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Alabama Baptist.

MARION, ALA.

Tuesday, January 26, 1875.

Communications.

The Devil in Harness: Or Infernal Spirits in Conference.

No. 1.

Many and various are the opinions of mankind in relation to the influence of infernal spirits. Paul speaks of the temptations of Satan 2 Cor. 11:14. He meditates upon the imperfections and faults of Christians. Legion is applied to one, because many Devils were entered into him. Luke 8:30. The cup of Devils is spoken of, and even Devils believe and tremble. In a word the Devil is an enemy to God and man, using his utmost to rob God of his glory, and men and women of their souls. But what doctrine Devils maintain and what they believe, and what is the soul of their employment, much I wished to know.

I took a lonely walk in a dim trail over the hills; long and strange was my pathway, still curiosity moved me onward; everything was wild and dismal, I saw nothing but what surrounded the mountains desert gloom. This rugged pathway led me beneath the most awful precipices looking up I saw rocks upon rocks projecting over my head. Still I ventured under many a high rock, passed some rough narrow places all alone. At length I paused and looked, and thoughts pressed each other out of place, saw the top of many a distant thought. My imagination was upon its utmost wing. I stood and felt some quiverings within (though not given to fright). The place looked as gloomy as death itself. Though possibly in this some wild red man or hunter had passed that way. But as I could see the footprint of no human being from where I stood, in the darkest and furthest corner I could see, out of sight glimmering in the distance, I thought if Satan's spirits or Devils were allowed to visit the earth this must be the spot. Suddenly I heard a sound, and now trembling I gazed and listened. I saw something that looked worn, weak and wasted, approaching with rapid flight. I thought it must be the Devil. At this moment I remembered though he was as a rearing lion, he could not devour me. I then gained my courage, and a little strength. He saw me not, but turned and looked in the distance; in a few moments another was coming.

CHAPTER 1st.

The interest and intensity with which I now listened, who can tell? I was now scarcely knew where, heard I knew not what, saw I knew not who, yet they looked like Devilish personages, piercing eye, countenance worn with anxiety and distress. I conjectured they carried about them the smell of fire and brimstone. They seemed bent on the ruin of mankind. To overthrow man's happiness was their great aim. At last they met. A melancholy pleasure seemed to pervade them.

PARADISE. Good morning, my nephew Misconstruction, how are you? I am truly glad to see you well, well, I do not know who I would have been gladder to see than you. I hope you and family are all well and all right.

MISCONSTRUCTION. Good morning, uncle P. upon my word, you are not gladder to see me than I am to see you; my son, Misrepresentation, is to be here, we are all well. Indeed, Uncle, I find myself quite at a loss in many of our affairs.—True, I succeed very well, in some things.

PARADISE. Tell me, nephew, when did you see our other relations, False-Coloring, Ambition, Malice, Envy, Deceit, and Father. I say, tell me how they are getting along now.

MISCONSTRUCTION. I saw them not long since. Getting along you say? Ah, Uncle, the truth is as I look at these Devils sometimes, I am astonished. Str. Ambition swells sometimes like a pauper, and looks as if all the world could not hold him. Malice fills all the veins, and Envy raises them to fever heat. Then

your brother Deceit, (you know) with all his complicated machinery and foldings, spreads himself, and just behind comes False-Coloring with his paint and brushes. I cannot tell who is the biggest Devil. Are these the relations you speak of Uncle?

PARADISE. True, you have named some of them, and I would be glad to hear of some of their hellish deeds, what did you say of my nephew, Misrepresentation.—Ah, yonder he is, howdy, my boy is all right?

MISREPRESENTATION. How do you do, Father and Uncle, I am glad to meet you, at or near the hour.

MISCONSTRUCTION. My son, why were you not here at the precise hour, you know that imperial spirits ought to be punctual, what have you been doing?

MISREPRESENTATION. I was fearful I should be a little behind the time, but I met with some hard cases. I thought it best for all our interests to attend to one case. I had to borrow almost the livery of Heaven, to get them to believe and act and follow my prescription. Do let me give you a little touch of the history of one particular case, (the principal cause of my detention.) It was this, the Ministers of Jesus were in what they call a Gracious Revival of religion. And a revival it was, much to our injury. Oh, they were warm. They spoke with power and boldness; harmony and humility, (our enemies) were interspersed in their actions. One of them was explaining Luke 6:20. Blessed are ye poor, for yours is the Kingdom of Heaven, compared with Mark 8:3, which he said he found to be poverty in Spirit. This poverty he said is wrought in the heart of God's children by the Holy Spirit. Its foundation being laid in real humility, which disposes man to feel that he has nothing but what he has received from above. And the humble man not only sees that he has nothing in himself, but he is stripped of desire to possess in himself the springs of self-exaltation so as to obtain religion.

Already self-condemned and corrupt before God he despairs of help by his own powers, and at last finds all he wants in Jesus, who is the true life, wisdom, health and salvation, and indeed his all in all, even the Saviour, who condescended to come into our vain sin and misery. By leaning on him alone every real Christian rises into life, and peace and joy. He lives in his life, sees in his light, grows in his strength, and thus leaning on his beloved, his soul ascends upwards. The lower he sinks in humility, the higher he rises towards God, is sensible that he has no internal resources of recovery, and hence is induced to place his whole dependence for Heaven on the Lord Jesus Christ.

MISCONSTRUCTION. Go on my son, speak out, the infernal Spirits have not all arrived yet, so as to convene in Conference.

MISREPRESENTATION. Oh I tell you Father M. these were withering appeals to us and our cause. I trembled, but Devil like you know, I tried several times to get into one corner of his heart. At last I threw the powder of Spiritual pride over his mind, and gave the wink to brother Flattery to speak a word. He, like a dutiful Devil, was standing ready. I left him in charge of brother F. and you remember he is no half bad at painting, whether the surface is smooth or rough. I turned to another minister, and succeeded in getting him to question the point of election in the former one's doctrine. Just at this time I gave Evil-Spirit room (one of my own children) standing just by waiting like a proper son, who came up and succeeded in a lodgment in his heart, which he did easily and most admirably much to the joy of a Father's heart. I told him to maintain his stand, and once in a while to make a secret managing persevering effort, as occasion might offer, and to raise the fondest imagination possible—call up the little old carnality that lingers about his heart, press foolish thoughts upon him, for you know, my son, the Bible says "the thoughts of foolishness is sin."

Imbibe your own Devil—like spirit in all you can, and get him to postpone his secret prayer, his family prayers sometimes, his night Bible reading, and everything else you can think of. And especially the next sermon he preaches, be sure to discover little of your own hellish

spirit in it; when he touches some point of the former minister's doctrine, this must be done handsomely. At this moment of time you must raise one of your own children, hard spirit and put him to work. Now, sir, he must play the Devil in good earnest, for he has to produce sour and exceeding bitter fruit, in each of them nearly at the same time. Finally, if you have any fears of success (you know what I mean) I know we cannot destroy them, for they are kept by the power of God, their names are written in the Lamb's book of life in Heaven, and you know we cannot blot them from there. He also gives them eternal life and they shall never perish. By success I mean this, we will put on the sheep a wolf's coat for a season. We will worry, trouble, fret, and annoy them in every possible way. If you have any fears at this stage of their condition, you are to blow the Devil's bugle towards yonder mountain, where a consultation of us Devils are to meet in a few minutes. And we will send you old Father Ambition, who with his own favored battery, will send out and scatter a few fire brands gathering fuel as they go, propelled by the powders of envy and self-conceit. He will be with you and never leave you. He always goes with a burning heart right from our conference. He knows but little of defeat. If there is any perilous time with him, he has but to blow his loud bugle, and all of us know it's he. Many Devils rush to his aid. Self-conceit, self-applause, and all the family of self fly to his help.

MISCONSTRUCTION. And with my aid, I believe he will go right up into these ministers' hearts, and seat himself with many of his own particular friends there. Among them he has one orator who does most of the speaking, a mixed blooded Devil. Sometimes you would think he was the son of Grandfather Deception, or of Flattery, or sometimes the son of virtue or of truth. He will persuade those ministers so kindly, and with so much plausibility, that Ambition has no place in all their hearts, and there is not one of his relations there. He will get them for a long time to believe him, and that they are merely seeking after truth. Well, I left these young Devils at this work. I immediately posted off here; you shall hear the result of this affair. One thing certain, I broke into the harmony, humility and union of that revival.

S. G. J.

(Chapter 1st concluded in our next.)

Carefulness in Christian Endeavor.

The duties and toils of life are numerous and varied. They are measured and defined by our individual ability and opportunity. He is wise and safe who labors earnestly and sincerely to keep ability and opportunity equal, for they are dependent and related virtues. Talents well and wisely employed soon enlarge and multiply our opportunities, and if these are faithfully accepted and improved they will increase the powers of talents. With such added powers consecrated to God and truth in earnest Christian endeavor humanity can profit much.

There are very few persons whose natural dispositions and inclinations would lead and safely prompt them to select the best forms of duty, of usefulness or of pleasure. Men are naturally inclined to indifference and disobedience touching labor and willing service. Every man is as lazy as he can afford to be. It is agreeable to us, in our natural state, that the burden of labor be light, and in our spiritual condition we prefer a religion that is easy. A religion in form and spirit that shall demand little of our time, money and responsibility. We incline to regard that the best way which is the most easy. Yet if we get what we wish in these matters, the purest love remains undeveloped, and the most ardent desires ungratified. Mercy in man comes of suffering; fidelity, of trial; and charity, of experience. The Saviour was tempted and tried; therefore, He is able to succor those that are tempted.

