

# The Alabama Baptist.

VOL. 1. MARION, ALABAMA, TUESDAY, APRIL 7, 1874. NO. 4.

## Alabama Baptist.

MARION, ALA.:

Tuesday, April 7th, 1874.

### Communications.

#### Perpetuity of the Decalogue.

NUMBER THREE.

It has been argued that the fourth commandment is manifestly not in force under the Christian dispensation. If Christian liberty consists in the privilege of violating any precept of the Decalogue, it must be this. To the remaining precepts, no professing Christian, we presume, will have the hardihood to extend it. It is this commandment, then, above all the rest, which was never given to the Gentiles, and is, therefore, not obligatory upon them. But the reference to this commandment is truly unfortunate, for it happens that this is the only commandment of the ten which expressly names "the stranger that is within thy gate," and requires his obedience. Moreover, as if it were in part with a design to account for extending this precept to the Gentile stranger, it is the only one of the ten that refers to the origin of our race. If there is a commandment which wears a Jewish face, it is the fifth; but if there is one that carries the bold impress of universality upon its very front, it is the fourth.

It has been alleged that we, in practice, deny the obligation of the fourth commandment, because we do not observe the day which it prescribes. If this is so, we ought to reform our practice. A law is not made void by being violated. We should be careful not to interpret the law by our practice, but to conform our practice to the law. But we think there is a mistake in the statement. The Christian Sabbath is the seventh day, according, not only to the spirit, but the very letter of the precept. It is, *prima facie*, extremely improbable that the Divine Lawgiver of the Hebrews would engrave upon stone, to bind the conscience of every individual of that nation, a precept which he could never know, with certainty, whether he obeyed or violated. Yet uncertainty must have attended his observance of the fourth commandment, if more was intended by it, than the keeping of one day in seven, regularly returning. There was no sign hung out in nature, by which he might know the seventh day of the week as reckoned either from the creation, or from the time of Moses. It could be known only by a traditional computation, which was transmitted through years of corruption and captivity. If the law itself was too sacred to be left to tradition, it is not probable that it would enjoin a duty of such a kind that an error in tradition would defeat the law and cause its true meaning and application to be irretrievably lost. The Christian Sabbath is the seventh day, according to the plain, unsophisticated meaning of the command. To show this, we refer to Exodus 23:10-12. "Six years thou shalt sow thy land, and gather in the fruits thereof; but the seventh year thou shalt let it rest and be still; that the poor of thy people may eat, and what they leave the beasts of the field may eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard. Six days thou shalt do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed." This passage enjoins the observance both of the sabbatical year and the sabbatical day; and the language which is indeterminate in the one case, is equally indeterminate in the other. Compare the language of the fourth commandment, and it will be perceived to be equally indeterminate also. If any directions were given respecting the order of computing either the weeks of years or the weeks of days, they were given neither in the passage quoted above, nor in the Decalogue.

If we esteem one day above another, we are not directed thereby by the fourth commandment, for that esteems every day alike. The Lord condescended to represent that after six days labor in the work of creation, He as it were, rested a day of rest. He kindly and wisely established the same regulation for the benefit of man, whose frame he

know. If one day is to be preferred above another for this observance, the reason exists neither in the condition of man, nor in the words of the precept. When it is said, (Ex. 24:16) "The cloud covered it six days, and the seventh He called unto Moses out of the midst of the cloud," for aught we know, the seventh day, which followed the six, may have coincided with the Sabbath of the Israelites; and the conjecture that it did so, is quite probable; but no one imagines that it is more than a conjecture. Had the historian designed to put this beyond conjecture, he ought, at least, to have said "the seventh day of the week." By a phraseology precisely similar, the commandment enjoins the observance, not of the seventh day of the week, but of the seventh day that follows six days of labor. It recognizes no existing computation of the week, and it originates none. It should be borne in mind that the days of the week were numbered from the Sabbath, and, therefore, their order did not determine the Sabbath, but was determined by it; hence, the first day of the week was called among the Jews, as it is also in the Greek Scriptures, *the first day of the Sabbath*. (See Dr. Gill on Matthew 28.)

The efforts to set aside the obligation of the fourth commandment do not indicate a superior love of devotion. Those who reject this commandment, on the plea that it belonged to a less spiritual dispensation, ought to see to it, that they devote a greater portion of their time to God than the pious Hebrews did. It cannot be a right view of Christian liberty that diminishes the amount of spiritual service. The Lord's "free man" is still the Lord's servant. If his freedom does not consist in exemption from service, the bondage of those who were under the law did not consist in a requirement of service. A child and a slave may be required to perform precisely the same task, and yet the one is free, and the other is in bondage; and the difference of their condition will appear in the different spirit, and different prospects with which they labor. The Israelites had covenanted to obey a law in which they did not delight; and they expected the divine favor on the ground of their obedience. This was their bondage. No provision was contained in their covenant for putting the law in the heart, nor absolute promise that God should be, in a spiritual sense, their God. These were radical defects which were supplied in the new covenant. Their covenant gendered to bondage, not because of imperfection in the law they had covenanted to keep, but because of the weakness of the flesh in those who were by covenant wedded to it. The same law in the heart, accompanied with the spirit of obedience, and the promises of grace, distinguish God's free children under the new covenant, and mark them as the heirs of heaven.

The distinction made in the preceding paragraph should be applied to the exposition of 2d Corinthians, 3d chapter. In this chapter, the Apostle contrasts the office of Moses with that of a Gospel minister; and it is not the matter of the law, but the use and ministration of it, and the glory belonging to that ministration, which the Apostle declares to be abolished. This is evident from the fact that he describes the ancient Jews, and those which shall hereafter be converted to the Lord, as *rejoicing in the same Moses*, and the same Old Testament; the difference between them consisting, not in the removal of the law, but in the removal of the veil from their hearts. Moreover, the liberty of which he speaks, arises, not from the absence of the law, but from the presence of the Spirit. The chapter does not teach, as some have imagined, that the decalogue has been abrogated. J. L. D.

#### Orthodoxy.

What is it? Believing the genuine doctrines taught in the Scriptures. According to the doctrines of Scripture. So says Webster. Now, we accept this meaning. The Bible being our great rule of faith and practice, we are taught that God, through his own appointed instrumentality, built up a spiritual building, a House, a Kingdom. Jesus said to one of the scribes, "thou art not far from the Kingdom." Say to those in the cities, "The Kingdom of God is come nigh unto you." And when the Pharisees and Scribes said unto him, "We have heard thee say, 'thou art not far from the Kingdom of God,' and thou sayest, 'The Kingdom of God is come nigh unto you,' what meanest thou?" He answered them and said, "The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for behold the Kingdom of God is within you." 1 Pet. 2:7. "Ye also, as lively stones, are built up of a spiritual house," Hence his Kingdom, his House, his Church, is set up, built up of spiritual materials. *Lively stones*, not dead ones, built up of a fruit-bearing membership—composed of persons whose lights are to *shine*, who are the salt of the earth. Now, I ask the reader, is this a scriptural view of the point before us? It certainly is. Hence I must hear the preaching of the Kingdom for myself; I must understand for myself; I must repent for myself; I must believe for myself. I cannot impart my belief to another. I cannot believe for another. I must be baptized for myself. Now don't you see, kind reader, that there is an error somewhere; some one is wrong. Infants are sprinkled into churches, how can they be lively stones? how can the natural child bear religious fruit? How can nature shine spiritually? Now we are not in those channels of error, for we are with John and Jesus preaching Repentance, Faith and Baptism and Communion. Acts 2:41. Believers were baptized and they communed. This evidently was the course of Jesus and his Apostles; and is not this the course of the Baptists this day? As Jesus went down into the water, so do they; as he was baptized, so "they are buried with him by baptism." Are not the Baptists in company with Jesus and his Apostles? Now shall the Baptists leave this company, and inquire for the popular side, and say, come bro. ALLIANCE, O, come! Let us come together at the Lord's table; lay aside our principles; not mere opinions or catched up thoughts, but PRINCIPLES founded on God's book. The Baptists have always believed the Kingdom is not of this world: "These people that turn the world upside down have always been hated. Every denomination on earth hates them. Now the combined ALLIANCE frowns at them."

Who constituted the Church but Jesus and his Apostles? There the pattern was given. All were taught of the Lord to preach one repentance, one faith, one baptism. We are taught in God's book, his law of Baptism, plainly laid down, from which I dare not swerve. I dare not say "any will do but God's way." The law of Baptism, thus taught by Jesus and his Apostles, was a law to Paul, to Timothy, and is to all believers now. No authority, under heaven, has ever had a right to alter it. What is Baptism, a figure, a representation? Paul, please answer: Rom. 6:3, 4. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And here let it be distinctly noticed that we occupy undisputed ground. We are invited to this communion because we have been baptized.

And now, can anything else be Baptism, which means a death to sin and burial and resurrection, and the answer of a good conscience. What in the world can sprinkling or pouring prefigure or represent? Can a living Pseudo-baptist tell? I ask, can any one tell? Sprinkling has been handed down from Roman Catholics, not from Jesus or his Apostles; for I have yet to learn that there was any sprinkling for baptism in those days. Hence how can Pseudo-baptists impart what they never had. Some immerse in these days, but how can that be valid, when there is no chain of title. Did Paul found a church in any city, was it not a Baptist church? Jesus never preached until after he was baptized. Then what scripture right have I to invite an unbaptized man to preach in a Baptist pulpit? or come to the Lord's table? Think, scripturally, I have heard some Baptists say, that a branch of the church, strange thought, that limb that hangs over so beautifully, is a branch of a tree and goes back to the body. Now what Pseudo-baptist church is a branch of Christ's constituted church? The Baptists are not Protestants; they never had any branch. John 15. "I am the vine, ye are the branches." Ye, who? ye baptized believers, are the branches. "Upon this rock I will build my church and the gates of hell shall not prevail against it." Now, does this word imply one, two or forty? To my mind, it only implies one. Now

If a Gospel church be built after his order and his plan, and in his time, is not any and every other church constituted since, (and especially not on his plan) too young to be called a Gospel church?

Let us ask the question, why are we Baptists? Simply because we are nearer the model and plan of Jesus; and because it is the counsel of God. Luke 7:29, 30. And because it is God's command, it therefore is my duty to obey, for I must follow him; if a thousand ways would do it is enough to know that this is God's way. Who ever left their Baptist brethren and, joining others, who desired to be sprinkled?

Well, has one of God's ministers a right to preach what the Bible does not teach? For one, I think not. How, then, can any minister invite an unbaptized man to preach, when he may teach and preach what is not in the Bible? An ambassador must be a citizen, and must represent his own sovereign, his own constitution. If an ambassador is sent from America to France, and he misrepresents or present pleas that are not known in his constitution, what would be his condition? Here, a Pseudo preaches what is not in the constitution, what the Bible is perfectly silent on; no infant membership or infant sprinkling is named there.

Then again, church fellowship necessarily precedes ministerial fellowship. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrines which you have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple." Rom. 16:17, 18; 2 John 9:10, 11. The Holy Scriptures require us to preach the doctrines of Christ—and Christ only. There are some tremendous truths, and some tremendous errors. Other denominations invite all they think are baptized, to commune with them. The Quakers, not being baptized, are not invited. Still, they will require us to do that which they will not do themselves. We cannot commune with them simply because they have not been baptized. S. G. JENKINS.

#### The Three Churches—Their Places of Worship.

I. THE PAGAN CHURCH. Temples or fane, both rich and magnificent, they built in the names, and dedicated to the honor of their gods; as the temple of Jupiter, the capitol of Rome, was dedicated to him. Vesta, the Queen of Heaven, and mother of God, had a temple and nursery dedicated to her; and so had all the rest of the gods, as Saturn, Mars, Venus, Diana, Minerva, Neptune, Apollo, etc, yea, one to all the gods, called Pantheon. They built their temples east and west, worshipping towards the east, by their *auriga and auruspice*, with many prayers, ceremonies and solemnities. They consecrated first the ground, and then the temple, which was built upon it; altars were erected in them, and sumptuously adorned, and statues placed in them with lighted candles, which they worshipped.

