

The Alabama Baptist

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MARION, ALA.

Tuesday, December 22, 1874.

Communications.

Another Item to be Studied by the Bible Student—Necessity of the New Birth. No. 3.

BY E. A. WINDES.

In our last issue we closed perfectly satisfied about the teachings of the Bible upon this subject. We cut off every approach to any city of refuge formed by men, and drove them to the last extremity, and forced them to the necessity of acknowledging God as our only refuge, and that all other helps are vain.

A large portion of the world we imagine standing like a frightened crew on a burning ship not far from land. The fire has gradually pressed them to the last spot, on the very edge of the deck, and is still pressing them so closely that they see while their hearts are thumping with terror, that their only way for saving their lives is to leap into the water and swim to the shore. They must do it or die. There is no other resort. They had tried other means, but all had failed. It is now a stern necessity that they cast their trembling frames into the toiling deep.

But there are other portions of the world that we have to meet in other ways. The explanation that we made of our subject in No. 1, is sufficient for this task; but let us amplify that by reasoning more fully in another form. We closed our last in a few words about God being the exclusive author of our preparation for heaven. These portions of the world say that they agree with us most heartily in our final conclusion. We glory in their end gained, but can't bear their means. Their hopes are built upon the sand.

Let us remember all the while that there is but little unity of belief in these erroneous societies. The most radical errorists that profess Christianity say that they thoroughly coincide with our views about man having to be changed by God who is exclusively the source of all things, especially of the salvation of all men; in that he is the only, the prime mover in the preparation of man for heaven. But they say that he exercised his independence of power in having already made the provisions for the salvation of all men by the death of Christ, and is now working in his glorious plan as a being absolutely independent, but not as one who is saving souls now. He has already saved them—saved them all, the moment Christ died. We will commence at the extreme error in the bounds of professed Christianity and go downward until we find ourselves right; at the first round of the ladder and go downward until we find ourselves at the bottom with our feet on the firm ground.

One says that the atonement of Christ is the means that God the source of all things has to prepare us for heaven, to make us the new creatures in Christ Jesus, which are spoken of in the Bible. This sounds like he is trying to make people be born of blood, of which mention was made in No. 2. He is either going to have everybody in a state of salvation naturally, or he must give the atonement power to change man's moral nature. We have already disproved the former; the latter is an absurdity too great to be noticed by a Bible reader.

There is not only no authority for it in the Bible; but the Bible emphatically refutes the idea by saying directly the opposite, that is, it ascribes man's moral change to the direct agency of God in another way. Ten thousand atonements would not suffice for such a work. It is true that Christ died for all—every one; but, is that he only made a satisfaction for the Adam's sin. He died for our personal sins about like the purchase of a tract of land by the thorns and thistles that grow therefrom. These personal sins, growing out of the depravity, not removed, but satisfied for, something was required on the part of man to ward off these growing sins; to cultivate the

land and prevent the growth of bitter herbs and cause the growth of the seeds. Don't fail to remember at this juncture, that the powers of man for fulfilling these requirements were special gifts from God. Consequently, having this thought before our minds we can readily understand why the scriptures and reason give no countenance and disprove eternal punishment being for Adam's sin, that we are not held accountable for our personal sins, that the atonement has the power to change man's moral nature, and that no requirements are exacted on the part of man for obtaining salvation.

Yes, we agree with them that the Adam's sin was satisfied for, and that there is no punishment for it; and we say further, that if man could die before committing actual transgressions, that he would be sure for heaven. But, it being a fact learned from the Bible that he cannot, the work of the atonement having been accomplished, he is held accountable for these sins, and, consequently, the great requirement, "ye must be born again," is necessary. These thorns and thistles of sin having grown out of the land, which is the heart, must be plucked up by God's great instrument, the New Birth. The infants that die, before the thorns and thistles of sin grow in their hearts. The atonement serves as a satisfaction for their Adam's sin. The personal sins that may arise after the New Birth are not met by the imputation of Christ's righteousness through the faith, which is given to the individual, for that purpose.

In this way the Christian is made perfect as his Father in heaven is perfect, a man competent to see the kingdom of God; the personal sins of the past having been blotted out by the God of pardon and justification. It is the failures to meet these requirements that elicited the language of our Saviour, when he said that there were few saved; and that there were many that would find the strait and narrow way. Be born again and you will find it.

(TO BE CONTINUED.)

Letter from California.

Dear Brother Winkler: I am much pleased with the visits of the ALABAMA BAPTIST, whose well-filled columns are perused with much pleasure by your "Occasional." The revival news, reported from different parts of the State, and the evidences of denominational thrift, can but bring joy to one who was in former years, proud to be called an Alabamian.

Before proceeding to give a "few items" from this "far-off land," may I be permitted to ask how your subscription list is getting on? I very much regretted to learn that the dear old Index—the first religious paper I ever read—was forced to reduce its size, and then give up its old Editor. When a man of Shaver's editorial ability cannot find ready employment, it is proof, to my mind, that religious journalism is not a very profitable business in the South. Why cannot the Baptists of the Gulf States support a Monthly, with Dr. Shaver as Editor? I sincerely hope that our brother's rare talents will not be lost to the denomination. There is another inference connected with the subject, viz: that our Southern Baptists, generally, are not a reading people—a circumstance which augurs no good to the Baptist cause. The faculty that can afford to do without a religious newspaper, must be very rich in resources, or very ignorant of the things that a household needs.

ELDER W. W. ODAM, whose ministerial labors have been given, in part, to Alabama, has recently emigrated to this State, and proposes to take up his permanent abode with us. He is willing to labor, even among the destitute, that he may honor the name of Christ. Up to date, he has found no place, though it is hoped that he will not be long idle.

DR. G. W. JOHNSON, of the Publication Society, is now on a visit to this State, with the view of establishing a Book Depository. It is believed and hoped that he will succeed. We stand greatly in need of Baptist books, and we hail, with delight, every effort which looks towards supplying this felt demand. Think of sending 3000 miles, every time you need a book!

THE OPEN COMMUNION wave, I rejoice to see, been born, or is about to be, checked by the so-

tion of the Long Island Association, New York; yet, for one, I am far from believing that the action of that body will put a quietus to that innovation, so long, especially, as the general practice of Northern Baptists in receiving the immersion of other denominations, and the practical admission that said denominations constitute Gospel churches, continue. As water baptism is a level, so the practice of a people and Baptists form no exception to the rule, will adjust itself to the principles which they hold and teach. If our denominational papers and our Baptist Associations would all give a clear and Scriptural definition of a Gospel church, and would then resolve to live up to their definition, we would not hear much more of open communion.

THE BAPTIST CAUSE IN CALIFORNIA, gives some signs of life. The recent meeting of the San Francisco Association was one of peculiar interest; inasmuch as, for the first time, that body expressed a hearty sympathy with our Baptist College. Your correspondent delivered an address before that body, which was honored by a contribution to our endowment fund, valued at not less than \$10,000. This handsome donation was made by a noble descendant of Abraham, Deacon Isaac Lankershim, of the Tabernacle Church, San Francisco. It is hoped that others will follow this praiseworthy example, and thus place our infant College above want. I have, with about eight weeks' labor, raised not less than \$20,000 as a permanent endowment. We are hoping for other large contributions.

The Association also inaugurated measures which look to the dissemination of the Gospel in this beautiful land. We hope, in the next decade, to double or quadruple our present numbers.

THE WHEAT CROP, of the last season, has not been generally sold. The prices offered were too low to induce the farmers to sell early in the season, and now they are much lower. I suppose that there are from 15,000,000 to 20,000,000 bushels of wheat in the State still unsold; and, for all this, the farmers have put in unusually large crops the present season. The wheat, much of it, is now green in the fields, though, if the rains are suitable, they will continue to sow for three months to come.

THE RAINY SEASON began more than a month ago, and there has been a very heavy fall of this invaluable "commodity." We are now enjoying a shower which has lasted, thus far, about 36 hours, with hardly a moment's cessation! The hills and valleys are green, and grazing is excellent. We have had a few light frosts—just enough to cause the leaves of the forest trees to begin to fade. Autumn, Winter, and Spring, seem, each, to be contending for supremacy; and, at the present writing, Spring appears to have the advantage. Whether Winter will be able, after this, to check the growth of grass and other like vegetation, remains to be seen.

INVALIDS, from the Eastern States, (all the States East of the Rocky Mountains come under this designation), are crowding to this State. Those afflicted with throat or pulmonary disease, should endeavor to arrive here about the middle of May. The wet season is not specially favorable to those afflicted as above. But, Brother Editor, I have written enough for once; if you think it is too long, abridge; if not worthy a place in your columns, burn it. Yours fraternally,

Nov. 23, 1874. A. S. WORRELL.

The Deaconship.

From my own experience and from observation, I am led to conclude that the importance of the Deaconship is not appreciated. And being persuaded that inefficiency in this office is one prime hindering cause in the way of the progress of the churches, I venture to write these lines.—Churches do not appreciate the importance of the office. This is made manifest by the carelessness with which deacons are often chosen. How many are ordained who have few or none of the Scriptural qualifications. Deacons do not appreciate the solemn, important responsibilities involved in the office they hold. This is made evident by indifference and negligence in the performance of the duties required. There are many good,

efficient Deacons, thank God there are so many.

A little reflection will develop the serious importance of this divinely appointed office. The office of the Deaconship is second in power and influence only to that of the pastor. I am persuaded that a church will be more efficient and more prosperous with two good deacons and a poor pastor; than it will be with the best pastor and an inefficient corps of financial officers. Take a common sense view of this matter, I state it as a general proposition that will not be disputed, no organization can prosper permanently where finances are neglected, or badly managed.

Deacons are the financial officers of the church. It has no other, and no member of the church has the right to interfere with the management of this department, over which they have been chosen and ordained officers, to look. Now, if deacons neglect their duties, or fail through carelessness or incompetency to meet the obligations imposed upon them, the church which has committed all its temporal interests to their care must suffer. A railroad company or a bank, can better endure bad financing than a Baptist Church. Take a church whose deacons neglect their duties, or are incompetent; and what results? The pastor does not receive his salary, the cause of missions is not sustained, the sexton must wait for his pay, work done for the church is done on a credit—in a word, the church is in debt. Year after year this goes on, every year the indebtedness increases, until it is impossible to liquidate it. The church is bankrupt.

One of two things, then, occurs, the indebtedness is quietly ignored, a new pastor is called, while the same corps of financial officers are continued; or a compromise is effected in which the creditors are required to take what they can get, and that too, without having been consulted as to the conditions of the compromise.

Some cases in point are under my observation now. My observation compels me to believe the truth is as ways with the deacons. They have permitted the church to promise what it cannot pay, or they have not been faithful in making collections. I have never known a church with an efficient corps of deacons that did not meet its pecuniary obligations. I have never known a church with incompetent financial officers that did.

A church in debt, like an individual, loses its influence and power. If I were appointed to examine candidates for this office—first of all, I would investigate their pecuniary condition, and inquire into the management of their own finances. There the churches are at fault. A man who cannot conduct his own business successfully, cannot be expected to succeed in the management of the business of the church.

