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No. 43.

RATES OF ADVERTISING. Table with columns for space, length, and rate.

WATCHWORDS OF LIFE.

Hope, While there's a hand to strike! While there's a young heart brave! While there's a task un wrought! While there's a love un wrought!

THE SHADOW OF THE ROCK.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.—Isa. 32:2.

COMMUNICATIONS.

A Sermon.

BY REV. J. O'B. LOWRY.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

silent as to any such grant. (2) We have no evidence that the Disciples assigned to Peter any primacy or authority. We find JAMES, our Lord's brother, the President-Presbyter in the Jerusalem Council, if the term is allowed. (3) Moreover Paul rebuked Peter, and escaped unrebuked himself. Furthermore, (4) Peter nowhere claims for himself the authority mentioned, and nowhere intimates the existence of any such distinction.

with the Apostle Peter, the other apostles have been assigned a place in the great structure. One by one they have been added, and the work has been carried forward by the great Master Mason. John and Paul, James and James, the Marys of the Pentecost, the three thousand of Pentecost were allowed a place; and still the work proceeded. Luther, the reformer, the inspired, Paul, of the 16th century, the doubt was added. Wickliffe and Wycliffe, Calvin and Wesley, Edwards and Hall—all have been assigned a place in the rising walls of Christ's great Temple.

not do for you to be gone so much. If you don't stay at home more our children will perish. You can't support your family and preach so much. Elder Carson said, that when his wife would thus complain, he would pray the Lord to give her the same travail for souls that God had given himself: And then a change would come over his wife. Presently, she would have his clothes neatly packed away in his saddle bags; and then, with tears in her eyes, say to him: "Bobbie, it is not right for you to stay at home while there are so many sinners dying in their sins. Here are your clothes in your saddle bags. Go and preach. I can take care of the children until you come back. We will not perish."

whom he expected to address that night. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith," was impressed on his mind. But Carson said: "I did not like that text. I thought it would suit a congregation of Christians very well; but not such a congregation as I expected to have before me that night. But I could get no other. So, trusting God, I concluded to preach from it, and leave the result with the Lord. "When I went in they were all there. The lady arranged the table and books for me to use. These men sat before me looking very bold, especially the ring-leader. "I announced my text; and before I was half through my sermon, the ring-leader burst into tears and fell down at my feet, begging me to pray for him. I paid no attention to him until I had finished my sermon. And before I had done, every one of those gamblers was prostrate on the floor, weeping and praying. The Doctor said that the reading of the text convicted him; that he knew that gambling was his besetting sin. The pious lady greatly rejoiced in God for his grace, manifested in the conversion of her husband, and his companions in sin.

Modern infidelity has assumed a formidable aspect. For the most part, it has formerly been regarded as rather theoretical than otherwise. Now we begin to see its influence upon social and national welfare. It has assumed a tangible form. Nihilism, which is skepticism carried to the denial of all knowledge and all reality; Communism, which is a negation of the rights of property, and Socialism, which, denying the right of individual property vests such right in the government—these are exerting, singly and combined, their baleful influence over a great part of Europe. The advocates of these views are numbered by millions and their numbers are constantly increasing. Where these opinions prevail there must be might and desolation. In Russia no government official can go forth without fear of assassination. In Germany the life of the Emperor has been attempted. In France the ministers of religion have been put to death, and all that is sacred to the individual or the State has been trampled upon. And the King of Italy has recently felt the touch of the murderer's knife. In 1871 a Bishop of Paris was brought before Rigueur, one of the leaders of the Communists. The Bishop when asked, "Who are you?" replied: "The servant of God." The blasphemous Rigueur instantly commanded, "Send the man to prison and issue an order for the arrest of God."

What is to be the destiny of this child of adversity, is the great question which should excite the Baptist brotherhood of Alabama. Well do I remember the arguments used for the necessity of such an organ in the State—how potent and resistless! even when, to my mind, it was an impossibility. I was then, as now, taking the Index; and every sympathy of my soul was enlisted in its behalf; and my earnest desire was that it should be adopted as our State organ, as it was so near us, and so well conducted. But I was compelled to yield to the overwhelming arguments of the advocates of our State paper, and yield my consent to lend a helping hand to an enterprise which taxed my faith to its utmost capacity. In the midst of our poverty, with three periodicals sharing the patronage of our State, and the most disgruntled membership perhaps of any State in the Union; with no monied men stepping forward to back the enterprise; with the failure of the dear old Southern Baptist in better times; and also a strong opposition to its establishment, the ALABAMA BAPTIST, in response to the prayers and noble efforts of such men as Renfro, Teague, Winkler, Cleveland, and other similar spirits, arose, as almost by magic. 'Tis for this reason it is called a child of adversity. It has also sustained a heavy blow by the fire which it defied, and thereby loudly appeals to our confidence and patronage. Since the last Convention it has existed in its majority. Having leaped with gratitude for a long while for support upon its unrequited contributors, it passed from its minority with humble and becoming modesty last July, and now stands as a young, but mature, journal. The only way it can die, will be through neglect from some of the spirits who gave it birth. Enemies cannot hurt it. The indifference of former opponents can be converted into a burning zeal by the continued efforts and advocacy of its former adherents. But one cold look, or angry word, from one of its tried and former friends, would seriously wound, if not destroy, the pride of Alabama Baptists. What shall we do with and for it? Was its existence a necessity five years ago? Then surely a necessity now. Did it demand sacrifice and unselfish effort to give it existence? Then surely more to keep it alive. Has it served to unify and rally around our cherished institutions the vast brotherhood of our Commonwealth? Then surely it is needed as a nucleus of continued unity. What then shall we do with it? Let it live! If we cannot heartily support it, let none of us by a word or an act, murder it. The ALABAMA BAPTIST must live. It will be the ruin of every State enterprise to allow this paper to fail. Brethren should write for it, pray for it, work for it. It cannot be profitable to any man until there are half as many more subscribers. Brethren, let us hear from you from every part of the State. These news communications are the life of the paper. This communication is disinterested. I claim not to be one of the originators; do not know that I have sat in any committee in regard to the paper; was not one of the correspondents appointed by the Convention at Gadsden; but I am an Alabama Baptist, and when the paper falls, I will be standing by to soothe the anguish resulting from so unnecessary a calamity. B. H. CRUMPTON. Greenville, Jan. 31, 1879.