A feast of dedication was annually kept to the honor of the demon the temple was dedicated to; which, after their religious rites, were over, was spent in revelling and jollity; and this, as God's house, they paid great reverence to.

II. THE PAGAN CHURCH. They enjoy the temples of the heathen, only new consecrated, and dedicated them to their own gods, to whom they gave new names at their christening; as St. Saviour's, for Jupiter; St. Mary's, for Vesta's temple; and so for the rest of their gods, St. Peter's for Apollo's; St. Paul's, for the temple of Diana; (so it was at London,) St. Nicholas for Neptune's; and All Saints for Pantheon. They built new temples, east and west, and worshipped, as the heathens did, toward the east; and do, by their priests, consecrate first the ground, then the temple which stands upon it; altars are erected in them, and sumptuously adorned, and statues placed on them, with lighted candles, which they worshipped.

A feast of dedication is annually kept to the honor of the saint the temple is consecrated to, which is spent with revelling and jollity; and this, as God's house, they pay great reverence to.

III. THE CHRISTIAN CHURCH. There having been no consecrated place, or holy ground, since the dis-

solution of the temple, by God's appointment, to build temples, or holy places of worship; the true worshippers, who worship the Father in spirit and truth, are truly his church and house, wherever they meet, be it in wood, field, house, or barn; so saith the Apostle. "With all, who in every place call upon the name of the Lord Jesus Christ, our Lord." (1 Cor. 1:2.) "Whose house are we." (Heb. 3:6.) The Most High dwelleth not in temples made with hands; as saith the prophet,—"What house will ye build me?—or what is the place of my rest?" who fills heaven and earth. (Acts 7:48, 49.) No altars or candles, worshipping east and west, or feasts of dedication in Christ's church; being all pagan or papal inventions. DELAUNE.

#### The Thought of Her.

At thought of her the tender tears  
Are troubled from their springs,  
Yet still as weeps the April rain,  
Her violet that brings,  
With health and healing in their wells,  
Not bitter, blackish things.

Only it is the getting used  
To have one more in Heaven!  
It will seem strange and bleak at first,  
The daily closeness given,  
And yearning love that wants her back,  
So easily forgiven!

At thought of her the flickering smiles  
Quiver and glimmer, too;  
Some day we shall meet again,  
Her rounded life-time grown,  
Remembering all her ways and words,  
As faithful lovers do.

How vividly they catch the light,  
Like embers fanned aglow—  
This quaintness or archness shown  
Some day we only know;  
An attitude, a look, a gem  
Worn then, a ribbon now;

A winsome air, a gentle tone,  
A kindness she did,  
All fragrant with the sense of her  
That could no more be hid  
Than subtle lavender or rose  
Laid common things amid.

At thought of her the air grows pure  
And tremulous and sweet;  
It was a vision perfected,  
A lovely life to meet.  
Brave woman, wife, and mother crowned  
And angel new beside,  
The world is richer that she lived,  
And heaven that she died.

She died—and yet no need to say  
Her memory—as though  
Of us and our to-day she had  
Forever more let go,  
Left us the past, and would henceforth  
No longer care or know.

Can she who here loved lavishly,  
Now only out of sight,  
Be colder, more forgetful grown,  
Than in God's full love light?  
Oh, no! we will not count her out,  
Telling the rest good-night.

Then give me thanks, O Lord! for her  
Gone in Thy faith and fear,  
For good she wrought, for good she sowed  
And left to ripen here,  
For all the honor, love and peace  
That keeps her name so dear;

But most for this—a legacy  
Such as none other were,  
Potent to stay our hearts in stress,  
Uplift us lest we err,  
And beckon, beacon-light to heaven—  
The blessed thought of her!

#### A Family History.

THE CURSE OF THE LORD IN THE HOUSE OF THE WICKED.

One winter's evening, I was accosted by name upon the street by a young man, shabbily dressed, and half intoxicated. On my regarding him with a look of surprise, he exclaimed:

"Don't you know your old scholar, Tom W.—?"  
"Is it possible?" I replied. "Is this indeed Tom W.—?"  
"Yes," said he, "I am Tom. I knew you as soon as I saw you."—And then, as if to stop further inquiries, he added in a low tone, "Give me a quarter."

"What for?" I asked; "to buy more whiskey?"  
"No, sir," he exclaimed; "but I have had nothing to eat to-day, and am very cold and hungry."

I took him by the arm, led him into the hotel, and paid for his supper, lodging, and breakfast, promising to see him in the morning. I called, but he had given me the slip and gone, no one knew whither.

A few weeks after, crossing a neighboring river, I met, at the ferry, a crowd gathered around a dead body, which had just been found amid the broken ice. It was that of poor Tom W.—, who had been drowned while skating a few miles above, on the preceding Sabbath.

My former pupil, yes, reader, it is true; and his sad end brought vividly to my mind a visit I had paid to his father's house on a Christmas morning fifteen years before. I was engaged in circulating, by sale or gift, a lot of religious tracts and books, and calling at Mr. W.—'s, asked him to purchase some for his boys.—Mr. W.— examined them for a moment, and then threw them back into my basket, exclaiming:

"No, sir; no such trash shall come into my house."

On my expressing some surprise and regret, he became very angry, and said:

"Sir, I send my boys to you to learn arithmetic, geography, etc., not religion. They tell me that you open your school with prayer, read to them the Bible, and make them read it.—This must stop, sir, or I will take them away, for I have no idea of having their heads stuffed with its foolishness and lies. You must stop it, sir."

"Not so," I replied. "Remove them if you will; but, believing the Bible to be the word of God, and that without His blessing I cannot teach or my pupils learn aright, I must continue to read it and pray as before."

"Well, take away your trash, and leave me!" he exclaimed. "I must find some school for my boys where they will not be contaminated by such influences."

Rising to leave, I took from my basket a pocket Bible, and said:

"Mr. W.—, there is one verse in this book which becomes you to read. In Proverbs 3:33, it is written, 'The curse of the Lord is in the house of the wicked.' Beware, sir, lest you provoke God, and bring down His curse upon your household."

He removed his boys. I changed my residence, and I saw nothing of them afterwards, until accosted by poor Tom. But I was now led to make inquiries about Mr. W.— and the other members of the family, and to watch their course. Alas! the story is a sad one.

The second son, Henry, another pupil, became unruly, profane, and dissipated; was turned out of doors by his father for defying his authority and abusing his mother; went to the West, was sent to the penitentiary, and at last killed in a drunken revel. A third son, and the only remaining child, was drowned while swimming on the Sabbath. Mr. W.— resorted, for comfort, and to silence conscience, to the bottle; became a vagabond, and died a sot. And the wife and mother, who had joined her husband in setting at naught the counsels of God, found her way to the almshouse, where she died of a broken heart.

Reader, this not fiction or exaggeration; but a sad history briefly told. When I repeated to Mr. W.— that awful passage of God's Word, I little thought that I should live to witness and record its terrible fulfillment.—"The curse of the Lord!" What can blast and destroy like this? But how different the second clause of the same verse: "He bleareth the habitation of the just." Fathers and mothers, which have you chosen for yourselves and for your children?—*Christian Observer.*

#### Hints to Seekers.

1. Do not be troubled because your experience and feelings are not exactly like those of your converted friends, or like those you have read of in biographies. God is rich in the varieties of the persons he creates, and in the varieties of the gifts he bestows. Some souls he renews suddenly—some gradually; some he opens with the gentlest touch of his love; some he bursts asunder by arousing judgments, and by the most painful convictions of guilt. Lydia and Saul of Tarsus were converted very differently, yet they were both converted to the same Saviour by the same Divine Spirit. God no more requires you to pass through religious experiences just like those of your friend, Mr. A., or your neighbor, Mrs. B., than he requires you to look like those persons, or dress like them. He commands you to *repent* of your own individual sins, and to *believe* on the Lord Jesus Christ. Are you doing this?

2. Do not delay your prompt submission to Christ in idle waiting for "more feeling." It is the devil's snare that you cannot obey God until your sensibilities have been moved, or until you have wept or sorrowed to a given amount. God's Word says nothing about feeling; but it makes everything of *faith*. It does not say, Weep and be saved; it says Believe and be saved! Nor can any one feel sure that he is believing on Jesus until he has begun to obey him. Some persons are almost entirely wrought upon through the conscience and the will, and they decide for Christ as calmly as they decide to make a business contract or to go upon a journey. An intelligent lady complained to me lately that she had "no such feelings as she expected or hoped for;" but when I found her to be hungry for the word and the place of prayer, and busying herself in doing good, I saw that she had been changed by the Holy Spirit into a different woman from before. The longer I labor for souls, the less I care to see inquirers weep, and the more I care to see them renouncing sin and obeying Christ.

3. Do not be disheartened because you do not find immediate peace and joy. It is not really peace or joy that you should be after; it should be a *cure*. When your soul is cured by Christ, it is very likely that the sweet joy of feeling that you are a healed man will steal in, as the thrill of returning life stole through the veins of Jairus's daughter. The sufferer from a painful tumor is not likely to have much comfort until the tumor is out. You must let Christ cut just where he likes in his wise surgery of love; you must let him lay on you just such crosses as you ought to carry. Do not be troubling the Master with impatient questions, "Lord, when art thou going to feel happy?" or "Lord, why does not my heart stop its aching?" Be sure that you have quit your nets to follow him; be sure that you have taken a disciple's place, and are car-

rying a disciple's cross, and are honestly striving to do the Master's will; be sure that you have given yourself to him, and all in good time he will fulfil to you the delightful promise, "My peace I give unto you."—*Rev. T. L. Cuyler, in Evangelist.*

#### One Way Out of the Woods.

Mr. John H. Keyser, of this city, began feeding destitute poor in his own house last September, and in December found himself besieged by two thousand persons. He then assisted in forming a Relief Association, and this, in turn, proved inadequate to the emergency. He has now, in connection with friends, opened a soup-house with facilities for feeding six thousand persons daily. It is not strange that he is alarmed at the prospect before so many poor people, and asks, "Where is the rodus out of this wilderness of pauperism?" He has written a long letter to a committee of gentlemen who are deeply interested in the welfare of the poor, proposing to place at the disposal of a board of trustees 4,000 acres of land in South Carolina for the establishment of a colony. The tract is about one-third cleared, the rest timbered; has good water-power, and the soil is adapted to raising a large number of valuable products.

He says: "We have a surplus of labor constantly seeking employment and finding none," and he pledges himself to "place five hundred persons in self-supporting circumstances in one year for \$2,500," or more at the same rate. His plan "is to open a town, build a number of plain, comfortable houses, furnish them, and put these poor people, who are in enforced idleness, into them; to open a variety of industries in the town, and guarantee work to these people, whereby they will have the means to pay rent, which shall be proportioned to the entire cost of the land, building and furniture, and say to them, 'When you have paid in the form of rent this entire cost, this home shall be yours, and we will guarantee you work so long as you wish it, and are willing to aid in the establishing of a place where all interests shall be mutual.'"

Mr. Keyser is enthusiastic in the belief that such a plan would succeed, and that such colonies would multiply rapidly after the first experiment, and he offers to give six months of his own time to shaping and aiding the colony. His offer is certainly a noble one; and whatever misgivings any one may entertain as to the success of his plan, it should not be forgotten that he offers for \$150 per head to place in self-supporting and wealth-producing circumstances persons who are now supported in idleness in double that sum.—*Examiner & Chronicle.*

#### A Good Plan.

The Christian Union relates of a Sunday School in Germantown, Pa., that it

Has a corps of teachers who evidently propose to have the church congregation to become acquainted with them; as well as become interested personally in the school. They have been, in the habit, for three years of meeting at different houses on Friday evenings, for consultation and encouragement in their common work. This winter they intend to visit every family in the congregation in turn, where it has been previously ascertained a cordial welcome awaits them. The pastor heartily endorses their plan, and he bespeaks an open door, or what is better, open hearts, wherever they knock for admittance. The families where the meetings are held, are, of course, invited to join in the teachers' exercises, and to call in their neighbors and friends.