A number of deacons and not a few churches seem honestly to think the financial officers have met all their official responsibilities, when they have distributed the elements on communion occasions—when in truth this service does not properly belong to the office, and may as well be performed by any other member of the church or by the pastor. It may be well for me to say in closing this paper, that I was relieved of my office several years ago, and am now only an EX-DEACON.

Sunday School Mass Meeting.

According to previous arrangements of the Sunday School Executive Committee of the Canaan Baptist Association, a meeting was held at Mount Zion Church, Springville, Ala., Nov. 27, 29, 1874.

Various subjects pertaining to Sunday Schools were discussed by different persons; some reading carefully prepared essays, others making good, practical speeches.

Among the more important were such as: "Uniform Lesson System," "Family Government—Its relation to Sunday Schools," and "Who Shall Bear the Expenses of the Sunday School?"

Resolutions were adopted on the several subjects; the following are some of them:

Resolved, That we recommend the use of uniform lessons, as published by Brother S. Boykin, at Macon, Ga., to any and all Sunday Schools in our Association not using the same.

Resolved, That we believe it to be the duty of the church to bear the entire expenses of the Sunday School.

Resolved, That we believe that true piety, great diligence, and a careful study of the Bible are essential elements in superintendents and teachers.

Resolved, That the church should, with great prudence and care, exercise control of the Sunday School.

Resolved, That it is the duty of parents to help the Sunday School by prayer, and by going to Sunday School with their children, and taking an active part in the exercises.

Resolved, That it is the opinion of this mass meeting, that a good Sunday School is one in which all the teachers and scholars earnestly labor in the searching of Scripture, to teach the truth—the whole truth, and that every member of the church engage

properly conducted, and participated in by the whole school, is an important and useful means of inspiring sufficient interest in the school.

On Sunday morning a Sunday School prayer meeting was conducted by Brother W. H. Wood, in which we hope the supplications of the righteous went up to the Originator of Sunday Schools.

The Sunday School at this place is superintended by Brother Moor, who is well qualified, and a zealous worker in the cause.

After listening to the superb music of the Sunday School, mingling together their voices in happy praise to the Redeemer, a large and attentive audience had the pleasure of being charmed—edified by a soul-crowning sermon delivered by Brother Ballew, a young Presbyterian minister.

Sunday evening the discussions were resumed, and after several interesting speeches, the thanks of the body were returned to the people of Springville for their kindness and hospitality during our stay with them.

At night Brother Grimes gave us a good talk, on the subject of prayer.

Thus ended a meeting in which we trust some good has been accomplished.

Our next meeting is to be held with Cahaba Church, Trussville, Ala., beginning Friday night before the fifth Sabbath in January, 1875.

A. D. WALDROP, Chairman.
HENRY F. WOOD, Secretary.

Want of Success in Sunday Schools.

Bro. Editor: The following paper by Gen. H. D. Clayton—Judge of our Circuit Court—was read before the Baptist Sunday School Convention, held at Clayton last week.

Yours truly,

J. STRATTON PAULIN.

The last of your series of questions for discussion this evening, is:—"What is the great cause of the want of success in our Sunday Schools?"

From my experience and observation of more than twenty years, during the greater part of which time I have been connected with the Sunday Schools in this town, I give it as my opinion that the Parents are alone responsible for the want of success in our Sunday Schools.

I know how the fathers talk on the streets; their expressions of disparagement and contempt; and am persuaded that these expressions find an echo in the mother, as they are repeated at the fire-side.

They take all care to let the children know that it is a matter of entire indifference to them whether they attend the Sunday School or not, and of the small number who profess to desire that their children shall attend, not one in twenty attends himself.

Children are just like they were when I was a boy—they have the same impatience of restraint; and are just as full of gladness and fun; and just as ready to quote for authority what Pa and Ma said. Now, what do they hear from their fathers and mothers, around the fireside, on this subject? "Oh, it is all chance about raising children." "It does no good to make them go to Sunday School."

"That lesson is too short—or that too long, or they ought not to get a lesson at all,—and instead of making the child love to go to the school, they cause one half of them to believe it is an absolute nuisance, if not a great

hardship. Believing, they act accordingly. I therefore conclude that the remedy must be found in going to the parents, and kindly exhorting them with them on the subject.

Wm. D. CLAYTON.
Clayton, Nov. 29, 1874.

A Short Trip.

Passing on a business trip through a part of Coosa, Shelby, and Baker counties to my former home in Autauga, I thought some things by the way, worthy of a hasty note.

Clanton, the county site of Baker county, is beautifully situated on the S. and N. R. R. The Baptists here ought to stir themselves in proportion to their numbers and means, and build up a good church. They seem to need a leader, and more zeal. They have had preaching occasionally by our good brother J. A. Mullins, who is building up a considerable interest now at Lomax, three or four miles further up on the Railroad.

Bro. A. Andrews, also, has preached for them a few times, and deposited more than a year ago, one hundred dollars to help build a meeting house. Bro. Falkner, of Montgomery, preached nearly a year for the little church here. The Methodists have a house of worship, and hold meetings two or three times a month. They have recently closed a camp-meeting near by, and gathered into their membership quite a number. I have promised to preach for the community here on the first Lord's day in January—Providence permitting.

I had the pleasure of meeting a large congregation and preaching to the people at Harmony,—in many respects a model church,—on the 3rd Sunday, inst., the time of their monthly meeting. Bro. A. Andrews retires from the pastorate of this church, and Bro. G. W. Mills succeeds him.

The spirit of the people is more revived by the results and promising future of the recent elections than has been the case since the surrender. Along down the Coosa river and in the flats of its tributaries is the place to find large crops of corn, big fat hogs, and a well-living people. The exception is, those who do not try. You find Baptists all through these hills. The ALABAMA BAPTIST is to be found in some families where a Baptist paper was never found before. If all these brethren were at work like some of them are, the Unity Association might go up at once and possess that land.

Nov. 29, 1874. W. WILKES.

The Southern Baptist Theological Seminary!

My brethren who have not yet made the payments due upon their bonds, Nov. 1st, 1874, will allow me a word of exhortation. We are greatly in need of every dollar that is due. It avails little to secure promises to pay unless those promises be redeemed. I believe that if brethren knew the anxiety of mind which often oppresses me about the necessary expenses of the Seminary they would be punctual. I am glad to say that a large number have already paid. Yet we need payment from the remainder.

Each person has been notified where to find and pay the coupon due Nov. 1st. I desire to say to those whose coupons are in a bank that the banks generally decline to hold such for a long period, and in every case will return the coupon to me if not paid by January next. I trust that every one will be paid by that time.

There are some parties who have proposed to pay the whole amount of their bond instead of the portion due this November. Whenever this can be done it will be a great favor. Indeed if we could get the whole subscription thus paid in, we should be able to save at least fifty thousand dollars of it as a permanent fund because of the interest which we shall thus be saved, and which we shall receive on the funds when invested.

The condition that Seventy-five Thousand Dollars should be secured in these bonds before October 1st, 1874, has been complied with. I shall be obliged to brethren who have bonds collected for this fund if they will forward them to me at once.

JAMES P. BOTTS, Treasurer of the Southern Baptist Theological Seminary, 17 West Broadway, Louisville, Ky.

—Never wish a thing done, but do it.

A True Story.

Two or three years ago an accident did not occur near Charleston, Penn.; the news was missed, instead of being hurried into eternity without time to breathe a prayer, walked quietly home to their dinner, quite unconscious that Death had then by the Christian's might, after all, be worth our while to look into the cause of the loss of this tragedy to the world; we should have been keen enough to search the guilty party if it had occurred.

In the largest and most valuable mine in the State, the state of the engine by which the cars are hauled are in the hands of a Scotch-Irishman, an ordinary fellow enough. The cable, necessarily of great weight and thickness, passes through the roof of a slightly-built shed under which stands. One morning, as the man stood smoking his pipe, his hand upon the lever, his mind very probably busy with his dinner, and assuredly not wrought up to any heroic rapture of resolve, the ascending car (loaded with coal) at one end of the cable, broke, and fell crashing into the dark shaft, and fell crashing into a thread of thousands of fragments. He knew that in the next minute the cable, released from the strain, would fly back and fall with crushing weight on the rickety beams and boards of the roof. Death was absolutely certain if he did not escape from the shed. But if he took his stand from the lever, the descending car, full of men, must fall one or two hundred feet. He had but one instant to face his death and theirs, and to choose between them. There was a boy in the back of the shed, the man motioned to him with his hand to go out. Then he tightened his hold on the lever. The loosened cable struck and caught somewhere below against the side of the shaft. Surely God meant it should so strike! It was the delay of but a breath of time; but it was enough. The car grated with a jar against the ground far below; its occupants stepped leisurely out, while the man who saved them above, threw himself from under the shed, just as its roof, beams, pulley, and all, crashed down on the spot where he had been standing.

We do not know the man's name, and should scarcely need to publish it if we did. Fame or reward for somehow against the deed itself. There is a wholesome tonic for all of us in the certainty, which is forced upon us now and then, of the unknown, unmeasured resources of courage and heroism and unflinching integrity to duty which we possess among what we choose to call the mass of the people. It is, after all, only when a man reaches the certainties of middle age that he is not surprised every new day by the knowledge of how admirable a crew has been put into the world for its long voyage; how many of the women are gracious and finely natured; how many men respond promptly to the call of honesty or duty or even self-sacrifice because it is the simple and natural thing for them to do so.

We will congratulate ourselves, then, not that his class can boast one such brave fellow as this Scotch-Irish engineer, but that, like King Harry over Peter's grave, we believe that it "has a thousand such as he."

—Moreover, while the uniting with the church is not a bondage, yet it is wholesome restriction. A man ought not to want to do anything but good; and a just man ought, for the love of goodness and justice, and not from any lower or coarser reason, to fulfill all duty, and avoid all wrong. Nevertheless, we are all frail; and there are many times when men would say or do or venture things, if they were disconnected from any church, where persons knew of their purposes to live a godly life. And then, out of the church, men are open to temptations, and liable to influences from which they would be greatly guarded by connection with the church.

—When life seems rather dreary, and you begin to think your lot is a hard one, just break forth into singing. The first line will come hard, perhaps, but the second will be easier. There is no better antidote for low spirits. It is astonishing how quickly the evil spirits of malice, anger, gloominess or discontent flee before that of song; and cherishing this, we will fulfill the command, making melody in our hearts to the Lord.

—Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life, bearing a green olive branch to the soul.

—The true wealth of a community lies in the integrity of its citizens, and its chief honor arises, not from the possession of great riches, but the possession of true men.

—A man that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minority, so that minorities are based upon principles.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. J. D. RENTFRO, MANAGER.

MARION, ALA.:

Tuesday, December 22, 1874.

A Talk on the Communion Question.

Suppose that the discussion in regard to communion had been started in one of the first churches, where the disciples, after having received the word and been baptized," continued steadfastly in the Apostles doctrine and in the breaking of bread." (The article we have italicized is emphatic, and should not have been left out, as it is in our Version.) Suppose that a person who claimed to be a Christian; but who had not been immersed, who had not entered into their fellowship, and further, who had even joined a society which regarded immersion as a non-essential and rejected both the mode and subjects of Gospel baptism:—suppose such a person asking a part in the breaking of bread. What would have been their reply?