good man, an able preacher, and his work here will doubtless be fruitful of good results. The church, however, feel too poor to employ him more than one Sabbath, (the 1st), which is always unfortunate. Are there not many churches able to have preaching more than once a month, if they would earnestly try? My labors this year are chiefly at West Point, Ga., at which place I preach twice each month, and am, so far, much pleased with the brethren and sisters of that community. I also serve the Farmville church in the Tuskegee, and Providence in Liberty, Association. Bro. C. S. Johnson is Principal of our College here. He is a most excellent preacher and we congratulate ourselves that he has located among us. As a general thing, I am hopeful of the state of our churches. A better spirit seems to prevail, and there is a looking for and hoping for better times, which is, to say the least of it, an indication of some spiritual life. W. C. BLEDSOE. LaFayette, Ala., Jan. 31st. Too Good to be Lost. While Bro. T. M. Bailey was with me on a recent tour he preached one of those sermons that stay preached. The same evening we were in company with several of the brethren, and one remarked that he was greatly disappointed in the preaching. I asked in what way? "Well," said he, "I had as well tell the truth. When I started to meeting this morning I was wondering how I would be able to understand all that the big preachers from town would say. Then I thought of Webster's Unabridged Dictionary, and my memory being pretty good, thought I would remember the big words till I got home, and then search for their meaning. When, lo! I heard everything in my own tongue, in language so plain that there was no chance for misunderstanding. The preacher found me and the balance of my church out of harness, thrashed us around, put us back, and set us to work." It is needless to add that that church meets every Lord's day, and is a firm supporter of State Missions. Surely, God has raised up Bro. Bailey for the work he is now so nobly doing. Let every one who can, whether pledged or not, come to his help with their contributions. T. M. BARROW. Dist. Evangelist, S. M. B. Rev. S. W. Marston, D.D. Dear Baptist: Allow me to express to you my conviction that the Baptist Home Mission Society of New York has made a very judicious appointment in the choice of Rev. S. W. Marston, D.D., as Sup't. of Freedmen's Missions. I have been intimately acquainted with Doctor Marston, first as Sup't. of S. S. Work, in Mo., and afterwards as U. S. Agent for the five civilized tribes of Indians; and I know that, in addition to his other eminent abilities, he has the rare advantage of being practical in his methods, and of being Westernized in his manner of life as a minister. I mean by this, he will make no mistakes for want of an acquaintance and sympathy with Southern and Western people. His chief work will be to organize and hold Ministers' Institutes for the Freedmen preachers in co-operation with the white ministers. H. F. BUCKNER. Enfield, Creek Nation, Jan. 30th. A Pigeon's Love. A writer in the Scottish Naturalist tells a story of a pigeon, which illustrates the truth of the saying that God tempers the wind to the shorn lamb, and the higher power of instinct prompted by parental love. Two pigeons had built their nest in the top story of a dove-cote, and had hatched their young, which came out of the egg about the middle of March, 1876. On the 16th day of March a very severe storm of snow and snow drift set in at dusk. It must be noticed that the door of the dove-cote looked to the northwest, from whence the storm was coming, so that the snow blew right into the portal where the young pigeons were lying, only a few days old. The storm was very severe—so much so that it was thought to be the hardest that had happened for many years, and the young brood would have no doubt perished, but for the happy expedient that the father of the young pigeons adopted. He stood in the doorway with his tail spread out to the storm, and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring; and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this the young must have died. United States Judge Jno. Cadwalader died in Philadelphia Jan. 26.

REMINISCENCES.

BY DAVID LEE.

ALABAMA ASSOCIATION.]

Biographical Sketch of Robt. Carson.

Elder Robert Carson was born in Edgefield District, South Carolina, July 26, 1777.

It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.

FROM EAST ALABAMA.

Dear Baptist: You are perhaps aware that the Tuskegee, Tallapoosa River and Liberty Associations, aided by the State Board, have employed Bro. F. C. David as Evangelist for the present Associational year. Bro. David has been for some time engaged in his work. He is now laboring in this (Liberty) Association and is accomplishing great good. He was with the writer at Providence church last Sunday, and Saturday before, and he preached just such sermons as were calculated to infuse new life into the church. He is laboring earnestly and zealously for the blessed Master, and his grand object is to accomplish something in His name. If this is read by any Baptists in the three Associations, in which Bro. David is laboring, will they permit me to say that this work of our Evangelist is the only enterprise we have under our care—all other Associational matters are of minor importance. Let us not fail, now that we have the opportunity, to help in the good work. Bro. J. P. Shaffer is the pastor of the Baptist church here. He is a

Alabama Baptist.

SELMA, ALA., FEBRUARY 13, 1879. JOHN L. WEST, PUBLISHER. EDITORS: B. T. WINKLER & JOHN L. WEST. INSTRUMENTAL MUSIC.

A friend has sent us a slip cut from the Troy Enquirer in which "Zip" answers an article of ours on the use of instruments in church as an aid to worship. Zip argues that if the use of instruments had been commanded by the ceremonial law, the command was abrogated when the ceremonial law was abolished. Except in the case of the jubilee trumpets, the argument is irrelevant. Instrumental music was adopted as an aid to the singers in the temple, and on this account was encouraged, and ever enjoined in the Psalms of David, Ps. 98:5, 6. "Sing unto the Lord with the harp, with the harp and the voice of a Psalm. With trumpets and the sound of cornet make a joyful noise before the Lord, the King." When Zip says of such a passage that it has about as much inspiration "as the placing of Uriah in the front of battle, and the casting of the golden calf by Aaron," he speaks unwisely with his lips.

Again Zip's reference to Amos 5: 22, 23 and 6: 4, 5 is irrelevant. God denounces by his prophet the attempt to win his favor by "feast days" and "solemn assemblies," Am. 5: 21; by "burnt offerings," and "peace offerings," vs. 22, "by the noise of songs and the melody of viols," vs. 23; as a substitute for justice and righteousness, vs. 24. To suppose the passage to be a denunciation of "viols" is violently to twist its meaning. Why not also of "songs" and of "solemn assemblies"? The other passage is a denunciation of the Jewish rulers and nobles "who were at ease in Zion," Am. 6: 1, in a time of general calamity, vs. 6; who were banqueting, vs. 4; singing and playing, vs. 5; and drinking and anointing themselves with the wealth that would have relieved the affliction of Joseph, vs. 6. This picture of pampered selfishness and inhumanity has no connection whatever with the temple worship.