The spirit of Christianity requires us to accept our providential lot with meekness, and to assume the burdens of life cheerfully, and perform them in love and order. "Do all things without murmuring and disputing." Much time is wasted in repining and rebellions spirit is created and developed by allowing ourselves to murmur against Providence. The

Apostle learned, in whatsoever state he was, therewith to be content. Paul's contentment comes from a free and faithful acceptance of the will of Heaven. It is not the contentment of indifference or of idleness, but the sublime result of loving, willing, and cheerful service to God. He had sense enough, and faith enough to surrender his work when finished into the hands of God, and leave the consequences with Him who is too wise to err and too good to be unkind; with Him to whom results belong. Men bring much willful suffering upon themselves for want of faith in finalities; they seek to control not only the action, but its results; hence they murmur because they cannot invade the realms of Providence and tone and change sequence as they wish. Many are repining at the progress of wickedness, frightened at the attacks of science upon religion, and are discomfited, and discouraged because the Kingdom of Christ is not subduing the world as rapidly as they think it ought, and just in the way they think best. They disregard the exhortation, "Fret not thyself because of evil doers."

Religious impatience is a striking characteristic of this age. People pray and call upon God much like the prophets of Baal upon Mount Carmel. Their prayers are brisk and loud, and some of their demands are ridiculous; indeed, their whole demeanor indicates a God afar off, slow to hear, and hard to be entreated. And, forsooth, because God does not do their bidding, they blame one another, or fall back on themselves and depreciate their own faith. Sometimes ministers who have labored prayerfully, and with all diligence, upbraid their brethren or reproach themselves, when the Master does not bless them just when and just as they wish. Or, accounting themselves to have failed, charge the failure to the faults of "their field," and in their impatience, act rashly. Sometime, when the church is not prospering, and not accomplishing what they want, brethren blame the pastor, or reproach themselves as faithless, and, becoming restless, murmur and dispute. The religious world seems impatient under the restraints of Providence, and tired of waiting for God to accomplish his purposes in his own way and when he pleases, is busy instituting organizations outside of and independent of the church to do just the work it was designed to accomplish. And when their improvements upon the Divine plan of saving the world fail, they lose faith, and murmur and complain.

Christianity is designed to cultivate a cheerful disposition and to impart to life's action a loving order. A good cause is often weakened in its effects, and stigmatized by the manner of its defence and mode of propagation. When religion seeks to enforce itself by persecution, the popular mind soon discovers its weakness, for they instinctively know that persecution is not good Christianity. Many a bold intruder has found favor in the eyes of the people, not for the doctrines he taught, but because men in repute for piety and goodness, began to persecute him. Christianity submits a law to govern us even in opposing and redressing wrong. "If thine enemy hunger feed him, if he thirst give him drink."

The general agitation and alarm produced by Professor Tyndall's prayer gauge and later by his address at Belfast, has not upon the whole been complimentary to the church of to-day. The anathemas hurled at his scientific head have been fearful. The pulpit and religious press, in some quarters, have exhibited a strange weakness by becoming alarmed and enraged. By it the Professor has gained unsought favor and strength, while the church has suffered by the weakness and indiscretions of its supporters.

To do and endure nobly is the duty of every one. Let us not be thrown off our guard by any assaults, but with the spirit of faith, let us pray, doing all things in society, in the church and in the different relations of life without murmuring and disputing, that we may gain power and favor in the eyes of the people.

W. C. CLEVELAND.

Carlowille.

Messrs. Editors: The fourth Sabbath in December, and last in 1874, the regular day for church services at Ruhama, found us trying along through a very disagreeable misty rain, on our way to preaching. The lowering clouds, strong winds and

damp chilling atmosphere, were only typical of our feelings, for we knew that our beloved pastor Rev. A. J. Waldrop, would not be with us; he having been confined to his bed with a severe and dangerous illness; but upon our arrival at the church, we learned that he was convalescing, and our heart went up in gratitude to Him who doeth all things well. May He spare our cherished friend to us many days, for his "taking away" would leave a vacancy in our midst indeed hard to replace, and a void in our hearts that time could never fill. When we arrived we found the Sabbath School in session, and right heartily were we pleased at the appearance of the school. The Superintendent, Mr. R. J. Waldrop, is certainly the "right man in the right place," and he deserves the cordial thanks of the church for the untiring energy and sound judgment he has evinced in the direction of this school. He seems to have caught the infection from Dr. Boykin (than whom there is none better at the head and front of a Sabbath School) and makes everything move along as nicely and cheerfully as can be wished. I predict, under his able management, a prosperous and glorious future.

After the school services we listened to a very able discourse by the Rev. E. B. Waldrop, and received much pleasure and profit thereby; and then we returned to our home, thankful beyond measure to our Heavenly Father for the gracious privilege He permitted us to enjoy. Take it all in all it was a glorious day for us, and we will ever earnestly pray that many others may be "lifted up" as were we.

My object in writing you is not only to speak of the happiness we experienced, but to urge you to try and suggest a remedy for what is now troubling our church, and many others, and which has already occasioned no little argument. I allude to the church finances, and particularly to the fact, that the blame for a "short" in funds, has been very unjustly charged to the Deacons. They have been accused of old-fogeyism, and a want of proper attention to collections; when the fact is, from personal knowledge and experience, the Deacons deserve much credit for what little they have accomplished in this up-hill business, and the blame should be laid at the doors of those who are directly the cause, i. e. the members themselves, some who subscribe and some who do not, and so far forget that a preacher has physical wants, or that his family can get hungry, and consequently fail to come "to time," and sometimes never, with either the amount of their subscriptions, or what they know they as honestly owe as any debt they ever contracted.

We know positively of a case in point, where a preacher, a good and true man, attended some three or four churches, and among all his congregations was probably promised at least \$100, but at all events promised enough to pay a small bill for coat and boots (he was entirely destitute of them) that he purchased from a brother on a credit, and which he is still unable to pay. Although the store keeper has not dunned him, nor does he intend to, the poor man is in great tribulation about his inability to pay; and why? simply because his promise to the store keeper was based upon the promises (?) of his church members. We know the deacons devoted a great deal of valuable time endeavoring to collect, and were constantly repulsed with that stereotyped cry of hard times. Does it not seem that this cry of hard times is ever on the lips of some, and under any and all circumstances?

We have just mentioned this one case as a reality; and what we want is that some means may be devised, to impress upon the minds of the members, the holy importance of promptly supporting, pecuniarily, as well as by attendance at the house of God, the poor laborer in this vineyard, whose burdens are heavy, but whose soul is in the good work, and whose heart never falters in his arduous and self-imposed duties.

I tell you, Messrs. Editors, the Deacons have and will do their duty, but the countless rebuffs they meet with on all sides, like the "continued dropping that wears the granite" is enough to discourage stouter hearts; yet must they never weary in trying; and a failure on their part only results in abuse "heaped like coals of fire on their heads," and to the charge of incompetency and neglect they must make no defence.

Now, Messrs. Editors, this is seriously wrong, and we know of no better way than for you to pour a broadside of red-hot appeals to honesty and justice shot, through the columns of your ever welcome weekly visitor, into those people who think they have contributed to the Lord, when they make a promise and stop.

Fair play is a jewel. Let the members come out, and the Deacons will meet them half-way, and a few steps over.

With much regard and the compliments of the season, I remain, dear sir, ever yours, W. & W.

HOWARD COLLEGE,

MARION, ALA., Jan. 5, 1875.

Messrs. Editors: Embracing the usual cessation of duties at the Howard, during Christmas, I turned my back upon Marion and the many joys anticipated by the students; and, early Wednesday morning, addressed myself to a journey of one hundred miles with a degree of pleasure which was passingly strange even to myself. Thursday evening, I arrived in the vicinity of Bro. W. L. Walston's, six miles west of Linden.

Either from prophetic instinct of the animal upon which I was mounted, or an indisposition to travel, I found it necessary to tarry with him for the night. The cordial greeting with which I was met, made me feel a welcome though an accidental guest. I was not allowed time to conjecture, but was immediately informed that a marriage would take place that evening. Though the evening was uninviting, yet a sufficient number of guests assembled to render it an agreeable occasion.

At the appointed hour, Robert A. Sullivan, the successful aspirant, led the charming and graceful Miss Nannie Walston to the altar of Hymen, where they plighted their mutual faith. The ceremony was performed by Elder J. G. McCaskey, who preaches at Antioch church in the same vicinity, and also at Providence, in the adjoining neighborhood. After the usual congratulations by friends and acquaintances, we were conducted into the dining hall, which was brilliantly lighted; and the table was not only ornamented and dressed with taste, but well supplied with fruits, cakes, and confectioneries. Of course, the flesh, fish, and fowl were served up first; but just where it came from, I didn't find out, though there was no lack.

I had quite a commanding position, being near the preacher, and could not only see the whole length of the table, but all the fair faces on either side. After riding all day without dinner, I was in good plight to do justice to the occasion, but for that, I might have forgotten the feast in beholding the fair. We at length despaired of being equal to the bounties of our friend, and retired to the parlor again, where all formalities were thrown aside, and each seemed to vie with the other in causing the time to pass pleasantly and agreeably. We had several excellent performers on the violin, but no dancing.

Thus the time was spent until half past eleven, when a majority of the attendant guests returned to their homes. I solaced myself with this and other pleasant incidents during my hurried trip to Clarke. I had not anticipated the visit, and consequently was not expected, and therefore realized such pleasure in meeting friends, relatives, and acquaintances as only a surprise can produce.

I saw ministering brethren from different parts of Bethel Association, and learned from them that the ALABAMA BAPTIST is giving entire satisfaction. Eminent citizens are loud in its praises, and a prominent lawyer of Grove Hill, who belongs to the Methodist denomination, has been heard to eulogize its corps of editors. With the ALABAMA BAPTIST, Howard Collegian, and a few abundant harvests, we will be enabled to endow both papers and the College.

