

# The Alabama Baptist.

VOL. I.

MARION, ALABAMA, TUESDAY, JUNE 30, 1874.

NO. 16.

## Alabama Baptist.

MARION, ALA.:

Tuesday, June 30th, 1874.

### Our Paper.

Printed at the Home Job Office, Marion, Ala.

The terms of THE ALABAMA BAPTIST are cash at the following rates: One copy, 5 months, \$2 00; 12 months, \$3 00; to Ministers, \$2 00.

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### Communications.

#### Letter from California.

BY A. S. WORELL.

DEAR BRETHREN: The publication of a former note from me, leads me to infer that another from the same source may not be offensive to you. I intimated that I might write an occasional letter for your columns; and now I address myself to the work of performing, at least in part, that pleasant duty. But what shall I write? Of the climate of this noble State? It is the finest of which I have any knowledge; ranging, in different localities, from "perpetual Spring" to "eternal snows." Of the fertility of the soil? It is the most productive of any I have ever seen, and yields larger profits to the laborer.

Wheat is the great staple product of the State. When wheat yields as little as fifteen bushels per acre, it is regarded as a failure. It not unfrequently produces as much as 40, 50, and sometimes (though rarely) 60 bushels per acre. Many large ranches (farms), will average from 30 to 40 bushels the present year. I have a little patch of 240 acres of "volunteer" wheat, (which came from last year's sowing, and cost nothing to put it in, except in a few thin spots), which, at the lowest estimate I have heard made, will average 35 bushels per acre. To give some idea of the extent of some farms here, I may state that they range from 160 to 40,000 acres. One of my neighbors, a good Baptist Deacon, expects to harvest 20,000 bushels of grain this season; while another will hardly fall short of 40,000; and still another, residing higher up the Sacramento valley, will probably gather in 1,000,000, or possibly 1,500,000 bushels. This gentleman, last referred to, is the one who owns the 40,000 acres.

The wheat is all cut with machinery of the most approved patents—a single "header" cutting from 20 to 30 acres per day. It is roughly estimated that California will yield 40,000,000 bushels of wheat the present year. The barley crop is designed to supply the home demand—this being the principal article of food for work horses. Owing to the fact that we have no rain during the summer months, the farmers usually have no barns for their wheat, but allow it to lie in the fields until they are able to convey it to some shipping point, which is always done in sacks.

The bottom or low lands will produce good corn, even without rain, though there is very little of it planted. I have heard reliable gentlemen say that they have known land to yield as much as 100 bushels per acre, (and, in exceptional cases, 120 or 130) without any rain after it was planted.

The finest grapes, pears, cherries, apricots and figs I ever saw, grow here in the greatest abundance; nor have I ever seen finer garden vegetables, or a larger yield. In a word, this is, by great odds, the best farming country I have ever seen or known. It seems a great pity, however, that such a country should have been monopolized by a few wealthy men. I have seen it stated that the principal part of the best lands of the State are owned by about thirty men. This monopoly discourages emigration, prevents good society in many places, and retards the development of the State.

THE "SHEEP" OR "CATTLE BUSINESS," is also very profitable—especially the former. The "stock law" which, in certain counties, forbids cattle of any kind from running at large, has driven the shepherds and "bucarois" to the

mountains or remote valley counties. I have heard it repeatedly said that those who, for a period of ten years, have engaged in the "sheep business," have made fortunes.

#### MINING.

though many men have grown rich thereby, is now very generally regarded as the poorest business for a laboring man; and speculation in mining stocks is almost sure to result in failure to one outside of the ring. Still it is believed that legitimate quartz mining has but begun. The place for silver, as you are aware, is east of us, in the State of Nevada.

Upon the whole, this is the best country—as respects its natural products and resources—I have seen; the most needy as respects its religious wants; and the most promising, if one wishes to work for the Master.

#### THE BAPTISTS

in the State number about 3500—scattered over an area about 700 miles long by 200 or more in width. There are, in the older States, many of our district associations that contain more Baptists than all California; but it may be doubted whether, if we "compare notes" as to liberality, the Baptists of California would have occasion to blush. At least fifteen of our churches in the State have preaching every Sunday, and pay their pastors a living salary. Very few of them are content with "one-a-month" services. We support several missionaries in whole or in part. Large sums are annually contributed to build new houses of worship. Respectable contributions are made to support Home and Foreign Missions. Besides, we have a neat 8 page paper, *The Pacific Baptist*, which the Baptists of the coast are resolved to sustain. And, finally, we have a *Baptist College*, owning property to the amount of \$25,000 or \$30,000, besides a respectable little beginning towards an endowment. It is the work of your correspondent to complete the endowment of one Professorship, (and if possible two, during the present year. Our college, the past year, ending May 22, 1874, had 111 matriculates. The enthusiasm manifested at the examination of the classes at the close of the term, and the intense interest, felt by many, in the prosperity of the college, lead us to hope that our numbers will be much increased at the opening of the next term. For the first time, the Baptists are united in their purpose to build up and sustain California College.

When my attention was first directed to this State, I had no idea of re-entering the class room; but Providence has placed me again in the chair of the "pedagogue," and, with singleness of purpose, I shall labor to fill my allotted place.

"Do you want any preachers in California?" Yes, most assuredly; but we do not desire *broken-down* men, who are in search of any places. We wish men here whom the Master placed in the ministry, and who are willing and able to preach the whole truth, and defend "the faith once delivered to the saints"—men who are burdened with love for souls, and are willing to spend their lives in the service of Christ; "enduring hardness as good soldiers"—such men will be welcomed to the State. We would like also to have any good, enterprising citizens, who may wish to make their homes with us in this beautiful land. Should any of your readers wish to learn more of California, let them subscribe for *The Resources of California*, a most excellent 8 page, 56 column, monthly, published at \$2 per annum, in San Francisco.

Rejoicing at the manifest evidences of prosperity exhibited in the columns of the ALABAMA BAPTIST, and praying the blessing of Heaven upon its Editors and readers, I am yours most affectionately.

Vacaville, California, June 4, 1874.

#### Our Sunday School Work in the Tuskegee Association.

##### LOACHAPOKA.

The first appointment was at Loachapoka, where I found a very interesting District meeting in session. The attendance was not large, but the discussions were spirited and instructive. The topics were practical and seemed to call forth more than usual interest, especially when the matter of the Deacons' duty was touched upon. Among the profitable features of this discussion were several speeches from Deacons, expressing their anxiety to become better acquainted with their duties; and calling upon the pastors to furnish

them the needed instruction. Addresses were made by Bro. Lloyd upon the duty of churches to their pastors; by Bro. Roly, upon the duty of church members to each other; by Bro. Tichenor, upon the duty of pastors to their churches; by Bro. David and the writer, upon the Sunday school work. It would consume too much space to speak of all the good things that were said, suffice it to say, that the meeting was exceedingly enjoyable, and the results will no doubt appear in the renewed energy and zeal of those who were in attendance. In addition to the ministers named above, there were present brethren Carroll, Sanders, Taylor, and Benton, all of whom contributed to the profit of the occasion.

On Sunday morning, the writer had the pleasure of explaining to the Sunday schools, by means of a series of large engravings, the tabernacle, and various ancient manners and customs. In the afternoon, he addressed a mass meeting on matters pertaining to the Sunday school work of the State. The Evangelist feels very grateful for the many expressions of kindness received from the people of Loachapoka, especially from the children, whose numerous beautiful bouquets were so lavishly bestowed upon me.

##### NOTESUGLA.

A night meeting was arranged at this point, and the numbers in attendance testified to the interest felt in me and my work. On my return to this place, at the conclusion of my regular appointments, I had the pleasure of addressing a large and enthusiastic audience on the subject of temperance. Eighteen persons made application for membership in the Order.

Bro. G. E. Brewer, of Tallahassee, is pastor of the church, and Bro. A. G. Simpson Superintendent of the Sunday school. The former is a brother beloved, and remarkable for his knowledge of Scripture and theological acumen. Bro. Simpson is as devoted as ever to his work.

##### TUSKEGEE.

Here I found one of the most thoroughly organized churches in the State, and a Sunday school second to none in point of systematic arrangement. In another article I propose to give the plans of Bro. Lloyd, the pastor, and of Bro. Thompson, the Superintendent. They are worthy of imitation by all the pastors and superintendents in the State. The system adopted is as near a model as any with which I am familiar.

The occasion of my visit was a Sunday school entertainment, which clearly showed that Bro. Thompson had been working wisely and faithfully.

I regretted not having the pleasure of meeting by friend, the former Superintendent, Bro. M. B. Swanson, but was glad to learn that he is still devoting his energies to the Sunday school.

