping,' or is it not? If there is a Professor of Greek in any accredited College or Theological Seminary of this country, who can show that it is inaccurate, we invite him to do so in the *Examiner*. The rendering 'dip' and 'dipping' is either right or wrong; if wrong, the fact can be proved. Let the proof come." - *Examiner.*

The "Year Book" gives the present number of Baptist communicants in the United States as 2,366,022, a gain during the last year of 36,695; the number of baptisms during the year, 81,570; the number of exclusions during the year, 20,764, which shows that the churches endeavor to maintain discipline; resisters, 10,365. We have 26,373 churches, with 1,155 ordained ministers, with 1,155 associations. If the information given in the "Year Book" is as correct and reliable for other States as it is for Alabama, it is worth very little. "To say that the native wine of a vine-growing country is not promotive of intemperance, is to say that the Bible talks nonsense when it tells of Noah being stupidly drunk on wine from his own vineyard. Even if men were to deny the Bible story about Noah's wine, I could testify that I have seen men drunk on native wine, both in Europe and America, and that I know so much of the danger of wine-drinking as leading to intemperance, that I am afraid to drink wine or beer, at home or abroad, lest I should become a drunkard myself, apart from any question of my example before others who are weaker than I am - if there are such." - *H. Clay Trumbull, D. D., in S. T. Times.*

The *Congregationalist* furnishes a correspondent a list of best books in favor of Infant Baptism. This list is interesting because nearly all of the books are at least twenty-five years old; that is, those who wish now to fight for this cause, must wear rusty armor. Baptists have silenced the Pederbaptist guns, which once rattled so about our ears. "Last Sunday night, in the presence of a very large congregation, our venerable pastor, Dr. Talbird, administered the ordinance of baptism to twenty-two candidates." - *Central Baptist.*

A Temperance Regulation has been issued by the British naval authorities. The order is that no one entering the kind until he is twenty-one years old; and all officers and men will be allowed in lieu of it to receive its value in money, or a ration of tea or chocolate and sugar. "Rev. Dr. Howard Osgood has resigned his place on the Committee on Versions of the American Bible Society. He did so once before, but was induced to reconsider it with the full understanding on his part that no objections would be made to the Society's promoting the circulation of such versions of the Scriptures as that of Dr. Judson. His resignation this time will have no reconsideration. The Cincinnati *Gazette*, having been challenged by a liquor dealer for asserting that three-fourths of the crime in that city is attributable to liquor, has made a careful investigation, and finds from the public records that it fell short in its charge, as 1,938 of 2,376 crimes committed in the last three months of 1881, or 81 per cent, were caused by liquor." "As Baptists are devoted and pledged to the circulation of the pure Word of God in all tongues, they may as well recognize that they are counted out of the American Bible Society. They cannot depend on those who fear an entire translation. They are compelled to stand alone for the unchained, unfettered word of the Lord. Better be alone and be right than go with the multitude to obscure the Gospel and rob the heathen of a part of revealed truth." - *Central Baptist.*

"The settlement of Rev. J. O. B. Lowry with the Calvary church, Kansas City, is a matter of rejoicing throughout the State, as well as in Kansas City. That church adopted the injunction, 'Covet earnestly the best gifts.'" Only a few weeks since Bro. Lowry was settled in New York. "Dr. Yeaman was seriously hurt near Dexter, in South-east Missouri, from the upsetting of a buggy by a runaway horse. He passed through this city on Saturday and stopped a few hours with the writer on his way home. His accident was most serious, and for awhile his life was despaired of by himself, his physicians and his friends." - *Central Baptist.*

"At a late meeting of the Methodist-Episcopal church in this city, Dr. C. H. Towler uttered these telling words upon the sin of covetousness: 'I am persuaded that more men will go from the Methodist church to hell for the sin of covetousness than for all other sins put together. It is a respectable sin; it kills in the dark; it strikes with the outer appearance unscarred. If you feel that it is hard work to give, that is a bad sign. The enemy is eating out your spiritual life; you must awake and cast him forth. Giving is a sure remedy - keep giving till you like it, and then you will keep giving, because you like it. And then God will open the windows of heaven and pour out upon your heart all wealth.'" - *Watch Tower.*

The Baptists of Great Britain report 295,000 church members in the United Kingdom, a gain of 14,000 for the last year. Dr. J. C. Wilkerson has located in Selma. We welcome him as a skillful dentist and a polished Christian gentleman. We regard the Doctor and his wife as most valuable accessions to the Baptist church here. Rev. B. H. Crumpton has accepted the call of the Palmetto St. church in Mobile, and will enter upon his work immediately.

