

Old and New Thoughts for Young Baptists.

NUMBER II.

Dear Young Brethren and Sisters:

Noting that you who have read my first letter, now realize something of the great responsibility resting upon you as young Baptists, and have resolved to go to work at once, to do something for the glory of our blessed Savior on earth, I now invite your attention to more thoughts on

CULTIVATION OF INDIVIDUAL PIETY.

It takes no very acute discerning eye to see that Christian piety is now at a very low ebb. Much lower than it was fifteen years ago; and so far below the Scriptural standard, that every Christian must shudder when he thinks about it. A warm-hearted, spiritually-minded Christian of a consistent walk, is now a rare thing. Really the line of demarcation between the church and the world is so nearly obliterated that we have to use the compass of the Scriptures to trace it. Christians have become so worldly-minded that it is a hard matter to tell one by his daily walk and conversation; and still the cry is for more latitude. Our churches are liberally represented at the theatre, the circus, the billiard saloon, the grog shop, the ball room, and the card party. Churches even have their fairs, hot suppers, lottery boxes, grab-baskets, etc. What does this indicate? The answer is plain, even in the mouths of Christians: have become worldly-minded. Some of our old pillars of the church who have withstood the fascinations of the world so long, are now disposed to let young Christians go along and take their fill of sensual pleasure, or rather their fill of sin, instead of trying to help them up to a higher degree of piety. Some of our ministers are winking at this thing, and do not "cry aloud and spare not," lest they drive off more worldly-minded members. Need not dwell upon this unpleasant subject, for you who think must see the drift. But how do you, my young friends, think such things comport with such Scriptures as, "Be ye not conformed to the world;" "If ye love the world the love of the Father is not in you;" "A friend of the world is the enemy of God?" Seeing the drift of things, you see the importance of cultivating individual piety. My heart's desire is that you may not be contaminated by this ungodly, worldly influence, which seems to pervade the very atmosphere of the churches.

If you, young friends, would fight a good fight for the Lord, you must look well to the cultivation of piety in your own hearts. Your daily walk must make an impression either in favor or against your Savior—in favor or against Christianity. Hence, we are commanded to "let our lights so shine as to cause others to glorify your Father in Heaven." Rest assured the world has its eyes upon you. Some one has aptly said that the Christian is the world's Bible, and it is very natural that the world should judge of the power of the gospel by its effects upon the lives of those who embrace it. Now, whilst we are to let our lights so shine as to constrain others to glorify God, we are not to do good works to be seen of men. This is the way we must live such pious lives that those who observe us shall be impressed in favor of Christianity. Hence, the importance of heart-culture.

In order that you may bear the image of Jesus before men and live out the gospel, I would recommend, first of all, that you take the life and character of Jesus and study it. Look at it as you would a picture; dwell upon it day after day; try to imitate the very spirit of Jesus. And the more you study Jesus the more of his spirit you will imbibe, and your life will naturally reflect those beautiful graces manifested in the life of Jesus. We may read after a favorite author until we get so that we will think, speak and write like him. So we may study the life of Jesus until we imitate so much of his spirit that our lives

will reflect his special effort on our part, and reflect the Christian grace in a degree.

In the second place, I would recommend that you live at the throne of grace. "Pray without ceasing." Remember that there is much sin in your heart yet; that the Father of the old man is not entirely rooted out yet; and that you have need of God's grace to thrust out and smother them; and remember, too, that you are unable to perform the least work in an acceptable manner, not even to pray as you ought, without the aid of the Holy Spirit. A constant sense of your dependence upon God and of your sinfulness, will tend to keep you at the throne of grace, and keep out of your heart that abominable thing, spiritual pride. In viewing yourself as a great sinner, beware lest Satan enter in and cause you to doubt your acceptance with God. Remember that whilst you are a great sinner you have a great Savior; one "able to save to the utmost them that come unto him."

Young Christians frequently make an error here, in thinking that their own merit is to be the ground of their acceptance with God, instead of the work of Christ; and, consequently, when they see their best deeds tainted with sin they doubt the genuineness of their religion. Then never look at your own merit as the ground of your purification, but rely simply and implicitly on the atoning work of Christ. Look at your sinfulness and mourn it, but don't take the eye of faith off your substitute and atoning sacrifice, Christ Jesus.

In the third place, do much devotional reading of the Scriptures. Your soul must be fed or it will not grow. Christ prayed, "sanctifying them through the truth; thy word is truth." We conclude, therefore, that the word of God is the food of the soul. The palm tree grows not by layers or rings, as does the pine, but receives its nourishment from its pith and leaves, which goes down the pith and is absorbed by little veins running horizontally to the pith, causing the tree to grow by expansion. So the truth of God must be taken into the very being of the soul and absorbed or digested, and this causes the soul to grow. And then you need the light of God's truth to direct you in the path of duty. Think not that you can steer safely through the breakers without this indispensable compass. If our consciences or ideas of right and wrong are sufficient, God has done a superfluous work in marking out the path of Christian duty. If you would work well, you must know first what to do, and then how to do it. Observe these and all scripturally authorized means for promoting piety of heart.

Keep the soul in a live, active, growing state, and you are almost proof against the temptations to worldliness. Drop water on a piece of cold steel and it will absorb a part of the water and rust. But drop water on a piece of heated steel and it will throw it off and not be affected by it. So lukewarm Christians will be affected more or less by temptation; but as a rule, the warm, zealous Christian, will resist the temptations of Satan. By keeping the soul in the full exercise of the Christian graces, you will not be liable to yield to temptation, and your lives will be living epistles for Christ, seen and read of men. Thus in cultivating piety, you do great work for yourself and for the cause of Christ.

Yours, etc., W. S. ROBERTS.
Glennville, Ala.

In Co-operation there is Strength.

It is true that the Baptists of Alabama have never co-operated in anything. The denomination has never made itself felt in the power of its combined strength. The want of united effort has crippled every enterprise instituted in the State, and we are feeling the effects of it now in all our interests. The Associations in East Alabama have formed a convention from and not in co-operation with the State Convention. North Alabama is co-operating with Tennessee. South, Central, and West Alabama are represented in the State Convention.

It is correctly worth while now to argue the necessity of union in order to the full development of strength. The history of the denomination makes it plain that division is weakness. The questions, why are we divided, and how may we become united? de-

pend upon the course which we take at our own meetings.

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I think the great difficulty in rightly understanding this much discussed question, has arisen from the fact that we have given greater prominence to the ideas of theologians, than to the language of Christ himself. Now, let us notice the language of Jesus, himself, as recorded by John, "Except a man be born again, he cannot see the Kingdom of God." He here uses the Greek verb *idein* (dein) which implies an operation of the mind only. "Unless a man be born again, he cannot see"—that is he cannot understand—he cannot perceive—he cannot comprehend the nature of Christ's Kingdom. Nicodemus expressing surprise at what he takes to be a natural birth, Jesus again tells him how he is to enter, not only into the invisible but the visible Kingdom of Christ. "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." Here he uses the verb, *eiselthein* (eiselthein) which clearly implies physical action upon the part of the man coming into the kingdom. Why does not the Savior use the same verb here, that he did in the third verse? or, if he meant to teach the idea of moral purification, only, why does he use the word "water" in connection with "the Spirit of God?" "The Author of all wisdom" certainly would not have used two words to express one idea! This would be mere tautology. He, who is the author of language, certainly understands its philosophy. To my mind, these two verbs, convey exactly the two ideas, which I understand Christ meant to teach. First, before man can comprehend the nature of the kingdom, he must be born again; the Kingdom of God must remove the moral blindness which darkens his intellect, and he must be led forth into the marvellous light and liberty of the Gospel, before he can by faith even see, or comprehend the kingdom. In the second place, before he enters into the visible kingdom he must not only be born of the spirit but of water. The word here used by Christ, is one implying action on the part of the man "entering into" or, as the Greek verb expresses it, "coming into" the Kingdom of Christ. Before you can have a place in the visible Kingdom of Christ and be entitled to all the rights and immunities of the visible membership, you must first give evidence of your membership in the *invisible* kingdom. This is to be done by baptism, which sets forth the great doctrine of the atonement, the burial and resurrection of Christ, and the believer's own death to sin and his resurrection to the new life. I do not wish to be understood

as teaching that baptism inducts a man into the church. A Church of Christ and the Kingdom of Christ, I hold, are two entirely different things. The church after his baptism and a member both of the visible and invisible Kingdom of Christ, but of no church. The above appears to me, to be the meaning of this much perverted text. I hereby indorse "R's" views, and thank him for having given them expression.

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Alabama Baptist.

E. T. WINKLER, EDITOR.
E. B. TAYLOR, ASSOCIATE.
J. D. BARRON, MANAGER.

MARION, ALA.

Tuesday, July 14th, 1874.

Field Notes.