#### Not to be Trusted.

A young man desired a certain situation in the city, which he seemed in a fair way to obtain. He was agreeable in his manners, and the firm was pleased with him. He was highly recommended by friends of the different partners, and it was thought he would soon rise to the position of partner himself.

Meanwhile, the firm desired a friend, who lived in the same town with the young man, to privately take a note of the manner in which he spent his evenings, and report to them.

The answer came in due time. The young man spent several evenings in the week in a billiard saloon, and on Sundays drove out with a span of hired horses, in company with two or three other "fast young men." He did not hear again from the firm. That was not the sort of young man wanted in any honest business. Even men who have no religious principles themselves, know how to value it in others.

—We regret to hear that in Russia the persecution of our Baptist brethren not only continues, but increases. At Kiew, thirty brethren and sisters are already in prison. In the department of Cherson, where, within a few weeks, religious liberty was enjoyed, the pastor, Rastolovskis, has been banished to Siberia, every one attending the services, and fifteen roubles, and the meetings are forbidden for the future. Their chapel, the only one which has not been built in Russia, and towards the erection of which the German churches contributed, has been closed by the Government seal.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
F. A. BROWN, ASSOCIATE.

MARION, ALA.:

Tuesday, April 7th, 1874.

## The Theological Seminary.

We have received, too late for a full insertion in our present issue, the appeal for help, which the agent and faculty of our Theological Institution make upon the denomination. Yet there is urgent need that the facts should be presented to our readers without delay. We therefore gather from the correspondence of these beloved and honored brethren such of the statements as are most important and assign them a prominent place in our editorial columns.

Dr. Boyce, Chairman of the Executive Committee of the Seminary, intended to recommend to the Trustees the closing of the institution at the end of the present session. The following reasons influenced his judgment. The receipts were small, notwithstanding repeated and earnest appeals. In order to prevent the professors from suffering, the agent has been compelled to borrow money in an amount somewhat beyond the value of the real estate in Greenville, and now finds it neither possible nor right to borrow any further. He sees no prospect of obtaining the large sum necessary for salaries and other expenses during the two or three years required to complete the proposed endowment. Hence his proposal to suspend the exercises and to employ the professors as agents to obtain the endowment.

To this the professors reply that a suspension would affect the rising interest of Theological education most seriously; break up the company of students now in attendance, and ruin their plans; and also prejudice the endowment of the institution at Louisville. They do not believe that the brethren of the South who, in so many ways, have shown their love for the Seminary, now realize its critical condition. As for themselves, they are willing to wait, and suffer even more than now, rather than suspend.

The conclusion of the appeal of the Professors is a model of pathetic eloquence. This is the message they send to the Baptists of the South:

"Tell them what we say, we who have gone on with the teaching while you have been toiling for the endowment. Tell them we are sure the Seminary will, ere many years, be doing a wide and blessed work, which will rejoice their hearts, if they will keep it alive now. Tell them we believe in them, we look on them with trembling fear for our cherished enterprise, but with confidence in their devotion and generosity. Tell them it will not do to wait for others—that the very life of the Seminary depends on them. And O! they will not deny us—they cannot disappoint us. By the dear love of Christian hearts we know they will not refuse. We are working for Christ—they know we are—and for Christ's sake they will help us."

Brother Boyce, the Seminary must not stop its work, must not risk its future. Never mind now what you and we have done and suffered in its behalf. But remember the fathers who longed for it, through weary years, who rejoiced unspeakably when they saw it established; who died believing it would live to do the great work for which they had hoped. Taylor and Howell and Johnson, Mallory and Dawson—why, Basil Manly the elder, were he living to-day, how would he weep and lament!—and Foster would cry aloud in agony; no, no, this child of prayer, and hope, and promise must not perish. With many other things we loved, it seemed likely to go down in the vortex of the war; but we have struggled all these years to save it—friends have helped us before, and they will help us now.

So make out your list—you know the brethren right well—and what ever you write and ask each one to do, we shall pray God it may come to his heart as a very call of Providence, to which he will cheerfully and even gladly respond.

Since receiving the appeal, Dr. Boyce has done everything practically, to secure the funds necessary to carry on the Seminary. The recital of his plans and efforts is to us, who are familiar with his ardent and heroic spirit, not less moving than the thrilling lament of the Professors. As one line of defence against the advancing danger has been carried, another has been thrown up—and still another. And now the condition of the field is such that, unless help be afforded by the first of May, the struggle must be given up. If one may judge of the future by the past, the suspension of the Seminary, our heart and our blessing, it will well be worth while. For the last time the call is made to the servants of Christ.

Let all who can, respond—those who have been requested to do so, and those who have not. Write

to James P. Boyce, 11 West Broadway, Louisville, Ky. Let those who can, take a hand of \$50, being \$10 each year; or of \$100, being \$20 each year; or of \$250, being \$50 each year; or of \$500, being \$100 each year, for five years. Or send for a circular to read. May God direct his people, and open their hearts. Except the year after the war, the Southern Baptist Convention has never known such critical times as these.

## Open Communion Church.

It is stated that a certain restless demagogue, who has managed to keep his name in the Northern Baptist papers for years, by agitating the question of close communion, and who ought to have been turned aside long ago, has at last concluded to start a church, on his own responsibility, in Brooklyn. We are safe in saying that there is no church of importance in our Southern Zion, where such a man as Mr. Pentecost would have been tolerated for a day.

In referring to this subject, a contemporary gives the following facts in regard to the present status of open communion: Among Christian sects, close communion is the rule, and open communion the exception. The Southern branch of the Presbyterian church does not enjoy a communion season with the Northern. The United Presbyterians, considering hymn-singing sinful, will not commune with other branches of the Presbyterian church. One of the most eminent ministers of that church has been disciplined for the crime of open communion. The Seventh-Day Baptists will not commune with Christians who worship God on the first day of the week. Some Low Churchmen would no more receive the elements from the hands of Mr. Ewer or any other advanced Ritualist, than they would receive them from the hands of the Pope of Rome. The Old Catholics would not accept the Mass at the hands of a Romish priest. Yet all these sects, but one, endorse each other's baptism. A well-known American minister was in Rome. The American chapel was vacant, and he was invited to supply the pulpit for a few months. He "stretched the point," and administered the communion to the miscellaneous congregation. This did not satisfy. It was required that he should sprinkle both adults and infants, and because he could not do this, the pulpit was closed against him. The concessions on the communion question were in no way satisfactory. To say, 'You may come to our communion-table, but you are not baptized,' is quite as much of a bar to Christian union as restricted communion.

The only wonder to our minds is, that the minister having "stretched the point" in regard to the one ordinance, needed to make a scruple in regard to the other. To accept Pedobaptism at the communion-table—or to administer it at the font—what difference in principle between the one act and the other? The acceptance of two baptisms, anywhere, gives up the whole question. We are astonished that any man, with ordinary powers of comprehension, cannot understand so plain a case. As the French say, "It is the first step that costs."

## The Unification of the Baptists of Alabama.

When the importance of unifying the Baptists of this State has been mentioned, some brethren have smiled sportively, not so much at the idea, as at the word used—unify. It is precisely the right word, conveying the idea which every right-minded, intelligent Baptist desires to see accomplished fact in our State. And when we speak of the unification of Alabama Baptists, we mean vastly more than the mere absence of disagreement. We are not painfully disagreed about anything. There is no such disunion among us as arrays one section or one party against another. So far as we know, there are no "parties" or partisan spirits among the Baptists of Alabama. There is such a thing, however, as being at ease in Zion; as simply neglecting to come up to the help of the Lord against the mighty. The barren fig tree was cursed, not because it bore bad fruit, but no fruit; and he that gathers not with Christ, scatters abroad, though he may have no such intention.

## THE PRESENT WANT OF UNION.

With the Baptists of Alabama, there is a want of practical union, a want of co-operation, a want of combined energy, a want of that sort of unification which works—which works together. As a consequence, there is inertia, indifference, carelessness, inactivity, and a sort of ideal feeling that God will take care of his cause, and that the brethren will push the interests of the Baptists on without the help of this one or that one. Indeed, the time never was when

the Baptists of Alabama were united, in so active a way. We have done great things. We have built colleges; they have been frequently reduced to ashes, and we rallied, and they arose again, more resplendent than ever. We endowed them with large sums of money, but this was swept away by the fortunes of war and subjugation. We have carried a liberal part in bearing up the general enterprises of the denomination. Before the late war, we had no reason to be ashamed of comparison with the Baptists of any State in the Union in matters of money-giving. And yet there never was a time when half the churches or Associations in the State were represented in Alabama Convention; there never was a time when half the ministers in the State showed interest in these enterprises. There are, perhaps, quite a number of Associations in the State who never, for a single year, were represented in our Convention, and not a few churches who scarcely ever contributed anything to these general or State enterprises. And yet the day has been when the Baptists of Alabama had organization sufficiently thorough and co-operation sufficiently active to enable them to lift up their heads with honor among the sons of God, and make their moral, intellectual, and monied power felt everywhere. In those days we had our giants in money power, and many of them were large-souled, liberal men. Our Jere Browns, Edmond Kings, Gen. Kings, John Bordenes, Walker Reynolds, Martin Crooks, and Wyatts, and scores like them, have passed away. A noble class of their peers, like Dr. Battle, linger behind, but like Sampson shorn of his locks, their money gone; and but few men and few churches are now prepared to pile their thousands on the altars of evangelism. A united few could then accomplish what must now be done by a general unification of the strength of Baptists throughout the State.

Not only have we lost the strong men alluded to, but that splendid section of country known as "the cotton belt"—"the black belt," in Alabama, unsurpassed, fifteen years ago, by any spot on the globe—the land of refinement, culture, wealth, and liberality, whence came our large sums in other days, to support our institutions—alas! that land lies prostrate! Its splendid mansions are dilapidated, its vast farms are wasting, its noble people crushed under the "great moral (?) ideas" of the times, its churches and schools closed, its liberality taxed to death, and its educated refinement rapidly yielding to en-dowed ignorance and legalized lawlessness. A letter just received from an excellent brother in that region, says: "How can we help your Sunday School Board, when in this vast section of the State, where wealth once existed in unmeasured quantity, bread, bread! is a vital question?—You of North Alabama must keep these things alive for the present."

The time has come when the Baptists of Alabama should have no north, no south, no east, no west; but the whole brotherhood should come up as one man, and put in their little—efforts of influence and money—into one common cause. God has given us the opportunity to be one people, and He has forced on us the necessity. The opportunity is found in the convenient existence of railroads, penetrating all parts of the State, and making all sides of Alabama neighbors to each other. North Alabama, with its towns and cities, mountains and valleys, churches and preachers, is now "in a few hours" of South Alabama; and so East and West. We have an opportunity for complete unification. The necessity for such unification is found everywhere and in everything. Fealty to Christ our Lord demands it. Denominational interests plead for it. Our State institutions appeal to us for it. The memory of our fathers claims it. The duties we owe our children require it.

The immortal truths which distinguish us from every other people under heaven, all conspire to urge us, in all parts of the State, from centre to State lines, to "be of one heart and of one mind, striving together for the faith of the gospel."

There is something sublime in the accomplished unification of the Baptists in several of the Southern States. In Virginia, for instance, our brethren seem to be able to combine the forces of the denomination and make their united power bear on any enterprise. The same is true in the Carolinas, and in Kentucky and Georgia, to a good degree; and in Mississippi and Texas there exists a much better state of co-operation than in Alabama.