A similar remark applies to Zip's quotation from "the sainted Solomon," who is held to be an opponent of instruments in worship, Eccl. 2: 8, 11. "I gathered me also silver and gold and the peculiar treasure of kings of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and all of that sort—Then I looked on all the works that my hands had wrought—and behold all was vanity. Zip cannot tolerate instruments, because "the sainted Solomon" regarded them as "vanity." Very well; but we beg him to give up singing too, and gold and silver, and cattle and servants, vs. 7, and pools and trees, vs. 6, and gardens and orchards, vs. 5, and houses and vineyards, vs. 4. For in all these objects Solomon sought happiness in vain, and he condemned every one of them just as much as any other. He was not reproaching any of these things as illicit; he testified that they could not satisfy a heart that was made to love and enjoy the infinite God.

Zip quotes Andrew Fuller as opposed to the use of instruments in Gospel worship. The authority of English Baptists on this point is not weighty. Two centuries ago many of them were opposed to singing. Hercules Collins was the first to broach the assertion among the Particular Baptists that singing was a public duty. Appendix to his Orthodox Catechism, 1680. In 1692 Isaac Marlow, "the leader of the opposition," wrote a warning to the churches, in which he denounced singing as "false worship"; "error, dangerous and destructive to the peace and well-being of our churches and to the pure worship of God therein"; and "a practice from which all sober, impartial inquiring Christians should keep themselves undefined!" One of Dr. Gill's dissatisfied members told him she "should very much like to sing David's tunes." To her the Dr. replied; "Well if you can get David's tunes we will try to sing them." If we remember rightly, the ground of Fuller's objection to instrumental music was that it did not harmonize with the simplicity of the Gospel; and doubtless the objection was valid as against the choral services of the Church of England. But we feel satisfied that the use of instruments, simply as helps to congregational singing, is not liable to Fuller's objection. Zip urges the silence of the New Testament upon the subject as a proof that the use of instruments is illicit. On the contrary, the silence of Scripture leaves the matter to be decided upon general principles. The New Testament says nothing about pulpits or pews or hymn books. Is it therefore wrong to use them in a church? If Zip replies that we are commanded to sing; let him also show the Scriptural warrant for using his

"Baptist Hymn Book." And we might further argue from this silence that instruments were not forbidden by Christ. The worship of the second Temple which our Lord often attended, was performed in connection with instrumental music, as in the time of David. Such is the testimony of Jesus, Son of Sirach, ch. 47: 9; 50: 18, and also of Josephus, who describes three of the instruments that were used, (Antiq. 7: 12: 13) and states that the appointments of David in kinging God's praises were observed in the Second Temple as they had been in the First, (Ib. 11. 4. 3). Under such circumstances the silence of our Lord leads us to precisely the contrary conclusion to that to which Zip has arrived. If the temple worship in which Jesus engaged was celebrated with instrumental music, and he neither recommended nor prohibited instruments in the churches, then we are left to use them or not, according to our judgment of what is expedient and helpful to our devotions. The matter is not one to be settled by moral casuistry, or by an appeal to the law and the prophets, but by properties of time and place and gifts and circumstances. Where instruments help and can be afforded, they may be used; where not, not.

NEW DEPARTURE OF THE AMERICAN BAPTIST PUBLICATION SOCIETY.

Rev. M. T. Sumner, D.D., has been appointed District Secretary of the American Baptist Publication Society for the Southern States—Virginia and Missouri being excepted. The object of the appointment is to open new channels for circulating the publications of the Society, and to enlarge its missionary sphere by the employment of colporteurs, the sale and gift of books, tracts and papers, and the establishment of Sunday schools. Dr. Johnson, Missionary Secretary, pledges the Society to make appropriations at least double in amount to the contributions accruing to its treasury from the Southern field.

No person that we know could fill this office better than Dr. Sumner, who has friends in every Southern State; who has had a practical acquaintance with the work while serving the Tract Society and the Domestic Board in a similar capacity, and who is familiar with the entire field which is to be cultivated. Dr. Sumner is also ardent, energetic and persuasive, and has thus in natural gifts as well as in experience signal qualifications for the conduct of this new enterprise.

There can be no question that the books of the Society ought to be circulated among our people. Many of them, especially those relating to denominational subjects, are of rare excellence. And now that the work of the Southern Baptist Publication Society at Memphis has been interrupted, the Philadelphia Society has no rival in that field. In regard however, to Sunday-school papers, great caution will need to be exercised. The Baptists of the South have already a Sunday-school paper to which they are justly attached, and they would therefore be certain to resent any attempt to supplant Kind Words by the Little Register. The Baptist Teacher which is adapted to another class of readers will encounter no rival in the Southern field.

As a part of a letter written by us to the Secretary at Philadelphia, and recommending the appointment of Dr. Sumner to the vacant District Agency in St. Louis, has been published in the National Baptist, it is proper that we should disclaim any suggestion from us to the Society in favor of its policy of occupying the Southern field with agencies. No doubt the sectional agitations, which have heretofore prevented such an alliance, are subsiding, but the waters are still disturbed; and the National Baptist, the organ of the Society, has not yet thrown any oil upon the waves. A conciliatory spirit displayed in that quarter is essential to Dr. Sumner's success. Will it be displayed? On the other hand, it is important that the favor of the Southern Baptist Convention shall be enlisted and expressed in behalf of the Society's undertaking. What the sentiments of that body are cannot be determined until its session shall be held; or upon what conditions its members will cooperate with the Publication Society. Christian comity will require that this subject shall be submitted to the Atlanta Convention. And finally, the colportage which the Society proposes to establish, cannot be carried out, except at immense cost, without the co-operation of the various State Boards. The Society must hold itself ready to enter into working and mutually helpful relations with these organizations. Such are the main conditions to be observed, if the enterprise of the Society is to succeed. We shall be glad if the convictions we expressed in our letter to the Secretary shall prove groundless; they are yet unchanged.

The true motive of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front of the show.