We think they would have replied to the applicant in some such way as this. You are not "walking after the tradition which we have received." The ordinance of a crucified Saviour is what you wish to observe. But with us the ordinance of a risen Saviour comes first. If Christ be not risen, your faith is vain and you are yet in your sins. Our homage is rendered to a Prince and Saviour "that liveth and was dead." Hence our two festivals, one of life and one of death. The first proclaims our Lord's rising from the grave; the second sets forth his broken body and the New Testament in his blood. And you must submit to the first before you can have the second. This is the appointed order in the Church of Christ. All is prescribed by our King—the company of baptized believers, the elements of bread and wine, the words and acts of observance. He himself came down from his throne to exemplify obedience to this order. And afterwards he appeared by special revelation to Paul, that the matter might be thoroughly understood. In urging its solemn and orderly observance upon the church of Corinth, the Apostle said: "I have received of the Lord that which also I delivered unto you." Christ returned from Heaven to sanctify the communion table!

How can you ask us to tamper with legislation of this sort, in the name of Christian charity? If any part of these requirements is non-essential, is anything essential in the order of the house of God? If we may take sentiment as our law, instead of the will of Christ, in this case, why not in others? Where shall we pause? What positive institution of the Master shall we spare? What sacred principle of our religion can we protect hereafter against the invention and the caprice of men? No. There is but one way of attaining to church communion—the way that all of us have pursued. You also must pass through the waters of baptism if you would reach the sacramental table. We ask of you nothing but what we ourselves have done, and what our dear Lord requires.

Thus, we doubt not, an Apostolic Church would have replied to an unbaptized person, applying for a seat at the Lord's Table. And we are sure that, if he really desired the privilege, he would not shrink from the performance of the preparatory duty. He would confess Christ in the method of his appointment, before urging a claim upon the communion of Christ's people. The privilege is great, for great peace have they that keep the Lord's commandments. The means are easy and at hand. Why not adopt them? Believer in Christ, why not?

Baptists who are inclined to latitudinarianism upon this subject, and who prefer the claims of sentiment to the demands of logic and conscience at the Lord's Table—may be warned of the result which must ensue. History proves that a lax communion not only encourages a depreciation and neglect of baptism, but invariably effects the overthrow of the Ecclesiastical Policy of the New Testament. The ordinances are the bulwark of the churches. Throw down these walls and the very citadel of the faith is open to the invasion of its enemies, and sooner or later, will be given over to their possession. The result, we say, is certain, if there is any truth in history.

But is it not beautiful, one may plead, to see all God's people come together? Yes, we reply, when they do it according to God's will. But when one of the great ordinances of religion is depreciated, in order that there may be a pretty show of

fraternity in connection with the other, the charm is delusive. It is like that of an autumn leaf, or a consumptive cheek—a beauty arising from decay. A living and healthy Christianity has no such shows.

The matter has been picturesquely illustrated by a modern preacher, who naturally enough finds his figure in the water. He says: "Naturalists tell of a creature in the sea much like a flower, in form not unlike a dove, etc. *Cheva Alter*. Its petals are of a soft and delicate green, tipped with rose color. A stranger to its habits might never guess its true character. It is an animal. Hidden beneath the petals is a voracious mouth. The silly little fish no sooner comes in contact with the lovely thing than he dies by poison, and seized by the beautiful petals, is dragged down into the aperture below. Admit, if you will, that to the thoughtless such 'breaking of bread' as violates the Master's command is externally beautiful. And yet like the Opelet of the sea, its touch is deadly. Into its voracious maw it would draw every Divine peculiarity of religious institution."

Dr. Dixon and the Baptist Press.

The *Herald* in noticing the accession of this minister from the Baptist Denomination to the Northern Methodist, says: "Dr. Dixon is an able and interesting preacher, and our best wishes attend him in the connection he has just formed. We are sorry to lose him, but pray that the rich blessing of the Master may be upon his labors." Is not our brother of the *Herald* in danger of pushing his charity to an unwarrantable extreme? To bid God-speed to one who has apostatized from our churches, and this at the very moment and in the very act of apostasy—surely our esteemed contemporary did not mean to do just that. The language of denunciation might not be to his taste; but we confess we are startled at expressions which have a certain tone of indifference to the distinctive and vital principles which Dr. Dixon has formally abjured. His abandonment of the Baptists for the Northern Methodists is made an occasion of fraternal good wishes and eulogies. This is something new in Baptist journalism; and we must confess that such hand-shakings and congratulations are not to our mind.

And, what makes the fraternal commendation of the *Herald* more unfortunate, Dr. Dixon needed nothing more among his new associates, than just this testimonial, to shield him from the consequences of his conduct in Augusta. It is widely known that he was obliged to leave the Green Street Church of Augusta—that charges gravely affecting his moral character—were rife in that city, for the last half year—that these matters were not only before the church, but had also been brought to his attention, and that he was in deadly peril of excommunication when he joined the Methodists. It is known that Dr. Dixon had left Chicago under a cloud; that he was not more fortunate in St. Joseph, where he filled his next pastorate; and that his final shipwreck in Augusta left him no alternative except either to sink out of sight, or else to secure a new denominational foothold. We are sorry to inform our worthy contemporary that the occasion is not so well suited, as it might be, for authoritative endorsements, and fraternal "best wishes." There are certain cases in which we are not permitted to bid a man "God speed." And this is one of them.

We confess to distress and mortification at having to write the above. We appreciate as highly as any, the commanding abilities of Dr. Dixon. We shrink as instinctively as any from the ungenerous office of belittling a former friend because he has deserted us. But in this case the facts ought to be made known, in the interests of the truth. The cause which is dear to us as Bible Christians, requires us to say that its merits are not brought into question, in any way, by the present defection. A great man has fallen—this is painful—and this is all!

Our brother of the *Central Baptist* calls upon us for the facts, and proposes to add some items from Missouri. As the church at Augusta is about to deal with the case, and to publish the charges and specifications, we prefer to confine ourselves to the general statement given above. Dr. Dixon's views of doctrine might have facilitated his change of base. For his orthodoxy in regard to the Atonement, was more than suspected. And his contempt for formal theology, which he had never studied, was freely avowed. He dealt with Scripture not as a logician, but as a humanitarian and a sentimentalist. But his change of denominational relations was not a conversion, but a flight. It had no reference to theological or ecclesiastical tenets. It was the ne-

cessity arising from a sacrifice of reputation which even brilliant talents and engaging social qualities could not redeem.

Laws and Facts.

The editors of Northern papers have, many of them, been accustomed so long to speak *ex cathedra* upon Southern affairs, that they cannot now forbear. Every now and then the old rackets wind-mill that used to grind out the "thousand and one facts about slavery," is struck by a gust, and turns in the same old way, grating harsh thunder.

Here is the Chicago *Standard*, for example, mourning over the laws, recently enacted in Georgia and proposed in Texas, for the employment of convicts of whatever race, color, or previous condition, just to work for their living during the term over which their respective sentences may extend. The *Standard* asserts that the law, authorizing the employment of these criminals by any person who will hire them, and so affording to the State relief from the burden of their support, is "designed to operate against the colored people," and to affect the "reduction of large numbers at least to a condition of semi-slavery." "This bill, if carried out, will have the effect, as intended probably, to reduce a large portion of the negro population to a condition of peonage."

Now, we most earnestly protest against this charge, as a grievous misrepresentation. The law is wholly impartial. It is simply a utilization of convict labor—a common resort of civilized States. Why should the South be denounced for doing what is done by England Old and New, and France and Germany, and very likely by Chicago herself? Are we violating the civil rights of any race in refusing to let our criminals fatten in idleness at the public expense?—Rhode Island made Gov. Dorr manufacture fans; it is wrong to make actual felons work on railroads and the common highways? This is what we understand to be the object of the law. To make it anything other than what it is, is an invention. To represent it as a condemnation of "a large portion of the negro population to peonage" is a cruel satire upon that race.

Does the *Standard* really think that a large portion of the negro population are convicts? If they are not, how will the law, enacted for the employment of convicts, generally, affect that population any more than the whites? We can testify to the operation of a similar law in a neighboring city, where we saw whites and blacks promiscuously laboring upon the streets, and among the workers, alas! were women of either color as well as men. We peremptorily deny the truth of the *Standard's* interpretation of the laws of our sister States. We deny that either Texas or Georgia propose to discriminate among its felons, or to restrict any body's liberty, except for crime. And of the counter statements made by the *Standard* we demand either the proof, or else the manly retraction.

We hope that we shall be permitted to say one word more. If the negro is so intractable an element of American politics, that he cannot be punished when he commits a crime, without disturbing the good fellowship of sections and churches; the people who brought him here, ought to make some other provision for the case than surmises and complaints. If he is an incongruous element in American society, he ought to be allowed to work out the problem of his destiny under more favorable conditions. The whole country is injured industrially and morally, by the perpetual agitation of this subject. Let us have peace.

Literary Notices.

DOMESTIC MONTHLY, N. Y., for December. Plenty of costumes for the season and the usual miscellany of poetry, tales and notes. The author of "A Hard Won Battle," has been too much impressed by Wilkie Collins' story of "Poor Miss Finch." A useful fashion book.

MONTHLY, HOME and School. A journal of popular education. Contents: Zoology, by Edw. Fontaine; Prof. Owens on the Antiquity of Man, by Jas. K. Patterson; Yale, its history and traditions, by Florence A. Clark; What is a Pronoun? by Noble Butler; Books as a means of Culture, by Paul R. Shipman; How to Teach Geography, by J. B. Reynolds; Michael Angelo, by Isabel D. Martin; The Runaways, or Duty before Pleasure, by Mary Edwards; Editorial Notes on Education, Literature, and Science. Louisville, Ky., J. P. Morton & Co.

General Notes.

There are in Furman University 54 students of whom 34 are professors of religion and 11 have the ministry in view.—Judge Buckirk, Chief

Justice of the Supreme Court of Indiana, decides that negro children have a right to attend the white schools in that State under any circumstances, even when separate public schools are not provided for them. The case is to be taken up to the Supreme Court of the United States.—In Edgefield, S. C., it is in evidence that the shooting, for which the white citizens have been aided by Grant's Troopers, was begun by colored people, and that the majority of the colored people say they are opposed to peace with the whites.—One of the Edgefield cases is worthy of immortality. A citizen, named Colgan, was charged with selling tobacco without a license. He had employed on his plantation a negro for whom he had occasionally purchased in the village plugs of tobacco, the negro paying him precisely what the tobacco cost. He paid the negro ten dollars a month and fed him; but finally discharged him for idleness, when the fellow trumped up this charge against Mr. Colgan, and the United States army was called on to execute the colored voter's vengeance.—The Mexicans are getting tired of their church. During the present month their Congress has been engaged in debate on a bill restricting its powers. One clause provides for the complete separation of Church and State, and another for the expulsion of the Sisters of Charity from the Republic.—President Grant has reproduced in his message the exploded "outrages" of Messrs. Hays and Hester. We hope the next Executive we have will be President of the whole country, and will do even-handed justice to every race and color, the whites themselves not being excepted.