The paper continues to enlarge its circulation. Brother Rogers writes "What can I do next fall in other sections I have no idea, but I expect to forward from my field at least twenty subscribers by Christmas." Brother G. N. Wilcox has had the advantage of losing his house, furniture, library, and everything he possessed, while attending church. We sympathize with our good brother, and trust that Christian liberality will aid him in repaying his losses. He promises to write a brief sketch of his labors in the Tennessee River Valley, which we shall be glad to receive. Our good brother says: "My soul is delighted with our paper. I think it will be a tower of strength to our denomination." The following from Brother W. K. Crumpton, is too good to be pigeon-holed among our private correspondence: "I am about to succeed in getting the paper into every family connected with my churches. These names [the latter comprised thirteen] more than complete the forty I promised at the Alabama Association last fall. If a good crop is made, I'll run up the number to sixty. Tell that brother who would walk ten miles to sell butter-milk at one cent a gallon rather than do without the paper, I'm using him with considerable effect. I hope he will spend himself to have others enjoy so good a thing."—Brother W. G. Curry writes from Burnt Corn, Monroe county, Alabama: "If you will continue to send the paper, you shall have the money early in the fall, together with a 'rounding' list of new subscribers. With the people of this section, it has been a question of *meat and bread*; but everything is brightening up now, and crops of every kind were never finer." We will send the paper to Brother Curry with pleasure. —Brother M. A. Verner lives in the town of Marion, Ala., in the great range of border mountains. He has been traveling as missionary for twenty years under the patronage of the Executive Committee of the Muscle Shoals Association of Baptists. The people are poor in this world's goods, but are industrious, honest and noble-hearted. Brother Verner says: "We labor under many disadvantages; but we are moving onward and upward. Our cause is gaining ground. I am now in the mission work, and will use my influence in behalf of our State paper." We thank Brother Verner for his good offices, and trust he will find our paper helpful in the great evangelic work in which he is engaged. —Brother John F. Lee, of Snow Hill, says: "I appreciate the BAPTIST very much, and think the Baptist brotherhood should sustain it by all means. When the money for the growing crop comes in, I will raise as large a club as possible, and remit to you." We are obliged to Brother Lee for his promise, and also for the news letter. —Rev. Dr. A. C. Battle, the distinguished President of Mercer University, is now on a visit to his kindred and friends in Marion. His labors during the scholastic year, have not affected his strength or vivacity. He will preach in the Sileam church on Sunday morning. —We regret that Drs. Curry and McIntosh, who were both at Auburn, could not prolong their stay in Alabama. The one was recalled by pastoral duties to Macon, the other by an engagement to attend the educational meeting at Norfolk. —Rev. R. M. Thomas, a zealous and faithful minister of the Baptist denomination, died at his residence near Grove Hill, on the 25th ult. For seventeen or eighteen years he has been performing the duties of a pastor in that region, with ability and acceptance. —Brother University has been performing the duties of a pastor in that region, with ability and acceptance. —Brother University has been performing the duties of a pastor in that region, with ability and acceptance.

high as one hundred and eight. The students board with the townspeople. The College building is a very fine one, although at present somewhat out of repair. It has three stories and twenty-four rooms for the officers, the classes, and the students. The society rooms are elegant and commodious. That of the Webster Society has just been redited through the energy of Prof. Hogg. The walls are frescoed and the floor nicely carpeted. A full-length picture of Daniel Webster, presented by the Marshall Society, will adorn this room. On the front of the building arise two shapely towers, from one of which a melodious bell sends forth its frequent summons.

The Commencement Sermon was preached by the writer on Sunday morning to a large audience. The discourse was addressed to the students, who were urged to select and to pursue a high aim in life. The present graduating class numbers four. The institution is young yet; in another year, unless some political blunder at Washington shall interfere with the labors of the worthy professors, the College will send forth a larger number of graduates.

On Monday morning an address before the Alumni was delivered by Mr. Goshan of Louisiana. His theme, the duties of the American Citizen, was confused by a faulty method, but was handled with a fluent grace that argued well for the future success of the youthful orator. The brass band of the town gave new interest to the occasion with tasteful and thrilling music. Auburn is quite gifted with musical talent, as was shown in the concert of amateurs on Saturday night. The declamations on Monday night were unable to attend.

On Tuesday morning, an address on the agricultural condition of the State was delivered by Col. W. H. Chambers, the leading official of the Alabama Farmers. The orator called attention to the remarkable fact that since the war the South had contributed enough to the material wealth of the country to have paid off the national debt, and yet in poorer to-day than it was when the war ended. The reasons for this anomalous condition were given, with an abundance of statistical vouchers. Among the causes, the credit system and the neglect to

prominent place. The discourse was remarkable for vigor, directness, sagacity, and philosophic breadth. It ought to be published and widely distributed.

In the Commencement exercises the young gentlemen acquitted themselves very creditably. The great sensation, however, was the Literary Address of Dr. J. L. M. Curry. The theme, "The Benefits of Collegiate Education," was discussed with effective argument, interspersed with passages of brilliant rhetoric, and mirth-provoking humor. The audience were spell-bound. One of them, a member of another denomination, as he came out, amused the crowd by exclaiming, "Well, I say, bully for the Baptists!" The commendation might have been more select in terms, but could not have been more hearty.

The Commencement was acknowledged to be a great success, and was attended by a number of distinguished visitors from abroad. Dr. Tichenor presided with great dignity especially at the Commencement, when many were moved to tears by his tender address to the Graduating Class. We had the pleasure of meeting a number of our brethren of the ministry, among whom were brethren Roby, David, Loyd, Falkner, Carroll, Gwin, Sison, Sanders and McIntosh. As to the matter of hospitality, to say that our host was "Uncle Alex. Frazer" is sufficient to indicate that it was fraternal and unclouded.

Liberty.

The idea is quite general that a man's money is his own. There is nothing in Scripture to encourage it. On the contrary, our property is a trust, as well as other means of influence, and we are to render God our tithes as well as our prayerful or melodious speech. Our zeal must be displayed in contributions to the cause of Christ. *Honor the Lord with thy substance and with the first fruits of all thine increase.*

Such is the law of all dispensations. Money has a religious value. God has not filled the veins of the earth with gold, and scattered pearls upon the sands of ocean, simply that we might gather to ourselves these treasures, or adorn our families by their aid. They are also intended to glorify him, to support and spread his worship, and give alms to his poor. The Sovereign Lord, of whom the gifts of all heaven are unworthy, condescends to receive these as tributes to his honor. It is thus that he subdues the proud spirit of riches. He keeps us under

a perpetual discipline lest we should forget ourselves and deny him. He does not give us all at once. Year by year a new contribution is made to our stored he deals out harvest after harvest, enough for our comfort, but not enough for our prodigality, and constrains us to watch and wait for his blessings, thus teaching us our dependence upon him. And then, when they are gathered, he demands the first fruits of all.

This is the claim of your God, my brother; content him not. He who gave you what you have, and made you what you are, demands just tribute from his creatures. Respond to it as Abel responded when he laid his simple gifts on the altar of primeval sacrifice; as Israel responded, when for a thousand years, the cooing of doves, the bleating of sheep, the lowing of cattle, offerings to the Lord, never ceased to sound in the holy courts of his temple; as the women responded, Mary Magdalene and Joanna, the wife of Chuza, and others, who ministered of their substance to the wants of the Man of Sorrows; as the early disciples responded, who held all that they had at the disposal of the crucified and risen Jesus.

Prince of Heaven, who wert so rich, and who for our sakes didst become so poor, can we be avaricious toward thee? If all that we have were demanded, would we not give it? "That were a tribute far too small."

Love so amazing, so divine,
Demands my soul, my life, my all.

Yes, dear Jesus, precious Savior, thou shalt share of our earthly goods, thou who hast provided heavenly food and heavenly riches for our souls!

Dr. Fuller on Northern and Southern Fraternity.

Dr. Fuller is the most incomprehensible man of whom we have ever had any knowledge. Perhaps the charitable conclusion is, that we are not deep enough to fathom him. We remember the remark of a gifted man, that inability to read another is proof of his superiority to us. We have, therefore, always accepted Dr. Fuller as a great and good man, however strange to us some parts of his history.

We never could, for the life of us, though he volunteered to write much of that subject, and on the subject of the slavery question he is. Two or three times we settled it that we understood him. But presently he would be out with another letter, or communication to a paper, taking what seemed to us, the other side; declaring, in effect, that he had been misunderstood. He constantly reminded us of a distinguished judge in a neighboring State, a great wit, withal, who had a somewhat distinguished son also, whose views were of importance, but who often changed his opinion. A voter, after hearing the father on some newsprung question, asked where John stood. "I really cannot tell," replied the Judge; "I know where he stood yesterday, but have no idea where he stands to-day."

We aver, at this moment, though we always read eagerly everything we could lay our hands upon, written by Dr. Fuller on that subject, we have no idea of his real conclusions as to African slavery to-day. We could wish that he had made up, announced, and argued his opinions, as this is no dead issue, because disposed of in this country. The world has by no means come to a final decision upon it.

We have heard, if our recollection serves, that the Doctor was first immersed upon joining the Episcopal church; then afterwards connecting himself with the Baptist, was not satisfied with the regularity of his baptism, and was again immersed by a Baptist minister, yet we have seen his published opinion that there is no serious objection, at least, to receiving a member into a Baptist church on Pedibaptist immersion!