INDIAN PROBLEM.

body acknowledges that the policy of Government officials in dealing with the Indians has been lamentable. Large amounts of money have been devoted to the civilization of the Indians, and hundreds of thousands have been offered in exchange of their own customs and habits for the civilization of the white man. Yet it must not be expected that this result will at once take place. It depends upon the fidelity of prosecuting officers, the integrity and courage of judges, and the "patriotic" of the jury lists. A powerful local sentiment is to be established. Some provision is to be made for the relief of the helpless women and children who, when the polygamists relations in which they are now involved, shall have been broken, will be left without support or protection.

How difficult it has been to make headway against the precedents of Mormonism appears from the fact that it has already taken seventeen years to establish the constitutionality of the Congressional law against polygamy. And now the decision of the Supreme Court inaugurates a conflict that must be prosecuted vigorously and persistently for years to come, before the Mormon nuisance will be abated. It will die slowly; but it will die.

The decision of the courts in this case is important, however, not only because it promises the excision of a great principle which admits of many other salutary applications. Mormonism is punished not as a religion, but as an immorality; just as a temple of Venus would be suppressed, not as a pagan shrine, but as a public scandal. Liberty, whether civil or religious, is not lawlessness; and on the other hand, checks against license and penalties against evil doing are not tyranny. Let it be understood that the rights of American citizens are conditioned upon the observance of moral decencies and civil duties;—that the Genius of the Republic is no "Pagan Goddess of Liberty clad in loose attire," but a heaven-borne Spirit mailed and armed and holding not the sword in vain.

CATHOLIC SCHOOLS.

Most Protestant parents who are sending their children to Catholic schools and academies are entirely ignorant of the character of the teachings imparted in those institutions. We have fallen upon a sample of the sort of "Familiar Explanation of Christian Doctrine, adapted for the family and more advanced students in Christian schools and colleges, and sanctioned for use in those institutions by Archbishop Bayley in 1875. Mr. Beckwith, Episcopal bishop of Georgia, has called the attention of his own people to this precious Manual. Here are some specimens of its questions and answers.

Question.—Since the Roman Catholic church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved? Answer.—He cannot.

Question.—Did Jesus Christ himself assume his sole solemnly, and in plain words, that no one can be saved out of the Roman Catholic church? Answer.—He did when he said to his apostles, "Go and teach all nations," etc.

Question.—What do the fathers of the church say about the salvation of those who die out of the Roman Catholic church? Answer.—They all, without exception, pronounce them infallibly lost forever.

Question.—Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic church are not saved? Answer.—There are several. They have no divine faith. They make a liar of Jesus Christ, of the Holy Ghost, and of the apostles. They have no faith in Christ. They fall away from the true church of Christ. They are too proud to submit to the Pope, the Vicar of Christ. They cannot perform any good works whereby they can obtain heaven. They do not receive the body and blood of Christ. They die in their sins. They ridicule and blaspheme the mother of God and his saints. They slander the spouse of Jesus Christ—the Catholic church.

of Christianity. Nor does the Protestant missionary sink down to the level of Indian barbarism in order to conciliate the good will of the Savage. On the contrary, he seeks to raise the Indian in the social scale, by illustrating in his own example, a better style of living. And the wisdom of this course will appear to any one who visits the Indian Territory and there sees the fruits which have rewarded the labors of the devoted men and women who have worn their lives away in services and sacrifices for the Red Man.

MORMONISM DOOMED.

The recent decision of the U. S. Court in regard to the Mormon marriages will destroy polygamy in Utah. Yet it must not be expected that this result will at once take place. It depends upon the fidelity of prosecuting officers, the integrity and courage of judges, and the "patriotic" of the jury lists. A powerful local sentiment is to be established. Some provision is to be made for the relief of the helpless women and children who, when the polygamists relations in which they are now involved, shall have been broken, will be left without support or protection.

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The family of Rev. O. F. Gregory reached this city last week. We trust they will find a pleasant home in our beautiful city. —Tuscaloosa Times.

—Col. McIntosh has been elected Superintendent of the Baptist S. S. at Dadeville. —So. Argus.

—Rev. Thomas Gallandet, of New York, preached in Talladega recently, for the benefit of the deaf and dumb.

—Congress has passed the appropriation bill which the Home Mission Board has been laboring for through Dr. McIntosh.

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Answer.—No sensible man will assert such an absurdity. Question.—What will Christ say to them on the day of judgment? Answer.—I know you not because you never knew me. Question.—Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? "Whose sins you shall forgive they are forgiven them." Answer.—No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity. Question.—What follows from this? Answer.—That they die in their sins and are damned.

Let Protestants read these questions and answers, and see how in these schools their own children are taught to despise and denounce them, as unbelievers, as lost creatures, as those who make a liar of Christ and the Holy Ghost, and who are awaiting a curse at the day of judgment and a doom as lasting as eternity. The spirit of Catholicism is the same as it was in the dark ages, the same in our own country as in Roman Catholic lands.

We see it stated that the Belgian clergy are beginning already to threaten from the pulpit parents who shall continue to send their children to the "godless schools," after the reform of the law on religious instruction, with eternal damnation. (Such conduct is punishable by section 268 of the Belgian Penal Code with imprisonment from one week to three months, and a fine from 25¢ to 50¢. Considerable difficulties may therefore be expected. This is strange; the Roman Catholic Government of Belgium punishes priests for denunciations which some Americans are praising the priests and nuns to teach their children? Can any folly surpass this?

FIELD NOTES.

The residence of Rev. W. C. Mynatt, near Baxa, Boga, was recently burned. —So. Argus.

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—Rev. C. W. Buck, recently of Milltown, but now of Louisa, preached in our town last Sabbath at 11 a. m. The Baptist church at this place, which is now without a pastor, is making an effort, we learn, to procure the services of Dr. Buck as pastor for the present year; and if the sermons of last Saturday night and Sabbath are fair samples of his pulpit discourses, we trust the church and community will improve the opportunity presented of securing his services for the year. —Wedgewood Journal.

now the name of Bro. Robert Hasty to follow that of Bro. Hudson on the list for Bro. Kirven. I have been round to my new churches and have met with fair encouragement. I enter upon my work this year with a good degree of pleasure. —G. D. Benton. [Bro. Benton sent us 15 names for our subscription list after that found. If every pastor in Alabama would do just half as much for us as he does we should be satisfied.]