F. H. MCGILL.

COURAGE STRENGTHENED.—Sir Francis Drake being in a dangerous storm in the Thames, was heard to say, "Must I, who have escaped the rage of the ocean, be drowned in a ditch?" Will the experienced saints, who have passed through a world of tribulation, lie down and die of despair, or give up their profession because they are at the present moment passing through some light affliction? Let your past preservation inspire you with courage and constrain you to brave all storms for Jesus' sake.

Cocoa River Association.

To the Brethren who have subscribed to the Indigent Ministers' Fund of said Association.

The amounts past due have been remitted to Pastors, with the request that they ask their Deacons to collect the same and hand over to Rev. S. G. Jenkins, C. R. Cross, or the subscriber, and thereby save the expense of sending out agents to collect. We need the money to put out at interest. The amount of interest which has accrued has been equally divided between Bro. Wm. McCain's and Bro. Bullington's families.

JAMES HEADEN,
Chm'n. Provisional Committee,
Jan. 18, 45 st.

ITALIAN CHERLTY, 20 WOMEN.—Although the gladiator is no longer "brought to make a Roman holiday," the tigerish spirit of cruelty, of which the Colosseum is the stupendous memorial, has still left its traces in the inhumanity with which the women of Italy—no less than the poor brutes—are treated by those who ought to be their natural protectors. This evil, we are assured, underlies all the reciprocal relations of the people. Unfortunately, an on the masses, the physical ill-treatment of women is considered a marital privilege. To lift the hand against the wife and the mother is regarded as a legitimate exercise of authority on the part of a man who yet, in his intercourse with strangers may appear graceful and obliging, and even make a picturesque figure in a tourist's sketchbook or journal. Ladies long resident in Italy, and intimately acquainted with the people, whom they love in spite of their grave faults, have been deeply afflicted with what they have learnt on this subject from poor women who have taken them into their confidence. The iron has entered the soul, but it has quickened rather than deadened its sensibilities. "One day at Florence," a lady writes to us, "I got severely mobbed by a workman who was most shamefully ill-using a fine watch dog. The man came to our house, and after much violent abuse he said, 'Imagine if I am to be reproved for a dog! Whenever I choose I can bastinado my wife; and am I to be dictated to about a miserable dog?' Of course, as our correspondent points out, women under such a system acquire all the vices of the slave. To escape punishment at the hands of the domestic tyrant, they lie themselves, and teach their children to lie also; and thus the atmosphere of home becomes poisoned by habits of concealment and falsehood. Our correspondent says: 'I have rarely witnessed a more melancholy family scene than on one occasion when a mother (a very superior Italian woman) called all her children around her and taught them the lie which was to avoid much misery, by concealing the facts of the case from the father of the family. Of course the poor children, under such a system of irresponsible authority, have very hard times, especially at the hands of the mothers, who, oppressed themselves, are very incapable of exercising fair and gentle authority. In Elba, I have known mothers with hot blood to bite their offending children with the wildest instinct of animal rage.' Thus men, women and children are alike degraded by the brutality which the lord and master of the household practices towards its weaker members.

—The Church Missionary Society of England has for some time been urging the British Government to establish a station at Mombasa, on the coast of Zanzibar, to serve as a place of security of rescued slaves. The Society has just sent out a missionary expedition, which is to use Mombasa as a central point. Mission and industrial settlements are to be founded at Mombasa and Kiulindini and an interior station near Mount Kilimanjaro. The expedition consists of four ordained missionaries, three of whom are married, and four lay missionaries, one of whom is Jacob Wainwright, the colored lad who brought back the body of Dr. Livingston to England. The Rev. W. S. Price, for many years the principal of the school for freed negroes at Nasik, India, has charge of the mission. About twenty Christian negroes have been sent from Bombay to Mombasa to start the settlement. The missionary party carried with them from England seeds, agricultural implements, a boring machine for water, four iron benches of two rooms each, and a steam launch, to keep up the communications with Zanzibar. In 1844 the London Missionary Society started a mission at Mombasa under Dr. Kraus.

—M. Clermont Gammeu, who has been employed by the managers of the Palestine Exploration Fund, has returned to Paris, his year's leave of absence from the French Foreign Office having expired. He has brought back with him a large number of specimens of Jewish antiquities and important documents relating to the Crusades, which he has discovered. His notes are to be published in the journal of the Fund. The English Foreign Office has requested that he be allowed to return to Palestine for another year to direct further researches.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. J. D. KENTROE, ASSISTANT EDITOR.

MARION, ALA.

Tuesday, January 26, 1875.

Baptism.

Our correspondent from Opelika proposes a query that we think can be answered best after a careful examination of the facts of each case to which it applies. The general principle is clear enough—that a baptism upon a profession of faith suffices. There are certain morbid cases who are apt to doubt that they ever exercised faith, and to believe that whenever they are revived, they then, for the first time, experience conversion. Should such persons receive a new baptism, because they were dissatisfied with their previous baptism, the ordinance would cease to have that dignity which belongs to it, as the first public act of Christian obedience and consecration. It would become tentative. It would become the first performance in a system of probation which is foreign to the constitution of the New Testament Church.

This, we say, is clear enough. And yet there may be cases of irregularity in the administration, or of unfitness in the candidate, which would justify a church in regarding a baptism as null and void. A Gospel baptism cannot be repeated. Like the death and rising it prefigures, it can occur but once in any human history. In a doubtful case the only question is, Was this an instance of genuine baptism—of such baptism as conforms to the requirements of the Gospel? A question of this sort can be decided by examining the circumstances of the case. The church to which the person belongs is the proper court for adjudicating the matter; and beyond its decisions in the case there is no appeal. Yet certainly the case ought to be of exceptional strength which would justify a church in assenting to the baptism of one who had already been recognized as a member. An orderly baptism upon a credible profession of faith, must not be treated as if it were a mistake and a blunder.

Speed the Plough.

We have great reason for thankfulness in the general favor with which "our paper" has been welcomed. Good words return to us from every quarter to which its numbers penetrate. We beg our brethren to help on the enterprise by active canvassing, also. A newspaper is like a cotton field; it calls for work the whole year round.

It is stated, in the *American Journal*, that during the last four weeks no less than 200 daily and weekly newspapers have suspended publication in this country alone; and it is estimated that \$8,000,000 have been lost during the year in the publication business. How many of the newspapers suspended because of the failure of subscribers to promptly pay their subscriptions will never be known with any degree of certainty. That a large majority of them owe their failure to this neglect is undoubtedly true.

Now, although the conductors of the ALABAMA BAPTIST do not apprehend failure in this direction, they do feel that unless the paper is widely circulated through the State, the object for which they have cheerfully given their cares and toils to it, will not have been effected. And may we not be permitted to add that brethren to whom the welfare of the State and the Denomination is as dear as it is to us, should encourage a generous rivalry with each other and even with the editors and business managers, so as to secure for their organ a large success. Who will send us the largest list of subscribers this year? Who among our six hundred and twenty-one ordained ministers will neglect to urge this matter upon his churches? What subscriber will delay to send to us one name or more from the church or community to which he belongs? Brethren, we plead for your sympathy and co-operation in behalf of the languishing cause of Christ in Alabama.

We would be glad, also, to have weekly notices of current events from every part of our field. A brief communication upon a postal card would cost only a little labor to any of our correspondents, and would be of very great service to the paper. Our space is too limited to allow us to publish long essays and serials except in regard to subjects of present and special importance. But there is always room for the postal card. Brethren, by using this simple agency may

keep themselves in frequent and pleasant correspondence with each other and with the churches of the State.

Our Friends from Abroad.

At the recent ordination, at Marion, Dr. Teague performed, with his wonted urbanity and discretion, the part of Chairman of the Presbytery. His arrangement of the exercises was such as to awaken a deep interest in the services, and his charge to the candidate was rich with the results of a long experience, and a wide and intelligent observation; yet all was done with the most engaging simplicity.

We were also glad to see in the congregation that whole-souled advocate of the Sunday School cause and the ALABAMA BAPTIST, Bro. R. C. Keoble. Our brother will travel over the State next summer, and will thus have the opportunity, as we know he has the will, to urge the claims of "our paper."

Dr. Hendon and his son, (the latter was the candidate for ordination,) were both looking unusually well. They have both of them been working hard since we last saw them in Marion. And hard work seems to agree with them. One who sees the fresh and cheerful face of the father can scarcely credit the fact that he has numbered not less than nineteen "olive plants around his table." It is truly said that a man is known by the company he keeps. This is the case with the Doctor: he has associated a good deal with the young, and so retains his youthful vigor. Long may he flourish.

Baptist Progress in 1874.

The progress of the Baptists of the United States during the last year, as set down in the *Year Book*, is most encouraging. Notwithstanding the fact that some two hundred associations have not sent in their minutes, there have been actually reported, Baptists 162,496; Membership 1,761,171; Increase in Associations 53; in Churches 990; in Membership 127,638. Owing to the imperfection of the materials in the hands of the compiler of the *Year Book*, these figures are quite below the mark.

The statistics for Alabama are as follows: Associations, 50; Churches, 1210; Ordained Ministers, 621; Received by Baptism, 2462; Received by Letter, 1603; by Experience, 158; by Restoration, 175. Diminutions by Death, 238; by Letter, 1797; by Exclusion, 464; by Erasure, 8; Total Membership, 75,614. When we remember that a number of the Alabama associations, some of them embracing a numerous constituency, are not connected with the State Convention, there is every reason to believe that even the generally accepted estimate of 90,000 Baptists in the State does not represent our full number. When will the slumbering giant awake and put forth his full energy in warring and toiling for the Master!