The Doctor says, in the *Religious Herald*, June 28th: "The writer of this article was never a secessionist." Of course we receive the statement without question. Yet scores of us were present at the Southern Baptist Convention, in Savannah, in the spring of 1861, who know that he was elected President of the Convention, and that he read the Convention, as chairman of the committee on the state of the country, a series of strong secession resolutions. — A Bro. Lawton, of South Carolina, when the reading was over, perhaps during the discussion, who seemed to be a little hard of hearing, put his hand up to his ear, and said: "Don't the resolutions sound a little at reconstruction?" "No, sir," was the reply of the Doctor, "not the twentieth part of the optic of a 'manquillo'!" True, he had said, when about to read the resolutions, if there was anything especially excellent in them, that must be attributed to his so-called friend, Bro. Winkler, of whom it might be said *nisi tuis*

quod non esset. We supposed that Dr. Winkler had drafted the resolutions, but Dr. Fuller certainly fastened them only modestly and ingeniously, giving Dr. Winkler the credit of a very fine production. — That was the construction. But now it seems they were not the sentiments of Dr. Fuller, but only of the rest of the committee. Next morning, we were in front of the Pulaski House, indulging in a cigar. A large trunk was on the sidewalk, and an omnibus standing near. Presently the Doctor came down stairs, reached out his hand most affably, and said: "How are you, Bro. 'League'?" though we had never been introduced. We remember how much we felt honored. The trunk was put on the omnibus, he stepped into it, and was driven away. When we returned to the church where the Convention was sitting, we found one of the Vice Presidents in the chair, and upon asking what the omnibus affair meant, we were told that the Doctor was gone to Baltimore!

All this long preface is the result of a train of recollections awakened by the article above referred to in the *Herald*. Dr. Fuller therein distinctly avows a longing for the re-union of Baptists North and South. We have long suspected his feelings on this subject, but understood the *Herald* to deny them, as they are now avowed. The "glorious indefiniteness" of the resolutions lately drafted on the subject at Washington, by the Doctor, greatly amused and pleased us. We suppose he did not just then know which side he was upon. We congratulate him upon finding his whereabouts, and thanking him for showing his colors.

But we think it a most inopportune time for such a deliverance as he has made. The relations of the North and South were never more painful or threatening. His own South Carolina is beggared beyond hope, trampled and spit upon by the influence of his Northern brethren. Louisiana is in the same condition. Other States are well-nigh in despair. Our very sanctuaries are threatened by the infamous Civil Rights Bill. Not a journal North lifts up a note of remonstrance. But just at this fearful crisis, we are called upon to forgive and forget! It may just as well be understood, once for all, that the Doctor is not forgotten while new and more serious griefs are being heaped upon us every hour; and that such men as Dr. Fuller do not occupy the position to exhort us to be reconciled; that he might have done, if like Brantley and Spalding, he had come South in our days of darkness, and shared our fate.

We trust that at length people will let us rest, in our present relations, until haply another generation may mutually see and confess their faults, receiving the wisdom which is "first pure, then peaceable." E. B. T.

What Comes in the Place of Circumcision?

It has been said that baptism comes in the place of circumcision. But what saith the Scripture? "Ye are complete in him (Christ)." ***** in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2: 11, 12.) That is, clearly, that as literal circumcision initiated the circumcised into the commonwealth of Israel, made the initiate legally a Jew, so the circumcision "made without hands," the "circumcision of Christ," the spiritual renewal of the soul, initiates, brings the hitherto unrenewed, by renewal, regeneration, into the spiritual commonwealth, the church of the saints. In other words, regeneration comes in the place of circumcision.

Again: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." (Rom. 2: 28.) Nothing could be clearer. That circumcision "in the flesh," was to the Jewish community, such is circumcision "in the spirit," to the Christian community, made up of true converts. Baptism only introduces into the visible Kingdom of Christ, spiritual circumcision, into the invisible. Not all who are baptized are of the saved; but all who are spiritually circumcised, are of the saved. Therefore, regeneration, in the new covenant, comes in the place of circumcision, in the old. (Let it be understood, that the terms "old covenant" and "new covenant," are used in respect to the time of their exhibition and promulgation; in point of chronological facts, what the Bible designates the old one, had no existence, but what it calls the new, existed from everlasting. But this eternally existent covenant, was made prominent and manifest to man, when

the Christian dispensation dawned on the world.)

Once more: "Beware of the circumcision, (cutting off.) For we are the circumcision, which worship God in spirit, and rejoice in Jesus Christ, and have no confidence in the flesh." (Phil. 3: 2, 3.) Severely, says the apostle, the Jews who attach saving efficacy to fleshly circumcision, (put for the whole ceremonial law,) think themselves in a way to be saved merely because their flesh has been mutilated; but we have no confidence "in the flesh," however ceremonially mutilated, but have hope as we find ourselves spiritual worshippers, rejoicing in Jesus Christ as our righteousness. Regeneration in the place of circumcision.

The same idea is found in Stephen's address, Acts 7: 51: "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost."

What an amazing fuddle have they fallen into, who fail to distinguish the boundaries of the old covenant, securing citizenship in the earthly commonwealth of Israel, from the boundaries of the new covenant, securing citizenship in the commonwealth of the true Israel of God. E. B. T.

Church Action.

The church at Selma, at its last conference, resolved to elect a Committee of Discipline, at its monthly meeting. That committee, long in existence before, was abolished, some time since. The inconveniences have been found serious, and have dictated the revival of the former practice. All large churches must have such a committee, in fact, whether standing or extemporized, to meet exigencies. They are armed with no power, except to aid the pastor in settling questions as far as may be outside the church, especially of a delicate character; and this only by suggestion or advice. The power all resides with the church as a whole. They, as ever, receive members, exclude, or "deal with" any they choose. Besides the committee will enquire into alleged irregularities of various character, becoming flagrant. E. B. T.

Rev. J. L. M. Curry, D. D., L. L. D. The distinguished brother spent several days in Talladega, embracing the first Sabbath in July, visiting his aged, excellent mother and old friends, making for our people an occasion of more than ordinary interest. His coming having been announced, vast congregations assembled to hear the Word from one whom they will not cease to love while they live.

At the Baptist church, at 11 o'clock, on Sabbath, the house was packed. In addition to the fact the house is well supplied with seats, Bro. Fiquet brought from his City Hall at least a hundred chairs, which were put in the aisles and corners, and all were filled with anxious hearers. The Methodist congregation, though they had been for three weeks engaged in an interesting protracted meeting, gave way at that hour in respect to him, and with a desire to hear him, and pastor and people were all present at the Baptist church. There were present a dozen men who had come twenty-five miles to hear him. The subject, "The glorious gospel of the blessed God," was ably discussed with much original thought. The simplicity of the sermon in style and matter, with the pathos and tears of the speaker, constituted the great features of the occasion.

At 6 o'clock p. m., he preached at the Presbyterian church a sermon to young men. The subject was "Esau, who sold his birth-right for a mess of pottage." This discourse, more practical and more popular, but less pathetic than the former, was full of most valuable learning and instruction to that class for whom it was intended; and there were many young men present.

We have heard many express deep regret and disappointment that his stay with us was so short. During Bro. Curry's life, the people of this region will not cease to feel that he belongs to them, and we confess that somehow we sympathize deeply with that feeling. The Lord direct and prosper our brother. R.

The Judson Institute.

We invite attention to the advertisement, in another column, of the time-honored Judson. Notwithstanding the embarrassments of the times, it will be seen that the same corps of admirable instructors has been engaged for the ensuing session, and at the same time the charges have been reduced. It is well known that the Judson has been furnished within the past two years, and of the table and home-like appearance of the Boarding Department, all who are acquainted with it speak in terms of highest commendation.

Communications.

State Unification—Arouse, Alabamians!

It was one of the proudest glories of our Republic in its purer primitive days, that each State constituting it had its individuality, its oneness, its peculiarity, if you please so to call it, in the character of its population, in their modes of thought, in their occupation, in their institutions, and in innumerable other things that mark and individualize a people. It will be recollected by our older citizens how from these things was once engendered a wholesome and conservative State pride. A generous and innumerable rivalry, in the character of its citizenship, in the weight and influence of its statesmanship, in the productiveness of its diversified industries, in the superiority of its various institutions, learned, benevolent, and religious, enkindled a laudable and high-toned ambition, which redounded not only to the ennoblement of each sister State of the Union, but to that of the great country at large, wherein we share a common heritage and a common glory.

Such a State pride and rivalry, we repeat, is honorable, is ennobling. Would that we could see some of it revived in Alabama! We want to see Alabamians wake up to Alabama interests and Alabama enterprises. Under the abnormal sway of feeble, monkey minds and wolfish hearts, our State has for a time, we bitterly know, resembled a vast insane asylum and political Pandemonium; but day is dawning. The eagle will soon be abroad in the sky again, and bats and buzzards will soon retire to their holes and ditches.

Arouse, then, my countrymen! We summon you not to bloody strife against the clang of war's harsh trumpet; we hope and believe is hushed forever in the land. But we do summon you to arouse and meet the demands of the hour for political, social, intellectual, moral, and religious regeneration in Alabama.

And, Baptists of Alabama, particularly, do you feel a proper State pride, and are you doing all you can to foster and encourage your State interests and institutions? We appeal to you as a powerful influence in the land. Your ninety thousand voices, if only united, can speak any great and worthy state enterprise and institution into vigorous vitality. Will you do it, brethren? We entreat you to arouse in your united might and energy, and to stand shoulder to shoulder, and to stand hand to hand, in building up and establishing upon immovable foundations every enterprise in which you should feel a pride as Baptists and as Alabamians. H.

Valley of Virginia.