And yet the Baptists of Alabama are a great people. We still have an able ministry, who are laboriously devoted to their high calling. We yet have piety, intelligence, and wealth among our membership. Our position in all the relations of industrial and social life, is second to no other people in the State. Our churches in

very much of our territory are prosperous; baptisms annually are numerous; and the denomination, already numerically strong, has a steady growth in numbers. And parsimony and narrowness are not characteristics of the Baptists of Alabama. When properly approached, a more liberal people, everything considered, cannot be found in America.

## HINDRANCES TO UNION.

But under the force of a variety of circumstances, practical union and co-operation do not exist. These circumstances have been:

1st. As already mentioned, the loss of our brethren of large money and large liberality.

2d. The prostration of our "cotton belt"—not only this year, but for years this prostration has been going on.

3d. The loss of so many of our ablest and most efficient ministers by removal to other States.

4th. The inaction which was brought about fifteen years ago, when we all had each other by the ears, unfortunately exposing its old corpse in some instances yet.

5th. Also the fact that general co-operation never did exist, and, therefore, vast sections have never been educated to unite with their brethren in supporting the interests of the common cause.

6th. For a decade we have had no medium of communication, no organ, no newspaper, whose business it was to look after the unity of Alabama Baptists, and draw us together around our denominational enterprises.

7th. And we will venture to say that our want of unification results in no small measure from the fact that we have had no State enterprises that were able of themselves to reach the heart of our people. Our denominational strength, so far as we have exerted it, has been spent on the general enterprises of Southern Baptists. These have been not sufficiently domestic;—too far removed from the immediate wants of our churches to gain and hold their affections and sympathy, without some vital and animating undercurrents in the form of State evangelization.

## HOW TO SECURE UNION.

Now, how is the unification of Alabama Baptists to be accomplished? It cannot be reached in a day, nor in a year, but it is not an impossibility.

1st. Let all who realize the importance of union in effort, labor to bring others to the same views with themselves in this matter.

2d. The Alabama Baptist State Convention should be recognized as an associated agency, like the General Associations of Virginia and Kentucky, or the Conventions of Georgia, and other States, where our moral forces may be united, and thence through the objects fostered by that body, disseminated in energy throughout the State. Hence the necessity of striving to make our Convention large and fairly representative;—so that all sections, all Associations, and all degrees of wealth and culture shall feel that it is their Convention.

3d. And our Convention must henceforth have on hand some earnest efforts in State evangelism. This should be the first object, and everything else secondary. Then we shall reach the heart of Alabama Baptists; and having done this, they will go with us in support of our colleges and the more general objects of the denomination.

4th. We must give more attention to the gathering in of small contributions, and educate our churches and all our people under the idea that all, rich and poor, should give of their substance to God's cause.

5th. In order to do these things, let us try to put the ALABAMA BAPTIST into every Baptist family in the State. And then let our brethren, in all parts of the State, write for it and talk to each other through it. Be bold and admire and imitate our brethren in those States where they have a well-sustained Baptist paper.

6th. The co-operation of Alabama Baptists should be a subject of earnest prayer with all our churches and ministers, "that they may be one"—one in heart, one in doctrine and practice, one in design and effort, all animated by the "one Spirit" of our God. May God bring us to "the unity of the faith"—"the unity of the Spirit in the bond of peace"—all working together.

## System! System! System!

No business can be successfully conducted without system—system based upon unquestionable and distinctly ascertained principles. There are those who carry business without the recognition of this fact, but never with success, or, however, only in very exceptional cases. Yet, strange to say, there are many who seem to suppose the business of the Great King, a business requiring no regard to system, governed by peculiar laws, depending wholly upon a sovereignty

exercised without reference to the adaptation of means. Hence, only in rare cases, are great principles invoked in our connection with the "work of God."

Just now, imperative necessities require reflection on this subject. Our benevolent enterprises all threaten to fail, simply because we have little or no system, in most cases, in our efforts to promote them. We depended too exclusively on temporary expedients and artificial stimulants—occasional appeals, eloquence, pride, sensation. We have looked to the rich and prosperous almost altogether, expecting little or nothing from the multitudes of our people who have ever been the common people, often the poor. Shall the aggregate means of these masses be overlooked?—Shall we longer fail to suggest to the many the privilege of giving? It is and ought ever to be regarded a privilege. Were those precious words of our Saviour, "Give, and it shall be given to you, full measure, pressed down, shaken together, and running over," commended to the rich only? Shall the widow not be invited to cast in her two mites? Shall the poor man deny himself the assurance that God will give back to him and his little ones an hundred fold, if with a heart and soul he help the poor with temporal and spiritual relief? It were an injustice—a denial to him of a precious inheritance. The doctrine is not wrung from the passage by any ingenuity of torture, but lies on the very face of it; comes out in all the very face of it; comes out in all the other places and other terms. There needs be no longer sermon in the exposition of it than that of Dean Swift: "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will He pay him again." (Prov. 19:17.) "If you like the security, down with the dust!"—Brethren, let us believe God.

Now, if either the letter or the spirit of the inspired direction to the church at Corinth, "Upon the first day of the week let every one of you lay by in store as God hath prospered him," be regarded, we shall be found adopting some system, weekly, monthly, or quarterly, to put ourselves in accord with the divine direction. Deacons of the church, have you done it? Selected for your business capacity, as well as general instruction in the doctrines and duties of religion, do you manage the Lord's business on as sound principles as you do your own? We have been the advocate of the churches in the country; is it not true, however, that the town and city churches far outnumbered the country churches? Do they have system? and do they not, therefore, give to the cause of God far more, in proportion to means, than their brethren in other situations?

So soon as any reasonable system of collecting shall be generally adopted, and everybody avail himself of the privilege of casting in what he can, at regular periods, we shall have enough for all purposes; and our Boards be no longer harassed with the utter uncertainty upon which they have now to depend. Our brethren are not penurious or covetous so much as plants. In a large acquaintance with them for thirty years, we have never been to an Association or protracted meeting where they did not cheerfully and gladly provide a profusion of good things for the assembled multitudes, and "harbor" their visiting brethren with the greatest cordiality. Yet we have known such churches attempt almost nothing for pastoral support or the great work of missions, beyond a languid circulation of a subscription paper once a year! They asked little and received little. Such cultivation of their farms, such attention to their merchandise, would have brought ruin in a few years. No wonder they suffer from pastoral changes, have services only once or twice a month, and fall into general sluggishness in what pertains to faith and godliness. And all for the want of a business-like way of doing things; a little system; a little common-sense attention.

We think it high time that the pulpit, the press, the people—everybody, everywhere, unite in the cry, **SYSTEM! SYSTEM!** until the echoes shall meet each other, from the mountain and the plain, from the seaboard and the frontier, and ears of men ring with the reverberations. Surely, when so many and so great interests suffer from a cause so easily removed, there is nothing to do but to keep it before the people. We make the proposition to all concerned, that **System! System!** be our battle cry, till the hosts of the Lord become familiar with it, and can never forget it.

E. B. T.

## Gran's Creek Church.

This body of Christians, some twelve miles below the city of Tuscaloosa, was gathered mainly, as we used to hear, by the labors of Rev. Mr. Marsh, a man noted for his zeal

and his infirmities, the former, however, more remarkable than the latter. It has since been served by brethren J. C. Reeny, a most amiable and excellent man, now, we believe, in a good old age, in Kentucky, Dr. Manly, John Hodges, E. B. Teague, and J. C. Foster, the incumbent for the last thirty years. It has been prolific in preachers: George Baines, of Texas, the two brothers John and Benj. Hodges, Redmon Jones, the brothers J. C. and J. H. Foster, E. B. Teague, William L. Foster, late of Texas, and perhaps others. When we first knew it, in 1842, it had for deacons, the three remarkable brothers, James, Hardy, and J. L. S. Foster. The latter is the father of Mrs. Crawford, missionary to China, a woman of noble mind and piety. The chief counselor in the church in those days, was James Foster, although a modest, timid man, who never spoke in the church if he could help it. He was the father of Revs. J. C. and J. H. Foster. His wonderful hospitalities are remembered by hundreds. When Rev. Thos. Fisher, the revivalist, once held a meeting there, he named the hill on which Mr. Foster's house stood, the hill of hospitality. Hardy Foster was the most singularly gifted man in prayer, we ever heard. We can say in the nervous homespun of a venerable man in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at the late Convention in Tuscaloosa. Residing in his family, and often taking with him in reference to old brother Cartledge, once well known in South Carolina, "we never bowed under him without feeling him." J. L. S. Foster still survives. We enjoyed his company very much at



## Alabama Baptist.

## S. S. Department.

D. W. OWEN, EDITOR.

## MARION, ALA.:

Tuesday, April 7th, 1874.

## Letter to the Children.

Dear Children.—You must know that the S. S. department of the ALABAMA BAPTIST is intended for the young as well as for the old. We want parents and children, teachers and scholars, alike to be interested in our paper.

Well, children, let us have a talk about our lesson for next Sunday. What is the subject of it? *The worship of the golden calf by the people of Israel.* And did they do such a wicked thing as that? Yes, the story is a very sad one; it is this: Moses was away up on Mount Sinai, talking with God for nearly six weeks. Aaron was ruler while Moses was gone, but Aaron didn't have the same strong will that his brother Moses had, and while the people were afraid of Moses, they wouldn't mind Aaron. One day, because he stayed so long, they lost all heart about Moses, and spoke very wickedly and untruthfully against him saying, "As for this Moses we know not what is become of him." But, bad words lead to bad deeds, and so they came, in a great crowd, against Aaron to force him to hurry them on in their journey to Canaan. They said to Aaron, "Up, make us gods, which shall go before us!" Now this was very wicked, after they had begged Moses to go up in the mount, after they saw the fire and heard the thunders on the mount, after they had all agreed not to bow down and worship idols, and after God had been so good to them by bringing them away from Egypt, and sending angels' food to feed them in the wilderness. Aaron ought to have driven them back to their tents, but he was afraid to say No, just like some little boys and girls, when others tell them to run away from their father. Aaron told them to break off their ear-rings, which were in the ears of their wives, and of their daughters,—yes, and even the boys wore ear-rings, and had to give them up. I don't know why a boy shouldn't wear ear-rings as well as a girl! The Egyptian boys used to wear ear-rings, and the little Hebrew boys did like them. It is so easy to do wrong, so easy to give to Satan's cause, which gets lots of money for dram-shops, and theatres, and cards, and — but, you think of some things Satan gets.

All the people gave up their gold ear-rings. Aaron melted the gold and shaped it, with a carving tool, into the form of a calf, just like the calf they had seen the Egyptians worship. They had lived so long with those bad people that they found it easy to have bad thoughts, to say bad words, and to do bad things. "Evil communications corrupt good manners." Aaron kept on working for the idolaters. He built an altar right in front of their golden god, and then sent word far and wide through the camp, saying, "To-morrow is a feast to the Lord!" You know how early children get up on a holiday morning; on Christmas morning, for instance. Bright and early the next morning, the Israelites rose up and went out to worship their idol. They killed lambs and burned them on the altar to show that they gave themselves to the golden calf; they cooked and eat the flesh of other lambs to show that they loved to be friends of the calf. Such was their feast or holiday; they had sports and plays, dancing and shouting, and eating and drinking wine, for hour after hour.

God saw them all the while. He whispered to Moses in the mount, and threatened to kill all of the Israelites, but Moses pleaded with God to spare them, just like Jesus pleads to spare us who have sinned. God sent Moses to the people, and, taking up the tables of stone on which God had written the ten commandments, Moses hurried down. Joshua was not with the people, but on the side of the mountain, waiting for Moses. They walked on together; presently they heard the people shouting; Joshua thought it was the noise of a battle, but Moses knew it was not. As they turned the rocky bottom of the mount, they came right up on the Israelites in their foolish spree over their idol-god. Ah, how strange and sad was that night! Moses was very, very angry. No good man can help being angry when he sees any one loving sin and serving Satan, instead of our blessed Saviour. No one wants to let the frost kill all his pretty flowers. We get angry when a rogue steals our good things.