##### SALEM.

Another thoroughly organized church and school, which will also receive more special attention in another article. I will just say now, that I have rarely spent three days more pleasantly, and feel under special obligations to brethren Roly, Parton, Floyd, Superintendents, and Adams and Bennett, Deacons. Besides addressing the Sunday schools at 9 a. m. and 3 p. m., I preached to a very attentive congregation at the usual hour. There are few more earnest, faithful, and successful workers than Rev. Z. D. Roly. I must not forget to say that, in addition to the services at the church, I had the pleasure of making a chalk talk to the school of Miss Millie Floyd, who, by the way, is the soul of the musical department of both church and Sunday school.

##### BROWNSVILLE AND GIRARD.

From Salem I had the pleasure of the company of Bro. F. C. David, the Evangelist of the Association, who had very kindly offered to carry me in his buggy to all my remaining appointments.

The church at Brownsville is composed almost exclusively of the operatives of the Eagle and Phoenix Manufacturing Company of Columbus, Georgia. They live on the Alabama side for the sake of convenience. The membership numbers about one hundred and fifty, and the school has one hundred and ten pupils. Quite a good congregation attended our meeting, and seemed to enjoy the exercises greatly. It seemed to me

that, with a little more effort on the part of the church, the school ought to double its present number. The pastor is Rev. J. Hicks, formerly of Georgia. He also preaches at Girard and at Clapp's Factory, four miles above. Owing to some misunderstanding, the meeting at the Girard church was a failure.

##### FARMVILLE.

Our appointment here was on Saturday, the regular conference day of the church. Bro. David preached an instructive sermon from the text: "Let us not be weary in well doing." (Gal. 6:9). I then made an appeal to the brethren, and a church school was organized, with Bro. Talbert as Superintendent. Another meeting was held at night, and addressed by myself and Bro. David. We left the church much encouraged, believing that a good work will follow. Bro. W. C. Bledsoe, one of the most promising young ministers in East Alabama, is pastor, and was present to aid and counsel us.

##### AUBURN.

This has been for a long time the centre of Methodist influence, but it is gratifying to know that Bro. Lloyd has a compact, well-organized, and working church. The Sunday school is superintended by Bro. Frazer, a large-hearted and faithful Baptist. The school is small, but seems to be doing well. At night, I addressed a very large audience composed of the Baptist and Methodist congregations. Bro. David preached at 11 o'clock.

##### CONCORD AND PLEASANT HILL.

Two churches between Auburn and Tuskegee, under the pastoral care of Bro. G. D. Benton. At the former I found a Sunday school, with Bro. McKee Superintendent; at the latter we organized one with Bro. Collins as Superintendent. The outlook of both is encouraging. Bro. B. is young in the ministry, but very earnest and devoted. Before closing, I desire publicly to return thanks to Bro. Lloyd, for his kind and generous expression of the opinion that there is no more faithful missionary in the State. He goes from house to house inquiring as to the spiritual welfare of the families, distributing tracts, and as he goes he preaches earnestly and acceptably. It is hoped that the churches will contribute liberally to his support.

I acknowledge the following contributions: Loachapoka, \$10.50; Notesugla, \$5.80; Tuskegee Sunday school, \$10.35; Salem, \$7.40; Brownsville, \$1.40; Auburn, \$4.45.

T. C. BOYKIN,  
Sunday School Evangelist.

#### Preservation of God's Children

Brother Editor: Our hold on God, and interest in him, may be strong, and in some sense unwavering, yet his hold upon and interest in us is stronger. "We are kept by his power." Jesus speaks to us in most soothing and confident language, "He that believeth on the Son hath everlasting life." We are to cast all our "care on him for he careth for us." Now this care is not for a day, but a continued care for his children. He owns them in six troubles, forsakes them not in the seventh. And then his promise and his word stand fast. Those whom he loves, he loves to the end. "That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved."

Now there is no mistake in this. Confession is made, and belief is in the heart, not the head. SHALL be saved. Can one be lost for whom God thus cares, and to whom such precious promises are made? NEVER. Martha approached Jesus after the death of her brother, "Lord, if thou hadst been here my brother had not died." Jesus said to her, he shall rise again; this she believed. But, said He, "I am the resurrection and the life, whoever liveth and believeth in me shall never die, believeth thou this." We believe all this according to God's word, and why not be Christians? He preserves us. The former covenant had respect to and touched obedience; the love promised in the covenant of grace is an everlasting love, hence has no end, for "whom he loves he loves to the end." Can those to whom this love is imparted ever be overthrown? Never, never. Here is a flock, "I give unto them eternal life, and they shall never perish." If the wolves were to catch the last one of them they would be sheep still. Baptist believers, the church, constitutes the

body of Jesus, who is the head of the body. "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ," for by one spirit are we baptized into one body. Whether we be Jews or Gentiles, whether we are bond or free, and have all been made to drink into one spirit, we are members of his body, of his flesh, and of his bones. If a limb is absent from a fleshy body it is an incomplete body, so if one constituent part of the body of Jesus is at any time absent, his body is incomplete. Who can conceive such an idea? Every limb and branch of the true vine receives nourishment from the body and the true vine. None has power to sever them for they are born of the Spirit, live and walk in the Spirit, and die in the Spirit. The church, the body, complete, is scripturally considered the Lamb's wife." Being adorned for her husband would he allow any other power to tear her limbs loose and disfigure her loved body? Never. Jesus asks for her, the Father gives consent upon certain conditions; she is under a violated law. Hence, overwhelmed in debt, Jesus pays the demand. She is in rags and lost. Jesus clothes and finds her. He spills his blood for this; thus he takes her to himself.

In thinking of the sun we necessarily think of light. Light and the sun are inseparably connected. So with Jesus and his children. They must be preserved and saved or Jesus died in vain, and something is wrong; for he said, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." These children compose one great family, a part in heaven and a part on earth. While those in heaven are praising him those on earth are laboring as he has taught them as means to gather up the balance of the family, and as they ripen he takes them to their permanent home. Would it distress us to lose one of our family, so it would distress God to lose one of his family for Jesus is touched with the feelings of our infirmities, and like passions with us. Adam's condition was not as secure as ours, he stood on his own obedience and righteousness, and stood in his own power; we are more secure because we stand in the righteousness of Jesus, are kept by the power of God. His life was hid in himself, ours hid with God in Christ Jesus. The divine life of a believer, from its very necessity, is deathless. The weakest degree of grace ever found in a gracious soul can never die. It is best for us to feel and realize that we are little Christians, for he takes the lambs in his blessed bosom—"It is I, be not afraid." "Thomas, handle me and see." It is not our hold of Christ that preserves us but his hold of us. He is the life of his people. Now this life that is in Christ becomes the life of the believer. Because of their union Paul exclaimed, "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life I now live by the faith of the Son of God." I live, yet not I; I believe, and receive comfort, yet not I; I pray, and preach, yet not I; I labor and good is done, yet not I, but Christ works through me. This being true there is an inseparable connection and union between Christ and his children. And can they be lost? How?

God wraps his arms around the world and presses all things into service for the good of his children. It is said all things work together for their good. Now everything that exists is working for the good of those that love Jesus. Reader, do you love him? He gave himself for the church. Can it be lost? The almighty power of God, and of Jesus, and of the Holy Spirit, bent their energies to save the church. In the united wisdom of the Godhead it was determined that the people of Jesus should be saved, and shall they be defeated? Whom he loves he loves to the end. Their names are written in the Lamb's book of life. There must be design in this, expressly to save. Then Jesus, before he leaves the earth prays the Father that they may be one, as we are one. Father, I will that those whom thou hast given me be with me that they may behold thy glory. All mine are thine, and thine are mine, Holy Father; keep them through thine own name, that they may be one as we are one; neither pray I for these alone, but for those also which shall believe on me

through their word." Notice how strong his arguments, all mine are thine. Will God hear the prayer of his Son? and if so, will the children be lost? Jesus lived to save them, died to save them, rose to save them, intercedes for them, shall he be defeated? No, never.

The Son shall gather up his jewels and present a perfect, a complete church or family to his Father, "Here am I with the children thou hast given me." None lost, all there, sanctified, glorified, and in heaven. O blessed hope! Reader, shall you and I be there, members of that happy family, and our children and friends and companions with us! Jesus took three of his disciples with him, all in the flesh, they saw Moses and Elias *knew* them. Mary ran early to the sepulchre, saw the stone was rolled away, no Jesus in that grave. She turned to ask the gardener (as she supposed) where have you laid him, I want to embalm his body. Jesus said, "Mary," (that moment she knew him.) "Mary, touch me not now." With this same risen body Jesus ascended to heaven.