Brethren Bailey and Murfee, of Marion, made us a pleasant call on Saturday. "My congregations are still increasing, and the Sunday-schools doing well. The ALABAMA BAPTIST is very much appreciated by my members. It goes into nearly every family connected with our church." - *T. W. Hart, Greenville.*

We have before us a copy of the *Central Messenger*, published by the young ladies of the A. C. F. College, Tuscaloosa. It is a neatly printed and spirited little sheet, and we wish it much success. The price is \$1.00 per scholastic year. "We are in deep gloom. Bro. E. A. Shaffer, one of our oldest and best men, died Tuesday and will be buried to-day. The loss seems to us irreparable. God lives and reigns!" - *G. B. Eager, Mobile, Feb. 15th.*

Yesterday morning I preached my first sermon as pastor of the Baptist church here. We had a fair congregation in the morning, at night a full house. After the night sermon we had the pleasure of baptizing one who was formerly in our Sunday-school in Mobile. Pensacola is growing, and destined, we think, to become a considerable city before many years. The outlook for our denomination is encouraging, though few in number and weak financially. We believe that within a few years a strong and efficient church can be built at As we have found quite a number of Baptists here holding their membership in other places, some of them in Alabama, permit us to suggest that Baptists who come to Pensacola, intending to make it their home, bring letters from their churches and identify themselves with the church here at once. It will do them good and strengthen our cause where it is weak. Many, we believe, make a very great mistake by not doing this. We are glad to note the ALABAMA BAPTIST makes its weekly visits to several homes in Pensacola. It will give us very great pleasure to extend its influence in this community.

My postoffice address hereafter will be Pensacola instead of Mobile. Z. A. OWENS.

## Pensacola Notes.

Feb. 20, 1882.

## Christian Indebtedness.

The amount of this indebtedness is beyond all computation; it cannot be expressed in human language; it cannot be conceived by mortal minds. If a Christian were to consecrate his entire life, give all of his money, all of his time, and all of his labor to the Lord's work, it would not pay the smallest fraction of his indebtedness. If all of the human lives which ever were and ever will be in this world, were all combined into one, and that great composite life devoted exclusively to the Master's service for years which no mortal tongue can number, all of that would not be sufficient to pay the debt of a single soul which has been cleansed from sin by the blood of Jesus Christ.

When we can measure the infinite depths of the Savior's humiliation, and know the awful intensity of his sufferings in this world; when we can fathom his amazing love for a fallen race, a love which even the angels of heaven cannot fully understand; when we can comprehend the unspeakable blessedness of the redeemed in glory, and the unutterable woes of the lost, and calculate the distance between the highest heaven and the lowest hell, then, and not till then, can we have something like a just appreciation of the stupendous magnitude of the debt we owe to him who, with his own blood, has ransomed our souls from sin and death.

If this debt is so surpassingly great, how can it ever be paid? It can never be done, neither in this world nor in that which is to come. While eternity lasts every saint in heaven will still be a debtor to Jesus Christ. As Christians, therefore, to ignore this debt and make no efforts to pay it? No; a thousand times no. Such a course would be shamefully ungrateful and egregiously dishonest. It is the duty of every one, both great and small, to do all that he can, so long as he lives in this world, for the Lord's glory among men. This much the Master requires of each one of his servants. And meeting this demand involves hard, earnest, faithful work; it involves overcoming difficulties and making sacrifices.

But how far do we fall short of our duty, yea, how utterly have we failed in our conceptions of duty in this matter. There are vast numbers of professed Christians who think that all they have to do is to lead a tolerably moral and upright life, and to attend church once or twice a month. This notion is false; and those who act according to it perform only a very small part of Christian duty, a part that costs but very little time, little money, and no sacrifice at all. The Master demands a great deal more than that; he requires self-denial and sacrifice. "If any man wishes to be my disciple, let him deny himself, and take up his cross and follow me." This is his idea of a Christian life. And what the world needs to-day is men and women who are willing to strive to lead such a life.

If half of the people who profess to be servants of Jesus Christ, were willing to make even a small sacrifice, to deny themselves a little comfort and pleasure, it would not be many months before it would be hard to find a human being on the face of the earth, without some knowledge of the plan of salvation, and from one end of this world to the other, the voices of God's messengers would be heard proclaiming a free salvation to dying men and women.

It is enough to make every true servant of the Lord sick at heart, when he contemplates the sad and alarming fact that largely over the population of the world die and pass into eternity without hearing that Jesus Christ died to save men from their sins. What a sad reflection this is on the millions who profess to be servants of the Lord. Think of how little the Southern Baptists are doing for the perishing millions of China and Africa. There are nearly a million and a half of us, and our contributions for sending the heathen the Gospel do not amount to more than forty or fifty thousand dollars a year - an average of three or four cents a piece. And even this has to be extracted from professed servants of God by the most strenuous efforts. It is not a most deplorable state of affairs? Ought we not to hang our heads in shame? Ought we not to arise and go to work?

to arise and go to work? What does this sad condition of things show? Undoubtedly it shows that the people have failed to realize the solemn responsibilities which are resting upon them, that they have not so much as dreamed of the magnitude of the debt they owe, that they have not had proper conceptions of the relations which they sustain to the Lord Jesus Christ, and that they have been devoid of that heaven-born missionary spirit which was burning in Paul's soul when he wrote, "I am debtor both to the Greek and to the Barbarians; both to the wise and to the unwise."