Notices.

MORTON'S MONTHLY.—*Home and School* for January; Louisville, Ky. \$1.50 a year.

Contents—"The Atmosphere" (illustrated), by E. M. Murch, a pleasant essay on the chemistry of the air; "A Dominie's Talk with his Pupils," by F. E. Goulding, gives estimates of the numbers and distances of the stars; "I Feel Badly," by James K. Patterson, undertakes to degrade this common expression into a vulgarism, by adducing various solecisms in the use of adjectives and adverbs. But after all the arguments presented, we feel constrained to say that the point is not proven. The phrase, "I feel bad," which Mr. Patterson defends, is ambiguous, and according to the common use, would indicate rather a moral than a physical ailment. "How to Treat Geography," by J. B. Reynolds, is a suggestive article on map-drawing. The other articles are, "Two Friends of Mine," "The Children of the Japanese," a poem on "74 and '75," "Learning to Read," and Editorial Miscellanies.

"THE BAPTIST."—This is the name of a tiny paper, published by Bro. J. S. Paulin. But it is full of good things as a nut is of meat. We give a cordial welcome to our contemporary, whose value must be estimated, like that of Dr. Watts, by his mind and not by his inches.

CATALOGUES OF SEEDS AND PLANTS, for 1875, by Peter Henderson & Co., 35 Cortlandt street, N. Y., pp. 180. These pamphlets are finely illustrated, and, in addition to the wood-cuts, contain five beautiful colored plates, exhibiting roses, verbenas, pink, lobelias, and a new vegetable. The catalogues, with the plates, are sent to all applicants for 50c. To those who purchase their "Gardening for Profit," and "Practical Floriculture," (each \$1.50) plain catalogues sent free and annually.

DOMESTIC MONTHLY, for January—

A finely illustrated fashion magazine, with tales and poetry; price, \$1.50 a year. Address "Domestic" Building, New York.

WORK AND PLAY—An illustrated magazine for girls and boys, Edited by Fanny Foster Jenkins; the Working Church Publishing Company, 57 Bible House, New York; subscription, \$1 a year. Contents for January, 1875: Christmas; The Old-New Story; A Goose Story; The Snow Queen; Golden Wings; The Foundation of Two Old Myths; A Quarrelsome Family; How One Picture-Book was Made, etc.

Death of Hon. R. H. Ervin.

Intelligence of the death of this distinguished and useful Brother will carry sadness to the hearts of many of our readers. From the Montgomery *Advertiser* of the 15th inst. we extract the following:

"It is our painful duty to announce this morning the death of one of Alabama's best citizens, the Hon. R. H. ERVIN, Senator in the State Legislature from Wilcox county. He died on Sunday last at his residence, six miles from Camden, of congestion of the lungs, after an illness of over two weeks. Dr. Ervin was a man of fine intellect, a safe and prudent counselor and thoroughly patriotic. His death will be felt not only in Wilcox county, but throughout the State. His loss from the Senate is a public calamity. Dr. Ervin enjoyed in the highest degree the confidence and respect of all who knew him. In addition to his services in the Senate for the past three years, he had also served his people in the House of Representatives. For several years he was Grand Master of the Grand Lodge of Masons of Alabama. Alabama has cause to sincerely mourn his untimely death."

But Bro. Ervin was more than this, he was a humble Christian. At the time of his death he was Moderator of the Pine Barren Baptist Association. In his death Society has lost an honored member; the State, a faithful servant; Masonry, an firm advocate; and Religion, an earnest laborer for the Master. All the earthly honors which he won, and which he so justly deserved, fade into insignificance when compared with his eternal reward above.

Training Youth.

The Baptists of Alabama know the advantages of youthful training; they know that if we would have intelligent and sound and liberal church-members in the days to come, the young of the present period must be taught and trained. We, therefore, need not tell them the advantage of placing in the hands of the young, such a paper as *KIND WORDS*, which teaches our denominational views, instructs as to our denominational operations, and encourages liberality in missionary matters. Such a paper should be in the hands of all our youth, and should be liberally patronized by our schools.

Field Notes.

Spain has inaugurated what her young King calls "the Epoch of Real Liberty," by suspending the jury system, and suppressing two Protestant newspapers.—Rev. A. A. Conella, who spent some months in Louisville last winter, under medical treatment, is now in Greensboro, where his health is slowly improving.—A minister who left the Presbyterians to join the Baptists, says of "the milk and water doctrine of open communion," "Did I believe in that, I should go back again to the Presbyterian Church."—Dr. Jas. B. Simmons has succeeded in securing the amount necessary for the full endowment of the Columbian University. He has been seconded by noble Christian workers and givers, the Crozers, Colgates, Trevors, Bishop and others, whose names are becoming household words, and whose largeness of heart will inspire thousands. Brethren of Alabama, remember Howard College in your gifts and legacies.—Dr. Vaughan, Roman Catholic Bishop of Salford, E. England, accompanied by several priests, has sailed for New York. He goes to promote missions among the negroes of the Southern States.—The Day of Prayer for Colleges has been changed from the last Thursday of February to the last Thursday of January.—Rev. Dr. Miller, of New York, recently stated that it would require nearly \$500,000 to pay off the debts of the Baptist churches in that city and vicinity.—Many Western churches are for the time being, completely broken up by the hard times, the drought, and the grasshopper raid.—We have one hundred and forty-three Baptist churches on the Pacific coast. Many of these are very small; but the count is encouraging. The Home Mission Society has done a good work there.—A lady took her little four-year-old down town on the horse cars, and the man who loves children took the little one on his knee. On the return trip the cars were all taken. No gentlemen moved, "Moder," says bright-eyed, "ain't somebody wid noddin' in their laps going to take me up?" There was a scramble for that precious one.—Dr. E. G. Taylor, of New Orleans, feels that "family reasons must lead

him to change his present relations." He goes to Providence, R. I.—Dr. Bittling, of Richmond, has returned from his Eastern tour improved in health and spirits. His church gave him a cordial welcome on his return.

—Dr. J. Wm. Jones has been made Secretary pro tem. of the Southern Historical Society, located in Richmond, Va.—Dr. Pritchard, pastor of the First Baptist church in Raleigh, N. C., has been to New York to consult eminent physicians in reference to his eyes, which have been giving him trouble for some months past. The physicians assure him of entire recovery, though it will be some time before he can hope to read and write much.—Dr. Shaver, of Georgia, is to be one of the regular contributors to the *Baptist Herald* (Texas).—Dr. Graves, editor of *The Baptist* (Memphis) received one Christmas present, a fine fat turkey. Just one turkey more than the *Recorder* received, Bro. G. So says the *Recorder*:—We are reluctant to brag over our brethren, but we received two. And, besides, there came along a Christmas box for the children, which we may with great propriety call a royal present.—On the 17th inst. Bro. J. Henry Hendon was ordained in Marion to the work of the Gospel Ministry. He preached an admirable sermon in the Siloam Church at night. A fuller account will be given by one of the members of the Presbytery.—Bro. L. L. Fox, writes from McKinley, Ala., "We are all much pleased with the paper, and I will do all I can in its circulation."—Bro. Cleveland informs us that at the last conference, the church at Carlowville received a man in middle life; and, at the conference before, a lady.

Bro. W. Wilkes writes: "Nothing of interest, special. I may note, however, that the aged Joseph Hill, an obscure but useful Baptist preacher, 107 years old, died some time since in Coosa county, Ala. He is reported to have baptized a great many converts during his long lifetime. What wonderful returns shall be made at the judgment, which were but little known in time."—Bro. C. C. Jones, writes from Snow Hill, Ala.: "It is hardly necessary for me to express my appreciation of the paper. We all like it, and soon Bro. J. F. Lee will send you a good club from the membership of 'Bethsaida.'"—Bro. Hare writes from Fatama: "Every one here is pleased with the paper, and nothing but the scarcity of money prevents me from sending you new subscribers."—Some kind Brother, who withholds his name, gives us the following items from Oxford: "The Oxford Baptist S. S. has not lost a student under 20 years old in eight years. Oxford is to have a brass band. Oxford has had several stores bored into of late. The thief was apprehended recently, but made his escape in hearing of several shots."—Bro. T. W. Tobey writes from Russellville, Ky.: "We have registered in Bethel College 120; 32 preparatory and 88 college students. 30 young preachers."—Bro. J. A. Glenn writes from Calhoun County: "We are all well pleased with the Baptist, and hope to see its circulation much larger in this country."—We hear that Rev. Columbus Smith, of Meridian, is dead. We hope that some brother who enjoyed the familiar acquaintance of this excellent man and eloquent preacher, will send us a suitable notice. He died of consumption, at Key West, whither he had gone to recruit his declining health. Our brother left a large family.

The Baptists are Peculiar in Their Views of the Essential Office of Baptism. No. VII.

The following article, we are aware, bears some marks of similarity to our last; the reader will excuse this in view of the fact that the topic discussed, though quite different from the other, is sustained in some of its features by the same Scripture quotations and lines of argument.

Having said so much in two former papers on the symbolical importance of the ordinance of baptism, it is not impossible that some one has been ready to charge that we attach a saving efficacy to this rite, and to assume that we hold that there is no Christianity without baptism, since we understand it to emblemize so many features of New Testament religion. How often such charges are made against the Baptists. This moment we have taken from our library the first work that we could lay our hand on, of several which we have on baptism written by Pedobaptist authors; this is a work of Dr. Fairchild, published by "the Presbyterian Board of Publication" in Philadelphia. We turn but three pages until the author invites our attention to what he is pleased to style "The offensive position of the Baptists." "They lay very great stress on immersion," he says, "and seek every occasion to magnify,

its importance. Immersion is the most prominent topic in their public discourses, as it is the chief burden of their tracts, books and newspaper publications, * * * accounting all such (as have not been immersed) unworthy of the fellowship of Christians. * * * Taking the most charitable view which the case may admit," continues he, "among the many thousands who listen to their (Baptists) instructions, may there not be multitudes who receive the impression that immersion is the great essential to salvation—the safest passport to heaven? Are we not under the necessity to combat positions attended with so much mischief to the church, as well as danger to immortal souls?"