COMMENCEMENTS AT LEXINGTON—ALABAMIANS—BAPTIST CHURCH

LEXINGTON, VA., July 1, 1874. It has occurred to your correspondent that perhaps something as to the commencement exercises of the Washington and Lee University, may be of interest to your readers, especially as the editor, Dr. Winkler, was invited to preach the annual sermon.

Sunday morning, 21st ult., the church of the university was filled with a large and fashionable audience—the students immediately in front of the preacher. Promptly at 11 o'clock, Dr. E. T. Winkler began the exercises. So well known in Alabama, the readers of the BAPTIST would expect a most eloquent and stirring sermon. The fame of the orator had preceded him, and everyone expected a rich and rare treat. It is high praise to say that the sermon met every expectation. For forty-five minutes he held the audience in rapt attention, every word uttered being heard distinctly in every portion of the house. The Doctor remained with us several days, and won the affection of all, of every denomination with whom he was thrown.

At night, Rev. Dr. W. E. Munsey, the famous Methodist divine, of Tennessee, delivered an oration before the Young Men's Christian Association. The Doctor is a wonderful man in very many respects, but unfortunately, has a very feeble voice, and could not be heard by over half the audience. Those who were more fortunate, pronounced the discourse unique, good. The other exercises of the university were such as are common to universities on such occasions. Several young men from Alabama won honors during the session, among whom I may mention, H. B. Ferguson, one of the medallists; Bannister, from Huntsville; Robinson, from Huntsville; Taylor, of Calhoun.

Usually we have quite a number of students from your State in our institutions here. This year we have not quite so many.

The closing exercises of the V. M. I. will take place of Saturday, the 4th. These always draw a very large

crowd of visitors to our place. Already a large number of strangers are here, and more daily arriving.

The Baptist church here is quite weak, struggling with heavy debt and a new church enterprise. The State Mission Board sustains the pastor, and feels a deep interest in the work. With the completion of our railroad, and increase of population, we hope for prosperity and success in building our church.

We have quite a number of Alabamians in Virginia, all of whom are filling important positions, and making themselves useful. At the head of the delegation, stands the inimitable Curry. Beside him is William, Geo. F., once of Mobile; Hanks, preaching at Louisa Courthouse, and Manly, of Staunton, who is having remarkable success in building up his church. It has been suggested we form an "Alabama ring." In such an event, we should be glad for some reinforcement.

Wishing your new enterprise much success, I am, yours, etc.,

A. C. BARRON.

Letter from South Alabama.

MUTUAL ACCQUAINTANCE AMONG BAPTISTS—NO IDLE PREACHER—CHURCH AT BREWTON—CROPS—MARRIAGE.

E. T. Winkler, D. D., Editor Alabama Baptist, Marion, Ala.: MY DEAR BROTHER—Thanks for your kindness, and a copy of ALABAMA BAPTIST of June 10th. I am pleased with the paper, and regret that I have not had it all of the time.

I shall place it before every one in our section, and persuade them, if possible, to take it. Our people should be induced to read, and enlighten themselves on the doctrines and history of our denomination, and we esteem the acts of our brethren of the present time of the highest importance as information incites, animates, encourages and strengthens. By such knowledge the apostles "took courage" and pressed on to the work. Emulation is a mighty power, has much endurance, and has reaped much choice fruit. Is not our State paper the easiest and surest means—the only means at present—for the general and entire emulation of our brethren? Nor will it stop at the State paper; but its appetite will be sharpened to feed on more extended fields, until the entire work of our denomination will be gathered and digested. It is thus that our people must be made to realize the fact that they are co-workers and brethren.

Brother Taul, of the Central Association, asks for "an idle preacher." We hope there is not one in Alabama; and if there was one we would not impose him upon the brethren of the Central.

If Brother Taul wishes a worker and his "grass him free" means, or can be stretched to mean, until his hand for that time, I will give him a month's work. It will take about fifty dollars besides railroad fare, that the family may live while I am enjoying "a good time." I have made but one promise for the summer, viz: Brewton; and the want of preaching is as effective sometimes as the best of preaching, so I will try my people with that while I am gone.

We will organize a church at this place in a short time—as soon as letters of dismission from other churches can be had. Our congregations are good, and a five Sabbath school, with growing interest.

The crops are good. Too much rain at this time. Business good for this season of the year.

On the 20th of June, I had the pleasure of uniting John Douglas Hicks and Miss Elizabeth Hues in the "bonds of matrimony."

You will find enclosed two dollars for the paper. With the best wishes for your spiritual and physical health and prosperity to equal you to your arduous labors, I am yours, in Christ Jesus, JOUR D. BROWN.

William's Station, Escambia co., Ala.

Letter from Pine Apple.

Crop prospects greatly injured by excessive and almost incessant rain. Corn has been cut off fifty per cent. from what it bid fair to make two weeks ago. It is thought the country will make a supply for next year anyway. A great deal planted and some of the best ever raised in the country. People are turning attention to stock. Some of the cotton small red grassy, some the finest I ever saw. It is impossible to estimate the cotton crop yet. Potatoes very fine and much planted. Some little political excitement. Churches all anticipating the approaching meetings with pleasure. Some sickness. Temperance on the increase. Railroad completed to Shaw Hill.

B. H. CARRINGTON.

—Ye are bought with a price: be not ye the servants of men.

Alabama Baptist.

S. S. Department.

D. W. OWEN, EDITOR.

MARION, ALA.

Tuesday, July 14th, 1874.

Third Quarter, Lesson III,
July 19th, 1874.

THE LEPER HEALED.

Mark 1:30-45.
Leading Text.—LOVE, IF THOU WILT,
THOU CANST MAKE ME CLEAN.—Mark
1:34.

The Lord healing.

I. The Lord healing.—(V. 30, 31).—Christ was always busy. "I must work the works of Him that sent me." He canvassed frequently and thoroughly Galilee, the Northern division of the three divisions of Palestine. In its many towns, in its open synagogues, on its mountains, and by its sea, He walked, preached and worked, ever true to the mission on which He came forth from His Father. He healed the brain and body. He was always "Master of the situation." Devils saw, trembled, and fled. His victory over Satan in the wilderness was the prelude of His victory over his imp in men. Disease, in its most loathsome form, leprosy yielded to His touch and died. The Holy One could not be defiled. He bore our sins in His body on the tree, but His soul was unblemished. Virtue was in Him, and went out. He could not, he did not lock up in his soul the compassions that are new every morning and cannot fail. It was the prerogative of the typical prophet to heal, and the Scripture expounded marked out this work for Christ so as to identify Him. By this work the anxious faith of John was assured. (Luke 7:22.)

II. The leper healed.—(V. 30, 45).—One sick and dying man hears of Christ, came, saw, besought and was healed. Leprosy was horrible and incurable by man, common in the East in those days and in a modified form at present. Study the leper's case as typical of the penitent sinner's.

1. He felt hopeless of recovery. His experience and observation taught this. Whosoever he journeyed, death stared him in the face. Men looked on him as death personified, and hence contact with him was forbidden to the well by whom he was despised and shunned. Beyond the gate of the city, he must be thrust to live in agony and despair like the four lepers beside the walls of Samaria. (2 Kings 7:3.)

2. He believed in Christ's ability to heal. "Thou canst make me clean." For this reason he came and cried to Christ, "If He casts out devils, He can heal leprosy." Another elsewhere, doubted Christ's ability, and this stayed the flow of healing power. This belief is His power and ability is essential to all approach to Him.

3. He threw himself on Christ's compassion. "If thou wilt." Of His willingness to heal him, the leper is uncertain. But in truth Christ's compassion is commensurate with His ability, each being an equal attribute of His perfect character. On this point men, because they do not believe nor know Christ, are prone to doubt. Still, our place is to rest on His bosom of love and plead the power of His grace and the need of our souls. In this attribute we must stay, even that of the leper, sincere, earnest, humble, trustful, looking to Christ only.

4. He received healing and life and orders from Jesus. "Moved with compassion," Christ touched and cured him, lifting him out of his humiliation, despair and misery, and charging him to make an offering to the priest as the law commanded. So he certified to the divine cure. Jesus melts the coldest heart, heals of the deadliest evils, and calls the most abandoned souls, who ever praise Him that "brought life and immortality to light through the gospel." The healer must govern and order the healed, and so far as reasons as the sequel shows. He said, "See thou, say nothing to any man, but—"

5. His grateful impulses led him to obey Christ's order. "He began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter the city, but was without in desert places." The sad does not satisfy the means. Each member has his office and may not touch upon the sphere of another. The one cannot do the work of the tongue, nor the tongue that of the ear. Undisciplined impulses are not restrained to discharge duties, without aid, were. Failure is

written on the brow of the untaught, obedient preacher. A heresy lurks in the expression "lay preacher." Work done, even with a good motive, prematurely and from mere subjective cause, cannot bear fruitage save in humiliation. But Christ is a magnet, still, though hasty zeal disregards His wisdom, "they came to him from every quarter."

TEACHING.
1. Concerning sin. It is dreadful and deadly; brings woes on both body and soul, here and hereafter; no man can see the sin-stricken soul, save the God—man. This is the grand lesson of this parabolic act.

2. Concerning discipleship. It is to be assumed only by the renewed; to be proved only by implicit obedience to Christ's orders, with the spirit of meekness that avoids all heresy, and in our own God—given vocation; and to be nurtured by continual gifts from Christ's hand.