From these two last thoughts I believe that we shall know, as we are known, and know our friends in that bright world. S. G. JENKINS.

#### "The Baptist Union of Alabama."

J. J. D. Renfro, E. B. Teague and myself are the committee to arrange for the meeting of the Union for the current year.

When and where shall it be held? Who shall be the preachers, and what their subjects for the occasion? What the subjects for discussion, and who shall open each subject?

Is it not about time for the arrangement to be put in course of preparation? I. U. WILKES,  
June 22, 1874. Sec'y.

NOVEL READER.—We would not read all the novels that are written, but we should read the best. What the best are, it is not easy to decide. The novel which is the best for the child, is not the best for the youth; the best for the youth is not the best for the man; the best for one man is not the best for another. The child and the youth delight in the objective novel—novel of incident—above the novel of character. By the same rule, the man of introverted and reflective tastes not only prefers the novel of character, but requires that the characters delineated should themselves be of the speculative and introverted cast, and that the plot and dialogue should turn upon some recondite theme, or illustrate some important speculative truth. The tastes of men in respect to the novels they prefer, are as various as their tastes in dress in manners, and in companions. The only limits under which this rule can be safely and wisely applied, are that every man should have tastes which he can safely follow, and that he should know what his tastes actually are; and that, having tastes that are not evil, and knowing them well, he should have the courage to consult and follow them, despite the rigors of conventionality and fashion.—Parker.

MASSILLON.—The eloquence of the celebrated Massillon shone conspicuously in the introduction of a sermon before Louis IV, King of France, from the words of the Redeemer, Matt. v. 4: "Blessed are they that mourn." The preacher began: "If the world addressed your majesty from this place, the world would not say Blessed are they that mourn. The world would say: Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendor all that men admire—extent of conquest, the esteem of his enemies, the love of his people, the wisdom of his laws; But, sire, the language of the gospel is not the language of the world."

LUTHER.—"Music," says Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy: for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline: it refines the passions and improves the understanding. Even the dissonance of unskillful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the use of black."

Those who love music are gentle and honest in their tempers. I always loved music," adds Luther, "and would not, for a great matter, be without the little skill which I possess in the art."

HAYDN.—When the poet Carpani inquired of his friend Haydn, how it happened that his church music was always so cheerful, the great composer made a most beautiful reply. "I cannot," said he, "make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a changed heart, it will be pardoned me that I serve him with a cheerful spirit."

SCHILLER.—The German poet, Schiller, had a patent of nobility conferred upon him by the Emperor of Germany, which he never used. Turning over a heap of papers, one day in the presence of a friend, he came to his patent, and showed it carelessly to his friend, with this observation: "I suppose you did not know I was a noble," and then buried it again in the mass of miscellaneous papers in which it had long lain undisturbed.

BEVERIDGE.—Bishop Beveridge observes, that of all recreations, he found music to be the best, and especially when he played himself. "It calls in my spirits," says he, "composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after business, but fills my heart at the present with pure and useful thoughts."

#### What Shall We Do With Our Boys.

Teach them obedience, to reverence and love their parents, and to provide for them in old age.

Teach them to rise early, to be frugal, industrious, and sober-minded.

Teach them to be industrious, to reap and rather into barns.

Teach them to build fences, to construct houses, to run mills, to manage horses, break rock, make turnpikes, railroads, and telegraph lines.

Teach them to dig wells, work mines, explore mountains, kill snakes, and, if necessary, to kill wild beasts.

Teach them to reverence old age, to aid the poor, to sympathize with the distressed, and to keep out of bad company.

Teach them to keep away from drinking saloons, not to take the name of the Lord God in vain, and to stay within doors at night.

Teach them to be chaste in conversation, pure in thought, gentlemanly in deportment, and respectful to all the lovely daughters of Eve.

Teach honesty and truthfulness, and that labor is honorable.

Teach them truth, honesty, and a great deal of common sense.

Teach them to love God and keep His commandments, to live soberly, righteously and godly in this present world. And when you, their kind parents, have gone to your reward, your children will rise up to call you blessed.—Ladies Pearl.

WANT OF FAITH IN IT.—A minister of Christ trained in a Pedobaptist church assures us that a large number of leading ministers in the various denominations practicing infant baptism, confess their lack of faith in its scripturalness. He has extensive acquaintance, and has taken special pains to learn, by correspondence, the facts in the case. He asserts that what Beecher states publicly, a great many confess privately, that there is no scriptural authority for the rite. The names that he gives of men who make this confession both surprise and delight us. Yet we are not surprised. We have long believed that personal religion, and appeal to the Word of God as the only authority in matters of faith and practice, would ultimately cure this error. It seems as if the foundation had already well nigh dissolved. Godly men cannot long maintain a rite when convinced that God does not ordain it.—Baptist Union.

SO SOON.—Rev. Dr. Tyng, in his late work, "The Christian Pastor," reports: A wealthy parishioner in my first country parish, had been one of my chief supporters and friends. I had often pressed upon him this precious message of the gospel, but in vain. At midnight I went forth to visit him as dying. As I came into his room, he turned to me with the utmost affection in his manner, but with an expression of real distress, and exclaimed, "Oh! my dear friend, I did not think it would come so soon!" I tried to present to him still the pardoning love of Jesus. I knelt by his side and prayed; but his last words, often repeated, were, "Oh! it is too late! I did not think it would come so soon!" Reader, are you putting off? May not the final hour come soon? Will it come too soon for thee?

—The wise shall inherit glory; but shame shall be the promotion of fools.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
E. B. TEAGUE, ASSOCIATE.  
J. J. D. RENTFROE, MANAGER.

MARION, ALA.

Tuesday, June 30th, 1874.

## Christian Responsibility to the World.

The disciples of Christ are to be in the world as not of the world. Here it there be one duty which presses upon them more than any other, it is the duty of proclaiming the Gospel. Other undertakings on behalf of lost men may be out of their power. This duty every one may discharge who has a heart to feel the greatness of a Saviour's love, and a tongue to speak his praise.

It is altogether a mistake to suppose that good works are confined to pious practices of personal devotion, or as Rome has industriously taught, to the building of churches, the endowing of religious institutions, or the giving of alms. A good work is one which proceeds from graces that God has implanted, and which has the glory of God in view. It is the filial act by which we express love and obedience to the great Father in heaven. It is the earnest and prayerful effort put forth to multiply his honors among the human race. And now as the proclamation of the Gospel demands more self-denial, more consistency, more sagacity in the disciple than any other of his duties, yea, as it is the precise method by which God's kingdom is established, this is the first of duties. Into this duty all good works resolve themselves. The simplest and meanest as well as the greatest must be done to adorn the doctrine of God our Saviour. Let every virtue be clothed, so to speak, in a priestly garb. Let every gift, though it be as the incense of heaven, be rendered to the sacred majesty of Heaven, and it will prove "an odor of sweet smell, a sacrifice acceptable, well pleasing to God." Let your light so shine before men that they seeing your good works may glorify your Father in Heaven.

The obligation to discharge this function might be insisted upon by an appeal to our fears. The Saviour might have told us of the Judge before whose awful tribunal we shall stand, the Judge who is the proprietor of all that we are and have, and who will pluck us out of the hands of Death and disinter us from the wrecks of worlds, to give an account of our stewardship, or our hopes might have been excited. From the dark tomb of Hell where a dead faith will be buried forever, we might have turned our kindling regards to the region of life and immortality. But he appeals neither to fear nor to hope. What need that the iron bars should be lifted, or that the gates of jasper and of pearl should let out their streaming glories on our view? We have a nobler motive to inspire us. We are sinners saved by grace. God loves us and Christ touches the core of the Christian life when he says: Do this for your Father's sake.

We will not weaken by a single word of entreaty, a word so calm yet so resistless. It is our business, and our privilege to speak for God. But let us also remember that we can contribute to the same work by sustaining the minister and the missionary, who devote their lives to publishing the Gospel.

The various objects to which your contributions are invited, are simply the instrumentalities by which the Redeemer's kingdom is being advanced in our own and other lands. Aid these objects according as the Lord hath prospered you. And forget not to sanctify every offering with the nobler sacrifice of yourselves. And unto him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father to him be glory and dominion forever and ever. Amen.

## An Earnest Appeal.

If the ALABAMA BAPTIST is to be made useful and valuable to the denomination of the State, it must be by the earnest efforts and co-operation of the church membership. We therefore cordially invite the brethren who can wield a vigorous and ready pen, to furnish such articles, and particularly such items of information as may be generally interesting, to be published in our columns. We need religious intelligence from every part of the State, reports of Associations, and information on all subjects in which our brethren are interested. We desire to publish a paper, brethren, that you will not be ashamed to own, and, on the contrary, that you will be proud to claim and

to patronize, one you will be pleased to introduce into your families, and to exhibit to your neighbors, one that will prove sound and evangelical in doctrine, conservative in its influence, filled with interesting intelligence, and promotive generally of good and pious work, and devoted to the cause of the Master.