Now, reader, these charges of Dr. Fairchild are to be found, or similar ones, in a majority of the productions of Pedobaptist writers on baptism, while their laity frequently speak of the Baptists as holding that baptism is essential to salvation; when the truth is, it is one of the historic distinctions of our people that they are the only denomination who never have believed in baptismal regeneration or sacramental salvation. The Baptists uniformly hold that the candidate must be in a saved state before he is a proper subject for this ordinance. Baptism is the profession of a faith already exercised. It does not wash away sins any further than that, it is the outward and visible symbol of an inward and invisible cleansing already wrought on the soul by the Holy Spirit. Baptism does not produce a good conscience, but it is "the answer of a good conscience toward God" which the believer already possesses. This is the view of the Baptists and as a denomination it is peculiar to them. The baptismal services of nearly all Protestant sects is not only susceptible of a construction which would make them teach baptismal regeneration, but really it seems impossible to put any other construction on parts of these ceremonies. Do not the Creeds and

THE CONFESSIONS OF FAITH

of all the various branches of Presbyterians and other sects, declare that baptism is a "sealing ordinance," not only a sign but also a "seal of the covenant of grace, of ingrafting into Christ, of regeneration, of remission of sins," and that "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time;" that is "a sign and a seal of our regeneration and ingrafting into Christ, and that even to infants?" What is a seal, but that which binds, makes secure, fixes? Is baptism a seal of regeneration in this sense? Does it secure, bind, fix our regeneration and ingrafting into Christ? Does it perform this office for infants? Is not this the doctrine of the above extracts? And yet it is not the doctrine of the word of God. In the language of Dr. Fuller, "The phrase 'sealing ordinance' is not in the vocabulary of Jesus Christ; it is a part of the deplorable language of Ashdod, invented in other days for the support of the institutions of the man of sin." And those denominations who have it in their creeds and who are so sound in the great fundamental truths of our holy religion should expunge it. God's seal is not water, nor bread and wine, nor does "the right use" of these ordinances constitute a seal, but the Holy Spirit is the seal of regeneration and ingrafting into Christ by whom believers are "sealed unto the day of redemption."

We have alluded thus plainly to the teachings of the Confessions of Faith of Presbyterian sects, because they are by far the soundest, and safest, and most distinctly removed from the priestly heresy of sacramental salvation of all the branches of Protestant Pedobaptists. Some of the Protestant creeds, as for instance "the Book of Common Prayer," directly announce the doctrine of baptismal regeneration, while others of them, as for instance the Methodist Discipline, clearly imply as much in their prayers and addresses on baptismal occasions. And many of the standards of Protestants declare it boldly. The limits of this article will not allow quotations from them now, but they can be furnished in painful abundance.

All intelligent and sound Baptists consider the doctrine of baptismal regeneration to be one of the most baneful errors ever proclaimed under the guise of Christian truth; the prolific source of ten thousand evils to that vast institution called Christendom. It is the source of pouring and sprinkling, instead of immersion. It is the mother of infant baptism, and thence of the whole range of ritualism and "sacramental grace." Pouring and sprinkling were introduced for the sick, the idea having been imbibed that dying without

baptism they could not be saved, and yet it was supposed that they in some cases, were too ill to be immersed, and hence baptism was introduced as a supposed necessity. And infants were first baptized under the opinion that dying in infancy without it they could not be saved; and having gone thus far from the original design and beauty of the ordinance of Christ, the floodgate was opened for the incoming tide of sacramental and ritualistic religion, which are now the curse of both Papal and Protestant Christendom. Any section of the Baptist denomination, imbibing the doctrine of baptismal regeneration, have soon found it necessary to secede from us, or they have been expelled, as was the case with Alexander Campbell and his followers. This sentiment the Baptists do now and always have rejected, and have withdrawn themselves from it as a heresy that could not be endured in the fellowship of their faith. And yet the Baptists have constantly held that the ordinance of

BAPTISM IS ESSENTIAL TO SOMETHING of no trivial importance, and that that essential something can be easily learned in the New Testament; and therefore the views of our churches, on the office and efficacy of this ordinance, have generally been distinct, and clearly defined:—so well understood that the Baptist minister who rejects them or varies from them, goes at once into disrepute and censure among his brethren.

How frequently do Pedobaptists allude to baptism as a "non-essential!" Although their creeds and standards speak of it, as in use among themselves, as the "seal of the covenant of grace, of remission of sins, of ingrafting into Christ, and of regeneration, and that even to infants," and that the child is, "in his baptism, made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" yet when pleading with the Baptists under the guise of a broad charity, it is frequently intimated and sometimes openly announced, that "baptism is a non-essential;" and men grow quite eloquent under the beautiful sentiment. "In essentials unity, in non-essentials liberty, and in all things charity." All this however, seems only intended to impress the Baptists that baptism is not important any way; they surely do not mean to have their own people to take that view of God's "sign and seal." Shall we pronounce anything a trivial matter which God has ordained? Shall we assume that *this* or *that*, which has been appointed by our Lord Jesus Christ, may be set aside at will as of no importance? God has instituted no non-essentials; to assume that He has, is to charge Him with folly.—It impeaches the divine wisdom, and declares Him one like unto ourselves, that He should enjoin an ordinance which is of no special consequence. Everything which God has ever enjoined on man has had an end in view—an object to accomplish. The great God never acts without design; he never issues a commandment without a purpose; and whatever that purpose may be it can only be accomplished by obedience to that command. No authority under heaven is at liberty to substitute, supplant, alter, change or abolish the order of that precept in the smallest particular.

We have seen in what has been said, in previous articles, about the design of baptism, that the spirituality of the religion of Christ gives tone and character to every feature of the symbolism of the ordinance. Baptism does not impart spirituality, but the existing spirituality gives life and significance to baptism. It is our purpose now to show that this ordinance has an organic importance—an importance relating to the organization and visible being of the churches of our Lord Jesus Christ; and that while it certainly is not essential to salvation, it is essential to the accomplishment of the purpose which infinite wisdom had in view in its ordination. This is self-evident; and what that purpose is we can learn, as it is revealed in the New Testament.

THE ESSENTIAL OFFICE OF BAPTISM.

1. In the first place, we maintain that baptism is essential to obedience to a positive commandment of Jesus Christ. The Great Head of the church has commanded the believer to "be baptized;" and while he may without baptism be a genuine convert, and manifest many of the sure signs of true piety, and enjoy peace with God, and be a child of God by faith in Christ Jesus, yet so long as he remains unbaptized he lives in disobedience to this command. He cannot obey the command by doing something else. The precise thing which God has commanded is his duty. As the command to be baptized is a command to be immersed, sprinkling or pouring is not obedience to this commandment.

2. Baptism is essential to membership in the visible church of Christ. It is not necessary now for us to decide whether "baptism is the door into the church" or not, but we do most earnestly insist that it is a prerequisite to membership. "We all by one spirit baptized into one body;" that is, all following the one spirit of grace and word of truth are baptized into the one visible body of Christ, as they were by that spirit previously in regeneration made "partakers of the divine nature" and spiritual body of Christ. In a word, without baptism no man can be added to the visible church of Christ.

3. Baptism is essential to the existence of a true Gospel Church. If essential to membership in the case of an individual, it is manifestly essential to church existence, since all the individuals of whom the church is composed must first have been baptized as a preliminary in connection with that body. The Baptists have ever and constantly held that "a visible church of Christ is a company of baptized believers." An organization may, without baptism, be powerful, virtuous, zealous, and devout, bearing many of the true marks of the word of God, but whatever else it may be, it is not conformed to the pattern in the New Testament. It has rejected the first ordinance of the Gospel of Christ, and therefore it is foreign from true churchship.

4. Baptism is essential to church privileges. By "church privileges" we do not mean the privilege of going to the house of God and hearing the word of life proclaimed, which are privileges and duties of all men; but we allude to the rights and offices which belong to the organic being of the church. It is the exclusive privilege of church members to exercise the right of suffrage and otherwise participate in the governmental affairs of the church. It is their right alone to approach the communion table, that table being an ordinance within the church. And they alone have the right to bear office and exercise the duties thereof in the church of God. Whether it be the Deacon's office, or the Elder or pastor's office, or any office whatsoever in the church of Christ, agreeably to the New Testament, baptism is essential to the bearing of that office.

Therefore while baptism is not an efficacious sacrament effecting salvation, still the essential office of this ordinance relates to the constitutional being and organic structure of the churches of Christ in all their visible existence. Let not the believer neglect this most beautiful and expressive of all religious rites. How many thousands are there in Pedobaptist churches, who, if they would suffer themselves to investigate the subject, and would allow "conscience to have her perfect work," would be early found joyously "putting on Christ in baptism," and thus "answering a good conscience." Meanwhile let every Baptist devoutly reflect on what he has assumed and professed in his baptism.

R.

—The London *Nonconformist* mentions a report that some of the dissenting ministers of Sheffield, following the example of Mr. Dale and the late Mr. Vince, of Birmingham, intend to abandon the use of the title "Rev." There are some preachers on this side of the Atlantic who might abandon the title with perfect propriety. It has long since ceased to express any quality to which they can lay just claim.