They claim to be firm believers in the cause of missions but they have failed to make any sacrifice for the work. They have never allowed their contributions to be large enough to put them to the slightest inconvenience. No wonder, then, that those who give according to this mod, fail to enjoy giving. And it is not surprising that their contributions are not a means of grace, do not make them better and happier Christians, and fail to deepen their interest in the cause of missions. O, servants of Jesus Christ, if you want to enjoy paying out money for your Master's work, you must give until you feel it. Give until it is a real sacrifice for you to give, and then you can begin to realize the meaning of those great words of the Lord, "It is more blessed to give than to receive." The sacrifice that Paul made added not a little to the joy he experienced in working for the spread of the Gospel. Worldly honors, reputation, learning, wealth were all within his reach, but he cheerfully resigned the opportunity to attain them, to carry the joyful news of salvation to the heathen. "What things were gain to him, those he counted loss for Christ." But he not only gave up all of his worldly prospects, he also suffered all that his mortal frame could endure. For a specimen of the sufferings and hardships which he endured, see Cor. 11: 23-28. And remember that that catalog of severe trials was but a small part of his experience. How does that look when we compare it with what we have done to give the heathen the Gospel? Think of Paul enduring all of those trials, and making all of those sacrifices, and then think of the average of three or four cents a year given by the Baptists of the South. And then remember that we to-day sustain the same relations to Jesus Christ, and to the heathen that Paul did eighteen centuries ago. His debt was no greater than yours or mine, or any other Christian's. The Greeks and the Barbarians had no stronger claims on him than the Africans and the Chinese have on you and me. Looking at the matter from this standpoint, is it not alarming even to think of our indifference, our inactivity, and our want of zeal? We are neglecting debts that ought to be paid, - the heathen are going to eternal ruin, because we will not pay them what we owe them. And our failure to pay this debt is not due to inability on our part, but to shameful and sinful indifference. As I have already said, if each Christian would only make a very small sacrifice, the glad tidings of salvation would soon be carried to all the nations of the earth. Our opportunities are a thousand times better than Paul's were. In his time preaching to the heathen was no easy task; a host of stupendous obstacles had to be surmounted, which do not exist now.

"The heathen world into which, 'as lambs among wolves,' the Apostles were going forth, was at that moment in its worst condition. The western regions, towards which the course of missions took its way, were prevalent Greek and Roman; but it was a conquered Greece and a corrupted Rome. It was a Greece which had lost its genius and retained its falsity, a Rome which had lost its simplicity and retained its coarseness. It was Greece in her lowest stage of seducer and parasite; it was Rome at the epoch of her most gorgeous gluttonies and her gilded rottenness." And these people hated Jews with all their might and with all their soul; and to them a Christian was only a more dangerous, a more superstitious, a more outrageously intolerant Jew, who added to the follies of the Jews the yet more inexplicable folly of adoring a crucified malefactor." No one was better acquainted with this condition of things than the peerless Apostle to the Gentiles, yet he did not waver in his heaven-born purpose. His heroic spirit was so fired with zeal for his Master's cause that he was ready "to brave torture, to confront mobs, to harangue tribunals, to quail as before from frowning tyrants as little before stormy seas." He was looking all these stupendous difficulties in the face when he wrote, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also." How different is the matter now. We have no such difficulties to contend with in paying our debt to the heathen. All that most of us are called upon to do, is to pay out a little money for the support of those men of God, who are willing to leave homes, friends, and loved ones, and go to distant lands and preach the everlasting Gospel. Ought we not to be willing to make such a small sacrifice - to deny ourselves a few of the trifling pleasures of this life, to accomplish the same grand and glorious work that cost Paul so much toil, so much suffering, and so many great sacrifices? The heathen are now ready to take what we owe them. They are claiming the debt - they are begging for it.

The most earnest and pious cries for help are constantly coming to the servants of Jesus Christ from destitute regions in our own land and from foreign lands. Shall we respond to these cries, and give our poor fellow men what they are begging for, what they surely need, what they are dying for? If these were starving bodies begging for temporal bread there might be some excuse for our indifference; but how can we be unconcerned, how can we be at ease, how can we refrain from making any sacrifice, when *starving souls* are so piteously appealing to us for the bread of eternal life? We owe these poor

dying men and women the Gospel, and if we let them die before we pay the debt, their blood will be upon our heads. O, Christian men and women, let us arouse from our slumbers, let us realize the tremendous obligations which are upon each one of us, and let us go to work in earnest to pay the debt which through our Lord and Master, we owe to our dying fellow men. CADMUS.

## The Baptism of Christ.

BY REV. J. M. PHILLIPS.

Why was Jesus baptized? Our Pederbaptist friends say, that it was to induct him into his priesthood. Here then is one answer. Is it correct? It cannot be for several reasons.

1. Because baptism was never used in consecrating the Jewish priesthood. In consecrating the Aaronic priests special garments, oil, a b-llock, two rams and a basket of unleavened bread were necessary, but in the case of our Savior none of these things were brought into requisition. Only the element, water, was used. Ex. 29: 1, 37; Lev. 13: 1-6.

2. The consecration always took place at the door of the tabernacle and afterwards at the temple; but Jesus was baptized not at the temple but in the Jordan.

3. The consecration of the Aaronic priests occupied seven days; Lev. 7: 33, 35; Ezek. 43: 25, 27; but the baptism of Jesus was the work of a few minutes.

4. The Jewish high priests must belong to the tribe of Levi and the family of Aaron, and none others could serve under penalty of death. Num. 3: 6, 12; 18: 6, 7; Jesus neither belonged to the family of Aaron nor the tribe of Levi, but to the family of David of the tribe of Judah.

5. The Bible clearly teaches that Christ was not a priest of the Aaronic order at all; but after the order of Melchizedek, and that he never entered upon his priesthood until he ascended to heaven. The author of the Epistle to the Hebrews distinctly points out the mistake of making Jesus a Jewish priest, and declares, that "this man after he had offered one sacrifice for sins forever sat down at the right hand of God." Heb. 1: 3.