3. Concerning regeneration. It is the gift of Christ through the Holy Spirit, "the finger of God," and is essential, all else is death, fixed forever. The soul wishing it must cry out of the depths "to the condescending, all-loving, all-sufficient Saviour."

Our Message.

Socrates held the three strips of knowledge to be first, a knowledge of one's ignorance; second, the search for knowledge; third, the formation of conceptions.—Some superintendents and teachers send letters of encouragement, exhortation and appeal to parents with a view to gain their co-operation. The success of teaching must always be problematical while the parents are neglecting their duty.—Why don't our writers discuss that subject that beyond all others now needs attention, namely, *Family Religion*?—Never despair. Satan exults over a soul wreathed in despondency. Success is our duty, as well as our hope. "They that sow in tears shall reap in joy."—An English minister says, "The words of an apostle are sometimes, yea often grievously misquoted, 'I have planted, Apollo's watered, but God gave the increase.' Men often say, 'Paul may plant, Apollo may water, but God alone can give the increase.' As if men were ready to work and God so slow to bless. As if man's work were certain to be well done, and God might, perhaps, follow. Abhorred be the thought! Why do not Christian men keep the text as it is, as a recorded historical fact, 'God gave the increase?' The fact is the increase was so large that not even the fidelity of Paul's work could also have accounted for it."—*Be courteous*, because it's God's word, Christ's way, and the way of the lovely heart. "Be courteous" towards those in authority and so exhibit the grace of reverential submission, towards your fellow-workers and so exhibit the grace of fraternal affection, towards them that oppose you and so exhibit the grace of patient benevolence.

Our good Bro. B. (God be praised for such men!) has said, since that time, "When I write anything which you think faulty (by which he means speaking, too, I suppose,) say so—say it like a man."

Well, ignorant brethren don't like to be told of their ignorance, especially when they think it overrated, and they think it ill becomes the wise to tell them so.

No; let the blame for the smallness of our contributions rest where it properly belongs. Being a backwoods preacher myself, I have a fine point of observation from which to discern the reason of our meagre contributions. The fact is, we preachers have failed to teach our people their duty in this matter. We have shunned to declare this part of God's counsel. We have thought more of ourselves than the honor of our Lord. We have said, "If I preach this to the people, they will say we are money hunters, seeking our own profit." I know good men who are good preachers, who talk just this way. In this they are more careful of their own good names than they are of the commands of their Lord. "Ye are my friends if you do whatsoever I command you." Just here, brethren, let us pray, "Lord forgive me my sins of omission."

Communications.

Bible Rule of Giving.

LITTLE SANDY CREEK,

Tuscaloosa Co., Ala., July 4, 1874.

Dear Baptist: It has occurred to me that the great question among Baptists, at this time, is, are the churches bound by any particular rule in giving of their substance to the cause of Christ, and if so, what is that rule?

The Scriptures not only teach us what to do, but frequently teach us how to do.

I shall commence by saying that the Scriptures do furnish a specific rule for our guidance in giving of our substance. In 1st Cor. 16:2 we have the rule: "as I have given order to the churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

The reading of this scripture certainly teaches, if it teaches anything, a specific rule, to be carried out, in a particular way and to be binding on all. This rule prescribed for the church at Corinth, had already been given to the churches of Galatia, therefore it applies anywhere and everywhere. It will be noticed that the rule is individual as well as general. "Let every one of you," &c.; the poor as well as the rich must do so.

We speak often about system in such matters. Certainly this is systematic enough. The rule is system. It is in regard to the time and manner of giving; the time, upon the first day of the week; the manner, lay by him in store, all to be done according as God has prospered us. If we are prospered but little, but little is required; for it is required of a man what he hath and not what he hath not. The rule takes the burden of

long, and puts its share on those who have been eased too long. Therefore, brethren, let us perform the doing of this rule, and stop our wild hunt for a better rule, so there may be a performance also out of that which you have.

But some say the collection referred to in this rule was intended to meet a single case of benevolence; the wants of the poor saints at Jerusalem; and, therefore, is limited in its application to the church at Corinth and those of Galatia.

Well, let us see how this kind of interpretation works. When the Saviour said "fear not little flock for it is your father's good pleasure to give you the kingdom," did he simply mean those he was then addressing? Again, 1st Cor. 5:4-5, with respect to the incestuous man, applied to a simple case; but who will argue that, therefore, the rule of procedure for discipline in such case is not to be obeyed?

Such a principle of interpretation destroys the force of the Scriptures, and calls in question the divine wisdom. It reminds me of an anti-missionary brother who said that if the command, "Go, ye into all the world and preach the gospel to every creature" was still binding upon the church and ministry, that they were in the wrong box; but it wasn't binding now, therefore he was in the right box.

I heard a deacon of one of our churches say, substantially, these words: "This rule of giving don't suit us, for the reason that we are purely an agricultural people and only have money once a year." I was surprised that he didn't see that he was arguing against the plan. He had no objection to offer against the proof offered in support of the plan, but was against the plan itself.

I have but one answer for all such: "Who art thou, O man, that resistest against God?" This is the divine rule which our Master has given; to regard it with indifference, and as impracticable, betrays a want of faith in the wisdom of the Great Law-giver in Zion. That was a mistake of our honored Bro. John A. Broadus, when he said, at the Southern Baptist Convention, "that the grand reason of the smallness of our contributions was the ignorance of our people," by which, I suppose, he meant the illiteracy of our people; from the fact that he said they won't take our papers. That our people don't take the papers, is to be regretted. We are improving in this direction since the ALABAMA BAPTIST has been started.

Our brethren can and do read their Bibles, but need to be taught the way of the Lord more perfectly.

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No; let the blame for the smallness of our contributions rest where it properly belongs. Being a backwoods preacher myself, I have a fine point of observation from which to discern the reason of our meagre contributions. The fact is, we preachers have failed to teach our people their duty in this matter. We have shunned to declare this part of God's counsel. We have thought more of ourselves than the honor of our Lord. We have said, "If I preach this to the people, they will say we are money hunters, seeking our own profit." I know good men who are good preachers, who talk just this way. In this they are more careful of their own good names than they are of the commands of their Lord. "Ye are my friends if you do whatsoever I command you." Just here, brethren, let us pray, "Lord forgive me my sins of omission."

This man-pleasing spirit must be overcome. We must stop trying to please everybody, and only strive to please Him who hath chosen us to be the standard-bearers of truth. It is a fearful fact (and I'm glad some of us recognize it), that our churches will be just what our preachers make them, for "like priest like people." Until our country preachers become aroused on this subject, our churches will languish and die. Brethren in the ministry, let us remember the words of Him who said, "Be therefore faithful unto death, and I will give thee a crown of life," which certainly implies faithfulness in our teaching.

I am admonished that this article is growing lengthy, and must stop. I have written in much pain from a severe bruise. I hope this subject will engage the minds and pens of our brethren. Speak out, brethren, both to your own charges and to us through the press. Let the subject be constantly agitated and thoroughly ventilated until we are agreed as to what the Bible rule of giving is.

Yours in Christ,

T. J. BARBOUR.

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Letter from Snow Hill.

Need of the Church—Protracted Meeting—Dangers Ahead.

Snow Hill, Ala., July 11th 1874.

Brother Editor: On last Sabbath

our beloved pastor, Dr. W. C. Cleveland, preached a sermon exclusively on the Office Work of the Holy Spirit, or rather the Holy Spirit being the great want of the church. His text was taken from the 18th chapter of John, 7th to 11th verse inclusive. I would not attempt to give a synopsis of the sermon—could not if I would. We seldom hear sermons exclusively on that subject, the one in question being the first or second I ever heard. Our pastor has been laboring very zealously to impress it upon the churches, that the great want of the church is the Holy Spirit, that that should be the special object of the prayers of God's people. We might pray for a consecrated ministry, a consistent and praying membership, etc.; but all of it would amount to nothing, were we not to implore the aid and influence of God's Spirit. If we have the Spirit, all these things will necessarily follow. He stated that this all-important subject had been too much ignored by the ministry; that it is better to have the Spirit than the bodily presence of Christ, for we live by faith and not by sight. It is to be hoped that when God's people approach a throne of grace this subject will be paramount in their prayers, that the ministry will consider this subject more in the future.

Our pastor, with the assistance of Rev. J. J. D. Renfro, and probably others, will begin a series of meetings in the Baptist church at this place on Saturday before the third Sabbath in this month (July). May God grant us a glorious revival both in and out of the church. We desire the prayers of God's people.

There is no 15 of the ALABAMA BAPTIST there is a communication from "A Country Preacher," on "Dangers Ahead"; some of which are being "preached, talked, and fed," to death etc., at protracted meetings. I would say that there is no danger of being fed to death at this place now. I don't know about the other deaths; but Life Insurance companies need not apprehend any danger of having to pay policies on the score of "feeding to death." As I said before, I can't say as to the other deaths—being "preached and talked" to death, etc.

Dear Baptist: Please give the following one insertion in your valuable paper:

A part of the churches composing the Cherokee Baptist Association convened with the New Canaan church, DeKalb county, Ala., on Saturday before the fifth Lord's day in May, for the purpose of organizing a Union Meeting. The introductory sermon was preached, by the writer, to a large and appreciative congregation, from the words, "Son, go work to day in my vineyard." After a short interval, the meeting was called to order by Elder E. Burris, and was permanently organized by electing Elder G. W. Wilcox, Moderator, and Jesse Masters, Clerk. After the appointment of the usual committees, the following queries were brought in for discussion, which were discussed at some length by the brethren, and laid over until next meeting.