Alabama Baptist.

S. S. Department.

D. W. OWEN, EDITOR.

MARION, ALA.

Tuesday, January 26, 1875.

Our Message.

If a Superintendent wish to injure his school, let him turn himself into a scold, and always reprove and seldom encourage his scholars.—Rev. John McCulloh addressed the parents, teachers and pupils of Montgomery, on Sunday afternoon, Jan. 17th.—Systematic abuse will pervert and vitiate both our moral and physical perceptions. We may hate wrong to the neglect of the love of truth, and hence to our injury. The exaggerations of theologians paralyze our moral being, and so greatly hinder the progress of truth. Asceticism does Christianity more harm than Epicurism.—The diminution of sins, however important, is but one part of moral progress.—There is a criticism so relentless and unjust as to wither the holiest feelings while seeking to lop off the excrescences of humanity.—One, if not the chief, cause of sectarian animosity, is the incapacity of most men to conceive hostile systems in the light which they appear to their adherents, and to enter into the enthusiasm they inspire.—If either is to be lost, let it be zeal rather than charity. Genuine love of the truth seeks to cultivate a judicial spirit in controversy, aspires to the intellect or apprehension, not of the sectarian but of the Christian philosopher.—We again commend *Kind Word*.—Sunday School workers are often too inconstant in their plans. It is well not to be weary in well-doing, to remember a characteristic in the seed which fell on good ground.—They bring forth fruit with patience.—Teach children the duty of reverence. He who is most sensible of implicit dependence on God, most cherishes the reverential spirit. No character can attain a high degree of excellence in which this spirit is wanting.—In lesson third, to the words, "They left on the eastern side the women and children and cattle," add, connected with the two and a half tribes who had chosen to settle there.

First Quarter. Lesson V., Jan. 31, 1875.

JERICHO TAKEN.

Joshua 6:12-20.

V. 12.—The Israelites commenced their military operations in Canaan in a very extraordinary manner. No city was ever besieged or conquered after the mode which they were directed to adopt. But there were reasons. It was highly important that the Israelites should succeed in this enterprise, to them a difficult one, because their failure would embolden the enemy and discourage themselves; and yet, on the other hand, there was great danger that in the event of success in the use of ordinary means, their deeply-seated presumption might induce them to cry, in total forgetfulness of the Lord of Hosts, "Our sword, and the might of our arm, hath gotten us the victory." And the priests took up the ark of the Lord. In obedience to the command given by Joshua, v. 6. First came the armed men, then the seven priests, then the ark of the Lord borne by other priests, followed by the rest of the people, vs. 8, 9.

And Seven Priests Bearing Seven Trumpets of Rams' Horns.—(V. 13.)—Trumpets of the jubilee, i. e., such trumpets as used to be blown in the year of jubilee, implying, perhaps, that the entrance of Israel into Canaan was a kind of jubilee to them. We presume that the trumpets in question were made in the shape of the horns of this animal; and the appellation "horn of jubilee" may be used figuratively for trumpet of jubilee, just as with us a well-known musical instrument of brass is called a "horn" from its form, and another called a "serpent."

The Seventh Day.—They Rose Early.—V. 15.—Now the Israelites begin their march early, with the dawn, because they have to make the circuit seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. Seven circuits would be ten and a half hours. Allow a quarter of an hour for rest each time, added to ten and a half, makes twelve.

The fall of the wall must have taken place near evening.

Shout, for the Lord hath given you the City.—V. 16.—As before, it does not appear that the people were informed how they were to cross the Jordan till they came to the river's brink, so on this occasion Joshua seems to have forbidden telling them how they were to become masters of the city, till they had compassed it six times. Their implicit obedience in this, as in the former instance, strikingly evinced their faith, which is commended by the apostle, Heb. 11:30. "By faith the walls of Jericho fell down, after they were compassed about seven days."

And the City shall be Accursed, V. 17.—I. e., devoted to utter destruction; no spoils were to be taken, no lives to be spared, except those of Rahab and her family. Jericho belonged to a nation which had filled up the measure of its iniquities, and its guilt was peculiarly enhanced by reason of the amazing display of divine power which it had recently witnessed, and against which it had hardened itself. (Only Rahab shall live.) This was indeed a supernatural triumph of faith. This woman's faith was saving faith, singular faith, stable faith, self-denying faith, sympathizing faith, and sanctifying faith.—You cannot apprehend the whole power of her faith, unless you remember each of these particulars. The chief of sinners are as welcome to Christ as the best of saints.

All the Silver and Gold.—V. 18.—Except those portions of these metals which were formed into idols or their appendages, in respect to which the law was express. (Deut. 7:25.)—(Consecrated unto the Lord).—I. e., dedicated exclusively to him; being first legally purified through the fire according to the ordinances. (Num. 32:21-23.)—Shall come into the treasury of the Lord. To be employed wholly for the service of the sanctuary. The place of deposit was the tabernacle of the congregation, where the spoils of the Midianites were laid up. (Num. 31:54.)

So the People Shouted, etc.—V. 20.—This was peculiarly calculated to show how easily God can make a way for the accomplishment of his own purposes, and for the salvation of his people. If it did not typify, it certainly well illustrates, the victories which the Gospel was to obtain over all the principalities and powers of earth and hell. No human force was to be used. Nothing but the simple announcement of the truth, and that by the instrumentality of weak and sinful men, was the means chosen for the destruction of idolatry, and the establishment of the Redeemer's kingdom over the earth. Yet how mightily has the bare sound of the Gospel trumpet prevailed for the overthrow of Satan's empire in the world! The wall fell down flat. Thus shall Satan's kingdom fall, nor shall any prosper that harden themselves against God. And they took the city. The Israelites were towards them neither more or less than instruments of punishment in the hands of the great Ruler of the universe, who chose to slay them by the edge of the sword, rather than by earthquakes, famine, or plague. Every carnal heart is a closed Jericho. God sits down before it and shouts mercy and grace up against its walls. Well for those who do not harden themselves.

Communications.

For the Alabama Baptist.

What Then?

Several of our papers are diligently circulating the letters of Mr. Rogers of Memphis, against Dr. Sumner and the Home Mission Board of the Southern Baptist Convention. These letters have been incorrect and scandalous from the beginning—the last one incorrect and scurrilous. Yet they are freely published, and even announced before they appear. One of Mr. Rogers' organs has been as conspicuous for its manœvering devotion to the Philadelphia Publication Society, as it has been for its frequent slings at our own Home Board.

What this sort of thing means and will result in, anyone can see. The Board, in common with all similar institutions in the whole country, is suffering from pecuniary burdens, and needs the sympathy and co-operation of the members of the South, in order that its missionaries may be supported, and its grand Christian work be prosecuted. If the suspicions of the people should be excited against it, its doom would be sealed at once. If what Mr. Rogers says were true, the Board could not live and would be unworthy to live. Do the papers which are publishing these injurious falsehoods against the Board, desire that it should live? Mr. Rogers'

opinions about the Board are of little consequence to any one,—they derive importance from their imprudence.

Now we venture to say, (and we hope that the statement will be severely tested by the Southern Baptist Convention at its meeting in May,) that no books in any banking house are kept in better order than those of the Home Board. It has a Treasurer, who keeps the accounts independently of the Secretary. It has an Auditor, who is an expert, and who examines every bill and voucher. It has an able and faithful corps of Directors. And the money sent to it, is conscientiously applied to the purposes for which it is given. Thus the statements of Mr. Rogers are utterly without foundation. And this must be shown by the production of the books themselves at the May meeting. That this meeting which alone is authorized to sit in judgment, is not waited for; that matters of a business character which cannot be adjusted by controversial correspondence, are dragged before the public in the newspapers; that Mr. Rogers is elevated to a factitious celebrity, while engaged in the nefarious endeavor to write down a Board of the Convention; that Dr. Sumner in the midst of his perplexities and crushing labors, is badgered with malicious slanders against his capacity and his integrity; and finally that this is done by means of the Southern Baptist Press; What does all this mean?

Nothing less, in our judgment, than a concerted effort to overthrow the Southern Baptist Convention. The Home Mission Board is the life of the Convention. If this were out of the way, there would be nothing to arrest a new Northern invasion. The Foreign Mission Board could as easily transact its business in New York as in Richmond, and it might be overthrown by a similar policy to that now pursued in regard to its colleague, during a recess of the Convention, when no impartial and searching investigation could be had, and when no shield could be interposed against the clamors of a discontented spirit and the publications of an unfriendly press. In the present coalition against the Home Mission Board, we see the beginning of the end.

And what then? When the collapse takes place, somebody will have to bear the responsibility. It will be a day of reckoning for every man to whose scandals or whose intrigues the sacrifice of this dear and sacred interest is imputed by Southern Baptists.

MARTEL.

Who is willing to assume the responsibility of raising a family of children without giving them the benefit and influence of a good religious paper.

Tears.

When our first parent fell from his original state of purity and innocence; when he saw that he had lost the last vestige of the divine image, heard his sentence pronounced, driven out of Eden, and his race excluded from communing with God, which was the bliss and glory of Paradise; when he realized that God was displeased with him; that the angels were at war with him; that the way to the Tree of Life was closed, and that it was in vain for him and his to expect righteousness and life by virtue of the first covenant, mingled emotions of remorse, penitence and sorrow must have pervaded his bosom. His tears must have been bitter, and but for the promise of a Saviour, a way of reconciliation and life, they would have been tears of despair.