1. The baptism of Jesus then was not intended to induct him into his priesthood. Our Savior himself announced the purpose of his baptism to John when he said, "Thus it becometh us to fulfill all righteousness." What was meant by this language? Some modern interpreters, it seems to me, have obscured the passage by making it mean too much. With the full light which the subsequent gospel history and scripture sheds upon it, they see in it a declaration, that his baptism was a prophetic of those sufferings which he afterward would endure to accomplish the redemption of sinners - the fulfilling of all righteousness. As it had said, "I must be baptized so as to set forth by the act my death and resurrection in which I am to fulfill all righteousness." But this interpretation at once strikes the mind as forced rather than an obvious view of the language. One has to know a great deal more about the plan of salvation than John could possibly then have known to see in it a meaning so profound. And yet it was spoken for the very purpose of removing John's unwillingness to baptize him, which purpose certainly succeeded, for John understood the Savior's meaning. What then did John understand by thus it becometh us to fulfill all righteousness?

To ascertain this we must recur to the import of John's baptism. It was, we are told, "the baptism of repentance for remission of sins." He required of all who came to his baptism confession of sin and a profession of sincere repentance. Hence it was suitable only to sinners, - those who had sinned to confess and to be forgiven. But Jesus had no sins to confess, no penitence on account of sin could he feel, for he was ever "holy, harmless, undefiled and separate from sinners." How then could John baptize him - how administer to him a baptism whose design was to show forth that the recipient had sinned? Well might he "forbid him." But the Lord removed his scruples by saying, "Thus it becometh us to fulfill all righteousness." As it had said, "True, John, I have no sins to confess, no repentance to profess, but baptism is an ordinance of my kingdom and it is meet that I who am the author of the law should obey it."

Jesus then was baptized as an example for his people. He had established baptism for all who should serve him, and as it behooved him in all things to be made like unto his brethren, it was necessary that he should honor baptism by his example. Observe, also, that he does not say, "thus it becometh me," but "us," to fulfill all righteousness," thus confirming the interpretation I have given to his language - that he was baptized as an example for his people to follow. What an inspiring motive is here furnished for the obedience of all who love him. When he condescends to place himself on our level, can we refuse to stand by his side? When he takes upon himself that which he declares to be becoming both to the believer and to him who can any Christian treat this ordinance as a matter of little importance? In view of his inspiring example should not every loving heart respond:

"Hast thou the cross for me endured,  
And all its shame despised?  
And shall I be ashamed, O Lord,  
With thee to be baptized?"

Dist thou the great example lead,  
In Jordan's swelling flood  
And shall my pride disdain the deed  
That's worthy of my God?"

## From Troy.

Dear Baptist: With a population brought in by the magic transformation of a small village into a little city, Troy could not reasonably be ahead of old towns and cities in the religious condition of her people. Do you ask what is that condition?

The Presbyterians are raising, with evident signs of success, a fund with which to erect them a house of worship. The Episcopalians already have a neat church, and are served by Rev. Waddell. The Methodists have

a house of worship and a large membership, with Rev. Solomon as their pastor. The Anti-Missionary Baptist have recently improved and enlarged their church in town to accommodate their usually large congregations. The Second, or Three Notch Street Baptist church, which you remember, was organized some years ago by those members who withdrew from the First Baptist Church of Troy, have increased their numbers, and have recently called Rev. E. V. VanHoose as pastor, Rev. Wm. A. Cumbe having resigned the pastorate of the church.

The First Baptist church, prior to this year, had been having services only twice a month, with a salary of about four hundred dollars. This church also has a very neat parsonage. For this year, the pastoral year begins first of January, the church determined to have services every Sunday. The result was, Bro. Stout, who had served the church so faithfully and acceptably, having resigned, Rev. M. M. Womboldt became the pastor by unanimous call, on a salary of two thousand dollars.

Troy is a church-going people, if the congregation which attends this church is any index. You remember the congregations on the most crowded occasions during the sitting of the State Convention last July? Each Sunday morning and night now is a repetition of it. Last Sunday was quarterly conference with the Methodists, and the first one of their new presiding elder, which is always a big occasion, and there was also services at the Second Baptist church, and at each place the congregations were up to full size; still the throng was not broken at the First Baptist.

Old men and young men whose faces heretofore have rarely been seen at preaching now walk quietly up and take the "amen" seats, thus making it necessary for those who are wont to occupy them to be "on time" or take the chances of seats elsewhere. Children seem to enjoy the services as well as their parents, and all throughout the entire services, listen with rapt attention.

"That picture is not overdrawn. Oh! is it not an auspicious omen. The pastor is a preacher of wonderful power, and of matchless eloquence, and entirely free from sensationalism in his sermons. The church is delighted with him. OBSERVER.

Troy, Ala., Feb. 15.

## Dancing at the Judson Institute.

Bro. Editor: Will you allow me a small space in the *Messenger*? When I read the article from Bro. Kellis, my first impulse was to reply immediately. My long delay has not been the result of indifference. I have been thinking over the matter a good deal, and have conferred with various brethren. I know there are two sides to this question, and ex-remists on both sides, but the agitation has developed the existence of convictions which I had not supposed were so general. Let me state what has not been and what has been allowed at the Judson.