Aid us, then, brethren, in our labors and efforts.

## A Good Idea.

From one of our exchanges we gather that a new feature has been introduced into some of our Sunday Schools which, for the country churches, we believe is a capital idea. The feature is that of having short essays read and discussed at the close of the school.

Some of our churches can have preaching only once or twice a month, and these it seems to us might very profitably spend the time immediately after Sunday School hours in the exercise of reading and discussing short essays. The plan would have the advantage of attracting more adults to our Sunday School exercises. It is said that the new departure, where it has been tried, is working admirably and kindling a new interest and a revival in Sunday School work.

## Sabbath Thoughts—In the Pulpit.

JOHN 3:3-9.

THE NEW BIRTH.

It is interesting that several of the most important doctrines relating to Christ and his Kingdom, were pronounced to a single individual more fully and plainly than at any other time. So far as we can learn from the New Testament, Jesus nowhere else declared his Messiahship so positively as to the woman at the well. And here, to Nicodemus, who went to him by night, he pronounces and expounds the new birth. So full a declaration of it is to be found nowhere else.

A beautiful and impressive incident this—a distinguished ruler of the Jews going to Jesus by night. We do not know why he went by night. We suppose he did not wish to compromise his position with his peers as a member of the high court of the land; and yet he had such knowledge of Jesus and such convictions as could not be hushed where he was. Though he went by night he was doubtless an honest inquirer after truth. In all ages men of distinction have tried thus to go to Christ, and God has, in great mercy, received them. Paul "preached to them of reputation privately," and Christ received those who came to him secretly.

As Nicodemus approaches Christ he pays him a high compliment and confesses his own convictions. The Saviour ignores the compliment and begins at once to urge on his attention the new birth.

What is the new birth?—In this discussion, I prefer the phrase *new birth* to the term *regeneration*. Is there any difference? To my mind there is just the difference that there is in the process of procreation between *generation* and *conception*, or *begetting* and *birth*. To generate is to beget; birth is a subsequent event. (I am aware that in our use of the word, *regeneration* often covers the whole process.) The sinner is dead in trespasses and in sins; regeneration is the quickening work of the divine power, without which no man can repent, or believe, or be led to spiritual birth. Our text covers the entire process of the new birth—of the "new creation." If we regard the sinner as in darkness, the new birth is that work which brings him to light—it is his "illumination." If the sinner is at enmity against God the new birth is reconciliation. If the sinner is diseased, the new birth is that process which heals him. If the sinner hates God and righteousness, the new birth is the implantation of love for God and righteousness. And so we could mention a variety of scriptural thoughts illustrating the nature of the new birth.

It is such a great change as this necessary? Sin has separated between the sinner and his God. They must be united, reconciled, harmonized, or the sinner is lost forever. In order to this reconciliation, one party or the other must change. God is infinitely right and cannot change. Therefore the sinner must undergo the change which makes him a partaker of the divine nature. "Therefore, circumcision is nothing, and uncircumcision is nothing, but a new creature"—"a new heart"—that is something of spiritual importance. Jesus submits the necessity for the new birth in language not to be mistaken. "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." Wonderful thought! "Cannot see the kingdom of God!" Nicodemus, I recognize thee as coming from a kingdom and place of power, and form

of religion all visible and understood by thee; but except you be born again you cannot so much as see the kingdom which I am come to establish—"It is spiritually discerned." The Kingdom of Christ is "within you"—it is within the heart of every subject of its reign. They can in faith "see the kingdom of God." Otherwise they cannot. "Where there is no vision the people perish."

At the astonishment of Nicodemus being expressed, Jesus goes further. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The water alludes to baptism. I would paraphrase it thus: "I have declared to you the necessity of the birth of the spirit in order to see God's spiritual kingdom; I now tell you that except a man is also born of the water as well as of the spirit he cannot enter into and have a place in that kingdom in its visible existence."

III. The Holy Ghost—the Spirit of the living God—is the Agent through whose power this great moral-spiritual change is wrought. "The Spirit quickeneth." "Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "Them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

IV. The Word of God is the ordained instrumentality. With the word we address the intelligence of man, and the Holy Spirit uses that word as His means of access to the heart. Thus the life of Christ is begotten in the soul by the gospel, and with that word the Spirit of God leads the soul to light and joy. Hence the word is "the sword of the spirit;" and in the hands of the Spirit, it is "sharper than any two-edged sword." The Spirit may use a single passage to entice his way into your heart. Jesus says of the Christian, "Now ye are clean through the word which I have spoken unto you."

V. The Evidences. "Whereas, I was once blind, I now see." "The wind bloweth where it listeth, and thou hearest the sound thereof, &c. So is every one that is born of the Spirit." It is a profound mystery—"How can a man be born when he is old? How can these things be?" The believer cannot tell how it is, but he realizes that it is the thing which he needed. He had "an evil conscience;" now he has a "good conscience." He loved sin; now he hates sin. In deep sorrow he has repented of sin. He has peace in believing. He loves God, and his word, and his people, and his ordinances, and his service. "If any man be in Christ Jesus he is a new creature; old things have passed away, and behold all things have become new." This blessed influence will manifest itself. "See thou tell no man, and behold they blazed it abroad the more." Joseph, of Arimathea, was a disciple, but secretly, for fear of the Jews. But this secret discipleship had to cease, and this secret disciple is immortalized in sacred story, as the rich man who begged the body of Jesus and buried it in his own new tomb. Nicodemus, who went to Jesus in the privacy of darkness, is immortalized in the same inspired volume as the one who bravely stood up in the Sanhedrim to defend his Lord, "Doth our law judge any man before he hear him, and know what he doeth?" and who also took a part in the burial of his Redeemer. Ye cannot hide God's secret in your heart forever. Somehow it will work itself out.

R.

## Baptism.—No. V.

It is not at all certain that proselyte baptism had an existence prior to the destruction of the second temple by Titus, A. D. 70; its existence after this date even, rests mainly on tradition. No contemporary facts are found in history settling the question authoritatively.

1. The author of the article "Proselytes," in Smith's Bible Dictionary, says, "There is no direct evidence of the practice being in use before the destruction of Jerusalem. The negative argument drawn from the silence of the O. T., of the Apocrypha, of Philo, and of Josephus, is almost decisive against the belief that there was in their time a baptism of proselytes, with as much importance attached to it as we find in the Talmudists." Milman, whom we quote more fully below, with the qualifications in the passage, says, "there does not seem very conclusive evidence in the earlier rabbinical writings to the antiquity of the practice. It may be added that there is no certain allusion to proselyte baptism in the New Testament, which would be extraordinary, if the practice existed simultaneously, and among the same people, with Christian baptism, especially at a

time when the Pharisees were "compassing land and sea, to make one proselyte."

2. The Jewish rabbins, however, claim indefinite antiquity for the practice. The most trusted authority among them is Maimonides, a Spanish rabbi, who lived A. D. 1139-1209. Thomas Hartwell Horne, in his Introduction, basing upon Lightfoot's *Hore Hebraice*, accepts the practice as having existence, but does not discuss the questions, when or how long. (Lightfoot was the most distinguished rabbinical scholar among the commissioners who composed the Westminster Assembly). Of course he derived his opinions of proselyte baptism from the credence esteemed due to the rabbins. There is, indeed, no other source of information on the subject. Milman's entire statement, referred to above, is in these words: "Though there does not seem very conclusive evidence, in the earlier rabbinical writings, to the antiquity, yet there are perpetual allusions, to the existence of the rite, at least at a later period; and the argument that, after irreconcilable hostility had been declared between the two religions, the Jews would be little likely to borrow their distinctive ceremony from the Christians, applies with more than ordinary force. Nor, if we may fairly judge from the rapid and concise narrative of the Evangelists, does the public administration of baptism by John appear to have excited astonishment as a new and unprecedented rite" (77). This last fact, we suggest, was most probably due to the familiarity of the Jews with the ablutions of the ceremonial law given by Moses, and exaggerated by the "tradition of the elders," illustrated in the baptism of cups, beds, and pots, and the immersion of their bodies, on the part of the Pharisees, when coming from the market place. (As to the interpretation put upon the passage, Rabbi Judah, the compiler of the Mishna, and the great ancient light of the Jews, A. D. 120-194, and Maimonides, the most celebrated commentator upon it and the great modern light, both agree that immersion was indispensable, in the view of the masters, and the rule so stringent, that if any part of the vessel or the tip of a man's little finger, was left out of the water, both the former and the latter were unclean still. (See *OTH, Mark's*.) Smith's Bible Dictionary, qualifies the quotations, above made from him, by offering several reasons for the possibility of a pre-Christian proselyte baptism. That a sign is seldom chosen unless it already has a meaning for those to whom it is addressed, (which we have already answered by referring such meaning to familiarity with the ablutions of the ceremonial law); that "there may have been a reflex action in this matter, from the Christian upon the Jewish church, (which we have seen Milman thinks incredible, considering the extraordinary hostility of the Jews to Christianity at this time). What may be the results of later scholarship, especially of the researches of German scholars and farther than the compilation of Smith goes, upon the antiquity of this practice of initiating Gentiles into the Jewish religion, we have not the means at hand of ascertaining; we feel safe, however, in saying that no special fresh light has been thrown on the subject; and that the above expose is substantially according to the facts of the case.