Queries: What is the duty of Baptists in the nineteenth century?
2d. Shall we affiliate with Pedobaptists?
3d. What is the duty of the ministry?
4th. Did Jesus institute the Sacrament at the usual time of eating the passover, or did he not eat the passover and institute the Sacrament the night before, if not, what feast is referred to in the 13th chapter and 20th verse of John—or what passover is referred to in the 18th chapter and 28th verse, same book?

5th. Were the twelve disciples re-baptized?
The next meeting of this body will be at Macedonia church, DeKalb county, Ala., commencing on Friday before the fifth Sunday in August; Elder John B. Appleton is to preach the opening sermon, Elder G. W. Wilcox, alternate.

On motion, the meeting adjourned.
G. W. WILCOX, Mod.
JESSE M. MASTERS, Clerk.

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5th. Were the twelve disciples re-baptized?
The next meeting of this body will be at Macedonia church, DeKalb county, Ala., commencing on Friday before the fifth Sunday in August; Elder John B. Appleton is to preach the opening sermon, Elder G. W. Wilcox, alternate.

up our banners, have set up our Sabbath schools, even in number, set up our prayer meeting on all sides, set up, too, the *Bloody Cross* in every hill and vale, and many children and poor sinners are now looking to Jesus like doves to their windows. Last March a new church called *Hopewell*, was organized on Sand Mountain with fourteen members and a little Sunday school; Both are growing strong. Our good Lord in mercy, a few months ago, sent us from your region, Bro. George F. Lee, a noble gift, full of love and full of zeal, whose labors, like Aaron's rod, both blooms and blossoms with good fruit. On the 20th and 21st of June Bro. Lee was duly ordained to the great work of the gospel ministry by the order of the Salem Baptist Church in Jefferson county, Alabama—a feast of fat things indeed.

My letter will be too long, the rest I will send the next mail—send you too, a little money and some good things. I have sent this by request of friends. I refer you to Jesse A. Collins and Elder A. J. Waldrop for information if need be about poor old

J. M. THOMAS.

Prospective Meeting.

It is proposed to have a minister's meeting at Camden, Wilcox county, to begin on Thursday night before the third Sabbath in August. A number of brethren have signified their willingness to come, and I will hear soon from others. A programme will soon be arranged. The brethren of the Pine Barren Association are especially invited to be present, and any from anywhere who wish to be present are cordially invited. They will be readily entertained by the hospitable people of Camden.

WHEW!

One brother to whom I wrote asking him to be present at the above meeting, writes: "My meeting at S. begins, the third Sabbath in July; at C., the first in August; at P., the third in August; Bro. B. wants me at C. on the second in July; Bro. McQ. wants me at S. on the fourth in July; and Bro. S. wants me on the fourth in August at A." He then adds: "If there is anything left of me by the 11th in August, I will do my best to meet you at Camden."

After reading the list of these meetings, I know all will join me in saying, "Whew! how hot!" I fear there will be only a small "gronch spot" left of him by the time he goes through all that list.

W. B. CRUMPTON.

Cambridge, Ala.

Dear Bro. Editor: In the papers that I take, such notices as, "The fair at the Baptist church at A. came off with fine results"—"The strawberry supper, given by the sisters of Baptist church at B. was a success," &c., &c. Now, in the name of our common Master, I want to ask all Baptists, everywhere, if they think such kind of gatherings, festivals, and contributions are acceptable to Him who requires sacrifices without spot or blemish? I know there are a thousand reasons assigned for gathering such contributions, which, from a worldly stand-point, seem very well; but, really, to what are such offerings given? We are told, the church is poor, and the friends of religion will gladly assist if we will only avail ourselves of this method of gathering money. What if the church is poor: we read of some who were clothed in sheep-skins and goat-skins, who lived in dens and caves of the earth, and of whom the world was not worthy. I know it has been said, and perhaps some who read this may have seen in our county paper, that the Baptist church at Troy has a weekly social; but the paper man did not know what he was saying, when that was published. I have no idea that the Baptist church here ever thought of having such a meeting.

R. W. PRIEST.

Troy, July, 1874.

The Sunday School Convention of the Tuscaloosa Baptist Association will be held with Mount Moriah church, commencing on Friday before the fourth Sunday in July.

PROGRAMME OF EXERCISES.

Friday morning—Scripture authority for Sabbath schools—Rev. W. H. Williams.
Afternoon—The Sunday school, its aims and objects—Hon. N. H. Browne.

Saturday morning—What are the necessary qualifications of a Sunday school teacher—Rev. J. C. Fennell.

Afternoon—The best method of making Sunday schools self-sustaining—W. F. Goodson.

Sunday morning—The work of the church in the capacity of a Sunday School, (sermon) by Rev. J. T. Yirby.

Afternoon—Sunday school mass meeting.

General Miscellany.

A Mathematical Marvel.

AN UNLITTERED YOUTH PERFORMING THE WORK OF TEN ENTRY CLERKS.

Tubo (Mo.) Letter to St. Louis Rep.

We have quite a marvel of a man in our community—a natural mathematician. His name is Reuben Fields. Having heard of him frequently through farmers and others, who get him to do their counting, I determined, a short time ago, to make him a visit and ascertain for myself if the remarkable stories told of him were true.

Proceeding to Fayetteville, the small village in which he lives, I inquired for "Reub," and was told that he was in town and was shown his residence, towards which I made my way. When nearly there I met a young man, apparently about 25 years of age, walking a little lame and who seemed to be leisurely and vacantly gazing about, and accosted him with, "Does Reuben Fields live in that house yonder?"

"Yes, sir."

"Well, I've heard that Reub was a great calculator, and I must go and see him," and I started forward, when he stopped me with, "I'm him."

"Well, Reub," said I, "I have a few questions I would like to have you answer, and will make it worth your while to do so."

Gazing around he answered: "That's all right," and remarked that he could "count" anything he could understand.

Alabama Baptist.

MARION, ALA.

Tuesday, July 14th, 1874.

Home and Farm.

Men as well as Principles.

Whatever may be the opinion of the enemies of what is known as the Farmers' Movement, one thing is certain, and that is, the time has arrived when the producing classes have determined to measure swords with monopolies which ignore the best interests of the people, and which are governed by the rule of ruin principle.

The masses of the people have now reached a point where protesting is about to be merged into prompt and decisive action. Men as well as principles is hereafter to be the motto inscribed on the banners of the working men and women of our great industrial republic.

Everywhere there is an abiding conviction and an evidence of a fixed resolve to reform existing abuses of a national or local character. There is being manifested a power that has hitherto patiently submitted to the corrupting influence of giant corporations. That power is destined to work a complete reform. It will destroy the hopes of professional office seekers, the canny wire-pullers that throng our cities and villages, and which are as numerous as the venomous insects on the banks of the Nile.

There is being manifested on the part of farmers and mechanics a disposition to get aside all the old systems that have culminated in fraud and monopoly, and inaugurate a new era of self-dependence. It is already resolved that they will no longer cast a single vote for men who have an office-seeking reputation, but for men in the noblest, truest sense of that term. Men who can show a clear record, and possess unquestionable integrity, firmness, purity and ability. The people are becoming thoughtful, and the country will be saved. They are beginning to inquire who is Col. Tom Scott, that now controls the legislature of Pennsylvania and New Jersey; or Garrett, who governs Maryland; or Vanderbilt, whose influence penetrates the legislature of every State through which railroads pass that he controls? It is well that thought is taking the place of the listless indifference that has characterized the masses of the people in reference to these giant monopolies. It is well that they have resolved to insist that their representatives in local, State and national offices shall hereafter be servants and not masters; that they shall possess clean hands and clear heads, and have some sense of the responsibility of the position they occupy, and their obligation to their constituents. It is an alarming condition of things, and shows too plainly to what depths we have fallen, when it is fashionable for the representatives of the people to out-Judas Judas in betraying the trust that is reposed in them, and when retired to the shades of private life, are recognized as the equal and fit associates of honest men instead of being regarded and treated as they should be—as criminals of the worst possible character. Away with such sycophancy and fawning. Politics must be purified, or the nation is lost. The purchase of votes, directly or indirectly, is an offence that should meet the prompt unqualified condemnation of all good men of all parties. Let us arouse from the criminal carelessness that has brought us to the very verge of ruin, and resolve that henceforth our watchword shall be, not the fatal dogma of "principles and not men," but that of "men as well as principles."

AGRICULTURE AS A BUSINESS.—Many young men regard farming as monotonous drudgery, and they are leaving the old homestead in which their fathers acquired competence and wealth, to enter the "learned profession," or follow some "genteel calling." In our opinion, they could not in the commencement of a business life commit a greater blunder.

In England and other countries in Europe, practical agriculture is regarded as one of the most ennobling pursuits, and the highest nobles are engaged in cultivating and beautifying their lands. No doubt other occupations require less physical labor, but they are vastly more wearisome and unhealthy than agriculture. As a class, farmers are more contented and happier than those who follow other trades and professions, and as to competence and independence, there is no calling in which they can be more certainly attained than in good farming.

Agriculture is the most primitive of all occupations, and it is also the true foundation of all national prosperity. In it men do not require to crowd each other as in the "professions," for between the soil and the agriculturist there need be no undue competition. We ask you, young men of the South, to think of these things and stick to the farm; for of all who abandon farming and enter professions, or engage in business, nine out of ten fail, and are often ruined for life.