—Dr. Fulton, of Brooklyn, has made an attack upon Dr. Samson which was so gratuitous and offensive that the ministers of the N. Y. Monday Conference, demanded its retraction. Dr. Fulton, declining to do so, has been suspended. "The gentleness of Christ," seems to form no part of Dr. Fulton's ethical code.

—We call the attention of our brethren generally, and especially of those engaged in Sunday-school work, to the advertisement of Messrs. Carpenter and Cates. These brethren are Baptists of high standing, and we do not hesitate to recommend them to the confidence and patronage of our readers. If you need anything in their line, give them a trial.

—Dr. Marston will be cordially welcomed at the South as the Superintendent of Missions among the Freedmen, an appointment conferred upon him by the Home Mission Society of New York, whose extensive work in this department requires such oversight and direction. We have no doubt that Dr. Marston will work in harmony with the best people of both races at the South.

—The church at Bethany, 14 miles west of the city of Tuscaloosa, held a meeting of 10 days and nights in November last. There were 9 conversions; 5 by letter, 3 restored, and 1 by experience and baptism. Among those who joined by letter was a sister deaf and dumb. The church has served the church five years, during which time many have been added to the church. To God be all the glory. —J. A. Mitchell.

—Our talented young friend, Porter King, Jr., has decided to locate in Opelika, for the purpose of practicing law. King, after completing his course at Howard College with the highest honor, graduated at the University of Virginia with the highest marks of distinction. We recommend him to the people of Opelika as a steady, highly cultured and Christian young man.

—Rev. M. T. Sumner, D.D., of Marion, has, we learn, been appointed by the American Baptist Publication Society, as the District Secretary of the Society for the South. The Society could have chosen no one more fit for this position than Dr. Sumner, ripe in wisdom, a thorough gentleman and Christian, having a broad acquaintance in the South, he will fill, in every particular, the important position to which he has been elected. —Marion Commonwealth.

—Rev. C. W. Buck, recently of Milltown, but now of Louisa, preached in our town last Sabbath at 11 a. m. The Baptist church at this place, which is now without a pastor, is making an effort, we learn, to procure the services of Dr. Buck as pastor for the present year; and if the sermons of last Saturday night and Sabbath are fair samples of his pulpit discourses, we trust the church and community will improve the opportunity presented of securing his services for the year. —Wedgewood Journal.

—It is with lively sorrow that we learn of the death of W. J. Straughn, a student of Howard College. Having been school boys together, we had an opportunity of thoroughly studying his character, and of knowing him well; and to know, was but to admire and love him. We never saw a more perfect type of a true gentleman; cheerful, affable, congenial, intelligent, and above all, a Christian. It is sad that he was cut down just on the verge of manhood and distinction; yet we are consoled in some measure for our loss by the knowledge that he was a child of God. We tender our heartfelt sympathy to his bereaved family. —C.

—The Uniontown Press has an article entitled, "The Age is too advanced for the Whipping Post," and intended as a reply to an article of ours. Our neighbor regards that mode of punishment as brutal and brutalizing. Does not the objection apply with greater force to hanging? Again, he refers to the unhappy influence of the punishment on the multitude who would throng to witness it. But why should a crowd be admitted? We hold that he is disgraced himself by his crime and that the punishment is intended to let him know it and to prevent his committing it again. With all respect for the sensibility and logic of our contemporary we are still persuaded that some offences, as for example the whipping of a woman, can best be dealt with in the vigorous application of rod or scourge. Chesterfield's Letters don't touch the case.

State Missions.

Our denominational outlook was never so encouraging as at present. To fall back on our State Mission work means stagnation, and do nothing in our churches for the next decade.

spread myself into ten or a dozen men, that I might cultivate every plant in the vast field before me. 'Who is sufficient for these things? What has the denomination been doing so long? Sleeping over their most vital interests.'

Bro. P. E. Kirven says: "So far as I have gone amid the destitution in my field I have met with much to encourage me. I have constituted 1 church and expect soon to constitute 2 more. Would the churches but relieve my mind in reference to a support for the dear ones at home, I feel that with God's blessing I could do much in building up the waste places."

Bro. B. F. Hendon writes: "My work at York, Stuffer Co., is progressing. I have found in that place 14 Baptists and expect to organize a church 3rd Sunday in February. The prospect is good for organizing a church at another point in my field."

Bro. Curry writes: "The money season is about over, and a very small amount has been collected on the pledges for this year. But with this fact before me, I am determined to relax no effort for the good of the Master's cause. With God's help I propose to prosecute the work this year with all my heart and strength. I expect results."

T. M. BAILEY, Cor. Sec. S. M. B. Friendship Church.

This church is one among the first churches of the Zion Association! It is located in Bullock, Crenshaw Co., Ala. Bullock is a small, but beautiful village, and is noted for the great interest it has ever had in schools. They have built a neat academy near the church, and in 1878 had as fine a school as South Alabama could afford. Their school this year has not opened yet, but they will no doubt have one.

There are about 100 members in the church, and they are in a thriving condition. Bro. R. W. Davis, now in Texas, was their pastor for several years. Bro. McBryde served them during the year 1878. Elder M. Brooks is now their pastor. We here wish to give the many readers of the ALABAMA BAPTIST a resolution adopted by the church: Resolved, That each member, at each conference, be required to pay into the treasury his mite.

At the last conference we could see the brethren and sisters coming forward; some with a dollar, others with halves, and some with quarters; putting them together, making whole dollars. The church is never without money. They have only monthly meetings, and are always glad to publish an appointment for any Baptist minister who may be traveling. Do not think, brethren, that you will not find a home in Bullock.

We wish to state, that we were very sorry to see what Bro. Mitchell said in regard to Friendship church not attending his appointment. But very few knew that he was to preach at that time; his notice was not given in time. We are glad to hear that Bro. Yarborough has promised to preach for us while passing. He will find a home at any of the residences in Bullock; whether the owner be a member of the church or not. Give us notice in due time, Bro. Yarborough.

W. F. MARTIN, Green Bay, Jan. 27th. An Example Worthy of Imitation.

A few days ago I received a contribution of \$25 from the 1st Montgomery church for State Missions. Ten dollars of this amount was raised by a class of six little girls, under the direction of Miss S—, their Sunday school teacher. These dear little ones, in their anxiety to do good, found many ways of raising money; one of which was to make fancy articles and sell them. How encouraging it is to see even the little children trying to help forward our State Mission work. Fancy to yourself, dear reader, those little girls talking, with flushed cheeks and sparkling eyes, over their efforts, whilst their nimble fingers are trying to do something for the great cause in which their sympathies are enlisted.