3. It remains merely to add, upon this topic, what the baptism, accepting its existence upon rabbinical authority, was, and how it was administered. According to Horne, after Lightfoot, "At the time of its performance, the proselyte declared his abhorrence of his past life, and that no secular motive, but a sincere love of the law of Moses, induced him to be baptized; and he was then instructed in the most essential parts of the law. He promised, at the same time, to lead a holy life, to worship the true God, and to keep his commandments." (Vol. 1:109.) The proselyte was first catechized as to his motives. These approved, he was baptized. The wound of circumcision healed, he was taken to the font, unclothed, led into the water, and in the presence of three witnesses who acted as his sponsors, immersed (Ibid). The fundamental idea of this immersion, like ablutions of the ceremonial law, and the illustrations common to almost all religions, was symbolic of purification. And in all these cases alike, the prime intention of the ceremony, and to set forth a truth already assumed to exist, degenerated presently into the notion that the ceremony itself contained in it the purifying efficacy. The abusive tendency has found too painful illustration in notions of religionists in regard to the ordinance of Christian baptism. It is appropriate to subjoin, that before it can be assumed that John's baptism was a continuation of proselyte baptism, it must at least be

proved, as it never yet has been, that the latter had any existence at the institution of the former.

E. B. T.

## Church Choirs.

"The Service of song," is a divine-appointed and essentially important part of the worship of God. Among the inspired books—sixty-six in number, God saw fit to furnish one inspired song-book—"The Psalm Book of Israel." Nor is this all; beautiful pieces of song are scattered all along through the word of the Lord; and so too are the allusions and instructions in relation to this charming part of God's service. And what a delightful gift is that harmonious and melodious combination of the tones of the human voice by which music is made! Useful as they are, in their place, no instrument has ever been formed by man's art comparable to the well trained notes of the vocalist.

It was not our purpose, when we took our pen, to moralize on either vocal or instrumental music. We can heartily enjoy the use of both, and rejoice in their proper combination.

We would like to impress upon the attention of church choirs the importance of their part of public worship, and would have them remember that their position calls for diligent attention to its duties. In the first place, as good music is "the perfection of harmony," a choir ought to be a harmonious circle of singing people; whereas, our observation has been that they are the most dissiminated, inharmonious, and disagreeable part of the congregation. This is not always the case. We have met with some choirs that were said to be constantly affectionate and united; a most lovely circle is such a choir! But within our knowledge, these have been the exceptions, while the heart-burning, growling ones have been the rule. We remember to have heard a distinguished pastor say, in a speech, something of this sort: "That pastor who can manage a superintendent with his Sunday school, a choir leader and organist, keeping all in their proper places, and doing their proper work in harmony, is a hero of the first magnitude. Lee and Grant dwindle into insignificance by the side of such a man."

Somebody gets into some body else's place, and there is a good. Somebody, who cannot do it, wants to sing this or that part. Somebody thinks some body over there is a little more honored than themselves. One is arbitrary and tyrannical, another is obstinate and rebellious. Another the thing done this way, and another wants it done that; and the first thing the rest of the folks and the pastor know the choir is all out of joint, the "harmony" has sung itself to the winds, and there they all sit looking like a bed of sensitive plants. Where such things exist, if the parties could only see themselves as others see them, they would sing "the song of the blue tailed fly"—and then try to harmonize.

On the other hand, congregations are very exacting on their choirs,—very hard to please. People who cannot sing, and who never try, assume to themselves the right to criticize the church music and to make suggestions and lay demands on the choir. There is too much disposition with choirs to sing new pieces, to sing such music as no one else in the congregation can sing; they seem to consider themselves on exhibition every Sabbath day, and, of course, it is a pity to have the concert interfered with by the untrained voices of some interlopers. And yet congregations often complain unjustly. They do not try to learn to sing, and then murmur because the tunes are not often sung which they imperfectly learned forty years ago. There should be compromise and conciliation just here. The choir should mix in the old tunes, and the congregation should try to learn others. In order to do this, there should be a good supply of hymn books. R.

## Sojourn at Marion.

We were permitted to spend several days in Marion in attendance upon the examination and commencement exercises of the Howard and Judson.

It is hardly necessary to repeat, what everybody knows so well, that the character of instruction, and the success of the students, in the Howard, is all that could be desired. The officers testify to the remarkably upright deportment of the young men; and this fact is rapidly becoming a proverb. No parent need feel the slightest apprehension in regard to the moral influences of this College. Young men cannot be safer under the parental roof. The achievements, in this behalf, under the administration of President Murfee, in a constant surprise and source of profoundest gratification to the Trustees. The examinations, declar-

ation, and compositions of the young men, have been of a most superior grade. The financial affairs of the institution are in a more satisfactory condition than they have been for many years; and the curators of the College thank God and take courage.

The report of the President will afford full information of the affairs of the College, and furnish overwhelming proof of the wisdom and ability of his administration.

The Judson graduates a fine class of nineteen. We have great gratification in hearing that one of the highest distinctions conferred, falls upon a daughter of one of our beloved brethren in the ministry, who has borne the heat and burden of the day with fortitude and profit to the churches.

We were the guest of the Judson during the stay in the place. Nothing could be more homelike than this honored seat of instruction. The table, the rooms, the halls—every part of the establishment, is kept in a style of singular neatness. President Rawlings spares no expense; his accomplished lady is one of those who always make sunshine even in a shady place. The matron, Mrs. Harrell, the governess, Miss Burroughs, and the entire corps of instruction, both male and female, are admirably adapted to their several spheres. We shall long remember how happy we were made, and what graceful attention we received. We trust returning prosperity in the country may soon fill the venerable halls of this first class institution with numbers, that shall compare with the most golden periods of its past history. We may add, that the exhibition of the Junior Class, which we witnessed, was very fine; and a careful inspection of the art department, afforded the highest proof of the talent and taste of Miss Spear, and the eminent success of her methods of instruction. There were many pieces in oil, crayon and water colors, eminently creditable to the youthful artists. E. B. T.

## Plea for an Open Sanctuary.

We find in the *Religious Herald*, an excellent communication on the above subject from the pen of our distinguished brother, T. G. Keen. He ably and forcibly advocates the assembling ourselves together regularly for the services of the sanctuary, even in the absence of a regular ministry.

Read the following forcible extract:—

The idea which has taken possession of many of the people, and which must be dislodged before our churches shall "arise and shine," is that of a regularly appointed ministry as the medium through which the worship of God is to be maintained. "No preacher, no worship," is the sentiment that has worked so much mischief and ruin among us. It is a doctrine altogether foreign to the teachings and spirit of the New Testament, and can claim no higher parentage than the church of Rome. One of the distinguished doctrines of this church is, that God conveys the blessings of his grace through intermediate agencies—that he is confined to them—salvation through the sacrament—worship through the priesthood. Now is there not something very much like this that affects the Protestantism of the present day? And is there nothing of it, even among Baptists, with all their boasted freedom from priestly dictation and rule? Look at our Zion, and how few are the churches that maintain the public worship of God in the absence of a regularly appointed ministry? We are not willing to worship God every Lord's day, because we are not able to command the services of an acceptable ministry. Account for it as we may—explain as we will, this is the bolt that bars many of our sanctuaries against the worship of God. Let us throw away the old Romish notion that "the presence of a preacher is necessary to the validity or acceptableness of worship," and the doors of a thousand sanctuaries would fly wide open, and the voice of prayer and praise ascend to Him who commands the public homage of every heart. However important and divine the ordinance of the Christian minister is, it never was and never will be essential to the completeness of social and public worship. This goes far back of the ordinance of preaching, and will outlive it. It was a duty performed by the first man in his primal innocence—it is a service which belongs to every dweller on our earth, as well as every angel and saint in heaven. The time will come when the voice of the living ministry will be hushed—when symbol and ceremony shall have passed away; but the time will never come when the public worship of God shall cease. Every other service is subsidiary or accidental; this is primary, unchangeable, eternal. Let no friend of Jesus, then, attempt to relieve himself of the obligation, or deprive himself of the privilege of social worship, because he is not favored with an acceptable ministry.