Vacant Position.
A brother is needed at Laplace, Macon county, Ala., who "would preach to two or three churches and teach a select school." Those desiring to fill such a position should address Bro. J. T. Cloud, at Laplace.

Position Desired.
Those desiring a female teacher, in a family, in a small school, or in a seminary as an assistant, would do well to address Rev. C. F. Sturgis, Demopolis, Ala.

This next week being a season of leisure with the printers, we will not issue another copy of the BAPTIST until the week of New Year. This will be an interruption of but one number.

Faith and Repentance.

In a late number of the *Western Recorder*, we observe an article by Dr. Pendleton, discussing the order of Repentance and Faith, as they occur in Christian experience. Dr. P. maintains that repentance precedes faith. We apprehend, that faith precedes repentance; that the order of the whole series of exercises, is regeneration, faith, repentance, pardon, etc. We scarcely recollect a single thing in which we differ from Andrew Fuller, except in the order of repentance and faith. We have the greatest respect for the views of Dr. Pendleton, who has sometimes been called the "Andrew Fuller of the west." But equal respect is due to the opinions of Calvin, the Westminster divines, Thorne, and their compeers, on such subjects as this. We think that these distinguished men, have analyzed the subject successfully. But it is incumbent upon the greatest men, not only to make their way successfully through difficult subjects, but to make that success manifest to ordinary minds, before challenging belief. Let us inquire into the matter in the light of Scripture, and for ourselves.

Before beginning the inquiry, we wish to say that the reference, in Dr. Pendleton's argument, to the followers of Alexander Campbell, seems to us invidious. It is scarcely pertinent to appeal to a prejudice. Is a doctrine therefore to be suspected because held by Mr. Campbell? Almost every new sect strikes out or gives prominence to some truth more or less overlooked before. We think Campbellism has rendered a service in signaling the order of faith and repentance. Let it be so, if the behests of truth require.

Dr. Pendleton thinks that the very order of the words, in such expressions as, "Repentance toward God and faith toward our Lord Jesus Christ," goes far towards settling the question of precedence. Of course, in the absence of other reasons, this order would be decisive. But is it not true that as the rule, Scripture, when mentioning the persons of the Trinity, observes the order,—Father, Son, and Spirit? Or when the Father and the Son are mentioned in connection that the name of the Father comes first? The commission to baptize runs, "in the name of the Father, and of the Son, and of the Holy Ghost." "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ,"

Eph. 6:23: "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father," 2 John 3. "Grace to you, and peace from God our Father, and the Lord Jesus Christ," Rom. 1:7. "Grace be unto you, and peace, from Him which was, and which is to come, * * * and from Jesus Christ, who is the faithful witness, and the first begotten from the dead," Rev. 1:5. The reason of this order, may perhaps be found in the official relations, of the persons of the Trinity, in that respect expressive of subordination. The Father sends forth the Son; the Holy Spirit, "proceedeth from the Father and the Son." May not therefore the requirement of repentance towards God, and faith towards Jesus Christ, simply mean that we must repent towards the Father and believe in the Son as now revealed in Jesus of Nazareth, the crucified—in Him and no other, without respect to the order of the exercises?

As different persons understand different things when we speak of repentance and faith, we define: By faith we mean, a cordial belief of the testimony of God concerning his Son, our Savior Jesus Christ. The extent of faith, is measured by the extent of knowledge and cordiality with which it is received; and the fruits correspond to both. The incipency of this cordial recognition of testimony, is the beginning of faith, which grows, as we "grow in grace and in a knowledge of the truth." Repentance, is heartfelt regret, exercised towards a holy God, whom we have injured, inclusive in Scripture, of the resulting reformation—a change of mind, inclination, disposition towards God.

Now the soul, alienated from God by nature, when regenerated by the Spirit, is reconciled. "God was in Christ reconciling the world unto himself." The alien heart, is made a liege subject. Can we repent towards God, while enmity is in our heart? When His love is recognized and felt, as it appears in Jesus Christ, we relent. Regeneration, therefore, is the fountain, source, prime cause of repentance. An unregenerated heart, cannot repent.

Faith we have stated, has two elements—one intellectual, cognitive, an exercise of the faculty of thought; the other emotional, of the feelings of the affections. It is the combined energy of reason and a supernaturally bestowed affection. The former element is natural; the latter supernatural. Christ is apprehended, so far as such apprehension depends upon a mere exercise of the intellect, as well by one man as another, allowing for the difference of understanding. But the "understanding is darkened" by prejudice and enmity, so that the "natural man" cannot see clearly enough to apprehend Christ savingly. Regeneration subdues these prejudices, conquers this enmity—the mists are removed—and Christ is apprehended by faith as a Savior. God is seen simultaneously, by this same faith, as a Father, the God and Father of our Lord Jesus Christ. We regret sin against such a holy being—against such a holy Savior. We repent, in view of our faith—the exceeding sinfulness of our sin.

The word of God is the telescope, through which we look at God in Christ—bringing Him near, and revealing Him as He always was, though unknown before. Men, by nature, refuse to be placed in the right standpoint,—to have the eye unscathed,—to take the telescope into the hand.

People, no doubt, in whom the enmity is slain, who believe in their hearts that Jesus Christ is the Son of God and Savior of the world; who, consequently approve the character of God, and feel drawn towards His Son, often find themselves unable to claim Him as their own; but this is due to want of instruction. Such a soul is saved—has saving faith, if not 'appropriating faith.' The rejoicing point may be long after the quickening of the dead soul, and the love of Jesus, however ordinarily simultaneous or in instant succession.

We distinguish between conviction—a sense of the guilt of sin wrought in the soul by the Spirit of God—and repentance, sorrow for sin. Such conviction, distress on account of sin because of its unjustifiableness, its ruinous character, is often confounded, we apprehend, with sincere regret. The two co-exist, in the constant experience of the penitent—but not in the feelings of the merely convicted sinner.

E. B. T.

Letter From Rev. Z. D. Roby.

We cannot consent to withhold the following letter from our readers, sent us by Brother Roby in response to the recent appeal of the Sunday School Board; though it was not written for publication. It is full of good suggestions. Brother Roby has resigned his charge at Salem and feels a little unsettled. The Baptists of

Alabama will lose one of their very best pastors, and one of their ablest preachers. In the Providence of God, he should go to another State. We trust that that part of our State where he has been so eminently useful, will look well to this. We also have encouraging letters from several other beloved brethren and sisters, showing great interest in the proposed work of our Sunday School Board. May the Spirit of our God rest upon the friends of this much needed work, and put it into the hearts of many others to send us kind words, faithful pledges, and liberal contributions. May we not expect that ministers, superintendents and churches all over the State, will come at once to the help of this good cause? A few thousand dollars spent in this way for five years, will bring great animation, activity and unity to our denomination in the State.

SALTM, ALA., Dec. 7, 1874.

Dear Brother Renfro: Year before last I promised our Sunday School Evangelist \$25, and I raised for him during the year, something over \$100. If you can put an efficient man in the field, you may put me down for \$25 again. The Sunday School Board has for its object a most noble work. It seeks—

1. To put the Bible in the hands of every Alabamian, old and young.
2. To organize Bible schools in every community in Alabama.
3. To find out and employ, in each neighborhood, the men and women best qualified to teach in these schools. Where there are no persons thus qualified, the Board proposes to assist in preparing some for this noble work.
4. To bring all the people of Alabama under the instruction and pious influence of these teachers, every Sabbath.

The supreme want of the age is *Bible knowledge*. What can the Baptists of Alabama do that will meet and supply this want so effectually, as for them to furnish our Sunday School Board with the funds necessary for it to prosecute its work successfully? We must not be satisfied with having one, two or three men in this broad field; we must determine to put enough men at it to do the vast work required. We ought, and we can do this. There are four hundred pastors in Alabama; if each would raise the small sum of twenty-five dollars for the Board, we would have ten thousand dollars for this work.

Brother Winkler says there are six hundred Baptist pastors in our State. If he is right, twenty-five dollars from each would give the Board fifteen thousand dollars—enough to employ a very respectable missionary force for our State. Where is the pastor who cannot do this much? If there is a poorer field in the State than mine I have not heard of it, and I pledge and will pay the twenty-five dollars. To the six hundred pastors I would say, *privately*, if we can do no better, let us pay \$5 each ourselves, and thus raise \$3,000 for this work anyhow. This Sunday School Board is the only State agency we have for the prosecution of missionary work, and shall it not be sustained?

Pardon me, my brother, for writing so much. Your appeal is before me, and I have written much more than I intended. May God bless you and your work.

Z. D. Roby.

Communications.

"Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

When the children of Israel came into the land of Canaan, they set up in Shiloh the tabernacle that had been erected in the wilderness. Eli and his two sons, Hophni and Phinehas, were priests unto the Lord. We have an account in the first chapter of the book of Samuel, of the parents of Samuel, of his birth, of his being lent unto the Lord, of his abode in Shiloh, of the Lord's threatenings against the sons of Eli for their wickedness,—of Eli's feeble remembrance with them for their sins, of the prophet that was sent unto Eli from the Lord, pronouncing judgment upon both him and his sons,—upon them for their awful wickedness, and upon him because he restrained them not.

Eli seems to have been a weak, kind-hearted old man, that doubtless loved the Lord, but was wanting in some of the qualities that belong to earnest godliness. Had his zeal for the Lord been as great as it should have been, it would have overcome his foolish fondness for his sons, and as soon as he found out how selfish, mercenary, and sacrilegious they were, he would have deposed them from the ministry. But instead of this, he only remonstrated with them, and that in such a gentle way as hurt them not.

Being thus allowed to go on in their sin, they carried their wickedness to such extreme during that God sent

a prophet to Eli, warning him of the speedy doom that was about to befall them. In this prophet's words to Eli, we find the words "Them that honor me," &c., &c.

We learn from this that the Great God is in earnest in the government of this world; that he will bless, keep and sustain the upright; and that all they that look to him, putting their trust in him, will never be put to shame. While, on the other hand, he will overthrow and destroy all ungodly men, priests as well as people, bringing them into distress here, and to shame and everlasting contempt hereafter.

We learn from these words that God is the fountain of honor and of dishonor. He can exalt the meaneast and put contempt upon the greatest. He raises the beggar to a throne and pulls the prince down into poverty. The Most High ruleth. All the splendor, power, success and authority that kings have is derived from him. All our property, our riches, honor and glory are at his disposal. He gives and he takes away. All preferment, station, riches, glory and honor, even in worldly and temporal matters are from him. So all shame, reproach and dishonor—sickness, sorrow and death, are sent upon the children of men by him. Of the same lump hath he power to make one vessel to honor and another to dishonor. Jehovah is indeed the Lord God Omnipotent, ruling in heaven and in earth, the fountain of all blessedness and glory and honor; as also of all reproach, contempt, dishonor and misfortunes. Therefore does he say, "Them that honor me," &c.

And this teaches us, that as we deal with God, we must expect to be dealt with by him, only more favorably than we deserve. "Them that honor me I will honor." We may honor God in our worship; in prayer, praise and meditation, by giving him the sincere and unfeigned homage of our hearts. By allowing no ordinary inducements to keep us away from his house, but going always and under all circumstances—unless in cases of positive necessity. Happy is that man that has such confidence in God, that delights in his house, in his worship; that does not forsake the assembly of the saints, but is always there. Happy is that man who esteems, enjoys and delights in the services of God's house, who joins in the public prayer, who sings with the spirit and the understanding, who in the singleness of heart gives the Father, Son and Spirit the glory due unto the one only true and living God.