1st. Dancing has not been taught at the Judson during my administration, nor at any time, as far as I know.

2nd. Dancing, as usually understood, has never been permitted. I have always been opposed to it, in my public and private utterances. My Boarding pupils have never been permitted to attend a dancing school in Marion. Only one attempt, as far as I know, has been made to have a dancing school in Marion, during my residence here. I refused my boarders permission to attend that, and it was poorly attended by the young people of the town. I do not know a community as large as ours, in which there is so little dancing, though of course there is some, for which, however, the Institution is in no way responsible.

Whence, then, the rumors to which Bro. Kellis and others referred? I will answer distinctly. Calisthenic exercises constitute a daily feature in the school. They are designed to develop and strengthen all the muscles - to give command to the body, and grace to its movements. We deem this training very important. A large room, forty feet square, is devoted to this purpose. It is the room for exercise and play. It has been the custom for some of the pupils to assemble there on Friday evenings, for amusement and recreation.

Very little restriction is imposed at these times. I have regarded their fun as recreative and healthy. They have frequently danced, and have doubtless done so with decided enjoyment, but it has been simply the pastime of school girls, caying aside the restraints and cares of school, and giving themselves up for a little while to that love of fun which is so natural in itself so harmless, and when judiciously guided, so promotive of cheerfulness and health.

Now this, and only this, has been permitted. True, in one sense, it is dancing, yet it is so far removed from the time and place and surroundings of what we usually mean by dancing, that I had not regarded it as wrong, or harmful. I had not thought seriously of its after influence in forming character, or fostering a love for the ball-room. On mature reflection, I do not yet see it in just the light in which it appears to Bro. Kellis and others - indeed, I have scarcely thought of it as dancing.

But I am confronted with the fact that there is, in the minds of many, a conviction that there has been too much of this dancing in the calisthenics hall, though confined to the girls; that through this channel too much love for this amusement has been fostered, and as a consequence, Judson pupils have been noticeable for their love of dancing, after they leave the Institution. Recent inquiries on my part, directed to this end, have convinced me that this conviction is more earnest and widespread than I had supposed. I reply:

1st. Many girls who come to our school were taught to dance and learned to love it before they came.

ent piety can be explained in like manner. While it is just to say that yet I have been led to review fully the whole question to permit no more dancing, of any kind, in the Judson. Some will pronounce this extreme and regret it. I will give my reasons:







## THE FAMILY CIRCLE.

## Dreams and No Dreams.

BY BENJAMIN G. SMITH.

As a tale that is told, as a vision of night,  
As the moon on the sea, as an hour of delight,  
As a bubble that breaks, as the dew on the grass,  
As a flower that fades, as the leaves on the tree,  
As a dream that is dreamed, as a vision of night,  
As the moon on the sea, as an hour of delight,  
As a bubble that breaks, as the dew on the grass,  
As a flower that fades, as the leaves on the tree,

For the actions of sleep while they are asleep,  
As the moon on the sea, as an hour of delight,  
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and herself. There was a difference  
and she knew it, felt it—what it was  
she could not even guess. She was  
distressed and mystified.

How she did love them. Surely,  
if they were her own she could not  
yearn more fondly over them or watch  
them more anxiously. And they had  
been affectionate, obedient and help-  
ful too, but lately they seemed to have  
lost confidence in her. Emma was  
shy and quite unlike herself, did not  
do anything with her accustomed  
cheerfulness. Willie was almost  
constantly away with boys whose com-  
pany he ought not to have chosen,  
and little Harry, one day, quite as-  
tonished her by hinting that she was  
not his own mamma, and that there-  
fore he need not do as she told him.

What could she do about it all?

Their father must not be troubled  
about it, he was away all day en-  
gaged in business and came home  
so tired out at night. No, she would  
keep it to herself; to this she had  
made up her mind.

It was a weary load and there was  
only one to whom she could unbur-  
den all her heart.

Mrs. Laffin's little Joe was very ill,  
and in the dark, still night a knock  
was heard at Mrs. Gleeson's door.  
Strange they should send for her, but  
she was their nearest neighbor and  
there was no time to lose. Then, too,  
she had been always ready to do what  
she could, and this they knew in spite  
of all the unkind words.

It was not long, this struggle be-  
tween life and death. Croup had re-  
turned in a new and violent form and  
in a few short hours the battle was  
over and the little one at rest.

How tenderly she ministered to the  
grief-stricken mother, taking the baby  
home and caring for it there herself,  
lest its poor feeble wailing should  
grate harshly on the dreadful still-  
ness of the house. Then in the cold,  
gray morning she stole softly back  
and forth, bringing the numerous lit-  
tle comforts so much needed, and lay-  
ing fresh, sweet flowers around the  
sleeping child, dropping the tender  
words of comfort into the sorely  
wounded heart. And Mrs. Laffin  
watched her with her tear-stained,  
wondering eyes but said no word.

She could not understand.

"Did you know," said Mrs. Laffin,  
a few days afterward, "that Mrs. Gleeson's  
sick? Took down with a kind of  
low nervous fever, they say. What  
a sight of trouble that good man does  
have."

"Serves him right, too, why don't  
he look after her?" answered Mrs.  
Stimpson, bustling with her whole  
might at the kitchen stove.