Nor will it do to say that we have not sufficient Christian intelligence in our churches to meet every Sabbath for worship. If such a church could be found, it would be an anomaly in Christendom. God has never authorized the formation of a

church that had not all the elements to sustain an acceptable worship. Oh, then, as the thousands of our churches are spending the sacred hours of the Christian Sabbath in neglecting the services of the sanctuary, let them imagine David voluntarily staying away, while from a full heart he exclaims: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple. How amiable are thy tabernacles; O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." And then think of Jesus entering every Sabbath day a Jewish synagogue to worship, although there were many things he did not approve. Then the early disciples, at the peril of their lives, meeting on every Lord's day; and good men in all ages hailing the Sabbath as the day of prayer—not forsaking the assembling of themselves together—and while stirred by these and kindred thoughts, throw off the load of superstition and sin, unbar the house of God, and invite the thronging multitude to come to Zion's hill, and there their vows and honors pay. T. G. KEEN.

Hopkinsville, Ky.

## Dangers of Digression.

It has been truly said there is such a thing as being wise above that which is written. Such is the case when men substitute their fallible reasonings and speculations in place of plain Bible teaching, and are actuated by a sort of fanatical spirit that claims to be wiser than the Lord Jesus Christ, and to know better than He how the ordinances He instituted should be celebrated. As a commentary upon this substitution of man's in place of God's wisdom, read the following from the *Christian Observer*:

A correspondent requests us to urge Christian people in this country to follow the example of the South Sea Islanders in the administration of the Lord's Supper. A paragraph, which he sends us, states that "the practice is very general among the people of those islands of using cocoanut-water for wine at the communion," and recommends that the harmless cocoanut-water should be substituted for the wine, emblematic of the sufferings and love of Christ, in our churches.

If this is the nearest approach to the mode of celebrating the Lord's supper hid down by the Master Himself, that is practicable among these poor people, just emerging from barbarism, their services will be accepted in the spirit in which they are offered. But the fanatical spirit that claims to be wiser than the Lord Jesus Christ, and to know better than He, how the ordinance which He instituted should be celebrated, cannot be too severely condemned. How is it possible to partake of the Lord's Supper acceptably, when the creature by his act virtually declares that his risen Redeemer was not abreast with the progress of the nineteenth century, and unable to indicate a form of worship acceptable to Himself? The Bible first, and only those schemes for reforming men which the Bible clearly approves, is the only safe rule in efforts to do good.

## Kind Words.

We heartily endorse the following from the *Western Recorder*:

The Southern Baptist Convention has abolished the Sunday School Board, and left the responsibility of publishing and sustaining our Sunday school paper upon the editor, Rev. S. Boykin. That is well. The paper is as safe in the hands of Bro. B. as it would be in the hands of a dozen men. He has proved himself to be just the man for the work. Now we have a superior child's paper and the right man at the helm, let us sustain it; let a copy be placed in every Baptist family every week. Kind Words should have half a million subscribers.

—We all want religion sooner or later. I am afraid there are some who have no natural turn for it, as there are persons without an ear for music, which, if I remember right, is compared with what you called religious genius. But sorrow and misery bring even these to know what it means, in a great many instances. I am one who has learned the secret of the inner life by the discipline of trials in the life of outward circumstance. It was needful that I should learn the meaning of the text—"Whom the Lord loveth he chasteneth." Since I have been taught in the school of trial I have felt, as I never could before, how precious is an inheritance in the smallest patrimony of faith. When everything seemed gone before me, I found I had still one possession. The bruised reed that I had never leaned on before became my staff. The smoking flax which had been a worry to my eyes burst into flame, and I lighted the taper at it which has since guided my steps. They who have been through the depths of affliction know the needs of the human soul. It will find its God in the unseen—Father, Saviour, Divine Spirit—it must and will breathe its longings and its griefs into the heart of a Being capable of understanding all its necessities and sympathizing with all its woes.—Holmes.







## Alabama Baptist.

MARION, ALA.

Tuesday, June 30th, 1874.

## Home and Farm.

## A Western Farmer's Talk to the Farmers of the South.

Extract from address of the Hon. Daniel W. Adams, of Iowa, at the Fair of the Carolinas, Charlotte, N. C., November 27th, 1873.

If we look candidly and carefully at this matter of transportation, we will discover that at best it is a fearful expensive operation. After we have eliminated fraud, destroyed monopoly, and brought down transportation to the very limit of fair remuneration, we shall still find that of bulky and heavy material in our country of magnificent distances, is fearfully costly.

The money invested in railroads and canals must have a fair compensation. Ties will decay, rails will wear out, and repairs must be kept up; besides, an army of employees must be paid. This cost must always be paid by the goods transported.

When we have gained a complete control of the common carriers of the country and corrected their abuses, we still find that, while our success has alleviated our distress, it has not cured the disease. Your president is a physician. When called upon to prescribe for the sick, his first step is to make a diagnosis of the case. He must first know what ails his patient before he can understandingly prescribe the proper remedies. It is so with the disorder now affecting our producing classes. We must know what ails us, or we cannot apply the proper correction. A careful diagnosis of our case reveals the startling fact that we are terribly extravagant in the use of transportation facilities. We're taxing their capacity to the utmost, and in so doing we are oppressively taxing ourselves. We transport too much. Some farmers are shipping off cattle at 21 cents per pound, and bringing back dried beef at 20 cents a pound. Carolinians ship cotton at fourteen cents per pound and import fine cotton thread at 20 cents per ounce. Nebraska ships corn to Oswego at 15 cents per bushel, and imports corn starch at 15 cents per pound, and canned sweet corn at 15 cents per pint. Virginia sells red cedar timber at twelve dollars per acre, and imports cedar palls at twelve dollars per dozen. Louisiana ships raw sugar at 9 cents per pound, and imports confectionaries at twice the price. Texas ships hides at eight cents per pound, and imports boots at eight dollars a pair. Carolina sends timber for wagons to Philadelphia at low prices, and imports wagons from Indiana at \$125 each. New Hampshire makes pine fish packages of high-priced material, and sends them to the cheap pine lands of Wisconsin to put white fish in. And so it is through an endless list of our products.

This is the disease which is eating out our vitals. Producer and consumer are too far apart. Long lines of transportation and armies of traffickers absorb our substance, as the sands of the desert diminish the volume of the waters of the rivers which flow across them. Manifestly the only remedy for this evil is to bring producer and consumer nearer together.

Why is a piece of land amid the iron furnaces of Pennsylvania worth one hundred dollars per acre, while the same quality can be bought in Carolina for twenty-five dollars? A piece of land near the Lowell cotton factories is worth one or two hundred dollars per acre, while the same quality in Iowa would not bring five dollars. Near New York city, men make money by tilling lands worth five hundred dollars or more per acre. Texas cattle-raising will not pay the interest on the twentieth of that sum. Why this tremendous difference? Simply and only because, in Pennsylvania, Lowell and New York, the producer and consumer are close together. In Carolina, Iowa and Texas, they are apart, and their substance is consumed on the road, to support an army of carriers and speculators.

The history of the world and its present condition has established this fact--that all countries are poor which export raw material and import the manufactured articles, and the tendency of the people is all the time towards a condition of dependence. To this there have been no exceptions, and we would do well to heed the warning and escape the doom. Where the great industries--agriculture and manufactures--are equally developed, their general prosperity is assured. The managers of the Fair of the Carolinas fully recognize this, as is shown in this exhibition, where the agriculturist and the manufacturer meet on a common ground to confound the bloodless glories of industrial skill.

—We find the following in the Christian Era:

The charity suggested by indifference is worthless as a living force. At one of the anniversary meetings in London, Mr. Spurgeon said: "He would like to see the denominational feeling intensified far beyond anything he has yet observed, and as regards Christian charity, experience teaches him that that was always best exemplified by those who really loved their own denomination."

Our work in general is to win this world to Christ. Oh, great and noble, oh, mighty and difficult, oh, sweet and blessed work! We are telling the world all the while to go back to the Bible from the polluted streams of what is called "Christian history," and as we ourselves go there, we find nothing more plainly written than that it is our duty to win the world to Christ.