We may honor God in the training of our children and the management of our household. We are commanded to bring up our children "in the nurture and admonition of the Lord." God honors parental training with his blessings. We may honor God with our gifts. It is a test and evidence of our love, and when we give, we give as unto the Lord.

That which we give He has given us; and we are but returning Him that which is His own. That we may honor the Lord with our gifts, we must give with cheerfulness, and not grudgingly, "For the Lord loveth the cheerful giver." God honors those that with their substance honor him. In fine, then, that man who honors God has God for his friend. He guards him by day and protects him by night. If he falls he rises again.

But the second part of these words, says: "They that despise me shall be lightly esteemed." We despise God when we live in sin, and especially when we lead others into sin. We despise God when we sell ourselves to work iniquity. We despise God now-a-days when we do not give honor to the Son even as unto the Father—when we grieve the Holy Spirit—when we neglect the solemn assembly, or ordinances of God's House—when we pay no regard to God's judgments which are in the land—when we receive daily mercies and are unthankful—when we have little or no concern for the spiritual improvement and eternal welfare of our children—when we restrain prayer, neglect devotion in the family, set more value on houses, lands, riches, and the passing things of time, than the enduring treasures that are in Christ,—when we are ashamed of Christ before men, and do not acknowledge him—when we keep not the one day of rest, that is set apart for the duties of religion—when we yield to temptation, conform to the world, and run eagerly after those things the end of which is death.—And, in fine, when we do not endeavor to cherish a lively sense of God's presence, power and readiness to save even unto the uttermost, all who come unto God by Jesus Christ.

O, how we should tremble lest that come upon us which is written, "they that despise me shall be lightly esteemed." R. W. B.

Concord, East Tenn., Dec. 8, 1874.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, December 22d, 1874.

Fourth Quarter, Lesson XIII.
December 27, 1874.

REVIEW.

The lessons of the past quarter have been as follows:

1. Mark 7: 31-37.—The Deaf Mute.
2. 17: 22.—The Evil Spirit Cast Out.
3. 8: 33-34.—Mind of Christ.
4. 10: 40-42.—Bartimaeus.
5. 11: 12-14.—The Fig Tree.
6. 12: 28-34.—Two Commands.
7. 12: 38-44.—Hypocrisy and Phari.
8. 14: 5-8.—Anointing at Bethany.
9. 14: 42-50.—Betrayal.
10. 14: 66-72.—Denial.
11. 15: 22-23.—Crucifixion.
12. 16: 9-20.—Risen Lord.

It is impossible to suggest any one way for reviewing these lessons, suited to every school or to each class. In some schools it would be well for the Teacher to divide the lessons among the members of his class. Each one should give—

An account of the lesson in his own words, and the practical lessons of each.

Or the Superintendent or Teacher can ask some or all of the following questions, and others like them:

Where was Decapolis?
What can you tell of the healing of the deaf mute? Why could not the disciples cast out an evil spirit from a child? Ch. 9: 17-29.

Who are the greatest in Christ's kingdom? How did Jesus teach his disciples humility?
What did John in his zeal do? Ch. 9: 38-40.

What did Jesus teach in regard to giving offences?
What can you tell of Bartimaeus? What does his healing illustrate?

When did Jesus curse the barren fig-tree? When did the disciples see it withered away? Of what was this fig-tree a symbol? How does Jesus improve the miracle?

What is the great and first law in religion? What can you say of self-love? Of spiritual, and external service? How did the Scribes and Pharisees show their pride and hypocrisy?

What can you tell us of the widow's mites?
Who anointed Jesus at Bethany? Who first murmured at it? What was its significance?

What can you tell of Judas Iscariot and the betrayal?
Give an account of the three denials of Peter?

Where was Jesus crucified? What circumstances attended his death?
What three appearances of Jesus after his resurrection does Mark record? How does Mark close his gospel?—The Mighty Worker.

Topics for Reflection.

CHRIST'S APPEARANCES.
1. Observe the characteristics of them. They took place promptly, numerously, certainly, although Christ's friends did not expect them, and Christ's enemies were forewarned, and took every precaution against them.

2. Observe the reason of them. He appeared to men, that he might prove the truth of Christianity; to Mary that he might reward her pious assiduity; to Peter that he might encourage all future penitents; to the disciples at Emmaus that he might hallow the breaking of bread; to the Apostles that he might inaugurate the missionary movement, and send his Gospel to the ends of the earth.

The commission is still in force. Hundreds of millions of the human race are perishing. The command of Christ and the love of souls require that we shall publish the Gospel.

THE GOSPEL ORDER.

1. French: there is no other way of making Christians.

2. Believe: the grace of faith is essential to all Christians. An unbeliever has no qualification for the ordinances or fellowship of the house of God.

3. Be immersed: this is the sign of death to the world and life to God. Rom. 6: 4; a putting on of Christianity by a public profession, Gal. 3: 27; the entrance to the fellowship of a visible church, Acts 2: 41, 42. No infant baptism in the Gospel—no communion taking place between faith and baptism. Christ says to his people: If ye love me keep my commandments.

4. The Faith. It was foretold

by the type of the High Priest entering within the veil, Heb. 9: 11, 12. It was prophesied by David and Micah Pa. 68: 18, Mic. 2: 13. It took place by our Lord's glorious power, publicly before men and angels. Acts 1: 3, 10.

2. The Result. Our Lord was exalted to honor, was invested with government, and was enthroned in peaceful triumph. And as to his disciples, their faith and hope are confirmed, John 14: 3; their affections are elevated, Col. 3: 1-3; and they receive new assurances and aids in extending the Gospel, John 16: 7.

Communications.

Men of the South. Reply to Women of the South.

BY DUDLEY WILLIAMS.

Valiant heroes! Much dishonored!
Few can boast of nobler fame;
Tyrants bound you—Freedom called you.
Liberty was clothed in shame!
God oppression—
That pure state should kiss the dust.

Once the South was free and prosperous,
Happiness its only flowers—
Thrones of liberty unblemished,
Ruled this sunny land of ours;
Angels whispered
Peace on earth good will to man.

But it could not always be thus,
Sorrow must keep pace with joy—
Southern men were called to battle—
With the cannon toll to toy—
Then we suffered,
Noble hearts then bled in vain.

Heroes died and loved ones mourned them—
Rent the air with anguish wild;
Widows wept a tender husband,
Mothers o'er an only child,
Sunk in glory,
Honors still their names enshrine.

Soon our noble flag was riven,
Stars and stripes were trailed in dust,
And our hearts though strong and valiant
Now no longer had a trust,
We were conquered
And our liberties were gone.

Then it was our skies were gloomy—
Many years they've hovered o'er,
But with Southern men to steer us
Once again we see the shore,
Faithful heroes!
Mortal man could do no more.

Once again the struggling sunlight,
Looks upon us from on high,
See at last the clouds are breaking,
That so long have veiled our sky.
Blessed sunlight!
Shine upon us evermore.

Noble heroes! Brave defenders,
Southern hearts have been your shrine,
And your names on honor's tablet,
Wreathed in glory e'er will shine.
Matchless heroes
Stars that deck a nation's pride.

Oxford, Dec. 7th.

The Transit of Venus.

There are but few persons who are not familiar with the beautiful planet known by the name Venus, which is alternately morning and evening star; continuing such for a period of 292 days. As taught by science, this planet never departs quite 48 degrees from the sun; is never seen at midnight, nor in opposition to that luminary, being visible only about three hours after sunset, and as long before sunrise, according as its right ascension is greater or less than that of the sun.

When her right ascension is less than that of the sun, she rises before him; when greater, she appears after he sets.

Venus is the second planet from the sun, her orbit lying between the earth and that of the sun, and from this fact is called an inferior planet.

When in conjunction on the opposite side of the sun from the earth she is in her superior conjunction; when in conjunction on the same side of the sun, she is in her inferior conjunction.

If the orbit of Venus lay exactly in the plane of the earth's orbit, she would pass centrally across the sun's disc, like a dark spot, at every inferior conjunction; but one half her orbit lies 3 1/3 degrees above the ecliptic, and the other half as far below it, hence it will always pass the sun a little above, or below it, except when her inferior conjunction happens in or near one of her nodes, in which case she will make a transit.

This phenomenon is of very rare occurrence; it can happen only twice in a century; because it is only twice in that time that any number of complete revolutions of Venus are just or nearly equal to a certain number of the earth's revolutions.

The earth passes her ascending node in the beginning of December, and her descending node in the beginning of June; hence, in all ages to come, the transit of Venus will take place in one of these months.

The first transit ever observed by human beings occurred December 4th, 1639. To this date was added 285 years, which brought 1874 when another transit has taken place. An event, to which the whole astronomical world has, for the past century, looked with longing interest; an event of no ordinary moment of richness to

astronomy. It has been anticipated and provided for, and observed, in every inhabitable quarter of the globe. It has long been expected to solve an important problem in Astronomy, a problem whose solution will make known the magnitudes, and masses of all the planets; their rates of motion around the sun, and their respective distance from the sun, and from each other. From it we may expect a universal standard of astronomical measurements.

Eight years hence, at the same node, another transit will happen, which will be in the year 1882.

Expeditions have been fitted out on the most efficient scale by the different governments to the remotest corners of the globe for the express purpose of making observations. Those seeking after knowledge will watch with pleasing anticipations the unfolding of those truths so industriously and faithfully sought by the learned astronomers of the present age.

Thrilling interest and patient solicitude have marked the gaze of many eyes watching for the passage of our modest and lovely evening companion across the disc of the sun. Exaltation and delight have at length sprung to their bosoms at her appearance.

Her fair brow had lost its sheen; the bright countenance with which she had been wont to illumine our western horizon, and with which she flushed the eastern hills, was not worn on that eventful occasion. She glided past him a disconsolate and smitten orb. The sable garb of the mourner was exhibited instead of the gayety and beauty we behold when we view her among the heavenly host.

Jacksonville, Ala.

Some of the Moral Evils of the Credit System Examined. No. III.

A thing may be right in itself, and yet great moral evils may flow from the abuse of it.

This system fosters covetousness, both in the creditor and in the debtor. "For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows," 1 Tim. 6: 10. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For this ye know that no covetous man who is an idolator hath any inheritance in the kingdom of Christ and of God," Eph. 5: 5. Men surely would not pursue a course, so fraught with danger to their estates, as the credit system is, if they were not covetous at heart. I say nothing about the danger of being drowned in destruction and perdition.