Young farmers, magnify your noble vocation, apply yourselves to practical agriculture, be proud of your calling, and employ the energies of your mind and body in the cultivation of your farms and the improvement of your stock.

SMALL FARMS.—In the island of Jersey, in the English channel, three to ten acres is considered a respectable farm, and many families reside on an acre or less, keeping a cow and some pigs and poultry. Lands now run from \$25 to \$50 per acre in our currency, necessitating strict economy in their management. On a farm of twenty acres, one-half is kept for hay and pasture, the balance cultivated in wheat, potatoes, carrots, parsnips, mangolds, turnips, etc.

Fireside Reading.

The Angel turned Demon.

Many years ago a celebrated Italian artist was walking along in the streets of his own native city, perplexed and depending in consequence of some irritating circumstances of misfortune, when he beheld a little boy of such surprising and surpassing beauty, that he forgot his own trouble and gloom in looking upon the almost angel face before him.

"That face I must have," said the artist, "for my studio. Will you come to my room and sit for a picture, my little man?"

The little boy was glad to go and see the pictures and curious things in the artist's room; and he was still more pleased when he saw what seemed to be another boy that looked just like himself smiling from the artist's canvas.

The artist took great pleasure in looking at the sweet face. When he was troubled, irritated, or perplexed, he lifted his eyes to that lovely image on the wall, and its beautiful features and expression calmed his heart and made him happy again. Many a visitor to his studio wished to purchase that beautiful face; but though poor, and often in need of money to purchase food and clothes, he would not sell his good angel, as he called this portrait.

So the years went on. Oftentimes as he looked at the face on glowing canvas, he wondered what had become of that boy.

"How I should like to see how he looks now! I wonder if I should know him? Is he a good man and true, or wicked and abandoned? Or has he died and gone to a better land?"

One day the artist was strolling down one of the fine walks of the city, when he beheld a man whose face and mien were so vicious, so almost fiend-like, that he involuntarily stopped and gazed at him.

"What a spectacle! I should like to paint that figure and hang it in my studio opposite the angel boy," said the artist to himself.

The young man asked the painter for alms, for he was a beggar as well as a thief.

"Come to my room and let me paint your portrait, and I will give you all you ask," said the artist.

The young man followed the painter and sat for a sketch. When it was finished, and he had received a few coins for his trouble, he turned to go; but his eye rested upon the picture of the boy; he looked at it, turned pale, and burst into tears.

"What troubles you, young man?" said the painter. It was long before the young man could speak; he sobbed aloud, and seemed pierced with agony.

At last he pointed up to the picture on the wall, and with broken tones that seemed to come from a broken heart, said:

"Twenty years ago you asked me to sit for a picture, and that angel face is the portrait. Behold me now a ruined man; so bloated, so hideous that women and children turn away their faces from me; so fiend-like that you want my picture to show how ugly a man can look. Ah! I see now what vice and crime have done for me."

The artist was amazed. He could scarcely believe his own eyes and ears.

"How did this happen?" he asked. The young man told his sad and dreadful story; how, being an only son and very beautiful, his parents petted and spoiled him; how he went with bad boys and learned all their bad habits and vices, and came to love them; how, having plenty of money, he was enticed to wicked places until all was lost, and then he began to steal, and was caught, and imprisoned with the worst criminals; came out more depraved to commit worse crimes than before; how every bad deed he performed seemed to drive him to commit a worse one till it seemed to him that he could not stop till it brought him to the gallows.

It was a fearful tale, and brought tears to the artist's eyes. He besought the young man to stop, offered to help him, and tried to save him. But alas! it was too late. Disease, contracted by dissipation, soon prostrated the young man, and he died before he could reform. The painter hung his portrait opposite that of the beautiful boy; and when visitors asked him why he allowed such a hideous looking face to be there, he told them the story, saying as he closed:

"Between the angel and the demon there is only twenty years of vice."

The lesson of this tale is the tale itself. You who read it can tell what it is. Think of it often and heed it always.

Reading the Bible.

The earliest Christians were remarkably at home in the Holy Scriptures, although as a general thing they only knew them read in a public assembly. Eusebius relates that the simple Christians were so familiar with the New Testament, that they were able to correct the reader if he misread a single word. He tells of an aged man, whose eyes were burned out in the persecution of the Diocletian persecution, who, when he read the word of God in the church, he read it as if he were read-

ing it. The Waldensian Christians knew by heart entire chapters of the New Testament, or entire epistles. Aquila had such an acquaintance with the Bible that Luther said, if the Bible were lost, he could restore it from Aquila. Carpus, the jurist, read his Bible through fifty-three times; the margrave George Frederick, of Baden, fifty-eight times; Beata Sturm, of Wurtemberg, thirty times. The devout Dr. Menken, of Bremen, it is said, used to read a new Bible oftener, almost, than he needed a new suit of clothes.

We ought to be more diligent and faithful in reading the Scriptures. It is written in Joshua (1:8): "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein, for then shalt thou make thy way prosperous, and then shalt thou have good success." And in Timothy (1:13): "Give attendance to reading, to exhortation, to doctrine." If we read the Scriptures diligently and faithfully, with prayer for illumination by the Holy Spirit, we shall always find something to promote the increase of our faith, and love and hope, even though we are obliged to pass over some passages which we cannot understand. The Bible is like a table, furnished with various kinds of food. If we cannot eat everything, we can find enough to assuage our hunger. It is a heaven filled with stars. If we cannot, still we can see the largest and the brightest. It is a mighty tree, and if we shake it every year, like Luther, we shall every year shake down fresh fruit.

But we must use it like a mirror. We must not merely see the mirror, but we must view ourselves in it. We must see how we are formed. We must not merely take the word of God as the subject of our investigation, but in reading it we should say to ourselves, "Thou art the man whom it addresses. It is of thee that the Bible speaks. Do, do; it is not enough merely to know." For "he, who knoweth his Lord's will and does it not, shall be beaten with many stripes."—*Christian Era.*

Bible Arguments for Our Form of Church Government.

The apostolic churches admitted none to their membership but those who were, or were supposed to be, truly converted. Christ has taught us both in His Word and in the order of his procedure during his public ministry, that the exercise of faith must always precede baptism. Had he intended that the people should be baptized and brought into the church in order to be saved, he would, in the very outset of his public labors, have organized churches and extended an unconditional invitation to all to join them. But he adopted a very different plan from this. As Mr. Litton well observes, "He first attached, by the secret operation of his grace the twelve to his person; he walked with them, taught them, instituted a living communion between them and himself; and gave them faith to perceive that he was the Son of God, and then, when by his personal intercourse and instruction he had brought them to some ripeness of religious knowledge, he delivered to them the pledge and seal of their fellowship with him and with each other. The place which the institution of the sacraments occupies in our Lord's ministry is quite in accordance with the doctrinal statements of Scripture respecting their mode of operation; the sum of which statement is that the Word received in faith must prepare the way for the right reception of the ordinance." His plan, as unfolded by himself, and through his apostles, was: "Repent and believe," and then "be baptized." This is the relation which he established between the new life and its visible sign. Those who on the day of Pentecost "gladly received the word" of Peter, wherein they had the promise, on repentance, of remission of their sins and gift of the Holy Ghost, "were baptized." This was the inevitable order according to which "the Lord added to the church such as should be saved." It will be noticed that it is not said that they were added to the church in order to salvation, or as a means of salvation; but those were added who were already "saved," or "who were at the time in a state of salvation," as a distinguished Episcopal Divine tells us the original should be translated. Of such, that is of those who had repented and believed, and who were thus brought into a "state of salvation," were the daily accessions made to the church. This order was scrupulously adhered to throughout the apostolic period. Not a single instance exists upon record where the first churches ever admitted to their membership an unbeliever as such. The epistles addressed to the New Testament churches plainly show the character of their members. These persons were called the "elect of God," "children of God by faith," "sanctified in Christ Jesus," "called to be saints," "saints in Christ Jesus," "followers of the Lord," "beloved of the Lord." These are some of the forms of address, which the apostles used in writing to churches; nor is there anything to be found in all the Scriptures in the slightest degree at variance with these plain passages. Those who had connected themselves with God's people, were denominated "the light of the world," "the salt of the earth," etc. Such language implies more than mere external church relations. Except a man be born again, he cannot, with the sanction of God's Word, be received into a Christian community. It is *Heaven* and not *dead* members whom Christ will have to be incorporated into his mystical body. His church is a spiritual house, put up of living stones. The duties which church membership imposes, implies conversion. "Holiness becometh the Lord's house forever." "Those who have

named the name of Christ, must depart from iniquity." There lives and conversation must be such as becometh the Gospel of Christ. In the 15th Psalm we are plainly told that the holy, the just, and the upright, are to be members of Christ's visible kingdom. In all the instances given in the New Testament, repentance and faith were the indispensable prerequisites to baptism. None were baptized until they had "gladly received the Word." The Samaritans, under the preaching of Philip, first believed, and then were baptized. Paul was a penitent believer before he received baptism; and so it was with the church, with Lydia, with the household of Cornelius, with the jailor and all his house, and Crispus, the chief ruler of the synagogue. Indeed no other order is taught, either directly or indirectly in the Scriptures.—*Index and Baptist.*

Personal Piety.