They say in the newspapers, now and then, that the missionary spirit is decaying. God forbid! The spirit of Christianity is the spirit of mission. Christianity is missionary in the broad sense of the word. Our great work, then, is to convert the men, women, and children of the world to Christ and to a life of usefulness and holiness. Do not despise me for uttering common-places. Here is the heart of the whole matter. And there is danger of overlooking it. The imagination of mankind has often been fascinated by the idea of making men Christians by wholesale. We do not expect that at this time a ruler will be converted, and his whole people will be baptized by his orders; but we hear even to-day of making a nation Christian by inserting some acknowledgment of Christ in its constitution. And we are constantly told that when a father and mother become Christians, the children are also made Christians by the same act, especially the young children. Our work, then, is to convert individual souls to Christ, and to build up converts in usefulness and holiness. The great need of us all is holiness.

I have often thought it a mistake in that great catechism which was spoken of yesterday, when it stated that the chief end of man is to "glorify God and to enjoy him forever." I think the chief end of man is to glorify God and to be like him. Amid all the rattle of our machinery and the stir of our activity, let no man forget that our deepest need is to be holy.

But I must be more specific. I desire to mention two leading objects which we ought to set before us as we turn away from this meeting. Looking back into the fifty years, which have passed, and forward into the fifty years to come, we must endeavor to enlighten our people, and to organize our benevolences.

1. When I say "our people," I mean primarily the members of our churches; and secondarily, all those who attend upon our religious instruction, and whom we influence.

## Fireside Reading.

## The Work of Baptists for the Next Half Century.

BY REV. JOHN A. BROADUS, D. D., OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

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But I must be more specific. I desire to mention two leading objects which we ought to set before us as we turn away from this meeting. Looking back into the fifty years, which have passed, and forward into the fifty years to come, we must endeavor to enlighten our people, and to organize our benevolences.

1. When I say "our people," I mean primarily the members of our churches; and secondarily, all those who attend upon our religious instruction, and whom we influence.

I cannot stop to speak of our institutions of higher education. I may not urge, that while we have made so much ado about the education of our ministry, we have not done half enough in the education of our laity. Nor can I speak of ministerial education. If there were opportunity, I should wish to remind you that our ministry are our chief religious teachers, and that teaching is their chief vocation. I could remind you that, as light comes from above, so all enlightenment comes from above downwards. I should wish to remind you that we tend to narrow views of what "education" is. Many people think that it means a college course with, perhaps, a course at a theological seminary. There are many enlightened ministers who have never seen either, and there are many who have been through both; yet have little learning and less sense.

What we commonly call education is but elementary, but school-boy work, but preparation for a life-time's toil. "If I were a voice," and could make myself heard by all our Baptist ministry, I should say: "Men and brethren rise up to be enlightened; strive for all noble manhood, and all true power." And then, by the natural reaction of thought I should remember how many there are of our poor and ignorant brethren in the ministry, some white and some black, who do so sorely need that we should stimulate them, and aid them to gain for themselves more enlightenment.

If I were to speak of one institution, or one class of institutions here to-day, which I think deserving of the support of Baptists of America, it would be the schools for the education of colored ministers at the South. Nor can I do more than allude to the Sunday School work. God be thanked for the history of Sunday Schools! The signs are plain that before many years, as the church and congregation meet at one time for worship and preaching, so the church and congregation, old and young together, will meet at another time on the Lord's day to divide themselves into classes and study the Bible. Hall to the Sunday Schools of the future! The young are the hope of the country, and the Sunday Schools are our main hope for the young.

But I wish to speak especially under the head of literature, because that is appropriate to the present circumstances. I think there are three departments of literature, in which it is desirable that our Baptist men and women should come to the front. When the subject of literature, in connection with our denomination, is spoken of, our mind usually turns towards denominational literature; I tell you, Wayland did more for the Baptist denomination as such by his "Moral Science" and his "Moral Dignity of the Missionary Enterprise" than he could have done by any controversial work. We must teach the world to respect those truths, which we feel ourselves called to uphold in the world.

You must bear in mind that they who read the controversial books,

which you read them. We must, as a denomination, take our stand in un-denominational literature. We must bear our part in history and in general literature. Without the consciousness of hiding under these a covert propaganda, we shall thus be respected. It seems to me that the Baptist point of view is the best to meet the current illidity and the errors of Romanism. It is the light of the Bible against unbelief. The more exclusively a man places himself upon the platform of the Bible alone, the better he can meet these enemies.

We want the union of the New Testament discussed from the Baptist stand-point, to show the broad difference between the authority of the early church, which we cannot recognize, and the testimony of the early Christians, which we hold to be one of the greatest possible importance in this matter. In these very respects, we think we have great advantages for meeting Romanism. I will plagiarize from myself, repeating words which I wrote from Rome, when I saw constituted the first Baptist church, established there in modern times.

There are two kinds of Christianity--church Christianity and Bible Christianity--and the conflict is between those two. We think--I would not speak arrogantly--we think we stand more strictly on the Bible alone than any of our Protestant brethren. The Romanists acknowledge that they have harder work with us than with any of our Protestant brethren.

Now as to the teaching of the Bible. We have a few good Baptist commentaries. God be thanked for those we have. But I feel ashamed when young men write to me, as "What are the best commentaries for me to buy?" I can get only three or four that I can afford to recommend, that are by Baptist writers. As we want Baptist commentaries, so we want Baptist treatises on systematic theology.

May I be pardoned for alluding to the best work on systematic theology, recently published in our language? When Dr. Hodge approaches any topic of theological study, he knows beforehand what the Bible ought to teach about it. He goes to work and shows what the truth is, according to his standards, and then shows that this is in the Bible. Now that is not the way to deal with a young student approaching God's word, nor to deal with a congregation in preaching. We want the whole subject of systematic theology treated from what we think the right point of view.

We have an excellent treatise, published by this Society, but it is only elementary--a wordy manual. I cannot delay to speak of other topics here. The whole of theological pursuits must be treated from a Baptist point of view. And besides, we need properly prepared controversial works. These works are very important. They should be written anew, to meet the new tastes of the time, to avail themselves of new names. We want treatises that will be thoroughly denominational and plainly controversial, yet full of Christian affection towards all good men, who seem to love our Lord and Savior. Our Baptist men and women should come to the front in all these great departments of literature.

Now in order to do this, we must have free criticism. I will tell a bit of personal history. Not long ago there appeared a number of the *Baptist Quarterly*--a periodical in which I take a deep interest, and in which I wish every Baptist minister and cultivated layman in the land was interested--there appeared a number of it, which contained several articles with which I wanted to find fault.

I sat down and turned it over, and thought, "Shall I do so?" I said to myself, "If I do, people will say--what has he got against the Publication Society? What has set him against the authors of these articles?" I put it off till I could say, plainly, "I am going to criticize." I hope many will join me in this. When I write anything which you think faulty, say so--say it like a man, and like a gentleman--but say it! And I will return the compliment. We want free criticism, not only in our denomination, but throughout our country.

Again, we want more respect for learning--more willingness that a man shall be what is called "unpractical," if he can be really learned. It is at the risk of his good name if a man is called a "book worm." He may be a great scholar, who ought to be regarded as an honor to his time and country, but they will call him a "book-worm," unless they can take hold of what they call "practical" things. All the tendencies are against him. He must waste half his time trying to be "practical," and then have only the other half left for his work.

Our country is not a new country any longer; it is coming to be an old country. It is time that we should be willing that a man should do but one thing in this world, if it is a thing worth doing, and if he does it well. I do not know anything more important than that I could say than to say over again that we must have specialties of work and willingness to acknowledge that a man lives well, who lives for the study of some single subject.

Before leaving the topic I would say that we must keep our hold on the masses. A well-known Episcopal bishop once said: "In the providence of God, it seems that our church is called to preach the gospel to the wealthy classes." Dear good old man! What a wonder it did not strike him, as it did several hundred who heard him, that a proof of the presence of the Savior was, according to the Scripture, that "The poor had the gospel preached unto them."

I think God that I have brother ministers who are ignorant, because there are congregations of ignorant people, who would have no pastors but for such men as I have named.

We must keep our hold on the masses; but must also rise with the masses, yet must struggle up and lift the masses with us. Away with any notion of exclusiveness and that superficial thing we call culture.

My other topic is that we must organize our benevolences. This must be done while respecting the independence of the churches. We were reminded yesterday that this is an age of cooperation. There is danger that we shall forget that the only organization of Christians, known in the New Testament, is the church, located at a single place, complete in itself, and independent of all other organizations. In organizing our benevolences we must respect the liberty and independence of the church. My brethren, I sometimes think the Baptist theory of church government is too good for human nature. The New Testament theory of church government supposes that the people are easy to govern. What are we to do about it? What the world has commonly done to bring down the theory to the ordinary level of human nature, is to substitute for this notion of freedom a great central power that can rule men and make them do right.