But this I do say, that good men, by involving themselves in debt more than they were able to pay, "have pierced themselves through with many sorrows." "They that will be rich fall into temptation and a snare." There is a man who has stood fair as a Christian gentleman. But, alas, he owes more than he can pay. His creditors may be infidels, Jews or Gentiles, who measure everything by dollars and cents. His Christian character is assailed by his infidel creditors. And if he can not pay, he must promise. And too often promises what he cannot do. And then his veracity is called in question. "It is hard for an empty bag to stand upright." The cause of Christ is often blasphemed through his friends by unbelievers. And if the debtor is a Christian minister, Oh! how his moral power is paralyzed. Often has it been said of such, while in the pulpit, "He had better be at home at work to make money to pay his debts." Again, when men become hopelessly in debt, they are tempted to acts of downright dishonesty. Look at men who availed themselves of the provisions of the bankrupt laws, and yet kept most of their property.

The credit system is the parent of many evils in the Churches of Christ. Having spent all, the members are not able to give to benevolent and charitable objects. The poor are neglected. Home and Foreign Missions are neglected. The pastor's salary is only in part paid in many instances. And if he is dependent on his salary for a support, he is disappointed; and is very apt to become involved in debt himself. And thus his fair euclypeon as a Christian minister becomes tarnished. Because of evils arising from this credit system, brother goes to law with brother, and that before unbelievers; which is positively forbidden in 1 Cor. 6.

In my next I will inquire whether the credit system is a moral evil in itself.

DAVID LEE.

Brother Winkler: I have been so busy for a long time it seems like I hardly have had time to write a word for our paper, and yet many, many

things have occurred in my field that should have found their way to the readers of the BAPTIST. My last article was written while I was continuing a meeting at Springville; thirteen were baptised there during the meetings held with that church. We have a healthy state of things in all our churches in these regions. Brother Woodson has left Birmingham, and there is a field that must be looked after. I have promised the church there to give them one appointment each month, that is all I can do, and this is only temporary on my part. They need a good man all the time, less than that, it seems to me, should not be allowed.

A. J. WALDROP.

To our Subscribers.

Our subscribers have heretofore had to pay the postage on the ALABAMA BAPTIST. After the 1st of January, this expense will be transferred to the paper. We propose to accept it without increasing the subscription price. This is different from the course adopted by most of the papers. Will the Brethren see to it, that this liberal donation shall not be a loss to the ALABAMA BAPTIST, but it shall be the means of increasing its circulation and usefulness.

From this time on we must adhere strictly to our terms of cash in advance. Let each one show his or her appreciation of it (if not by getting up a club in the church or neighborhood) by sending at least one additional subscriber. If we desire our paper to be what it should, we cannot afford to let the next few weeks pass without active canvassing for it.

Remember that our able corps of Editors are still laboring for the good of the cause free of charge.

Let all the ministers see that the claims of the ALABAMA BAPTIST are presented to their congregations at an early day.

W. W. WILKINSON.

To the Members of Pine Barren Association.

Dear Brethren: At our last session at Concord, a great many of you subscribed for the ALABAMA BAPTIST, agreeing to pay in October, but very few have paid, and I take this method to urge upon you the necessity of remitting the amount of your subscription at once, either to me at Fatama, Ala., or directly to the paper at Marion, Ala. The terms of the paper are cash, and as it had to accommodate you, it deviated from its established rule, I hope you will respond and pay up, or your paper must stop.

C. W. HARE.

Fatama, Ala., Nov. 21, 1874.

Earnest Request.

By resolution of the late Baptist State Convention, clerks of Associations are earnestly requested to send me copies of their Minutes, directed to Marion, Alabama.

F. H. HAWES.

Married.

By Rev. C. F. Sturgis, at his residence in Demopolis, Mr. Wm. C. Davidson, of Marengo county, to Miss Anna C. Sturgis, second daughter of Rev. C. F. Sturgis, above named.

In Memory of Mary Ann Vann.

The Bible abounds with many interesting incidents of the good, many deaths of the pious, in fact, the life and death of those good men and women are recorded with faithfulness. In the days of our Saviour we read of the *Mortals* and *Marys*—in the days of Paul we have account given of the *Phocas* and *Priscillas*, who were his helpers in the Gospel, who does not wish more had been written of these good and holy people? These incidents were written for our instruction and encouragement in the duties of life.

In no book except the Bible, is full justice done to woman; she is not permitted to mingle in the halls of Congress, nor to lead armies to victories, and because her sphere is circumscribed to a narrow field of operations, she is often overlooked, but the Bible awards to woman this distinction to have been first at *Christ's feet*, first at *His trial*, first at *His cross*, and first at *His sepulchre*.

The subject of this brief notice, MARY ANN VANN, was born in North Carolina, Sept. 27th, 1795, and with her husband came to Alabama, and both joined the Cahaba Church. He was an honored Deacon, and died respected by all. She survived him many years. They raised five children, all of whom are still living, the oldest one is the beloved and esteemed Deacon in the same church as his parents, Dr. J. B. Vann, and R. J. Vann and two daughters, constitute the family—all of whom have been baptized into the fellowship of the same church, but the time for the dear mother to pass over to her reward came. She died November 8th, 1874.

She was a weakly looking woman, but seldom did she fail to fill her seat at the church. She had for many years walked with a staff, having received an injury by a fall, of which she never recovered fully. She was a kind mother, a good neighbor, an exemplary Christian. She died beloved by all who knew her. She was taken sick during a very interesting meeting held at her church. She attended two or three days the meeting, and heard Rev. C. A. Woodson

preach a sermon which afforded her great comfort of mind. She spoke freely of her death, with great composure of mind, longed to be at rest with her dear Saviour. A large concourse of friends carried her to her last resting place, and buried her, but they mourned not as those who have no hope. PASTOR.

Cleanings.

NORTHERN EDUCATION SOCIETY.

The report of the Secretary, Dr. G. W. Bosworth, of Haverhill, showed that 61 students (50 at Newton) had been aided by an expenditure of \$7,618, leaving the treasury 2550 in debt. Stirring speeches followed from Dr. Marshall, of Worcester; Adams, of Holyoke, and Spaulding, of Pittsfield. Rev. G. B. Grogan, of Worcester, then led in an effort to lift the debt, which was accomplished in a brief space with much enthusiasm. The singing of Coronation "with the spirit and the understanding" closed the session.

An official in the Bavarian Telegraph office is said to have invented an apparatus by which not alone autographs but signs and even portraits can be sent along the wires. The inventor is Herr Hencker, of Munich, and his "Electro-magnetic apparatus," as he calls it, has been already secured by a Frankfurt banking firm.

A CHEERFUL INDICEMENT.—Says an enterprising agent of a life insurance company: "The advantage of our company is that you do not forfeit your policy either by being hanged or by committing suicide!" Pray take a prospectus.

The reports from all our Theological Seminaries agree in showing a gratifying increase in the number of candidates for the ministry. All of them have large entering classes, most of them the largest ever received. Greenville, Newton, Hamilton, Rochester, Chicago, Crozer, begin the new year of study with such increased numbers as greatly encourage their teachers, and offer a good prospect for the cause they serve.

One characteristic of that religious decline in the seventeenth century and early part of the eighteenth, which Dr. McCosh describes in his latest work, was, as he states it, "aversion to the discussion of lesser differences." It would not be right to say that such aversion is always a sign of deficient zeal or conscientiousness in religion, but it is unquestionably one of the characteristics and monitions of the age where other things are more considered than simple loyalty to Christ.

The Southern Baptist University is in blast at Jackson, Tennessee, under the direction of Prof. Jarman. This is rather a high-sounding name. Why not call it the University of Tennessee? It certainly is not expected that other States will desert their own struggling institutions of learning to build up one on Tennessee soil.—*Western Baptist*.

The following exquisite stanza was composed as a part of the "Elegy" written in a Country Churchyard. Gray threw it out, probably from some want of fitness for the place to which it was assigned. But how rich was the poet who could afford to throw away such lines:

Hark! how the sacred calm that breathes around
Bids every fierce tumultuous passion cease;
In still sad accents whispering from the ground
A grateful earnest of eternal peace.

"Hail fellows well met" is but a most natural consequence of their acquaintance with Bro. Fish. He is one of the loveliest, most Christ-like men in all the borders of Zion. To know him, just to hear him sing and pray, will cause one's heart to leap to him in love. You can't help it. And it was just for this reason those wise men of the American Baptist Publication Society sent him South. Loud calls came from leading brethren for Sunday-school aids, and it was not in the hearts of the good brethren managing that Society to send one who could not say, "Peace, mercy and grace."

The Cincinnati *Commercial* says: "The Democracy of New Hampshire should now secure one reform in their State which is much needed. The Baptist Association which recently met in Philadelphia directed attention to it by a committee report, from which we ent the following lines:—

To-day every State and Territory in the Union, with but one exception, recognize no particular creed; but all are free to express themselves and worship without fear of persecution. The one exception is the State of New Hampshire, her statutes prohibiting any but Protestants from being eligible to the office of Governor or to become members of the Legislature."

James Taylor is a very wealthy owner and manager of coal mines in Perry county, Ohio. He used to be a journalist. Believing that Perry county was the heart of the trans-Alleghany coal-fields, he went on a pedestrian tour of thorough inspection in that section, intending to describe what he saw in letters to a Chicago newspaper. After gathering all the accessible information, he stopped at Columbus, where he met the late Gov. Todd, to whom he described his trip. The Governor appreciated more fully than did Taylor the value of the discovery. "Don't publish it," he said, "but go down there and buy up or contract for fifty thousand acres of the most promising land you can find. I will back you up." Taylor had made the tour on his own account, intending to sell his letters to the newspaper that would pay him the most. So the information which he had acquired was legitimately his own, and he used it as advised. Gov. Todd died too soon to profit by the enterprise, but other men furnished the capital, and now Taylor is a millionaire.

—If you say nothing good of any one, say nothing at all.

—Men are generally like wagons; they rattle prodigiously when there is nothing in them.

—In friendship, as in love, we are often happier in our ignorance than in our knowledge.

—Do not allow idleness to deceive you for while you give him to-day he steals to-morrow from you.—*Croywell*.

—The body is the shell of the soul, and the dress is the husk of the body; but the husk often tells what the kernel is.

—Sin is never at a stay; if we do not retreat from it, we shall advance in it, and the further on we go, the more we have to come back.

—There is a single fact which one man opposes to all the wit and argument of infidelity: That no man ever on his death-bed repented of being a Christian.

—When God has put in man's hands the means of supplying his need, and he will not use the means, his impetuosity calling upon the Lord, in that case, may be what you please, but certainly it is not praying.

General Items.

New York experienced a slight shock of earthquake on the 11th.

Darien, Ga., had a fifty-thousand dollar fire last week.

Twelve States have adopted compulsory educational laws.

The next Grand Conclave of the Knights Templar will be held in Cleveland, Ohio, in 1877.

There was a two-hundred thousand dollar fire in Charlestown, W. Va., on the night of the 10th.

His Majesty Kalakana, King of the Sandwich Islands, is on a visit to the President.

The negroes killed before Vicksburg numbered 150. There were buried in one field 48.

It is said that more than one half of the negroes in Louisiana believe that Kellogg wrote the Bible.

Disraeli's health is becoming impaired, and the British Conservatives are looking for a successor to lead the party.

Senator Wright has introduced a bill, which proposes to reduce the President's salary to \$25,000 per annum.

An attempt will be made, it is said, during the present session of Congress, to abolish the Department of Agriculture.

Five thousand dollars' worth of property was destroyed by fire in Valdosta, Ga., on the night of the 10th.