Religion has to do with the individual—with the heart, the intellect, and the whole manner of life. We are to repent and believe for ourselves; we are to be born again and walk "in newness of life for ourselves." These are experiences which we must pass through for ourselves; no one can take our place. We must grow in grace and serve God in our personal capacities; the piety of others will not be accepted in our behalf. Religion flourishes, the church is extended and strengthened, God is honored, and the world is made to feel the power of the gospel, just in proportion to the personal piety and activity of Christians. Nothing else can be a substitute for the grace of God in the heart and for a manifestation in the life. Hence it is, that so large a proportion of the teachings of Christ and his Apostles was devoted to the cultivation of personal religion among those who had taken up the cross, and wherever this has been neglected in the ministrations of the sanctuary or by the people themselves, the most deplorable results have followed to the church and to the world.

It may not be improper to call special attention to this matter just now. It is the easiest thing imaginable to neglect our bodily or spiritual health, and to have gone far into a decline before discovering the error we have committed. Many break down their bodily health and fritter away their intellectual power without knowing it. So it is with regard to piety in the heart. We may attend meetings, and be active in every good work, and suppose ourselves to be serving God and man with great fidelity, when we are not seeking or receiving divine power day by day from on high, and when our graces are withering. Temperance meetings, missionary societies, and charitable associations, are doing a noble work, and are worthy of the greatest encouragement. But attendance upon them and activity in them are not grace in the heart, nor can they be a substitute for it. Every Christian has a work to do within his own soul, or rather to seek to have a work done in his own heart, that he may live properly before God, and that he may discharge faithfully his duties to his fellow-men. It is not too much to say that what is most needed at the present time to give additional power to our ecclesiastical machinery and to our schemes of reform, is a higher degree of personal piety in individual Christians. This is of a prime importance, and should receive the most prayerful attention from all the devoted followers of the Lord Jesus Christ. Without this, some of the high expectations we entertain are likely to be sadly disappointed.—*Presbyterian Banner.*

Cultivating Pure Expressions.

Every word that falls from the lips of mothers, and sisters especially, should be pure and concise and simple; not pearls, such as fall from the lips of princes, but sweet, good words, that little children can gather without fear of soil, or after shame, or blame, or any regrets to pain through all their life.

Children should be taught the frequent use of good, strong expressive words—words that mean exactly what they should express in their proper places.

If a child or young person has a loose, flung-together way of arranging words when endeavoring to say something, he should be made "to try again," and see if he cannot do better.

It is painful to listen to many girls' talk. They begin with "My goodness!" and interlard it with "ohs!" and "aikes alive!" and "so sweet!" and "so queerly!" and so many phrases that one is tempted to believe they have no training at all, or else that their mothers were very foolish women.

The Aged Christian.

How beautiful is the old age of a faithful Christian! His memory is charged with instances of the faithfulness and love of God. If he cannot but mourn over his own many errors and faults, still his conscience bears him witness that he has in the main always endeavored to serve God. He can recall many happy fruits of his labors. Here and there, at one place and another, at one period and another, he remembers with delight the privilege granted him to win souls for Christ. Experience has not dulled his emotions nor enlivened his spirit. His love has not become more divine—that is, more patient, more forgiving, more invincible. If he can remember some deep sorrows, he remembers, too, how fully he was supported under them, while if some joys have passed away, he remembers how soon he will enter upon better pleasures. If some friends are missing from his side, he says to himself, "They are but waiting to wel-

come me in the home which they have entered a little sooner than I." If infirmities and pains steal over him, he smiles to think that they are so many proofs that he will soon enter the rest for which he begins to long, somewhat tired and wearied by the length of the way. Honored and loved by all around him—even his former enemies, won by his meekness and consistent holiness—he stands quietly awaiting the summons to "enter into the joy of the Lord." It comes in a moment, and he is gone. His surviving friends weep, but theirs are not bitter tears. Their hearts are full of thankfulness for the harvest of a noble safely garnered by the Lord, and the remembrance of it becomes through all the succeeding years of their own pilgrimage a stimulus to walk in faith and love.—*Christian Treasury.*

Do You Mean to Die in Sins?

"To die in sins? I hope not. I shudder at the thought." You have spoken rightly, my friend; for however sweet it may be to live in sin, it is a most awful thing to die in sin. Poor comfort it gives, on a dying bed, to look back upon a life spent in iniquity, amidst a thousand warnings and means of grace; to feel a burden of guilt upon the conscience too heavy for us to bear; to see ourselves sinners, contemned and undone, at the very moment when we need the greatest consolation, and to enter into the presence of our Judge knowing that we shall be condemned to everlasting sorrow.

But the state of a sinner on his death-bed is not half so melancholy as his condition afterwards. O, when an enemy to his Maker is called to his bar; when all his iniquities are set before his eyes in the light of eternity; when conscience speaks loud, and the hard heart is broken in bitterness of anguish; when the condemnation is pronounced, and the guilty soul departs into everlasting burnings, with wailing and gnashing of teeth, who can tell the anguish of that hour? Isa. 33:14; Matt. 12:42, 50. Yet if you live and die in your sins, you will know it all. Why then do you live in them? You may die in an hour, in a moment; and to live in sin is the direct way to die in it too. Why do you expose yourself to such a hazard, even for a single hour? "Turn ye, turn ye from your evil ways," saith the Lord; "for why will ye die?" Ezek. 33:11. "Behold the Lamb of God, which taketh away the sins of the world." John 1:29.

"Trust in Him at all Times."

There are times when God's dealings with his people are perplexing, his thoughts seem deep, his ways past finding out; when the present is full of anxiety, the future full of difficulty. Their condition is that of a blind man groping at noonday; the whole of life a labyrinth, of which they have lost the guiding thread. Their path seems shut up. Pharaoh is behind, the raging sea in front; their feelings are, "We are entangled, the wilderness has shut us in." Or they may be embarrassed in solving some question of duty. The employment and destiny of life may depend on a moment's choice. They feel the responsibility of deciding between rival and competing claims; trembling and fearful lest some selfish, carnal, unworthy motive may mingle in the decision, and yet experience a painful inability to decide what is best. Perplexed and desponding one! amid these, these anxious, wavering, undecided thoughts, be this thy comfort—God's thoughts are upon thee. He is the leader of the blind. "Speak," says he, "to the children of Israel, that they go forward." At the crisis hour of difficulty or trial, he will appear to all his seeking, trusting people, and vouchsafe guidance or deliverance; not perhaps, what they expect, but what he knows to be best for them. At the fourth watch of the night Jesus came to his disciples walking upon the sea. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." (Psalm cxxxv:4-7.)

Rely on the God of the pillar-cloud. He will bring thee, as he did his Israel, "through the flood on foot." "Be still!" is his tender rebuke to the distrustful soul, "and know that I am God."—*Life thoughts.*

Communion with God.

The knowledge of God is gained as the knowledge of man is gained, by living much with him. If we only come across a man occasionally in the public, and see nothing of him in his private and domestic life, we cannot be said to know him. All the knowledge of God which many professing Christians have is derived from a form absolute which they make in their prayers, when they rise up in the morning and lie down at night. While this state of things lasts no progress would be made if they were to offer stated prayer seven times a day instead of twice. But try to bring God into your daily work; consult him about it; offer it to him as a contribution to his service; ask him to help you in it; ask him to bless it; do it as to the Lord and not to men; refer to him in all your temptations; go back at once to his bosom, when you are conscious of a departure from him, not waiting till night to confess it, less, meanwhile, the night of death overtake you, or, at best you should lose no time in your spiritual course in short, walk hand in hand with God through life (as a little child walks hand in hand with his father over some dangerous and thorny road) dreading above all things to quit his side, assured that as long as he

so, you will fall into mischief and trouble; seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to him in varied expressions of devotion, as the occasions of life may prompt, adoring him, thanking him, resigning your will to him many times a day, and more or less all day; and you shall thus, as you advance in this practice, as it becomes more and more habitual to you, increase in that knowledge of God which fully contents and satisfies the soul.—*Dean Gouldson.*

Family Worship.

It is said that religion is much revived in many parts of our church and land. How is it, we ask, in respect to family religion? Is that also revived? Where the form of it was there now more than a form? Is it more than the reading of the shortest psalm and the uttering of the shortest prayer? Is there fervor of heart in the service? Is it felt that household religion is indeed a great privilege and a source of unspeakable good? Then, indeed, there has been a revival, and God be thanked for it. But it is to be feared that there are yet among us many heads of families who neglect family religion; whose children in the most impressive time of life, are growing up without receiving from a father's prayers for and with them, those solemn lessons which, if learned, would never be forgotten. Nowhere more than at family prayer has Scripture that eminent characteristic which St. Peter ascribes to it—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Scripture read at family worship, liveth and abideth forever in the soul, and becometh the incorruptible seed, by which children and servants are born from above and become the children of God.—*Ez.*

SCATTER PLEASURE.—As you pass along the street you meet with a familiar face—say good morning, as though you felt happy, and it will work admirably in the heart of your neighbor. Pleasure is cheap—who will not bestow it liberally? If there are smiles, sunshine and flowers all about us, let us not grasp them with a miser's fist, and lock them up in our hearts. Rather let us take them and scatter them about us.

KIND WORDS.

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Rev. SAMUEL BOKYIN, Editor.

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