"Well now, do tell!" her visitor said,  
pushing her chair back a little as she  
spoke, "I thought he was real good  
to her."

"Well, so he is, after a fashion, but  
his letting those five children almost  
kill her, taking all her time and  
strength, and never doing the first  
thing to help her. And they're get-  
ting just as sassy, too, as they can be;  
that frets her more than anything."

"And I don't know," she added, "but  
I think, Levinia, that your brother  
Pete has something to do with it; he's  
been about a good deal with Willie,  
lately. Then some folks that never  
can tend to their own business have  
been saying hateful things without a  
word of truth in them, till she's most  
worried to death. But I'd know that  
she was down sick, I'd 'a' been  
there before now. I guess I'd 'a' been  
scrubbing go-to-day, and the old  
woman, brisily untiring the big work-  
ing apron, prepared to set out forth-  
with. Somehow, when she entered  
that sick room, a sweet contented-  
ness and rest came to it with her."

Poor Mrs. Gleeson stopped her  
weary counting of the small cracks in  
the entry, stopped her worrying lest  
dinner should not be forthcoming,  
and her anxiety about the children  
vanished quite away. "I'm going to  
stay with you, dear; I will see to the  
children, and take care of you all  
day!"

What a relief! No mortal soul who  
was not tried could tell.

Very plain and old-fashioned she  
looked in her brown stuff dress and  
gingham apron, but no angel wrapped  
in sunny robes could be more blest  
and helpful in her mission, as she  
moved about the house—kitchen and  
pantry, dining-room, and all, getting  
dinner, quieting the children, and  
stealing softly up-stairs to see if the  
little ones slept. And in one of those  
flushed cheeks, there came a cer-  
tain talk between the two, so full of  
gracious words of comfort, that when  
the invalid was left alone she felt into  
a restful sleep.

"You children ought to think a  
heap of your mother," said Mrs.  
Stimpson, as she washed the supper  
dishes that night. "You must be  
careful of her if she ever gets about  
again."

Then, in the evening, she had a  
long talk with Mrs. Gleeson, which  
opened her eyes wonderfully, and  
from that time the overburdened woman  
began to recover.

Mr. Laffin often came and sat with  
her, sometimes reading to her, some-  
times picking up some of the winding  
from the always overflowing basket.

The trouble and the sorrow brought  
by busy tongues was at an end. The  
sunshine had been wrought by one  
heart being noble, brave and true  
amidst it all. But never more did  
shadow of Miss Levinia Parkins fall  
across the door of good old Mrs.  
Stimpson.—Standard.

Home Education.

The following rules are worthy of  
being printed in letters of gold, and  
placed in a conspicuous place in  
every household.

1. From our children's earliest in-  
fancy inculcate the necessity of in-  
stant obedience.

2. Unite firmness with gentleness.  
Let your children always understand  
that you mean what you say.

3. Never promise them anything,  
unless you are quite sure you can  
give what you say.

4. If you tell a child to do some-  
thing, show him how to do it and see  
that it is done.

5. Always punish your child for  
willfully disobeying you, but never  
punish him in anger.

6. Never let them know that they

are wrong, or make you lose your self-  
command.

7. If they give way to petulance or  
ill-temper wait till they are calm, then  
gently reason with them on the im-  
propriety of their conduct.

8. Remember that a little present  
punishment, when the occasion arises,  
is much more effectual than the threat-  
ening of a greater punishment, should  
the fault be renewed.

9. Never give your children any-  
thing because they cry for it.

10. On no account allow them to  
do at one time what you have forbid-  
den, under the same circumstances, at  
another.

11. Teach them that the only sure  
and easy way to appear good is to be  
good.

12. Accustom them to make their  
little recitals with perfect truth.

13. Never allow tale bearing.

14. Teach them self-denial, not  
self-indulgence.

How to Pay a Compliment.

To pay a compliment is to tell the  
truth, and to tell it as though you  
meant it. And the only way to do it  
is to mean it. If a girl is pretty or  
accomplished; if she plays well, or  
sings well, or dresses well, or talks  
well; if, in a word, she pleases, why,  
in the name of common sense, should  
she be told of it? Don't  
blurt it out before everybody. That  
will serve to make her feel uncon-  
fortable and make you appear ridicu-  
lous. Say it quietly when opportu-  
nity offers, but say it strongly. Con-  
vey the idea distinctly and fully, so  
that there may be no mistake about  
it. But don't say it "officially." Formal-  
ity is about the coldest thing known.

More than one maiden has been made  
happy—say for half an hour—by a  
man's taking the trouble to say a  
pleasant thing about a toilet that he  
liked, and many of fashion's follies  
have been given up by girls when  
they noticed a discreet silence con-  
cerning them on the part of their gen-  
tlemen friends. A bewitching little  
black-eyed beauty once said to a gen-  
tleman: "I like to have you say  
sweet things to me, it seems to come  
so easy and natural." In general  
terms, it may be said that it is better  
to say an agreeable thing than a dis-  
agreeable one, better for all parties.

The gallant who, when a young lady  
stepped on his foot while dancing and  
asked pardon said, "don't mention it;  
a dainty little foot like that wouldn't  
hurt a daisy," not only spoke truth,  
but doubtless felt more comfortable  
than the boor who, when his foot was  
stepped on roared out, "That's right;  
climb all over me with your great  
clumsy hoofs."—Boston Transcript.