United States District Judges are to be appointed in Alabama, Arkansas, and Louisiana.

Four men rode up to a bank in Corinth, Miss., a few days ago, seized the officer in charge, secured \$10,000, and got away.

A mass meeting at Edgefield, South Carolina, on the 7th, resolved to lynch all persons, black or white, caught settling fire to gin-houses or dwellings.

Information from Texas says thirty days of fine weather last month added 60,000 bales to the cotton crop of that State, worth \$300,000.

Maj. Thos. Taylor, of Louisiana, a veteran soldier of the war of 1812, died in Staunton, Va., of whooping cough. He was 95 years of age.

In response to urgent requests that the President place troops in the Louisiana State House he is quoted: "I will not provide against threatening danger, but if violence occurs I will suppress it."

The New York *World* is severe on Senator Spencer, and thinks he should be sent to his former occupation. George E. Spencer is likely to get his case re-examined, and it will hardly bear close scrutiny. The little sufferer is an expert political rascal.

Vicksburg is quiet. The city buried fourteen; private parties as many more colored people. The citizens hold the jail and court house by advice of the supervisors, all except one of whom are colored. The election for sheriff is ordered Dec. 31st.

The Charleston *News and Courier* publishes a table showing the amount of money appropriated by the general government, from the adoption of the constitution up to June 30, 1873, for the improvement of rivers and harbors in the Atlantic States. The total amount expended is \$9,587,173. Of this the Northern Atlantic States received \$7,970,097, and the Southern Atlantic States, \$1,617,076. Quite a difference.

Alabama News Items.

Opelika has a splendid wagon trade. Entaw has received ten emigrants from Essex, England.

Montgomery had 41 interments in November, 11 whites and 30 negroes.

Rev. Dr. Tickor, of Opelika, has recovered from his late serious illness.

It is estimated that Opelika will receive 20,000 bales of cotton this season.

Capt. John F. Burns has been elected Worthy Master of the Burnsville Grange.

The negroes about Eufaula still have the emigration fever.

A Mr. Doryhouse lives at Spring Hill, this State. Appropriate location.

A full Democratic municipal ticket was elected in Tuscaloosa on the 7th.

Somebody burned the guard-house in North Port a short time since.

Capt. Kirkham and family have returned to Tuscaloosa from Texas.

There were four weddings in Montgomery on the 10th.

The receipts of cotton in Montgomery last week were 4,256 bales.

The best jeans cloth is being manufactured at the mills in Demopolis.

—Ten farmers in Pickens county have this year made altogether 15,430 gallons of molasses.

—Five negroes are in the Bullock county jail charged with poisoning the late F. B. Baldwin.

—There seems to be a pretty general disposition among the negroes of the State to emigrate.

—Mobile municipal officers to be elected on the 23d, will hold their offices three years.

—G. L. Graham and Miss L. G. Crumpton were married in Spring Hill, Dallas county, on the 6th.

—The residence of Capt. Owen Finnegan, in Mobile, was robbed of \$300 worth of valuables on the night of the 8th.

—Dr. D. J. W. Sears has been elected President of the Medical Society of Jefferson county.

—A gentleman in Sumter county, in two days, procured forty-six subscribers to the *New York Tribune*, in that county.

—Messrs. S. P. Watson and Ezra Bouchele, formerly of Rutaw, are living in Galveston, Texas.

—The Good Templars of Tuscaloosa county held a convention in Tuscaloosa on the 15th.

Alabama Baptist.

MARION, ALA.

Tuesday, December 22d, 1874.

Fire-side Reading.

For the Alabama Baptist.
The Golden Opportunity.

BY THE AUTHOR OF "STUDIES FOR STUDENTS."

(Concluded from our last.)

My birth-day had been gone by a week, and still the shilling and the penny lay folded in their silken shrouds. I had quite recovered my spirits, and was beginning to think how I could spend them, particularly the shilling, for I scarcely thought any good could be done with such a small sum as a penny. Now there was a poor Irish boy in our neighborhood, who had come with the reapers and been left behind with a hurt in his leg.

My mother had often been to see him; while he was confined to his bed, she went regularly to read with him, and sometimes she sent me with our nurse-maid to take him a dinner. He was now much better and could get about a little. To my mother's surprise, she found that he could read perfectly well. One day when she met him, he "thanked her honor for all favors," and said he should soon be well enough to return to old Ireland.

As we walked home one day, mother said: "Orrie, if you like, I will tell you of a good way to spend your shilling. You may buy poor Tim a Testament."

I was delighted, and gave my immediate assent. "Well, then," said my mother, "that is settled. I should have given one myself to Tim, if you had wished to spend your shilling in something else. And now remember you must not change your mind; papa is going to town to-morrow, you may go with him and get one then."

To-morrow came, and with it a note to me from my two cousins, saying they were coming over to spend the afternoon with me, and see my Indian corn, and my tobacco plants, which I had planted myself.

I was very proud of my corn, and still more proud that my cousins should think it worth while to come and see it, for they were three or four years older than myself, and did not often take part in my amusements. By dint of great industry I finished my lessons earlier than usual, and ran into the garden to see how my corn looked. Old gardener himself admitted that it was beautiful; the glossy green leaves fell back like silken streamers, and displayed the grain with its many shades of green, gold and brown.

I thought how delightful it would be if I could build a kind of bower over against it, on which my cousins could sit and admire at leisure. There were some hop-plants growing just in the right place; I had only to untwist them, and there was a clematis that could easily be pressed into the service.

I set to work, and with a little help from him, soon made two or three low arches, over which I carefully trained the flowering hops, and mingled them with festoons of clematis. The bower seemed to be worthy of a queen, and no doubt it was really pretty.

I was just carrying some pots of balsam in flower to set at the entrance, when my father came up. "Well, Orrie, he said, mamma tells me you want to go to town. Be quick, for I am ready to start."

"Ready! O papa, surely it is not one o'clock!" If I go, this bower will never be finished by three.

"Certainly not, we shall scarcely be at home by three, but why need it be finished?"

"Don't you remember, mamma, that Annie and Elsie are coming?"

"O, I had forgotten that important fact. Well, then, if they are to sit in this bower, I think you must stay at home and finish it; you can go with me some other day."

Now, my father knew nothing about the Testament, or he doubtless would have given different advice. While I hesitated my mother drew near, and I thought I would leave it to her to decide.

after my father, but she did not, and I went on with my work, conscious that her eyes were upon me. Presently, to my great relief, the gardener came up, and asked her some questions about the flower beds. She went away with him, and I breathed more freely, comforting myself with the thought that I could easily buy the Testament another day.

I worked faster than ever, partly to drive away reproachful thoughts. Gardener had been mowing, and when I had brought a quantity of sun-dried grass and spread it thickly over the floor, I thought my brother the eighth wonder of the world. My cousins came shortly and confirmed me in this opinion. They spent a happy afternoon, and but for remembering the Irish boy, I might have been happy too. We were very quiet until after tea, and then our high spirits carried us away—we got into mischief, and my share of it was throwing an apple into the greenhouse, and breaking two panes of glass. This was on a Saturday.

On Sunday no one mentioned either this or the Irish boy, but on Monday, just as I had finished my lessons, I saw my father pass the window, and ventured to ask mamma if he was going to town, and whether I might walk with him.

"Why do you wish to go, Orrie?" she inquired.

"To buy the Testament, mamma, for poor Tim."

"He is gone," said my mother, "he went away early this morning."

I put on my garden bonnet and went out with a curious sensation, as if when I did wrong, all circumstances conspired to punish me. I turned the corner of the greenhouse and there stood my father, looking at the broken panes.

"Orrie," said he, "did you do this mischief?"

"Yes, papa."

"This is the third time it has happened. I have repeatedly forbidden you to play in this part of the garden."

"I am very sorry, papa."

"Your sorrow will not mend the glass, and I am afraid it will not make you more obedient next time."

He spoke so gravely that I knew he really was displeased. After a pause, he said:

"Have you got any money?"

"I have a shilling, papa, and a penny."

"It will cost more than that to repair the damage. I shall be obliged to claim a forfeit of the shilling."

I wiped away two or three tears, and produced my little bag. He turned it over and bit his lips, perhaps its elaborate workmanship made him understand that a shilling was much more for me to give than for him to receive.

"Is this all you have got," he inquired.

"Excepting the penny," I replied; and, child as I was, I perfectly understood his vexation at having to take it from me. He remained so long looking at it as it lay in his palm, that I even hoped that he would return it, and say he would excuse me that once. But no, he was too wise; he put it at last in his vest pocket, and walked away saying: "I hope this will make you more careful another time."

He went towards the house and I watched him till he entered. Then I ran to my bower, sat down upon the dried grass, and began to cry as if my heart would break.

Repentance and regret, though they may be keenly felt by a child, are not reasoned on very distinctly. I had often been very sorry, but whether for the fault as distinct from the punishment, I had scarcely inquired. I was heartily sorry now, not only for my disobedience and because I had lost the shilling, but because I saw it had hurt and vexed my father, not only because I had preferred pleasure to duty, neglected the opportunity for doing good, but because the feeling if not the words of St. Paul, pressed heavily upon my heart. "When I would do good, evil is present with me."

I was still crying, when on a sudden I saw my father standing before me, and watching me with evident regret. My first impulse was to say, "O papa, I was not crying about the shilling." He beckoned to me and said, "Then what are you crying about, my little darling?"

I tried not to sob; he led me to a garden seat, and took me on his knee. Then, with a great many tears, I told him all, and ended with a passion of crying.

"O papa, do teach me to be different, and to wish the same thing when I am tempted that I do when no pleasure tempts me. Pray teach me to do good."

"My dear child, God is teaching you now."

"What, papa, when my golden opportunity is gone, and my silver opportunity has come to nothing?"

"That is true, but you are doubly

sure now, you know by ample experience, do you not?—that of yourself you can do nothing."

I was so convinced of it, that I was verging on an opposite fault to self-confidence.

But now was my father's "golden opportunity," and he availed himself of it. Although I cannot remember his words, their influence remains to this day. Certain sensations and impressions connected with that wise and fatherly conversation return with me often, even now. When he ceased to speak I said, with a sorrowful sigh, "And now, papa, there is only one penny left of all my opportunities!"

"Well, my darling," he replied, "it is possible that you may do acceptable good even with that. Remember what our Saviour said about the cup of cold water."

"Yes," I said, "but the person who gave the cold water, had nothing better to give; he had not a cup of milk, or a cup of wine, which he first wasted and threw away."

"My dear, you need not inquire into that; you might have done better; but as there is still something to be done, 'Do it with thy might.'"

When I was quite calm again, and almost happy, he sent me into the house to play at ball. As I passed the kitchen door, a poor old woman, whom my mother used sometimes to help, turned from it, and I heard the housemaid say, "Mistress has just walked out and I cannot say when she will be at home."

She was hobbling away, when I bethought me of my penny; took it out of its bag, and pulling her by the cloak, offered it to her. At first she did not seem to understand me, but when she saw my copper opportunity, which was as bright as sand, paper could render it, she gave me just the shadow of a smile and taking it in her skinny hand, said, "I thank you kindly, my pretty."