The very instant Moses saw them in this ugly, sinful worship, he threw

the slabs of stone out of his hand, and broke them in pieces at the bottom of the mountain. As if to say, "You don't love these commandments! you have broken them, and your promise to keep them! Of what use are they to you?" He then seized the golden calf,—one lone man by himself, before the faces of over two millions of people!—and hurled it into the fire, to show how God consumes our idols. He ground it to powder so fine as to look like the dust of a butterfly's wings, and cast it broadcast on the little river that flowed out of the mount, and made all the children of Israel drink the water, with the dust of the calf in it, to show them that they had to swallow their sin; that the Lord hated their idols and would crush them out.

Just so; sin cannot prosper; "be sure your sin will find you out." God sees it, and good men see it,—and both condemn it. Children, pull down all the idols in your heart; give up the evil ways of sin and Satan; worship God in spirit and in truth; give your hearts to Christ, and let them stay in His arms.

## Lesson 15, April 12th, 1874.

## THE GOLDEN CALF.

Exodus vii:1-6, 19, 20.

Leading Text.—"LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS."

Analysis.—Cause, Course, and Cause of Idolatry.

## CAUSE OF IDOLATRY.

1. What great sin did the Israelites commit in the valley of Mt. Sinai?

The sin of idolatry, their first out-break against the majesty of Jehovah.

2. What did they demand of Aaron?

"Make us gods!"—the Hebrew for "gods" is "Elohim," which, though plural in form, is singular in meaning, as used in Genesis 1:1.

3. What was Aaron's order?

"Break off the golden ear-rings \* \* \* and bring them to me."

4. Did the people comply?

Yes, "all the people" obeyed, which, probably, surprised Aaron.

5. What did he make of these ear-rings?

A golden calf, which the people worshipped.

6. Will you, A., give one reason for this idolatry?

The absence of Moses for forty days. They feared and obeyed him. Reliance on men leads to idolatry.

7. B., will you give a reason for this idolatry?

They were accustomed to symbols of God's presence, and as the fiery pillar was on the Mount, they desired a visible object to aid them in worshipping.

7. Do you think, then, they broke the second command rather than the first?

Yes; but in truth, both were broken.

8. Had they assented to these commands? Yes, very solemnly. (24th chap.)

9. And now, C., will you mention another reason for this idolatry?

The influence of Egyptian idolatry and bondage. Man is prone to imitate. "Evil communications corrupt good manners."

10. Is it natural for man to worship?

Yes; man is a religious creature—this distinguishes him from the brute. Everywhere he worships, must adore supremely some object.

11. Now, once more, D., what cause for this idolatry can you give?

The cause that lies in the heart—practical ignorance of the true God.

12. Has this occasioned idolatry since?

In every instance—e. g. the homage in Papal churches to the host, to pictures and images, the product of sensual, human device.

13. How does this ignorance show itself?

In impatience, distrust, obstinacy, and lust.

## COURSE OF IDOLATRY.

1. What had the Israelites seen in Egypt?

The worship of the sacred ox, Muis, or Apis, and they had probably united with the Egyptians in this worship.

2. How does secret unbelief break forth in false worship?

In various ways.

3. Mention one, B.

It cries for a priest. Aaron, not yet anointed, and hence without that measure of grace that would enable him to withstand, like Moses, is constrained to serve them.

4. Will you, C., mention another step of false worship?

It defines its deity—bringing him within finite proportions. "These be thy gods, O Israel, which brought thee up out of Egypt."

5. Give another step, D., of idolatry.

It defines its deity—setting aside the true God, it sets up and leans upon false gods instead of facts, imitations instead of realities.

6. Is there not another characteristic of idolatry seen here?

Yes, it is the readiness to make inhuman sacrifices for the untrue and false. Egypt's trophies are promptly surrendered; images of its gods are

The very instant Moses saw them in this ugly, sinful worship, he threw

which are only visible and sensual.

7. What state of heart does this course of idolatry reveal?

A wilful abandonment of their connection with the true God.

8. To what does it lead?

To blasphemy and sacrilege, to hypocrisy and pretense of worship, to immorality and licentiousness.

9. Can false worship be ever anything but a heartless form?

Its altars, offerings, orgies, its flip-ant rites, foolish rituals, and fanatic revels can never be anything but miserable counterfeits, destructive and fatal to salvation.

10. How, then, is idolatry symbolized?

By confessionals, altars, liturgies, feasting.

## COURSE OF IDOLATRY.

1. Did Moses know, in the Mount, of this idolatry?

Yes; and when God threatened the destruction of the people, Moses, like a true mediator, pleaded for them.

2. What was the ground of this intercession?

The glory of God, the vindication of His holy name, and the fulfilment of his oath.

3. Did the Lord hear the pleading of Moses?

Yes. He spared the people.

4. How did the sight of their idolatrous worship impress Moses?

"His anger waxed hot, and he cast the tables out of his hands, and brake them beneath the Mount."

5. Was this "anger" right?

It was the shadow of God's "wrath" that "waxed hot against them."—(9th verse.)

6. Ought we to be angry against evil?

The Scriptures command it, "Be ye angry and sin not." Christ had anger mingled with grief. Mason says, "That anger is without sin that is against sin."

7. Did the breaking of the law-tables symbolize anything?

The breaking of their covenant with God.

8. What did Moses do with the image?

"He burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink it."

9. What is the teaching here?

Human gods are worthless, idolatry must be destroyed, sin returns on the transgressor.

10. Were the Hebrews ever cured of image-worship?

They were, but after a painful discipline of centuries.

11. What effect has idolatry on the intellect?

It eclipses the reason, filling it with folly, presumption and blasphemy.

12. What effect on the heart?

It sows in it the seeds of lust and reaps from it the crops of despair.

13. What effect on the soul?

It girdles it with woe and invests it with "shame and everlasting contempt."

14. Did these idolaters ever enter the promised land?

No; idolatry could not establish a theocracy.

15. But did not their sin enter?

Alas, it did! Sin outlived the deluge.

16. What notable instance of a king's idolatry similar to this?

Rehoboam led his people to worship calves of gold. (1 Kings 12:28-30.)

17. How does Aaron's conduct impress us?

As weak, time-serving, and idolatrous. [The Jews have a tradition that Aaron was terrified by the murder of Hur, joint-ruler with Aaron during Moses' absence.]

## TEACHINGS.

1. The Israelites teach: to beware of the abandonment of God and His word, of neglect of duty, of corruption through Ritualism, Formalism, Nominalism, Fanaticism; not to speak evil of dignities; to wait on the Lord, to walk by faith, not by sight; to dread the hot displeasure of God and His holy ones, for retribution is certain; to destroy every vestige of thy former life of sin.

2. Aaron teaches us: to shun Jesuitism in all its forms; for the end can not sanctify the means. Men may mean sprinkling for baptism, but that does not make it so; it is none the less a perversion of God's order. Compromises and conspiracies with evil-doers ruin influence, character, and soul. A fearful responsibility rests on those who know their duty but do it not. Erasmus is the counterpart of Aaron.

3. Moses, man of might! of holy communion and wrath! "Seeing Him who is invisible," through sublime faith, "one man puts ten thousand to flight." He is the type of Christ, the Lamb, pleading for sinners, of Christ, the Lion, judging in wrath; and he is the type of Paul, the lawgiver of the churches, of Luther the leader of reformation.

## ILLUSTRATIONS.

As Dagon fell before the ark of the covenant, so must all idols fall before

Christ. "Travellers tell us that there is a tribe in Africa so given to superstition, that they fill their huts and hovels with so many idols that they do not even leave room for their families." Men fill their hearts with the idols of sin so that their is no room for God and truth and the graces of the Holy Spirit. A little boy lately gave us ten cents to send the gospel to the far-off idolaters of China—*if you hate idols and love Christ, support foreign missions.* A young Christian man died, a few years ago, in Baltimore. Just before his last breath left him, he said: "Think of me in heaven! Meet me in heaven!—but don't have any idols in heaven!"

## Our Message.

A little girl of eight years lately remarked of her pastor: "He may be a good enough preacher, but he can't see us little folks at all." A preacher who "can't see the little folks" is very short-sighted. He must fail in a field calling for the highest labors, and holding forth the richest fruits.

—Don't be dismayed by opposition. Opposition develops manhood; it deepens convictions, quickens energy, and hastens success. A pious old colored woman once had her life threatened by a wicked neighbor who flourished a knife over her head; she fell on her knees, praying, "Fank de good Lord, Satan am getting mad; now I knows dat de Lord am coming; sure!"—The S. Schools (and the denominations in the State) should pay stricter attention to their statistics. E. G.—Several years ago in a published list of the number of S. S. in the various States of the Union, the Baptists of Alabama were represented as having the very famous "No. 6." Werecckon "they" thought we kept pace with the "heathen Chinese."—The will of a world-renowned man of science begins, "I, Louis Agassiz, Teacher." TEACHER—no vocation surpasses his in honor, in inspiration, in delight, in fruitfulness, in reward. Well is it for Agassiz to ally his children's inheritance with his work of teaching.—Bro. J. M. Falkner, of Montgomery, S. S. Superintendent of Adams St. church becomes deacon of that church. What field like the S. S. for the development of latent capacities and talents. Many a man has had his usefulness expanded by his connexion with this work.—A S. S. mass meeting was recently held at Greenville, Ala., under the auspices of Bro. T. C. Boykin. We would be glad to record the labors of all such gatherings.—Give us S. S. items, incidents, illustrations. "Christ called the law" the commandments, not the ten commandments.

## Communications.

## The Baptist Church at Birmingham, Alabama.

Messrs. Editors: The denomination has been so often appealed to for contributions for various purposes, that it is with great reluctance that I have gained my consent to make this appeal to the denomination at large and especially to the Baptists of Alabama.

Whilst on this subject I would say what I candidly think about the appeals found in our religious newspapers. There are entirely too many of them. It seems that a good many of our pastors and churches, when they contemplate erecting a house of worship for instance, think that the first thing to be done, after they have made a few spasmodic efforts among themselves, is to appeal to the denomination for help through our denominational papers. This is apt to be done especially by young and inexperienced ministers, who are apt to think that all that is necessary is to let the public know the church needs and the funds will be forthcoming.

These public appeals are, I am afraid, often made for churches that really have the power by a little sacrifice and the display of a little energy, to pay their own bills, or else they are made for churches located in places of no great importance.

Nothing therefore but the importance of the field which I now occupy prompts me to make this appeal to the brethren for assistance to advance our struggling cause at this place. The members of the church have recently, by great exertion, erected a large frame building about 60x30 feet for a house of worship. This building is not plastered nor painted. An addition is needed for S. S. purposes. A bell is also needed. Now if we can get from our people about five hundred dollars we would at once be able to complete our church so that it would be as neat as any in the city. Brethren and sisters shall our cause languish here for want of your help?

Birmingham is at the intersection of two of the most important Railroads of the South, bids fair to be a large city, and that at no distant day,

now numbers about 3500 or 4000 inhabitants. Other denominations are zealous in their efforts to occupy the city. One of these has already gained to some extent a predominant influence.

How many Baptist pastors in Alabama and elsewhere will take up a collection for us in April or May, and forward by registered letter or post office order to the writer or to Dr. W. T. Parker at this place?

May the Lord so impress you brethren with the importance of this place as that you may not fail to respond to this call. Yours fraternally,

C. A. WOODSON.

Birmingham, Ala., March 31, 1874.