LITERARY NOTICES.

—The Sunday School Union, Philadelphia, publishes valuable Periodicals and lesson helps for the year. CHURCH'S MUSICAL VISITOR, for February. —The pieces are unusually interesting. There is a bit from Verdi; Leon Savoy's Laughing Eyes of Long Ago; Halton's Bird of Song; Root's Gone Before; a Gospel song and some easy instrumental selections.

CORONATION HYMNS and Songs for praise and prayer meetings, home and social singing. Chas. F. Deems, D.D., L.L.D., and Theodore E. Perkins, Editors, A.S. Barnes & Co., Publishers, New York, Chicago and New Orleans. Price 35 cts., sent by mail, postpaid. —Those who are fond of sacred song will hail this book with gladness. It contains as many old songs that the world will not suffer to die and as many new ones that deserve to be tried as any book of our acquaintance. We heartily recommend it.

THE PREACHER AND HOMILETIC MONTHLY for February has an interesting list of contents. Among the sermon sketches are two by Baptist divines;—Dr. Hoyt preaches on Light in the Clouds, Dr. Burrows on the Destructiveness of Skepticism. Among the new features, is a series by Dr. Wm. M. Taylor, of New York, on Expository Preaching. There are valuable hints on the meanings of texts, the methods of preaching, the International Lessons &c. Religious Newspaper Agency, 21 Barley St. \$2.50 a year.

FORD'S CHRISTIAN REPOSITORY, St. Louis, Mo. Some ten articles are contributed by the prolific pen of Dr. Ford. Among these we are gratified to find an appeal for our Woman's Home Mission Work. Dr. W. R. Williams contends for the correctness of the translated phrase, "Add to your faith virtue," instead of "energy" or "fortitude." Dr. Stiffer, of Hamilton, contributes an ingenious plea for the personal premillennial coming of Christ, based upon the fallacious idea that the Lord's kingdom cannot come under the present dispensation. In the editorial column is a reference to Dr. Barnabas Sears; this is a mistake. Dr. Sears' Christian name is Barnas. An article from our pen on Christ's Coming will appear in the March number.

Appointments. Rev. W. G. CURRY Will fill the following appointments in Pine Barren Association: Pineville, Sat. & Sun., March 1, 2, at 11 a. m.; Concord, Sun., 2, at 7 p. m.; New Providence, Mon., 3, at 11 a. m.; Rockwell, Tues., 4, at 11 a. m.; Camden, Tues., 4, at 7 p. m.; Thurs., 5, at 11 a. m.; Ebon, Thurs., 6, at 11 a. m.; Bear Creek, Fri., 7, at 11 a. m.; Indian Spring, Sat. & Sun., 7, 9, at 11 a. m.; Flat Creek, Fri., 14, at 11 a. m.; Allenton, Sat. & Sun., 15, 16, at 11 a. m.; Pine Apple, Sun., 16, at 7 p. m.; Ackersville, Mon., 17, at 11 a. m.; Snow Hill, Tues., 18, at 11 a. m.; Gilgal, Wed., 19, at 11 a. m.; Monterey, Thurs., 20, at 11 a. m.; Manningham, Fri., 21, at 11 a. m.; Ebenezer, Sat. & Sun., 22, 23, at 11 a. m.; Mt. Pleasant, Sun., 23, at 7 p. m.; Liberty, Mon., 24, at 11 a. m.

Rev. T. M. BAILEY, Corresponding Secretary S. M. B. Will fill the following appointments in Salem Association: Providence, Sat. Feb. 15, 11 o'clock a. m.; Salem, Sat., 15, 7 o'clock p. m.; Shiloh, Sun., 16, 11 o'clock a. m.; Bethel, Sun., 16, 7 o'clock p. m.; Richmond, Mon., 17, 11 o'clock a. m.; Springfield, Tues., 18, 11 o'clock a. m.; Peg River, Wed., 19, 11 o'clock a. m.; Salem, Thurs., 20, 11 o'clock a. m.; Bethlehem, Thurs., 20, 7 o'clock p. m.; Springhill, Fri., 21, 11 o'clock a. m.; Good Hope, Sat., 22, 11 o'clock p. m.; Highzibon, Sat., 22, 7 o'clock p. m.; Three Notch St., Sun., 23, 11 o'clock a. m.; Troy, Sun., 23, 7 o'clock p. m.; Mt. Zion, Tues., 25, 11 o'clock a. m.; New Harmony, Wed., 26, 11 o'clock a. m.; Live Oak, Wed., 26, 7 o'clock p. m.; Helicon, Thurs., 27, 11 o'clock a. m.; Oulstee, Fri., 28, 11 o'clock a. m.; Orion, Sat., March 1, 11 o'clock a. m.; Silom, Sun., 2, 11 o'clock a. m.; Mt. Pleasant, Sun., 2, 7 o'clock p. m.

Rev. T. M. BARBOUR Will fill the following appointments in the Mulberry Association: Six-Mile, Wednesday, Feb. 19, at 11. Shady Grove, Thurs., " 20, " Providence, Friday, " 21, " Centre Hill, Saturday, " 22, " Gemison, Sunday, " 23, " New Salem, Sunday, " 24, " Macedonia, Tuesday, " 25, " Randolph, Tuesday night, Feb. 25. Rehoboth, Wednesday, Feb. 26, at 11. Antioch, Thursday, " 27, " Ebon, Friday, " 28, " Senol's Creek, March 1, at 11 a. m.

The brethren will please circulate the appointments as much as possible. This writer will be with Bro. Barbour, as much as possible. JOAB M. LANGSTON.

Rev. E. F. BABER Will fill the following appointments: Pine Flat, Perry county, ad Saturday and Sunday in February; Mars Hill, Tuesday following; Ephesus, 3d Saturday and Sunday; Ocmulgee, 4th Saturday and Sunday. Appointments will be made privately to fill the time between those announced. Brethren are requested to assist in selecting the most suitable places.

It is reported that Prince Leopold, the 8th child and first son of Queen Victoria, will enter the ministry of the Church of England.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

Prepared expressly for this paper.

Lesson for February 23, 1879.

THE KING IN ZION.