FARM AND HOUSEHOLD.

"ROUGH ON RATS."

The thing desired found at last. Ask  
Druggists for "Rough on Rats." It clears  
out rats, mice, roaches, flies, bed-bugs, etc.

Commercial and Home-Made Ma-  
nures.

On this subject a correspondent of  
the Country Gentleman says: Mr. F.  
K. Moreland says "the farmers of this  
country are far too economical in the  
use of fertilizers." This is true of  
manures adapted to the soil, while  
with others, notably "commercial fer-  
tilizers," serious loss has hitherto been  
sustained, particularly with guano  
and the superphosphates. The ex-  
ception is gypsum, which has realized  
great profit—not always, only when  
the leguminous plants, which it feeds,  
the clovers. The grasses and the  
grains have been much less benefited,  
though on the whole, no doubt, yield-  
ing more than the cost. The true se-  
cret is, to know what the land re-  
quires; and this is one of the most  
difficult things to determine, in view  
of the great variety of soils, and es-  
pecially in the absence of experience  
with the land, in which case much  
guesswork must be done, and loss  
suffered before the needs of the land  
are understood.

There are special manures and  
general manures. Greater difficulty  
attends the successful application of  
the former than the latter, as it re-  
quires a knowledge of the particular  
element lacking; a knowledge not  
easily obtained, and even then there  
is not always the success expected.

A general manure (having all the nec-  
essary elements of fertility) would  
have served the purpose as well, and  
even better, unless the other elements  
were in abundance. Most of our  
land wants full manuring rather than  
special applications, as is evident in  
the success with barnyard manure  
and the turning down of green crops  
and sod, each of which has a full  
complement of the elements of ferti-  
lity. What is not used is not lost, or  
only to a slight extent, except in soil  
of a leachy character, and particular-  
ly if it is favorable for corn. Wheat  
requires more compactness of soil. In  
lay, manure is the great requisite for  
all kinds of products, including wheat,  
which requires it in a less degree. None  
of the usual concentrated manures of  
commerce can be made a substitute  
here, as the mechanical part is the  
principal need. This is met, and the  
fertilizing demand also, by vegetable  
or barnyard manure. The more ferti-  
lity it is distributed through the soil,  
the better. Little fear need be en-  
tertained as to the loss of fertilizing  
material by the washing of the rains  
or the escape of ammonia, as it is held  
by the fine distribution of the  
humus, if not in excess. It also fa-  
vors moisture and the access of air.

With all these and other advantages,  
vegetable manure has this further to  
favor it, that it may be applied with-  
out any of the ill effects of soil, not of a  
peaty character, and, unlike special  
manures, requires no previous treat-  
ment. It is reliable in all cases, if properly  
managed, and the soil is in good con-  
dition, as must be the case with all  
manures, and the more so with com-  
mercial fertilizers, which lack the  
vegetable material for the mechanical  
improvement of the land. If not all  
taken up by the first crop—the hu-  
mus certainly cannot be, and it is not  
desirable—what remains may be con-  
sidered as not only safe, but develop-  
ing new plant food, and the more so  
the more thoroughly and finely the  
soil is worked, which brings its prop-  
erties into new relations, in all of

which the carbonaceous material cov-  
ers a wide range of effects. We may  
therefore rely upon this manure, as  
experience has so long demonstrated.

On the other hand, commercial  
manures have no such record; on the  
contrary, much loss has been sus-  
tained, the entire investment some-  
times sunk, and where benefit result-  
ed, it was usually a matter of degree,  
seldom if ever reaching the full cost  
of the manure, to say nothing of profit.

Even now, with the improvements re-  
cently made, there is little increased  
value over the cost reported. It is  
not enough to know that manure in-  
creases the crop; the question is,  
whether it covers the cost and leaves  
a profit. Has this been ascertained,  
and in what soil or soils? This must  
be done, and in every variety of soil,  
and the test repeated in succeeding  
applications, dependence being made  
upon the result in an extended course  
of years, as has been done to some  
extent, but certainly with no such sat-  
isfactory results as is obtained by  
home-made manure.

As soon as farmers can be made to  
depend upon their home product of  
manure—to make and save all they  
can—they will find little need for out-  
side fertilizers. They will be rid of  
all uncertainty, and escape the loss  
which results more or less from their  
use. There is one thing in favor of  
the manure of commerce, and that is  
convenience. They are easily secured  
and readily applied. Where profit is  
of less consequence they are some-  
times desirable, as on lawn or doory-  
ards, if the soil be suitable, and they  
may be of advantage in other ways,  
mostly as helps to meet particular re-  
quirements, but as a sole manure and  
in the long run, they are nowhere  
comparable to home-made manure  
for profit, and for keeping the land in  
good condition on all soils, except of  
a peaty character, and particularly  
clay and sand. Where there is an  
excess or an abundance of vegetable  
material, as on reclaiming swampy  
land, mineral manures have probably  
their best use, improving the texture  
of the soil, as well as serving for en-  
richment. Being foreign to the soil,  
they serve mainly as correctors. The  
home-made article has already been  
tested by its having been grown upon  
the soil, thus showing its adaptability.

New, quick, complete cure 4 days,  
urinary ailments, frequent or difficult  
urination, kidney diseases, etc., at  
Ala. Depot, Irvine, Gardis & Alexander,  
Montgomery, Ala.