Esau, poor Esau, who has not sympathized with him? Twice supplanted by his brother, he lifted up his voice and wept. His tears were of malice, hatred; and they were bitter tears. How bitter! "He cried with great and exceeding bitter cry, and said unto his father, bless me, even me also, O my father. Hast thou but one blessing, my father?" In Esau we have an awful example. He despised and sold his birthright for a mess of pottage. How many like Esau, have sold themselves for naught? They slight the efforts of grace till they can find no place of repentance, though it be sought with tears. And God will not repent of the sentence. "He that believeth not shall be damned. Except ye repent, ye shall all likewise perish." "O that we would therefore, in this our day, know the things that belong to our peace."

Hagar lifted up her voice and wept. Cast out—a homeless wanderer, her provisions all spent and her child sick—she was in tears. Hers were tears of mortification and disappointed hope—the bitterest of all tears. Her case, however, was not so hopeless, as she feared perishing for want of water, but near a well. And, God opened her eyes and she saw a well of water. Many that have

cause to be comforted go mourning from day to day, because they do not see the blessing in store for them.

The Apostle tells us that those things concerning Hagar and Ishmael are allegorical. It will serve to illustrate the folly of those who, like the unbelieving Jews, seek for righteousness by the law, and not by the promises made in Christ. Their comforts are soon exhausted, and if God does not soon open their eyes they are undone forever.

Their folly also, who seek happiness in the world and its pleasures; they wander on in their pursuit till at last they sit down disappointed. They realize that the world is too poor to satisfy the demand of the soul. They then seek "unfading riches, the pearl of great price."

After Joseph and his brethren had been separated for years, and had passed through many vicissitudes of life, they met. The scene was very affecting. Joseph knew his brethren, but was not known by them. At the words, "I am Joseph, your brother, whom ye sold into Egypt," what mixed emotions of surprise, fear and grief, hope and joy, must have seized upon their minds! "And he fell upon his brother Benjamin's neck and wept, and kissed all of his brethren and wept upon them." "And when he met his father, he fell upon his neck and wept a good while." His were tears of joy and affection. How near are joy and sorrow. Tears serve for the expression of both.

In the other world, weeping will be confined to sorrow. "In heaven is perfect joy, but no tears of joy, because there only joys are without alloy."

Delilah wept before Samson seven days. Here were deceptions. Yet the "bride's tears" to Samson were eloquent and prevailing.

Naomi wept. Hannah wept. The whole family of Adam has wept. Hezekiah wept sore. "And the Lord said, I have heard thy prayer; I have seen thy tears."

Many weep alone, supposing that there is no one that sees them; that there is no one in sympathy with them. But what was said to Hezekiah might be said to all weeping disciples. "I have seen thy tears; I will heal thee." As Paul said to the Hebrews, "We have not an High priest which cannot be touched with a feeling of our infirmities. And as Mr. Spurgeon says: "There is a sense in which it is true the tears of earth are shed again in heaven."

We have said that Jeremiah's were copious and soft as a woman's. In his copious showers of tears there must have been a "tearful sublimity," as if a sun setting amid rainy clouds.

Peter wept, and his tears were bitter. Having denied his Saviour thrice, he went out and wept bitterly. His sorrow was secret; his repentance genuine.

He never denied Christ again; but again and again he confessed that he loved him. It is said that as long as Peter lived, he never heard a cock crow without weeping. Those that have truly repented for sin will repent on every remembrance of it. "B" Carthage, Hale county, Ala.

Three Months

will bring us to the close of our Conventional year. The obligations of the Home Mission Board, as reported to the Convention last May, including current expenses for nine months, three quarters of the year, from April 1, 1874 to January 1, 1875, have been reduced more than one-third, so that \$13,000 must be provided for. Shall it be done? That it can be done, not a doubt exists, provided the hearts of the people are enlisted. It is not proposed that a single individual shall contribute the whole amount; let it come from the masses, that everyone may bear a part of this noble burden. Paul determined to suffer, if need be, for Christ.

Brethren, let this matter claim your earnest attention. It involves the support of our home evangelization. Our missionaries must be sustained—the churches aided by our liberality must be assisted. The Indians upon our Western borders must have the bread of life. Yours, in Christ, M. T. SUMNER, Cor. Sec'y.

P.S. Will our pastors and churches devote one Sabbath's collection specially to the liquidation of this debt? M. T. S.

A little effort, on the part of its friends, would greatly increase the circulation and usefulness of the ALABAMA BAPTIST.

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, Sec'y State Convention.

Home Mission Board, S. B. C.

Receipts from Alabama from August 20, 1874, to Jan. 16, 1875.—"T," \$7.50; Liberty Association, \$100.30; Mobile Missionary Society, \$50; Siloam Baptist Church, Marion, \$5.50; John N. Vernon, \$2; Mrs. S. G. Jenkins, 1; Siloam Baptist Church, Marion, \$3; Ladies' Missionary Society, Carrollville, \$6; Rev. A. Jay, \$5.55; T. P. Miller, \$2.50; Unity Association, \$22; Bethel Association, \$53.78; Mount Carmel Church, \$5; Philadelphia, S. S. Smith's Station, \$2.30; Providence Association, \$264.37; Rev. W. N. Chandon, D. S., \$50.71; Cahaba Association, \$63.15; Pine Barren Association, \$6; Eufaula Association, \$75.60; B. J. Stogner, \$1; Lucy J. Anderson, \$1.50; S. E. Anderson, \$1.10; J. W. Mathews, \$5; Baptist Church, Prattville, \$17.65; Siloam Baptist Church, Marion, 10.35; Alabama Association, \$78.70; M. W. Hand, 5; J. W. Lock, \$1; Coosa Association, \$65.15; Union Baptist Association, \$25.10; T. N. Coleman, \$356.70; Dr. W. T. McAllister, Murrow's House, \$1; W. F. Davis, \$1; Miss Caroline Miller's S. S. class, Marion, \$2; Mrs. M. E. Gunn, \$3; Nannie Weathers, 60c; Rev. J. L. West, 85c; First Baptist Church S. S., Montgomery, \$20; First Baptist Church, Montgomery, per Fry, \$61; S. S. Natasulga Baptist Church, \$5; Sumterville Church, \$4.50. Total—\$1,044.66. M. T. SUMNER, Cor. Sec'y.

We should see to it that our families are supplied with at least one religious paper; and if but one, let that be the ALABAMA BAPTIST.

CROFTWELL, ST. CLAIR CO., ALA., January 11, 1875.

Brother Winkler: You see in the *International Review*, page 57, an article on "The Guarantee of Order and Republican Government in the States." The questions involved in late interference in Arkansas and Louisiana are handled with a master hand, from the pen, I think, of Jerro Black. The question of Federal interference with local government is upon us, headed by that brutish thrust upon the American people as President, so-called, who never knew a generous sentiment nor spoke a kind word to the South. We must educate public sentiment and encourage political manhood against the hosts of Radicalism that now threaten the principles of local government and constitutional liberty. Could you not manipulate and utilize the article alluded to, so as to bring out the strong points. Your hand is in with the *International Review*, and I know no man in the South who could better present the subject before the public than yourself. Our religious men and ministers of culture and capacity, should come to the front on these great questions upon which constitutional liberty in this Government is now suspended. Let us have your views on these subjects. JESSE A. COLLINS.

Ordination.

Pursuant to a call from the Baptist church at Sumterville, Sumter county, Ala., a presbytery consisting of Elders E. B. Teague, E. T. Winkler, M. T. Sumner, B. F. Hendon and J. L. West, met on Sunday, Jan. 17th, 1875, at the Siloam Baptist church, Marion, Ala., for the purpose of ordaining to the work of the gospel ministry, brother J. Henry Hendon, a member of the Sumterville church. The exercises were as follows: Introductory exercises by Elder B. F. Hendon; Sermon by Elder E. T. Winkler; Statement by the candidate of his Christian experience, Call to the ministry and views of Christian doctrine; Ordaining prayer by Elder J. L. West; Charge to the candidate by Elder E. B. Teague; Presentation of the Bible by Elder M. T. Sumner; Right hand of fellowship by Elder J. L. West, followed by the members of the presbytery; Benediction by the Candidate.

Bro. Hendon is a graduate of Howard College, and a young man of promise, and earnest piety. We commend our brother to the confidence and love of the brethren, rejoicing that another servant is added to the honored list already in the field.

J. L. WEST, Sec'y of the Presbytery.

A Query.

Bro. Winkler: A youth, at seventeen years of age, professes conversion; unites with a regular Baptist church; and is baptized by a regularly ordained Baptist minister. He afterwards leads a wild, wayward life; proves himself unworthy of fellowship, and is excluded. At the age of twenty-four years he experiences such a change as to lead him to believe that it is genuine conversion, and that he was, at seventeen, entirely mistaken. He presents himself to another

Baptist church, (not the first), relates his experience, and asks for baptism. Is this church, being thoroughly convinced of the sincerity of his statements, after having consulted with the church where he was formerly a member, and obtained its consent, justifiable in receiving him as a candidate for baptism? Is the pastor of that church justifiable in administering the ordinance in this case?

Your views on the foregoing queries, expressed through the columns of the ALABAMA BAPTIST, will doubtless be highly appreciated by several of your readers, as well as by

Yours in Christ, W. W. SANDERS, Union Springs, Ala. Jan. 15, 1875.

State Evangelist.

Having entered upon the work of an Evangelist, under appointment from our Sunday School Board, I invite correspondence with brethren in reference to points where labor should be expended. I propose to labor in Eastern and Southern Alabama, until the 1st of April; from that time until the meeting of our State Convention, in North Ala. In entering upon this work, I have simply followed my convictions of duty, and I do most earnestly bespeak the co-operation of my brethren in every portion of the State. My address is Pleasant Hill, Dallas county, Ala.

T. M. BAILEY.

Who would not be willing to contribute \$2.50, or that much time, toward the extension of the great mission work that the ALABAMA BAPTIST is engaged in, in this State?