Psalm 22:1-12.

EXPOSITION.

INTRODUCTION.—Psalm second is a Messianic Psalm; that is, one which contains a prophecy of the Messiah. The 22d and 72d are, also, Messianic Psalms. This Psalm is highly dramatic and contains four parts, which may be represented by four pictures: 1. We have a picture of the nations of earth in tumultuous assembly, consulting and planning how to cast off the authority of the Almighty; 2. We have the Almighty himself seated on his heavenly throne in serene security, smiling in mockery at the vain opposition to the establishment of his spiritual kingdom on earth; 3. We have the Messiah himself, announcing the decree which gave him a kingdom on earth; and 4. We have the Psalmist exhorting the kings and judges of earth to submit to the benign rule of Jesus, ere the Lord in wrath visit them with condign punishment.

LESSON.

1. REBELLIOUS PLOTTINGS 1-3. In the first three verses the nations (heathen) and peoples of earth, (same word as heathen) are represented as assembled together, and in a raging tumult, meditating (imagining) and devising some plot or plan, by which to cast off the authority (bands and cords) of God and his Christ; that is, to reject the sway of Jesus the Messiah. This was a vain, that is, a futile and foolish thing—to attempt. And yet the kings and rulers of the earth arrayed themselves unitedly and consulted together what plans to adopt in order to accomplish it. What they say among themselves is, Let us break loose from, and escape forcibly from the divine laws and government, as an unruly ox would try to break loose from the yoke to which it was subject.

2. THE ALMIGHTY ON HIS THRONE. 4-6.—At these futile and puny efforts the Lord of Heaven and earth, who sits enthroned on high, smiles in derision. He mocks, so to speak, at the vain efforts of man, to overthrow his kingdom, or resist his authority. His reply is, Do what you will, nevertheless I have established my kingdom on earth, and prevail it shall. I have established my King Jesus in my Church on earth (holy hill of Zion), and notwithstanding all you say and do, his kingdom shall remain and increase.

3. THE MESSIAH SPEAKS. 7-9.—These verses contain the decree authorizing the Messiah's kingdom. The Messiah is made to appear in the drama, and declare what the Lord had said unto him. "He hath said unto me: Thou art my son and heir." I constitute thee (so to speak) the inheritor of my kingdom on earth, (Heb. 1:2). And I have so declared or manifested, when I raised thee from the dead, (Rom. 1:4). Thou hast but to ask and thou shalt have the heaven for thine inheritance, &c. All this shows that eventually every knee shall bow to Jesus and every tongue confess him, and all the kingdoms of the earth he shall become the kingdom of God and his Christ over whom he rule with undisputed sway, punishing the persistently rebellious most surely and irretrievably. Luke 19:27; Rev. 2:7; 12:5.

4. THE EXHORTATION. 10-12.—The Psalmist now concludes with an earnest exhortation to the kings and judges of earth to be wise and warned. Instead of rebelling, let them serve God and rejoice at being permitted to do so. They are exhorted to make peace with God through the Son, by yielding submission to him—making friends with him, lest his wrath should be kindled suddenly and they perish. In the East submission of allegiance was signified by kissing the hand or garment: so these revolters are urged to show submission or allegiance by a kiss of a similar sort. Unless this Psalm is regarded in its highly poetic and dramatic light it will not be correctly comprehended.

Liberty, as understood by the masses, is the most comprehensive of all sins and evils. Almost all conceivable indulgences are demanded as natural and inalienable rights. We may well exclaim with Madame Roland, "O Liberty, what crimes have been committed in thy name!" The prevalence of political corruption, frauds, vices, and crimes of every species is unprecendented. Just as the fear of God fades away and faith in a future life of rewards and punishments declines, all these evils will prevail more and more, in spite of all mere human efforts to stay their progress.

Our State Mission Work.

Eb. Bright: As a Denomination we cannot afford to dispense with the Mission Work in this State as organized by our State Board, and so efficiently carried on by our Cor. Secretary and District Evangelists; but judging from Bro. Bailey's communication in your paper of 9th inst. and what I have learned from Bro. Kirven, our Evangelist in the Bethel Association, I should think that the work would be brought to a standstill very soon unless some plan is devised by which money can be raised to carry on the work, until the amounts pledged can be realized. I propose to make one of fifty in this State to raise five hundred dollars for Bro. Bailey, and one of twenty-five in the Bethel Association to raise two hundred and fifty dollars for Bro. Kirven. Each pledging to pay ten dollars as soon as the requisite number of names is recorded at the office of the ALABAMA BAPTIST; money to be paid into, and distributed from that office.

R. H. HUDSON, Hoboken, Ala., Jan. 29th.

ALABAMA NEWS.

Tuskegee is afflicted with measles. Measles prevail extensively in Russell Co. There are 10 prisoners in the Tuscaloosa jail. Demopolis is annoyed by a band of tramps. There are 125 hands sick at the Tallapoosa mills. The *Etowah Whig* has entered upon its 39th volume. A child of Mr. Whitman, of Perry, was burned to death. A. D. Starnes contemplates starting a paper in Oxford. M. T. Smith has been appointed tax collector of Morgan Co. A storm passed over Limestone Co. recently, doing much damage. A Congregational Methodist church is soon to be established in Ashland. A negro was instantly killed by a hand car on the M. & G. R. R. J. O. Wheeler, near Ozark, was seriously injured by a falling tree. The *Etowah Herald* is the name of a new paper started in Gadsden. W. T. Callahan, Esq., contemplates establishing a new paper in Eutaw. The truck for the hook and ladder company has arrived in Marion. A red fox, weighing 12 pounds, was caught in Lowndes Co. Col. J. J. McLemore has been appointed postmaster at LaFayette. Brooksline, Blount Co., prohibits whiskey selling in the corporation. A great many mules are being sent to the planters throughout the State. The residence of Alex. McDowell, near Troy, was burned. Loss about \$1,200.