## "Alabama Baptist."

A "No. 2" visit of this journal, on yesterday, uncovered to me a new item of history, namely: that the beautiful town of Marion—"the Athens of Alabama"—is to have a live Baptist paper! Now then, change the old exegesis: Instead of "Here we rest," let it be, "Here we work and pray," and the paper is a success just as certainly as that light streams from the heavens in right lines, or water finds its level. The grace of patience, which was always behind time with me, will aid you in every trial.

I am glad you do not purpose to publish "a large paper." Large papers are, in most cases, large "humbugs." They will do to blow over for awhile; but soon they collapse, just as a preacher in a new place does, who begins by preaching his best sermons first. My experience has proved to me that small papers (not too small), judiciously gotten up, with short-well written, and lively articles, are the papers to do good, and win readers. Long editorials, long communications, and long disquisition, no matter on what subjects, will make the demise of a paper only a question of time. Yet nothing is more difficult than for correspondents to learn to condense or abridge their articles, or for an editor to convince them that their communications might be improved by brevity.

Writers love their offspring, no matter how homely, and if tabooed by the editor, they'll complain in some form. But how unreasonable! Could they only see things as the man on the tripod sees them, they would be more lenient, and less inclined to murmur.

Long subscription lists—when the cash comes with the names—can be endured; and long romance narratives will be read, especially by the young; but with these exceptions, scarcely know of anything long which would give life and interest to a weekly journal.

These remarks were suggested by the editorial hint that a small paper must answer, at least for the present; and now let me congratulate the Baptists of Alabama on their inauguration of this enterprise.

The Baptists of Georgia and Alabama are sound, both as to faith and practice. They neither affiliate with open communion or Campbellism, and I feel sure that each State needs its paper. The Georgians will never let the *Index* die, and the *Alabamians* can make their BAPTIST live. No unfriendly rivalry needs be feared, and the papers may lovingly aid each other. I shall love them both, conducted and supported as they are by brethren in Christ, whom, in former years, I ranked among my best friends.

JOSEPH WALKER.

Rolla, Mo., March 25th, 1874.

## Dr. Hague in Charleston.

A private correspondent says:—Dr. Hague, of New Jersey, preached for us recently. His discourse was, as you may imagine, very able.—The text was, "I am a stranger in the earth; hide not my commandments from me." He dwelt first upon the feeling of estrangement, as an inherent quality of our nature, from the entrance of "the little stranger" into life, through all its history until the closing scene. He referred to the "soul loneliness" of the Countess Ossoli as an oft-repeated experience. Then the uses of this feeling, the cry which it awakens—"Hide not thy commandments from me." The insufficiency of the teachings of philosophy and science to respond to this need of human nature was illustrated by closing scenes in the lives of several eminent scientists. A fine episode in the discourse was a comparison between Wm. Wilberforce and John Stuart Mill. The former was pronounced the best exponent of a well-balanced Christian life which the first half of the nineteenth century afforded to Northern Europe, scattering sunshine around him.—While the latter was enveloped in gloom, tracing the long chain of cause and effect, link by link, until at last he stood looking into a voiceless, fathomless abyss;—that silence which is broken for us only when we hear

the voice coming from beyond Jordan, "This is my beloved Son. Hear Him." The closing illustration was from the death-bed of a little child:—"Mother it is dark, because I cannot see you; but I am at home in the arms of Jesus." "A stranger in the earth, at home in the arms of Jesus." I regretted that the sermon was lost by the larger portion of the congregation. The speaker's tone of voice was so low, and his enunciation so indistinct, that he was heard with difficulty.

## Round Tickets to Jefferson, Texas.

CHESAPEAKE & OHIO RAIL ROAD, RICHMOND, VA., March 26, 1874.

H. A. TUPPER, Cor. Sec. F. M. B., S. B. C.

DEAR SIR: Will furnish you round trip tickets from Richmond to Jefferson, Texas, and return, at \$55 75 each. Tickets one way cost \$46 45.

Respectfully, (Signed) EDGAR YLLET, G. P. T. Agent.

—Infant baptism is an error from beginning to end; corrupt in theory, and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of despotism it has shed the blood of martyrs in torrents; thit blood cries against it to heaven; and a long-suffering God will yet be its terrible avenger. —J. N. Brown.

—There is a proposal on foot to erect coffee palaces in London to compete with the public houses. Lord Shaftesbury is taking part in the movement. The scheme is to open large and cheerful rooms, seating from 100 to 200 persons, in some of the leading thoroughfares of the more densely populated parts of the metropolis; these rooms, which would be *cafes* during the week, to be used for religious services on the Sunday evenings.

—Pius IX. has so fully recovered his health that he has resumed his regular receptions, which were interrupted by his illness in 1873.

## General News Items.

## TEMPERANCE.

Greenville Good Templars are flourishing.

The Good Templars Lodge at Eutaw has 75 members.

The Good Templars Lodge at Fort Deposit has 80 members.

The Good Templars of Tuskegee are steadily increasing in numbers.

Since the organization of the lodge of Good Templars in Greenville, scarcely an inebriated man can be seen on the streets.

Livingston has raised the price of license of wholesale liquor dealers to \$25 00, and that of retailers to \$50 00 per month.

## SOCIAL AND INDUSTRIAL.

Mrs. Joe Phillips has been appointed postmistress at Union Springs.

Montgomery county has a deputy tax collector who cannot sign his name.

Since January 1st, there have been twenty-one marriages of white persons in Butler county.

Harry Boswell of Talladega is one of the graduates of the medical department of the University of Louisville.

The wheat prospect in St. Clair county is excellent.

H. T. Beggs and his associates are about to build a furnace at Birmingham.

The plantation work in Pickens county is well advanced.

To the 20th, Livingston had this season shipped 2368 bales of cotton.

We regret to learn that a burglar recently stole some clothing and valuable papers from the residence of Colonel E. S. Shorter in Eufaula.

On her last trip down, the steamer Mary—our Mary—carried into Mobile 488 bales of cotton, 128 cabin passengers, and 98 deck passengers.

The Presbytery of South Alabama will meet in Marion on Wednesday before the third Sabbath of April, at 7 p. m.

At the commencement of the Mobile Medical College last week, 25 students received diplomas.

Dr. J. C. Story, of Eutaw, has been appointed Regent of the Maryland Dental College, Baltimore.

T. A. M. C.—The Third Annual Convention of the Young Men's Christian Association of the State of Alabama, is called to meet at Marion, May 14th pr. x.

Dr. Wm. A. Leland, of Tuscaloosa, claims to have discovered means, which, if properly applied, will prevent yellow fever.

The health of ex-President Davis was not improved by his voyage across the Atlantic. He is suffering from dropsy of the heart.

The Union Springs Herald reports that the rains of last week did great damage to lands in cultivation, to streets, public roads and railroads.

All his friends will be glad to learn that Hon. Alexander H. Stephens is in a fair way to recover his health, and is expected to take his seat in the House in a few days.

It is estimated that sixteen inches of rain fell at Greenville last week. The water in the creeks was five feet above what has heretofore been considered high water mark.

Governor Lewis has appointed T. C. Bingham, of Montgomery, and R. P. Baker, of Decatur, as aids-de-camp to C. W. Dugan, Major General of the Militia of Alabama.



## Alabama Baptist.

MARION, ALA.:

Tuesday, April 7th, 1874.

## Educational.

**TORANS HEINRICH MAEDLER.**—A Berlin telegram announces the death of Johann Heinrich Maedler, the German astronomer. He was born in Berlin, May 29, 1794, and, after receiving his primary education in that city, became a teacher in the Normal School. While so engaged he prepared, with the assistance of William Beer, brother to the composer, a large map of the moon and a book explanatory thereof. This led to his receiving a place at the University of Berlin, and in 1840, he was appointed director of that at Dorpat, in Russia. Mr. Maedler's favorite study was fixed stars, and he propounded the hypothesis that there is a central sun around which they revolve in like manner as the planets do around ours. This sun he conceived was the center of the universe, and perhaps even the abode of God. Mr. Maedler embodied his annual reports in a work entitled "Researches on the System of Fixed Stars," and helped to popularize astronomy and physical geography in Germany by two elementary works on these subjects. His calculations were made with accuracy, the Russian Government having supplied the University with the best instruments that could be had. In 1865, his sight being impaired, the scientist resigned and returned to his native land.

According to a late history of Cambridge University, medieval student life was in no likelihood of attracting men chiefly desirous of having "a good time." *The Athenaeum* says:

Oxford and Cambridge were very different from what they are now. The students, were, for the most part, miserably poor. It is told of St. Richard, afterward Bishop of Chichester, that when he was at Oxford he and the companion who shared his room had only one cap and a gown between them, so that each had to remain at home in turn while the other attended lectures. In some cases, it is said that the students pawned their very clothes; and a story is told of two students who, in their zeal for knowledge, had only one suit between the two, and in winter time they had to lie in bed and show themselves alternately. At all events, hard penury seems to have been the rule rather than the exception.

The *American Journal of Education* tells that teachers very much need magazines, dictionaries, and other books of reference, and advises that they give the usual school exhibitions, charging a small entrance fee, and thus procure funds to organize a village library or reading club. With music, recitations, charades, and tableaux, these entertainments may be made interesting, instructive, and refining, as well as financially profitable. Another excellent suggestion from *The Journal* is that teachers and school officers should keep their local papers well posted on what the schools are doing, and should communicate fully and freely also with members of the Legislature. Keep them posted on what ought to be done to make the schools more efficient—the estimates to sustain them more liberal; show them, in fact, that the money paid to sustain the public schools is a good investment.

In regard to religious exercises in the schools, the Superintendent of Public Instruction of Virginia suggests that: 1. Where there is no objection, let there be Bible-reading, singing, and prayer. 2. Where all is not practicable, have a part. 3. Where there are parents who object to the presence of their children at such exercises, let the exercises be put first or last in the day, and such children be excused from attendance upon them. 4. If there is likely to be serious trouble and contention in regard to the exercises, let them be omitted, at least until they can be conducted in peace.

The *Millwaukee Sentinel* says that the "wild statements and illogical reasonings which have characterized some Senators and Representatives in the present Congress, whenever they touch upon finance and political economy generally, are simply a disguise to American civilization," and asks for a system of education which will give young men logical ways of thinking.

It is reported that various educational authorities in Pennsylvania are greatly alarmed because the principles that govern the Legislature in its enactments relative to taxation under the new Constitution make it possible that colleges, under the control of private parties or corporations, shall be subjected to taxation. This, however, is understood to refer to the real estate belonging to colleges and not to them as educational institutions.

The annual laying of the cornerstone of the main edifice of Vanderbilt University is to take place Monday, April 27. Bishop Whitney is to deliver an address. It is hoped that the halls will be open for students at the beginning of next year.

The State University of Missouri proposes to open its doors to teachers for a course of a few weeks' instruction, especially in the natural sciences. It is ready for them by the 15th of April.

Prof. William Sedgwick has a long time been very highly regarded, "downy beds of ease" being his incarnation of repose, while the

the English Language and Literature in the California University.

The urgent need of a State Normal School is being discussed in Texas. The matter is established the better for the State.

More than one-half of the whole number of children attending the public schools of Milwaukee study German.

Phillips Academy has 168 students.

## "A Little Flower So Lowly Grew."

BY GERALD MANNEY.

A little flower so lowly grew,  
So lowly was it left,  
That Heaven looked like an eye of blue  
Down in its rocky cleft.

What could the little flower do  
In such a desolate place,  
But try to reach the eye of blue  
And climb to kiss Heaven's face?

And there's no life so lone and low  
But strength may still be given,  
From narrowest lot on earth to grow  
The straighter up to Heaven.