Our business is not to lower the standard of church government, but to lift up the people to be fit for church freedom. We must respect the independence of the churches. But surely we ought to be allowed to maintain the independence of our societies too. Every individual, and church, can think as they please; but when a number of us come together to world in voluntary associations, if some person wishes to work with us, who propose things which seem to us disorganizing and destructive, we ought to have freedom enough to say, "You work yonder, and we will work here." Freedom for others, but freedom for ourselves too.

In order to this difficult task of developing our benevolences--difficult from the ordinary narrowness of human nature, and especially difficult with our free church government--I do think that we need as managers of our benevolent organizations the best men the whole country will afford. I will not say whether the present chief manager of this society is a valuable man for the position or not--your opinion on that subject was shown yesterday--but I will say, that we need the very ablest men to perform the difficult task of calling forth and organizing the benevolence of our churches. We need wise men, and the men who fill these places are worthy of the highest honors. No, not the highest; the highest position is that of the pastor of a church, but the next best, away with the idea that when a man cannot get anything else to do he becomes an agent. We want able men and we must honor them worthily. They are bishops without the name. They are bishops in all that is good and right, without any of the authority which we cannot recognize. For our benevolent organizations bind our scattered churches together, and the men who are at the head of these societies hold the churches together.

I cannot say whether our benevolent organizations will be completely unified in the next fifty years. I am not a prophet, and do not know what is going to be in the next fifty years, nor even what is best. And my habit of mind is, when I cannot find anything out, to let it alone.

Whether there will be three or four different organizations in these United States of America, or only one, I do not know. I am perfectly willing to leave that with the future members of the societies and the good providence of God. But let us work kindly together, whether there be one organization or many; let us work together as brethren, engaged in the same work.

Finally, we must train all our people to give. It may not be possible throughout the whole denomination within fifty years, but in many churches it can be accomplished soon, that the entire congregation, without exception, shall give to good enterprises, the poor giving a little, the rich giving much. Let us not shrink from making appeals for money. The Apostle Paul, in one of his epistles (2 Corinthians) has made a most impassioned appeal, and to a great variety of motives. The Apostle Paul made himself a grand collecting agent, with Titus and Timothy and others as sub-agents. Afraid to ask for money? I love to get money from good people, for good objects; it makes them better. And if men croak and quarrel at "so many calls," ask them who it was that said, "It is more blessed to give than to receive."

**A Mother's Prayer.**

"We pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." How earnestly the words of our Savior fell from the lips of that young mother, as she knelt in the twilight hour. To her was entrusted the care of two sweet children, and she realized as few young mothers do, the responsibility that was resting upon her. For their father, although a kind husband and loving parent, did not trouble himself about the spiritual welfare of his children. They were kind and obedient, and he was proud to note the dawning of a bright intellect in both the son and the daughter. But the mother had early consecrated them to the service of the Master, and this evening she had recited her usual Bible stories, and had listened to the childish prayer with a burdened heart.

She arose and drew her low chair near the open window, and as the stars twinkled in the gathering darkness, she thought over again the words she had uttered, and as she mused she seemed to see a vision. The fair-haired boy was changed, and she saw him a hardened man. No mother's prayers or tears could stay the hand that raised the glass to lips polluted with curses. Could such a change be possible?

She shrank aghast from the picture her own imagination had created, and again she cried for help, for wisdom to direct her, and confiding her lambs anew to the care of the Great Shepherd, she whispered as she pressed her lips fondly to the rosy cheek, "Not my will, O Lord, but thine be done."

Only one short month had passed and the agonized father and mother bowed in sorrow over the couch of their suffering child. The destroyer was at work, yes, his work was almost finished. Death had baffled science. The father cried for mercy. Lord spare my darling child. Why must one so innocent suffer back the sobs, calmly waited the end. The last kiss had been given with chilled lips. The last whispered request granted. She held the little hand and spoke hopeful words of "rest from pain," "61 Jesus' love," until the spirit was freed from its mortality. Then smiling through her tears she murmured, "It is finished, he is safe." "Not my will, O Lord, but Thine be done."--S. J. M., in Standard.

**"I Must Have a Religious Paper."**

So says a subscriber of the *Congregationalist*. He gives the reasons why he must have one, and they are so good that we append them:

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence upon all the varied important interests of society, and am bound to do my part in sustaining such an institution.
2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the Kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and shower to the spiritual verdure of my soul.
3. Because I want a good commentary on the Bible. My religious paper furnishes it often by direct exposition, by items of religious biography, strikingly illustrative of Bible truth, by constantly recurring events of divine providence equally illustrative by narratives of revivals, conversions, progress of missions at home and abroad, all showing the power of the gospel and explanatory of God's word.
4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready and able to assault or defend. I want a similar kind of ability and facility in sustaining the cause of truth and in advancing the kingdom of my Master. My religious paper furnishes me with a power of offense and defense which is invaluable. It is as if a new arsenal of spiritual weapons was opened and offered to me every week.
5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week, by such a periodical. The variety I find there, meets the cases and wants of old and young, male and female, ministering to the welfare of the entire circle.
6. My neighbor needs my paper. He won't take one for himself, as he ought to. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings, by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word stop upon it, you may infer that I have gone to the poor-house, or the mad-house, or to the narrow-house appointed for all the living.

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Besides several societies in the old world, now engaged in oriental exploration, there are two prominent ones in America: The Oriental Topographical Corps and the Palestine Exploration Society. These two organizations are entirely separate, both in their structure and their methods of work. The Corps is friendly to the objects of the Society, however, and willing to cooperate with it when practicable.

The Corps has its second expedition in the east. It is led by Prof. James Strong, and has just completed important work in the valley of the Nile. The Professor is aided by an able staff of engineers, scientists and artists. This expedition is now following the route of the Israelites from the Red Sea to Sinai, and will pass from there, by the way of the wild fastnesses of Arabia Petraea, to Southern Palestine; thence by the way of Gaza and the Mediterranean coast line to Mt. Carmel, and from thence, east, to Bethshean, and northward through the regions of the Sea of Galilee to Damascus, returning southward through Bashan and Moab, and by the Dead Sea and the River Jordan to Jerusalem. Turning north again, it will pass through Central Palestine, and by the way of Tyre and Sidon to Mount Lebanon. The expedition will then make a line of observation through Asia Minor and Greece, on

its way home, late in the season. Soon this organization will send out other expeditions to the valley of the Euphrates and the Tigris, and Ararat, for thorough outline surveys of these regions, with a view of following them, after finishing Palestine, with more minute work, as soon as the way has thus been prepared to do so with economy of time and money.

These outline surveys are being made with sufficient triangulation to render them mathematically liable as a permanent framework for future operations; sufficiently so, in fact, to construct from them far more minute maps of most of these regions than any now in existence. A nucleus for a museum of the stones, shells, and birds, plants and flowers of Bible lands, was secured by the pioneer expedition of the Oriental Topographical Corps, which went out in 1873, under George May Powell. The pioneer expedition also made important observations relative to the location of Mount Calvary, and to the question of the "early and latter rain." It brought back valuable "squeezes" from written stones lately found far away in Upper Egypt, Syria, and Northern Africa. Through these correspondents, work is now being accomplished by an insignificant expenditure of money, which would cost many thousands of dollars if done otherwise.--*Scribner*.

**BRIGHTENING ALL IT CAN.**--The day had been dark and gloomy when suddenly, towards night, the clouds broke, and the sun's bright rays streamed through, shedding a flood of golden light upon the country. A sweet voice at the window called out, in joyous tones:

"Look! oh, look, Papa! the sun is brightening all it can!"

"Brightening all it can? So it is," answered Papa, "and you can be like the sun if you choose."

"How, Papa? Tell me how."

"By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes. Only be happy and good, that's all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, she replied, laughingly:

"Why! don't you see, Papa, I'm the sun! I'm brightening all I can."

"And filling the house with sunshine and joy," answered Papa.

Cannot little children be like the sun every day--brightening all they can? Try it, children.--*Child at Home*.

**THE LOST TRIBES.**--In one of his lectures to the students of the Southern Baptist Theological Seminary, during the past session, Dr. J. A. Broadus had occasion to refer to the Jews, and said: "Notwithstanding the presence of Bro. Jager (a converted Jew) I must say they have always been noted for their inordinate love of money." "Then," immediately replied Bro. Jager, "I have found the 'lost tribes'--they are the Yankees!"

—The difference between perseverance and obstinacy is, that one often comes from a strong will, and the other from a strong won't.

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