Raising Turkey.

Select by weight the largest fowls  
to breed from; if possible, have the  
gobblers from two to four years old.  
The gobblers and hens should not be  
related to each other. Have no more  
than four hens to each gobbler, and do  
not starve them during the winter.  
Watch them closely about laying time,  
as they nearly always hunt a nest the  
day before they deposit their first egg.  
Make a good large nest in some  
building that you can confine them  
in, and next morning after they hunt  
their nest, catch them, and shut them  
up in the place where you made the  
nest, for after they have laid one egg  
there they will always go back to that  
nest. If they choose a good place of  
their own accord, I let them alone;  
though I put a few common hen eggs  
in the nest and take out the turkey  
eggs every day, and keep them in a  
cool place, as heat injures them in  
winter, but cold, provided it does  
not freeze. I let each turkey set the  
first time she wants to; but let no  
young turkeys run with a common  
hen, for if they do so half a dozen  
times, they are more trouble than fifty  
running with a turkey hen.

The advantage of letting turkeys  
set on their first laying of eggs is this:  
the young turkeys are hatched before  
the weeds and grass get high enough  
to wet and befall them in the morn-  
ings. I watch them two or three days,  
that no weak ones are lost; then they  
get no more attention, only feeding  
when they come to the house. On no  
account give them raw food when  
small—I fed mine on corn bread;  
sometimes I soaked it in sour milk and  
sometimes I gave them curd. Never  
shut them up unless it rains hard.

I have been raising turkeys for sev-  
eral years, and have had but one  
sick one yet. Most of my chickens  
died with cholera last fall, and  
one of my turkeys took it very bad;  
his flesh had turned dark colored  
when I found him. I gave him a pill  
of assafetida the size of a pea and  
about a tablespoonful of equal parts  
of sulphur, cayenne pepper and rosin  
(thought it would either kill or cure  
him) and he got well. I gave the  
others sulphur twice a week for about  
a month, and none of them took the  
cholera.—Rural World.

"First a cough, carried me off,  
And then a coffin they put me in off!"  
This will not be your epitaph if you take  
your cough and Dr. R. V. Pierce's "Golden  
Medical Discovery" in time. It is especially  
good for weak lungs, spitting of blood, night  
sweats, and the early stages of consumption.  
By all druggists.

Hot-Slaw.—Chop a cabbage fine.  
Put a cupful of sweet cream,  
a cupful of milk with a tablespoonful  
of butter in it, over the fire. When  
nearly boiling stir in one well beaten  
egg, and three table-spoonsful of  
strong vinegar. Stir rapidly until  
thick as boiled custard. Season with  
pepper and salt, and turn over the  
chopped cabbage. Stir it thoroughly  
and serve at once.

Lord Byron in reference to a beautiful  
lady, wrote to a friend—"Lady—has been  
dangerously ill, but she is dangerously well  
again." American beauty, when attacked by  
any of the ill effects of soil, not of a  
peaty character, and, unlike special  
manures, requires no previous treat-  
ment. It is reliable in all cases, if properly  
managed, and the soil is in good con-  
dition, as must be the case with all  
manures, and the more so with com-  
mercial fertilizers, which lack the  
vegetable material for the mechanical  
improvement of the land. If not all  
taken up by the first crop—the hu-  
mus certainly cannot be, and it is not  
desirable—what remains may be con-  
sidered as not only safe, but develop-  
ing new plant food, and the more so  
the more thoroughly and finely the  
soil is worked, which brings its prop-  
erties into new relations, in all of

WANTED!  
100,000 lbs. Wool.  
HIGHEST MARKET PRICE PAID  
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A. G. STOLLENWERCK & SONS,  
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For Sale.  
PLYMOUTH ROCK EGGS. Fifteen  
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**"BROWNE"**  
**SULKY PLOW.**  
**Absolutely Pure.**

Made from Grape Cream Tartar.—No other  
preparation makes such light, flaky hot  
cakes, or luxurious pastry. Can be eaten  
by Dyspeptics without the fear of the ill re-  
sulting from heavy indigestible food. Sold  
only in cans, by all Grocers.

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**LYDIA E. PINKHAM, OF LYNN, MASS.**

Woman can Sympathize with Woman.

For the Health  
of the  
**LYDIA E. PINKHAM'S**  
**VEGETABLE COMPOUND.**

It is a Positive Cure  
for all those Painful Complaints and Weaknesses  
common to the Female Sex.

It will cure entirely the work of Female Con-  
dition, all ovarian troubles, Irregularity and Disor-  
ders, Pains and Hemorrhages, and the consequent  
Physical Weakness, and is particularly adapted to the  
Climate of this Country.

It will dissolve and expel menses from the uterus in  
an early stage of development. The tendency to can-  
cerous humors thereby checked very speedily by its use.  
It removes flatulency, distention, distended crating  
for stimulants, and gives weakness of the stomach.  
It cures Bloating, Headaches, Nervous Irritation,  
General Debility, Sleeplessness, Depression and Dis-  
tention.

That feeling of bearing down, coming pain, weight  
and heaviness, is always immediately cured by its use.  
It will at all times and under all circumstances act in  
harmony with the laws that govern the female system.  
For the cure of Kidney Complaints of either sex this  
Compound is superior.

It will dissolve and expel menses