## Pleasant Reading.

## Fashionable Society.

The following sketch of a phase of fashionable life may have features of reality, in spite of its overcharged coloring:

In great cities, during the season of balls and parties, a girl's life is one unbroken round of dissipation two-thirds of the day, and recuperation for coming "pleasure" during the remaining third. At the end of four or five months of this life, vitality is half extinct, the cheeks are pale, the mouth drawn, the eyes violet-circled; and against all this what prize is there to set? A bubble burst, a shadow vanished. These continual festivities, beginning late, ending in the early dawn, when the poor are just waking to their toil, and servants of God are rising to praise him—these repeated gatherings called "society," entirely upset the routine of domestic life.

Instead of the blithe, healthy face sparkling at the head of the breakfast-table, there is a faded, weary countenance, pale with a flabby paleness, flushed by late and disturbed slumbers; instead of the brisk tread and ringing voice that cheer the home, there is the listless step of the worn-out dancer, the peevish tone that tells plainly of bodily fatigue. In the evening there is no time for a cosy gathering round the hearth, a quiet game of chess, the reading aloud of some interesting book, or the simple delights of old-fashioned national airs. The dressing-room absorbs all the time; the choice of flowers or jewels takes long; the last finishing touches to the toilet must not be given in a hurry. The event of the day is about to begin; and so it will be to-morrow and the day after, and for an interminable round of days. If there is innate talent, there is no time to develop it; or if it is cultivated at all, that, too, is distorted into a mere social "accomplishment," the sole object of which is to add to the value of the possessor in the social market.

There are many trivial annoyances incident to the process of living that never, never fail to interest the sufferer. This copious reflection was brought about by having observed the agony and perspiration into which a person is always plunged, when he discovers, all too late, in church or out in society, that he has forgotten to bring a pocket handkerchief along with him.

A needy person applied to a wealthy person for help, and received the small sum of five cents. The giver remarked as he handed him the pittance, "Take it, you are welcome; our ears are always open to the distressed." "That may be," replied the recipient, "but never before in my life have I seen so small an opening for such large ears."

Senator Scott was talking to a Pennsylvania Sunday school a Sunday or two ago, and asked the scholars why Simon was kept in prison. One of the teachers quietly prompted a boy to say that it was for a hostage, and the youth, not quite catching the words, piped out: "He was detained for postage."

"Did I not give you a flogging the other day?" said a schoolmaster to a trembling boy. "Yes, Sir," answered the boy. "Well, what does the Scripture say upon the subject?" "I don't know, Sir," said the other, "except it is the passage which says, it is more blessed to give than to receive."

## Field and Farm.

## A Fortune from Feathers.

Very recently a new invention has opened the way to a new utility, and the fate of France rests in her wonderful utilization of even the meanest things. This new thing, which is to give all the country maidens a *dot*, or dowry, is feathers. The only capital required is a pair of scissors. How much money do you think is annually lost in America by the waste of feathers? Geese, ducks, turkeys, hens, and pigeons lose quantity in one way and another—by accident, moulting, battles, and death. Feathers stick in the mud, on weeds, on branches and sticks; they lie on the wood-piles, by streams—everywhere one wanders he will find a feather. A feather is almost indestructible. It may be blown from mountain top into valley and back again, and remain the same beautiful and delicate thing. Well, these wandering feathers that seem so insignificant constituents of may—variable riches. Listen:

The down of geese and ducks has for a long time been very highly valued, "downy beds of ease" being its incarnation of repose, while the

bed-covers of silk, lined with down, have been, on account of their high price, only enjoyed by the rich. But in Paris, "artificial down" has come to be more highly valued than the natural down, because it is much lighter. This is made from feathers of no matter what kind of feathered animal, by cutting the barb of the feathers from each side of the quill, and putting them (the barbs) in a stout sack cloth and rubbing them between the hands as a washerwoman does linen. Five minutes rubbing will have mixed the mass in a felt-like substance, rendering it homogeneous. That is *edredon artificiel*, and sells in Paris for something over \$3 in gold a pound, and this price is constantly increasing. But there is something more wonderful still. A process has been invented for making cloth of feathers. To make a square meter (a meter is three inches more than a yard) of cloth—cloth vastly lighter and warmer than wool, from 700 to 750 grammes (a gramme is equal to 16.9 grains avoirdupois) of this article of down. But this feather-cloth—*drap de plume*—it takes color admirably, and is almost unwear-outable, because, instead of breaking and cutting in places most exposed to wear, it mats itself more and more into a felt-like substance. This discovery is one of the most remarkable of the age.

Now for some figures. The estimate has been made that in France alone enough feathers are allowed to go to waste each year to make room from 7,000,000 to 8,000,000 square meters of cloth! In other words, as much is lost in France in feathers as is paid for cotton! This being true of France, how much more is it true of the United States? A girl of eight or ten years can see from this how valuable every feather—every one—is, and her chance for money-making, for if I mistake not, in America than in France, and it finds buyers everywhere. Experiences result in facts, and here is one: The feathers that three-fourths of the country people throw away amount in value to more than 20 cents for each ordinary hen! In fact, a hen's wardrobe weighs usually from 52 to 53 grammes, and sometimes weighs as high as 64. "Don't despise the little things." Feathers mean fortune. Let the country maidens who read this, act upon the suggestion, and report to the papers at the end of the year the amount earned. The aggregate will be something.—*Mary A. E. Wager, Paris, 1874.*

## The Philosophy of Milking.

The udder is divided into four parts, entirely distinct from each other, except as they are held together by membranous ligaments. The milk in each is held in conduit tubes, which, like the roots of a tree, are all contracted into one, just above the teat; the milk entering the funnel-shaped organ by a channel. Just at the upper end of the teat, the walls of this channel are contracted, and the contraction is surrounded by a band of muscular fibers. The will of the cow can operate on this band, contracting or expanding it at pleasure, making it operate like a valve.

At the junction of each smaller tube with a large one, is a similar contraction and band, also under the control of the will. Ordinarily these bands are contracted (as in the neck of a bladder), so that the milk has to crowd its way through them to get from the smaller into the larger tubes. This is an admirable arrangement for sustaining the weight of the milk equally in all parts of the udder, and preventing it from pressing heavily upon the teats.

When the udder is full, if the milk is drawn out of the teats, relieving the pressure in them, it requires a vigorous effort of the will of the cow to prevent the pressure above from crowding the milk down to fill the vacancy. If the udder is only partly filled, she can hold the milk back more easily; and the less there is in it, the more easily can she maintain the tension of the muscular bands necessary to prevent entirely the milk from flowing through them. When the milk first takes hold of the teats and begins to milk, the excitement causes the cow to contract the bands so firmly as to hold back the milk perfectly for a time. But presently this vigorous contraction will begin to slacken, and the milk will begin to pour through, and if all is quiet, she will relax the bands fully; when the milk all settles down upon the teats, and is quickly drawn, it can be all milked out to the very last drop.

But this perfect relaxation will only last for a short time. If the milk is not soon extracted, she will begin to tighten up the muscular bands again, and the last part of her mess will be held back and permanently retained, when the milk probably thinks has got it all, because it stops coming. A cow should therefore be milked quickly as well as quietly. It is natural for her to part with her milk in a few minutes, and a milk should come as near that time as possible. If the time of milking is prolonged, she will become impatient and be sure not to "give down" perfectly. The quickest milk gets the most and best milk, because he gets all the "strippings," which are the richest part.

Retired Farms.—It is becoming common for farmers to sell their farms when they get forebanded and go into a city or village to reside, that their families may have better advantages. This is proper enough, provided some employment is found that is not likely to lead to embarrassment. If such a farmer has money at interest he will find plenty of men offering great chances, in various speculative schemes, or in some kind of legitimate business, requiring more capital. It is unsafe for a farmer to undertake any branch, or to invest in any scheme which he

does not understand, or he will be almost certain to lose. Nor is it safe to lend an idle life, depending on interest money to support the family, because families always attend idleness. A far better plan is to buy a few acres of land near the town, where a cow, perhaps, may be kept, or at least, where small fruits can be cultivated. By so doing enough can be raised to support the family, if no more, and healthful and accustomed employment will be secured. People, rich and poor, may say what they please, there is no life more elegant or independent than this. At the same time the land so cultivated is almost certain to advance largely in price, and the investment will be found extremely profitable.—*The Philosopher.*

## Pine Lands for Sugar.

What seems a new discovery with reference to sugar-growing in the South is the capability of the pine lands of Louisiana, Alabama, Georgia, and Mississippi to produce a fine quality of cane. Hitherto, only the alluvial bottoms were supposed to be adapted to the cane, and the richer the better, and suitable land was held at a high price. Now the light sandy pine land is found to produce cane of such superior quality that the sugar area is likely to be extended almost indefinitely. It is true that this light land does not produce a heavy crop of cane, and besides it must be manured, but, at the same time, the juice of the cane is so free from impurities that molasses and sugar of a high grade are produced. Really this ought not to be new, for it is well known that the high dry grounds are much more favorable for fine fruits and the development of saccharine matter than low lands. The finest grapes, peaches, pears, and cherries are always the product of a dry soil; and Northern farmers long ago discovered that sorgo on such ground was far superior to that grown on rich bottom land. Another advantage of high ground is the absence of earliest and latest frosts, so that the season here is prolonged several weeks. The yield of sugar in Louisiana this year is considerably less than was expected, and the reason given illustrates what is said above, viz: the filling up of bayous and ditches, owing to neglect, so that for want of drainage the feet of the cane stand in water, and the saccharine matter is diluted. This is the cause with sugar beets, which, on being matured, receive great damage by heavy rain, and several weeks of dry weather are required to restore the lost per cent of sugar.—*A Southern Traveler.*

How to Improve Pastures.—When pastures become overrun with weeds and noxious or useless plants, a good way to renew them is by a thorough summer fallow, plowing at least thrice, and a little deeper each time. This will give a good seed bed, mellow and fine by the middle of August, when a mixture of all our best grass seed should be sown; and the soil supplied with whatever element of fertility it may lack for the production of grass. Seeding pastures with all our good grasses will give a succession throughout the entire season. Of all pasture grasses, Kentucky blue grass is the most valuable, and should never be omitted when seeding for permanent pastures. Orchard grass, as a pasture grass, will rank second in value. It has been remarked that the grasses are social in the habits of growth, and that a mixture of many kinds will form a perfect sod on soils where no three kinds will do it, June grass excepted. In view of these generally admitted truths, we suggest that in a mixture of all the grass seeds kept for sale by our seedsmen, at least twelve pounds of orchard grass and six of June, or Kentucky blue grass (*poa pratensis*) be used for permanent pastures. That there is necessity for reform in this direction is amply proved by facts.

If there must be light in the room all night, by all means use tapers. A box of these, costing ten cents, can be bought at the apothecary's, and will last a good many weeks. Each box contains a tiny socket or circle of tin, with three sharp points, each holding a bit of cork; into this socket sets a button-mold a quarter of an inch in diameter, with a hole in the middle, in which is inserted a bit of waxed wick. The whole affair, not larger in circumference than a walnut, floats on the surface of a cup or tumbler full of lard oil. It gives a very soft and pleasant light, and is perfectly safe. Kerosene lamps cannot be turned down without filling the room with unseasoned products of combustion, which are very unwholesome; candles and oil are apt to smoke. The taper is economical, pleasant, and safe. We have been thus circumstantial in describing this little contrivance so that those at a distance from drug stores can make it for themselves. In the nursery it is invaluable. An outlay of thirty-three cents will keep a light in the sick-room for months.