There is more sickness in Troy than ever before known in its history. The citizens of Greensboro contributed \$53 to the Lee Monumental Association. The wheat crop in Limestone Co. was seriously injured by the late heavy frosts. An escaped convict was killed at McKinley, Marengo Co., by a deputy sheriff. A negro was recently drowned in the Bigbee River while carrying a skiff load of wood to Demopolis. Mr. Bass, Warden of the Penitentiary, paid \$5,000 into the State Treasury, Feb. 3. A little son of Door Keeper Hudson, of the House, was killed by a falling tree. A little son of Harvey Brown, of Eufaula, was thrown from a turntable and badly hurt. A man named Dismukes, near Hawkinsville, absconded with his neighbor's wife, Mrs. McVaughn. Three tramps were arrested in Union Springs, and sentenced to 21 days' labor on the streets. Isaac Brown, an octogenarian, of Jefferson Co., has plowed the same field for 62 successive years. The farmers of Monroe Co. are sowing a larger area of oats this season than ever before. The papers generally report farming operations as having commenced under encouraging conditions. Rev. Dr. E. L. Loveless, pastor of the Methodist church, has removed his family to Selma. A little child of William Young, of East Perry, was recently burned to death. Charles Stokes, of Northport, was thrown from his buggy and slightly injured; his buggy was "smashed."

A house and all its contents, belonging to Billie Macon, was burned in Opelika. Colonel W. H. Denson has taken charge of the editorial department of the *Gadsden Times*. A negro was arrested in Wedowee on a charge of selling whiskey at a camp meeting last summer. A Mr. Carpenter was thrown from his buggy in Montgomery, and had one of his legs badly shattered. A white man left a little child with Stephen Hurt, (col.) near Tuscaloosa, and has not been heard from since. A cow in Butler Co. gave birth to a calf which had seven rows of teeth and three tongues. It died, of course. The employees of the S. & N. R. R. presented Col. Meek with a silver service—cost \$1,000.

residence and its contents of Fritcham, in Autauga Co., were last week. Mr. Smith and Miss Mattie Henson, of Union Springs, were both in from a buggy, and slightly injured. Finance Sergeant Paul Sanguinetti made a shipment from the ordnance store of 4 cases of arms to the State Guards. The Moffett Register bill and all bills connected with it, were indefinitely postponed by the Legislature. Bro. Grady comes on the 25th, and past and extensive preparations are being made in Mobile by the Association. A little child of Senator Brooks, of Mobile, was dangerously injured by falling down stairs at his boarding house in Montgomery. A body, supposed to be that of a negro who fell from the S. P. Railroad, passed down the Coosa River last week. Josiah J. M. K. Guinn has donated a large piece of land for a school building in Roanoke, on which they are erecting a comfortable house.

MARRIED. The residence of the bride's father, near Cooper's Station, Chilton Co., Feb. 6, by Rev. A. L. Blizette, Mr. Walter C. Boyd and Miss Mary Weaver. The residence of the bride's father, Feb. 6, by Elder T. H. Stout, Mr. W. L. Polmar and Miss Ann Gilmore, all of Troy, Ala. Mrs. Mary Jane Shorter. *Albany Baptist*: It is with mournful pleasure that I see myself to write a few lines for your valuable journal on the death of Mrs. Mary Jane Shorter, who died at her home in Troy, Ala., Jan. 20, 1879. I was with her in her last moments, and performed the last sad rites at her funeral. Was not my visit to Eufaula at that time, providential? I saw nothing of her extreme illness, but, impelled by some unaccountable impulse, I went to Eufaula, to attend a dying condition. I was, for some years her pastor, and for a great part of the time her guest, and now see as perhaps few others do, that it was appropriate then that she should be with her during the closing scenes of her earthly career! Yes, I knew her well, and can truly say, I never knew a nobler, truer, better woman. She was born at Powelton, Blount Co., Ga., Feb. 11, 1825, so that she lived 53 years and 11 months and a few days of her death. She was of the age of 13 years, when she came to Eufaula, Ala., to which place her father, Bro. Colten Battle, had removed, and was for 41 years a consistent, warm, devoted Christian. She was the most conspicuously useful female member of the church, at the time when its female membership was so small, and, if equalled, by any church in the whole land. She was always prominent at church, unless prevented by hindered, and was an earnest, attentive listener to the Word. She was a faithful teacher and worker in the Sunday school, and trained scores of young men, who belonged to her "love and honor groups;" who she bestowed with sorrow that she is no more. She took the lead in all the laudable benevolent enterprises of the church, and was instrumental in raising hundreds of dollars for the cause of Christ, much of which in her days of allience she gave herself. She was a constant visitor and benefactress of the poor, and her name is engraven in the hearts of multitudes whom she has relieved. She thought she was in the Saviour in the persons of the poor, destitute ones, and at last her bars will be greeted by the words, "I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; for inasmuch as ye did it unto the least of these, my brethren, ye did it unto me." Showing one of the humblest persons, considering her situation in life. Possessing a form and features of uncommon beauty, an intellect of rare brilliancy and cultured manners of the highest refinement, she held the highest position in society, being the wife of the Governor of the State, what a marvel it is, that she like most of her sex under such circumstances, was not lifted up with pride? But no, she was always the lowly, humble, condescending, pious, loving Christian lady. She was married to the Hon. Jno. J. Shorter, Jan. 18, 1843, and was made a widow in May, 1872, by which it appeared that she was permitted to live with her loved and loving husband for 30 years. Never was a couple better suited to each other. However it may be with other matches, this one was made in heaven. How sad it is when he left her alone in this world! It was not the same as when he died. When the stern angel's leaf that grew out of its heart had to perish too, and from the earth she began to fade, until she lay beside him in the grave. In her last moments she told her husband, "I have just bidden an affectionate farewell to that her father was present—that her husband from whom she had been separated these weary years had appeared in a vision, standing to welcome her to his and her eternal home. Incomparable pair! "They were lovely and pleasant in their lives and in their death they were not divided." The funeral was one of the largest ever seen in Eufaula, the spacious First Baptist church being crowded by those who knew her so well and loved her so dearly. Let me say, in closing, that I can never forget the many kindnesses which she showed me as her pastor. On my first going to Eufaula, in 1867, she presented me with a handsome lamp, remarking, in her bright, cheerful way, "We present you with light and expect you to dispense light to us." The last present she ever gave me was a beautiful steel engraving, called the "Better Land," and that occurred shortly before I left for Louisville. I shall always think of her who has entered upon her enjoyment of the blessedness which it so strikingly represents. And I shall strive to meet her there, yes, there— "Upon that bright and peaceful shore, Where there no shadow, rests no stain; Where those who meet shall part no more, And those long parted meet again."

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