Poor old creature "said the housemaid, 'that will buy a trifle mayhap; she and her husband are going into the workhouse to-morrow.'"

I passed into the house penniless, but in a subdued and humble state of mind. The lesson I had learned were not without good effect, but it cannot be expected that I can remember much of the working of my own mind. I only know that time did pass, that I went to bed, got up, said my lesson, and had my play for a long time, perhaps a fortnight. At the end of that time my little sister, Sophy, and I went out one day for a long walk, with Matilda, our nurse, and took a little basket with us to put flowers in, and blackberries if we should be so fortunate as to find any.

We walked a long way, till Sophy was tired and became clamorous to sit down, so Matilda led us to the entrance of the wood and there we sat and rested on the steps of a stile. There was a cottage near at hand; presently an old woman came out of it, with a kettle in her hand, and I recognized her as the woman to whom I had given the penny. She hobbled to the edge of a little stream which flowed close to our seat, and dipped her kettle in it, but did not notice us, until Matilda called to her. "How are you Mrs. Grattan and how's your old gentleman?"

"Thank you kindly girl, we be pretty moderate," was the reply. "Ho," and she pointed with a stick to a field opposite where several men were at work. "He was among them picking up stones—Ha—Ha—he be blithe as a boy."

"We was all glad up at the Grange to hear of your good luck," said Matilda. "Our mistress was main glad I assure you."

"Ah, very kind to you all. How be the old gentleman?" "Quite hearty."

By this time she had reached me, sat down her kettle and taken her place beside Matilda.

"And so you got your rent and all," said Matilda. "What a good son Joe is to you."

"Ah, that be he, dear," was the reply, that he be, wrote he did so pretty. "My dear mother he says, 'don't you go for to think I shall ever forget.'"

Matilda's eyes flashed, she took a particular interest in this young man.

"Tell us how it all was," she said quickly.

"Why you see dear, he was not my own; but I did as well as I could by him, and he be as fond of me, as fonder than he be of his own father."

"Yes I know," said Matilda. "Well dear I went to Mr. Y's house, and I was very down at heart, for Mr. Ball, he'd been that morning and says he, 'It signifies nothing that you've lived there so long if you can't pay the rent.'"

"I says, Mr. Ball, will you please consider the weeks and weeks that my poor old man has been laid up

with the rheumatiz?" "But he says 'I can put in younger and stronger than him, and besides I know you owe money at the shop.'"

"He was always a hard man," said Matilda.

"Well dear, he says, Mrs. Grattan ain't no use my deceiving of you, but I must sell you out, for the money I must have, and you must go into the work-house; it is the best place for you," and it seemed hard for I assure you we hadn't a half ounce of ten or a lump of coal in the house."

"How much did you owe?"

"Over three pounds, dear, and then the rent was four. I hadn't a one-half penny in the house; I paid the baker Thursday was a week, and we was hungry and cold, but the Lord be praised, we aint now."

"Ah, Joe's a good son."

"As good as ever breathed, dear, but we hadn't heard from him in a long while, and I fretted a good deal, and I went to see your missis, but she was out, and this child runs up and gives me a penny—and thinks I, what's a penny to them as owes so much; so I walked on to town to buy a candle of Mr. Sims, at the Post Office I was half way from my place, and when I got into the shop—'Sit down, Mrs. Grattan,' for he saw I was main tired, 'hain't seen you in a long time.' 'Ah, that's true, Mr. Sims,' says I. 'Well, I sat me down, and maybe a quarter of an hour after, after I'd forgot my candle. Just as I was going, Mrs. Sims says: 'Is that Grattan's wife?' 'Ay,' says he, 'Well,' says she, 'I reckon you remembered to give her that letter.' 'A good thing you spoke,' says he, 'I should have forgot it.' 'Be it a letter from the Indies?' says I. 'Ay,' says he, 'that's it, and nothing to pay.'"

"Well, I took it home and waited for my old man to come, by reason I can't read, and about dusk he comes, and we lights the candle and my old man read it, for he's a fine scholar. And there was five pound notes inside, and says he, 'Mother, I've got made sergeant, and now I shall send to you regular.' Well, I paid Mr. Ball, 'Indeed,' says he, 'them that pays can stay.' So you see there's money to spend, dear, when we be laid up with the rheumatiz."

Upon this she laughed with genuine joy, and hobbled away, and I knew that all this happiness was owing to my penny. If she had not had it to spend, she would not have walked to the Post Office, she would not have gotten her son's letter—that precious letter that saved her from misery and the work-house. The lessons taught me by these little events, I did not easily forget, and I think their moral is too obvious to need elaborately enforcing. It may, however, be summed up in a few words:

First, Do not expect that in your own strength you can make use of even the best opportunity for doing good.

Second, Do not put off till another day any good which it is in the power of your hand to do at once.

Thirdly, Do not respond because your means of doing good appear trifling and insignificant, for though one soweth and another reapeth, yet it is God that giveth the increase; and who can tell whether He will not cause that which is sown to bear fruit an hundred fold; who can tell whether to have even a penny to give under certain circumstances may be to have, not a copper, but a Golden Opportunity!

Home and Farm.

Curing Pork.

When the pork has been killed, and hung in a cool place for twenty-four hours, it should be sufficiently deprived of the animal heat to be safely laid down in salt. If not thoroughly deprived of this heat, it is liable to trouble, even with the best salt. Therefore, this is the first and most important step in the curing of pork.

Cut it into suitable pieces, and rub each one separately with salt, hams, shoulders, chops, bacon and side meat, and stack it up so that the blood may drain for forty-eight hours. Then pack the side meat on its edge, in sweet barrels, as closely as possible, always keeping the skin side next the side of the barrel, and using one-half bushel, by measure, of course salt to each barrel. When the barrel is full, weight the meat with a flat stone, and pour on sufficient cold water until bubbles cease to rise and the meat is entirely covered, always recollecting that fat meat will not take up an excess of salt. If the barrel is to be headed up, do this before the water is put in, and pour it through a vent in the top. If thereafter you keep the barrels in a cool place, as the cellar, and upon taking from the barrel, are careful to keep the meat submerged, it will keep one, two, or three years, perfectly.

For curing in the best manner, hams, shoulders, chops, and bacon, after the blood has been drained as previously recommended, should be packed in a suitable cask, pretty tight; make a brine of two pounds salt, one pound sugar, and four ounces

of saltpetre to each gallon of water; add and skim this brine and, when cold, pour over the meat; keep in a cold place, but not so as to be frozen, for about four weeks. Thus cured, meat will not require any freshening, and it will retain its red color admirably. It is a most excellent way for corned beef, but it will not keep during hot weather. The hams and bacon, however, will be all right, for the smoking will tend to preserve them.

Dry salting is performed by rubbing the meat with a mixture, to be used warm, in the following proportions: Four pounds salt, three ounces saltpetre, and sufficient molasses to make a thick paste. If the meat is packed in casks, and the brine allowed to form and saturate it, it is then called wet salting. For home consumption, we should much prefer the pickling process previously given, since the meat may safely lie in the brine until it may be smoked in the spring; and the brine, thoroughly scalded and skimmed, with that taken from the corned beef, and strengthened by the addition of one pound more of salt to each gallon, may be returned to the beef, which will remain sweet until July at least.

Western Rural.

QUALITY IN PORK.—We all know what a difference there is in pork. Breed has something to do in this matter, but not so much as many suppose. It is the kind of feed that makes kind in pork. Use milk or whey largely, and your pork is sure to be soft and flabby, and it will fry away at least half; what is left is not reliable. Hence our dairy pork is our poorest pork, varying according to the amount of grain that is fed. So still-fatted pork is in bad repute.

Miscellaneous feed makes ordinary pork—often quite ordinary. Slop will not do, for there seems to be too much water. Grain is what is wanted to make good sweet pork—pork that is solid and will fry well. Rank pork is unendurable, and yet there is much of it, and some people like it—like the pork from large, strong hogs.

A dirty, offensive sty is no doubt an element in producing strong and even fetid pork. Have clean quarters, a clean animal, good ventilation, and feed grain. For drink give cold, but not in any way foul water. Corn for feed in the best, and old corn at that. Do not house too close nor feed too sharp. Look to the convenience of the hog, and fat him so that he is in good condition, not over fat with possible diseased parts about him in consequence, the pork being affected by it. Old corn submitted to heat will yield most pork, but it is doubtful whether the quality is as good as when raw fed. So, probably, with all the grains.

THE WORK OF INSECTS.—The following calculations show the immense value of tiny insects and insignificant looking worms:

Great Britain pays annually \$1,000,000 for dried bodies of the insect known as the cochineal; while another, peculiar to India—gum chelal, or rather its production—is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibres spun by the silk worm, of which the annual circulating medium is about \$200,000,000. In England alone, to say nothing of the other parts of Europe, \$500,000 are spent every year in the purchase of foreign honey, while the value of that which is native is not mentioned; and this does not include the 10,000 pounds of wax imported annually. Besides, there are the nut galls, used in making ink; the cantharides, or Spanish fly, used in medicine. In fact, nearly every insect known contributes, in some way, to swell commercial profits. Even the dreaded Colorado potato bug may become useful, as will be seen from the following note which we clip from an exchange: "An order just received from a chemical manufacturing firm of Indianapolis for one thousand pounds of potato bugs may be classed as one of the curiosities of commerce. It has been discovered that these insects possess qualities which make a good substitute for the Spanish fly, and there is a prospect that, from being regarded as an unmitigated pest, they may become a source of actual profit."—Ohio Farmer.

A CHEAP WAY TO MAKE VINEGAR.—A correspondent of the Cincinnati Gazette relates his experience as follows: I will give you my method of making vinegar. I consider that it is decidedly the most economical way to make this useful article, needed by every housewife. I take quite a quantity of common Irish potatoes, and wash them until they are thoroughly clean, then place them in a large vessel and boil them until done. I now drain off carefully the water that I cooked them in, straining it if necessary, in order to remove every particle of the potato. Then I put this potato water into a jug or keg, which I place near the stove, and add one pound of sugar to about two gallons and a half of water, some hop yeast, or a small portion of whiskey. Prepared in this way, and letting it stand three or four weeks, you will have most excellent vinegar. Indeed, it is the only vinegar that will preserve cucumbers cut fresh from the vine, without the aid of salt. If I have not a plenty of potatoes, when I am boiling for family use I put on more water than is necessary to cook them, and drain off the water and treat it as above described, diminishing the ingredients to suit the amount of potato water. The whole cost of really superior vinegar made in this way does not exceed six or seven cents per gallon.

COAL ASHES FOR PEAR TREES.—As the real value of coal ashes is just being understood, I will mention a fact that came under my own observation the past summer. A friend of mine near Le Roy, has a large number of

pear trees, both standard and dwarf. Last spring he gathered all coal ashes, and placed around his pear trees, taking extra pains that the poorest trees should be attended to. Now for the consequences. Every tree that had ashes around showed unmistakable signs of improvement by being loaded with fruit. And another thing he did not lose a single tree from blight, although a great many were struck with it in the same locality. Now I cannot say the ashes saved the trees from the blight, but he thinks they did. At any rate it is worth trying. I think coal ashes just the thing for pear trees.—Rural Home.

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