Grass and Hay Farms.—A variety of grasses is desirable for the reason that each has a different period of maturity, and a succession of feed is had. In England great attention is paid to this, and I have seen it stated that as many as a hundred different kinds are sown when a permanent pasture is sought.—There is no doubt but we are far behind the English in taking the proper means to obtain the best stand of grass, and when we do obtain such we are not apt to value it sufficiently. When a good stand of various grasses is once obtained it should remain undisturbed, and by annual dressings and harrowings it will continue to grow better for many years. Grass land is constantly increasing in value, especially in all the Eastern States, and it is now conceded that hay land will produce more clear

money than if fed by dairy cows, but if the hay is sold off the farm the greater care must be taken to see that the fertility of the soil is maintained. There are thousands of farms in New England and in other Eastern States which have become wretchedly poor because the hay has been annually taken off and no return has been made. Our cities are consuming vast quantities of hay, prices are increasing; so also are dairy products, showing the enhanced value of grass land. The quickest way, that is if ten years are given, to skin a farm to sell off the hay, the easiest way to restore a farm is to get it into clover and the like and keep cattle and sheep. There is no ability enough in the average American farmer, and probably not enough in the English farmer, to keep up a farm if the hay is steadily sold, and therefore the only safe system of farming is to grow plenty of hay and have it fed on the place.—*Western Farmer.*

Treatment of Manure.—A large portion of the manure of a farm is wasted or lost for want of proper management, and what this management should be is about as important a question as a farmer can consider. Good nurserymen understand the management of manures much better than farmers, and their methods should be studied. A nurseryman no more uses raw potatoes at the table. The plan of the nurseryman is to mix the manure with an absorbent, such as muck, turf or common mold, and always to keep the manure covered with the absorbent. Fresh manure is never allowed to be exposed to the air, and when a fresh load is brought it is immediately covered. The manure therefore rots or decomposes, and becomes a fine mold, one load of which may be worth 10 or 20 loads of common manure. Of course this method requires work and attention, but the product is worth more than it costs, for thereby farming may be made profitable. Many farmers buy guano, super-phosphate, and bone-dust, and pay a great deal of money; but with the expenditure of half the money in making manure at home, they would realize more, and have the great satisfaction which always arises from the exercise of intelligence and skill. Some small proprietors understand the value of manure so well that they say it will almost pay to keep a cow or horse during the winter that the manure may be obtained, especially if it is cared for so that all the fertile elements are retained. Farming on this basis will lengthen the season and almost annihilate a drought.—*An Ohio Pioneer.*

SPANISH CLOVER SOUTH.—This plant, sometimes called Spanish clover, is one of the greatest boons that has yet fallen upon the South, and to whom we are indebted for it is a mystery that most likely will never be solved. The same plant grows in Japan, and that circumstance led Prof. Gray, the botanist, to name it Japan clover. No one has the slightest idea of how it got from Japan; but the most reasonable conclusion at which we can arrive is that the seed, or possibly a single seed, was brought across in something shipped from that country. It is an air feeder, and therefore does well on almost any character of soil, though a rich clay soil suits it best. The rapidity with which it spreads is perfectly astonishing, the more since its seeds are not winged, and therefore can give us no idea of how they obtain their quick transit from place to place.—*Mobile Register.*

THE YOKER IS UNEASY.—Even the speed of the ox is increased by the use of the yoke gear; when by means of the yoke, he is fettered to the vehicle only by the neck, his body sways awkwardly about his forefeet close to the tongue, and his hind ones often at a distance from it; with his angular movement he seems to labor at a great disadvantage, whereas, in the harness, the body of the animal is kept in a direct line with its work, which must be of great advantage. The increase of power and speed, obtainable in working oxen by the method here commended, to say nothing of the relief to the poor beast in ridding it of a heavy and unyielding pressure upon that most sensitive part of the animal, the top of the vertebrae, should be sufficient inducement for our farmers to substitute the harness for the yoke. For the sake of mercy, let some means be devised and adopted to relieve the patient ox from the torture of the yoke.—*Prairie Farmer.*

A friend of ours thus solves the problem: He apprenticed himself a year to a farmer noted in this country for the "superior excellence of his stock, and skilled in all the departments of agriculture and stock-breeding, paid \$300 as a tuition fee, gave his services like any of the hired men on the place, and received in return his board and practical instruction in every department of stock-raising and tillage. His sister at the same time, apprenticed herself to the farmer's wife, receiving for her services her board and instruction in dairymaking and housekeeping. At the end of the year, both were qualified, in the best manner, to take entire charge of a place of their own, and able to carry it on in the style of what is called "high farming."

Whooping Cough.—Just before the patient retires for the night, after the third week, put an ounce of liquid ammonia in a gallon of water in an open pan; in this quench half a brick made red hot, and let the patient breathe the ammoniated steam. This, it is said, terminates the malady in three or four days, and will tranquilize the nervous system.

GRAVEL FOR THE SICK.—Let Indian corn be browned, as we roast coffee, ground fine in a mill, and made into meal, gruel, or thin cakes, baked a light brown. This will be retained

by the most enfeebled stomach.—Parboiled corn, and meal boiled in skim milk, is said to cure Summer diarrhea in children.

TEAR SIGN OF DEATH.—Tie a string firmly around one finger of the supposed corpse; if the blood circulates in the least the whole finger from the string to the tip will swell and become discolored. The Academy of Science in Paris offered \$4,000 for the discovery of a conclusive test of the sort. This was among the most simple and satisfactory of the suggestions.

FORCING CHILDREN.—A mother recommends, as a subject of discussion for Teachers Institutes, premature graves, or the necessary consequences of cramming the brains of children.

Light exerts a chemical action which tends to purify the air we breathe, and to infuse strength into our own frames. Dark rooms are unfit for the dwellings of human beings.

## Congressional Investigations.

THE NECESSITY OF INVESTIGATIONS BY CONGRESS—A LIST OF THOSE NOW IN PROGRESS.

WASHINGTON, March 17.—At the beginning of the session it was the general opinion among Republican members that everybody in and out of Congress had got enough of investigations last Winter, and that there would be no demand for anything of the kind this session. Instead of this proving to be the case, there are now almost as many inquiries being prosecuted by committees with power to send for persons and papers as were carried on last year, and almost every week a new one is ordered. The following are the investigations now in progress:

By the Joint Committee on Affairs in the District of Columbia—into the doings of the District Government. By the House Judiciary Committee—into the conduct of Judge Durell, with a view to his impeachment; into the conduct of Judge Storey of the Western District of Arkansas, and into the Chorpempen claim. By the House Committee on Indian Affairs—into alleged frauds in the Indian service. By the House Committee on Expenditures in the Department of Justice—into the alleged frauds in the Arkansas courts, and into the expenses and management of the Department. By the Ways and Means Committee—into the workings of the moiety system, and the Sanborn contracts. By the Banking and Currency Committee—into the condition of the Freedmen's Savings Bank of New York, and the First National Bank of Washington. By the House Committee on Education—into the conduct of the Agricultural Colleges. By the House Military Committee—into the practicability of reducing the army.

Experienced members express the belief that hereafter investigation will be as much a recognized function and duty of Congress, as legislation, for the reason that the Government has grown so complex and its expenditures so enormous, and it might be added, its Civil Service so bad, that the only way to secure a tolerably honest and economical expenditure of the public money is for Congress to hold the rod of investigation and exposure over all the departments. Congress must, it is urged, not only appropriate money, but closely watch the men who spend it.—*Sp. cor. N. Y. Tribune.*

SALARY OF THE METHODIST BISHOPS.—For many years the Methodist Bishops had handsome salaries, and all travelling and official expenses were promptly paid by the Book Concern. The raid on this institution, which was sustained by some of the Bishops, led to the conclusion that the profits of the Concern belonged exclusively to superannuated preachers and their families, and that it was not lawful to pay the Bishops' salaries and expenses out of the profits of the Concern. The Bishops had therefore to look to the churches for their support. This was an unexpected and heavy burden. Public complaints are made that the churches do not respond as liberally as they ought, and that the Bishops suffer for want of "back-pay."

## Our Paper.

Printed at the Hope Job Office, Marion, Ala.

The terms of THE ALABAMA BAPTIST are cash at the following rates: One copy, 6 months, \$1.50; 12 months, \$2.50.

Money should be sent by Bank check, Express, registered letter, or Post Office Order on Selma. Address: ALABAMA BAPTIST, Marion, Ala.

## RATES OF ADVERTISING.

SPACE	ONE MONTH	TWO MONTHS	THREE MONTHS	FOUR MONTHS	FIVE MONTHS	SIX MONTHS	SEVEN MONTHS	EIGHT MONTHS	NINE MONTHS	TEN MONTHS	ELEVEN MONTHS	ONE YEAR
1 inch	\$4.00	\$7.00	\$10.00	\$13.00	\$16.00	\$19.00	\$22.00	\$25.00	\$28.00	\$31.00	\$34.00	\$37.00
2 "	8.00	14.00	21.00	28.00	35.00	42.00	49.00	56.00	63.00	70.00	77.00	84.00
3 "	12.00	21.00	32.00	42.00	53.00	64.00	75.00	86.00	97.00	108.00	119.00	130.00
4 "	16.00	28.00	42.00	56.00	70.00	84.00	98.00	112.00	126.00	140.00	154.00	168.00
5 "	20.00	35.00	53.00	70.00	88.00	106.00	124.00	142.00	160.00	178.00	196.00	214.00
6 "	24.00	42.00	64.00	84.00	104.00	124.00	144.00	164.00	184.00	204.00	224.00	244.00

Less than one month will be charged \$1.50 per inch for one week, \$2.75 for two weeks. Less than one inch will be charged the same as if it occupied an inch in space. Fifteen per cent. additional will be charged for double columns or cuts. Advertisements to be put in a particular place, or published at intervals, under the head of Publishers' Announcements, will be charged twenty cents per line.

Transient advertisements payable strictly in advance; regular advertisers, quarterly.

Obituaries over ten lines, 10 cents per line.

BAILEY & LOCKETT, ATTORNEYS AT LAW, and Solicitors in Chancery, Marion, Ala. Will practice in the several Courts of the First Judicial Circuit, and in the U. S. Court at Montgomery. Collections made in all parts of the State.

## The Heidt House,

(Opposite the Old Presbyterian Church.)

MARION, ALA.

IS STILL OPEN

For the accommodation of transient and Day Boarders.  
No pains will be spared to give satisfaction to patrons.

E. A. HEIDT, Proprietor.

## MARION SAVINGS BANK,

Capital \$100,000.

John Howze, President.

S. H. Fowkes, Cashier.

DIRECTORS:

P. T. HUNT, P. B. LAWSON,  
J. A. MOORE, J. G. L. HUNT,  
D. B. SCOTT, E. B. WOODRIF.

## J. A. Smith,

Merchant Tailor,

AND

Dealer in Ready-Made Clothing!

AND

GENTS' FURNISHING GOODS!

SPECIAL INDUCEMENTS

TO STUDENTS

ALABAMA CENTRAL

Female College,

Tuscaloosa, Ala.,

JNO. F. LINNEAU, A.M., PRESIDENT.

LITERARY DEPARTMENT.

Mrs. Rachel Woodruff, Presiding Teacher  
Mrs. Kate Richardson, Bog. and French  
Mrs. Jas. B. Lawrence, Literature  
Mrs. J. B. Grass, German  
Rev. Wm. H. Williams, Moral Phil. & Latin  
Prof. Jas. F. Linnear, Math. & Nat. Science

ART DEPARTMENT.

Prof. J. B. Grass, Music  
Miss H. N. Harrison, Painting  
Miss Lucie S. Foster, "Nancy Work"

HOME DEPARTMENT.

Mrs. Jas. F. Lawrence, Housekeeper  
Mrs. Sarah L. Caldwell, Housekeeper  
Mrs. Martha J. Riggs, Matron  
Mrs. Rachel Woodruff, Governess

THE location of this College is one of remarkable healthfulness. Our main building, formerly the State Capitol, is an imposing, commodious, well ventilated structure. We strive to combine wholesome home influence and thorough school discipline.

If the session commences from the first of October to the last of June. Pupils received during the session at proper reduction from full charges.

The amount of advance payment reduced to suit the financial pressure.  
Tuscaloosa, Ala., March 18, 1874 2 M

## R. C. Keeble,

DEALER IN

## PROVISIONS,

BROAD STREET,

Selma, Ala.

Orders