Married.

By Rev. W. Wilkes, at the residence of the bride's father, in Autauga county, Ala., on the evening of Jan. 7th, 1875, Mr. M. M. SMITH, of this county, and Miss F. F. NUNN, of the town mentioned.

The scene was imposing.—The guests bright and gay.—Though all would have chosen, A more pleasant day.

The Bride, mild and pretty,—Appeared with mien and grace, And a high, noble soul, Shone in the Groom's face.

All taken together, We had a good time,—I thought I would tell it, By writing a rhyme. W.

Married at the residence of Mr. G. W. Kenney, by the Rev. G. W. Mills on the 14th inst., ANDREW B. HUNT and Miss IDA PEEPLES, both of Plantersville, Dallas county, Ala.

Brethren, don't forget your kind wishes and promises to do something, about this time, for the increased circulation of the ALABAMA BAPTIST.

A little labor, on the part of the friends of the ALABAMA BAPTIST, will double the circulation and usefulness of their paper. Don't wait for the dry months of summer, or the harvest will have past.

Alabama News Items.

—W. H. Thornton has been appointed Probate Judge of Talladega county.

—S. D. Cabines has established a public library in Huntsville.

—Prisoners in the Huntsville jail have been provided with Bibles.

—Frank Drazler is President elect of the Mobile Turn Verein.

—Alabama has 5,330 square miles of coal area.

—Two negroes were hanged for murder in Barbour county, on the 15th.

—Eufaula has received 24,699 bales of cotton this season.

—Alex. Herd and family will soon remove from Entaw to Jefferson county.

—The total bonded debt of the city of Selma, the 1st inst., was \$230,500.

—A good many negroes are going from Dallas county to the Mississippi bottoms.

—Negroes are emigrating from Limestone county to Mississippi.

—Jack Schrimsher, of Madison county, is not dead, as was reported.

—The infamous Hester has been visiting Livingston again.

—Thos. Jarman's mill and ginhouse, near Cuba Station, were burned recently.

—J. M. N. B. Nix's barn, in Talladega county, was recently burned.

—M. L. Murray, formerly of Huntsville, recently committed suicide in Macon, Ga.

—The publication of the North Port Spectator has been suspended.

—The salary of the Mayor of Mobile has been fixed at \$3,500.

—Montgomery begins 1875 with a floating debt of \$67,132.04.

—In Sanford county, an unusual area has been seeded in wheat.

—The price of board in private families in Troy, is only ten dollars a month.

—Apple trees were in bloom in Troy on Christmas day last.

—On the 1st inst. there was in the Mobile City Treasury \$20,652.96.

—Allee H. Smith and Miss Lizzie Grumbles, were married in Dallas county the 13th.

—Judge Diggs, a negro preacher, was shot and killed by Pleasant Hatcher, negro, in Cahaba, on the 24th. Both were drunk.

—Capt. Ishell is President of the Alabama, Nashville and Montgomery rail road company.

—Five thousand pounds of Alabama iron were recently shipped from Montgomery for the Mobile and Ocala railroads.

—Several Northern capitalists are prospecting along the South and North rail road.

—The Savannah and Memphis railroad has exchanged its undivided bonds, for \$4,000-a-mile bonds.

—Henry Kinard and Miss Amanda J. Kinard, were married in Hale county the 31st ult.

—The Southern Argus now has a circulation of five thousand, with not less than fifteen thousand regular readers.

—An ordinance is now pending before the Selma City Council, to reduce salaries and abolish some unnecessary offices.

—W. P. Armstrong has been re-elected President, and John W. Love, Cashier, of the First National Bank at Selma.

—T. H. Smith has been appointed Tax Collector of Autauga county, vice Booth resigned.

—C. C. Leonard, Lafayette, wants a situation as foreman on a first-class weekly paper.

—County Lodges of Good Templars are being organized in many parts of the State.

—Ben Turner, negro, has made application to be released from the hands of two negro officials of Dallas county.

—William P. Dwyer, of Wilcox county, and Miss Ida C. Golsen, were married in Sumterfield on the 6th.

—Mr. Andrew H. Hunt, of Plantersville, goes soon to Waco, Texas, where he will permanently locate.

—Alexander Sneed and Miss Cora L. Ellis, were married in Dallas county the 11th.

—John H. Hatfield, formerly of Eastaw, and Miss Dora A. Mosley, were married in St. Louis, Mo., on the 31st ult.

—Hon. C. Ocasanyan, of Turkey, was lecturing in Selma last week, under the auspices of the Y. M. C. A.

—Alabama and Chattanooga railroad trains now run through to Chattanooga by lying over all night at Tuscaloosa.

—Planters of Greene county are arranging for planting their crops, and negroes are in less demand than before.

—Last year, 227 marriage licenses were issued by the Probate Judge of Lowndes county—36 to whites and 191 to negroes.

—W. E. Stock, of Lowndes county, has removed to South Mississippi, where he will engage in the lumber business.

—The supply pipes of the Montgomery water works froze up on the 20th, and much non-Sunday talk was indulged in.

—Randolph and Willford have been indicted in Sumter and Marengo counties for kidnapping.

—The State seems to be overstocked with Western mules and horses, and sales are slow.

—Gen. Wm. A. Austin, an old and highly respected citizen of Jackson county, died in Stevenson a few days ago.

—The furniture of the Powell House, Birmingham, is to be sold by mortgagee, and the sheriff, on the 25th.

—Birmingham wants the Grange's State Fair to be held in that city, of course.

—Dr. Sandy White, charged with killing Toss Binford, Huntsville lately, has been released on a bond of \$10,000.

—A reward of \$300 is offered by the Governor for the arrest of the person or persons who murdered B. R. Reynolds, late of Montgomery county.

—Gov. Houston offers a reward of \$500 for the apprehension of the murderers of Chas. Smart, killed near Clayton November last.

—Lehman, Durr & Co., of Montgomery, propose to colonize, with Germans, a large body of land near Lihatchie, Lowndes county, owned by them.

—The tombstone of the late Maj. Archie Tyson, in the cemetery at Lowndesboro cost \$1200, and attracts much attention.

—W. J. Blas has purchased the interest of John Post in the Troy Enterprise. Messrs. Herbert and Bowles continue as editors.

—The Rotaw Whip says barring reguery and drunkenness among the negroes, as a general thing they are doing pretty well.

—The Eutaw Board of Commissioners elected John Cullem, Town Marshal, Frank H. Mundy, Treasurer, and Mayor Clark, Tax Assessor.

—The late grand jury of the United States Circuit Court at Mobile, examined 61 cases, took the evidence of 110 witnesses and returned 39 true bills.

—Col. Jas. R. Powell, of Birmingham, is about making a tour to Europe, and will not accept the Presidency of the Elyton Land Company again.

Alabama Baptist.

MARION, ALA.

Tuesday, January 26, 1875.

Home and Farm.

Beans as a Field Crop.

A correspondent solicits information in regard to raising beans as a field crop. We have had some experience in that direction, and will try and help our correspondent and others in a like condition, at the same time inviting any one who has had any more experience to criticize as freely.

THE SOIL.

The first question in raising any crop is, upon what kind of soil shall I grow it? A great change has taken place in the practice of farmers with beans in twenty years in the kind of soil which they devote to beans. They used to be planted on such light or exhausted soils as were too weak to produce any other crop. Too poor to grow white beans, was considered the severest condemnation that could be pronounced against a lot or a farm. Now, however, the farmer who expects to grow beans for a profit will be as careful in selecting a good, strong soil as he would for a crop of corn or wheat. We should prefer a strong, sandy, or gravelly loam for beans, not because we should expect to raise the very largest crops on such soils, but because they would be more certain to mature early, so as to be secured in good, bright condition.

To grow the largest crop we should select the best wheat soil—a rich, clay loam, but then they would be liable to be a little later in ripening, and might be exposed to September rains in harvesting. A moist, mucky soil, abounding in vegetable matter, should be especially avoided, as it would probably produce a rank growth of vines in proportion to the beans, which would cause the beans to mature late and uneven.

PREPARATION OF THE GROUND.

Beans, like corn, require that the soil should be in good till, but, unlike corn, they should not receive a heavy application of stable manure, for that would be likely to promote too much growth of vines. They may follow a corn crop which was liberally dressed with manure; may be dressed with gypsum, ashes or superphosphate, or they may be planted on soil. If we had good ground which we designed to plant to beans next summer we would plow it this fall, if possible, and then work it up before planting with harrow and wheel cultivator.

HOW TO PLANT.

After the ground is in good, fine till, it should be marked out in as straight rows as possible, so that the cultivation may be done with the horse cultivator, and that it may be as close as possible to the rows. Two and a half feet is the proper distance apart for the rows, and the beans may be dropped by hand, say eighteen inches apart in the row, or where considerable ground is to be planted, it would pay to buy a bean-planter that will drop them in hills, or a continuous row, as desired. We have known the common grain drill to be used successfully in planting beans.

WHEN TO PLANT.

When planting may be deferred until after corn planting is all through with, and before it is ready for cultivation. Any time during the month of June will answer, although taking preference with another, we should prefer to plant during the first half of the month, especially the Marrow and Kidney, which require a longer season than the medium and smaller varieties. It is well to plant in a growing time, if possible, and of a uniform depth, that the beans may come up as quickly as possible, and all at the same time, then they will be more likely to ripen up altogether, facilitating their harvesting very much.

WHAT KINDS TO PLANT.

In Western New York the Medium and Marrow are most planted, and the White Kidney and Early Peas to a limited extent. The Medium is considered the most reliable, as from its early ripening, it is less affected by the vicissitudes of the season. It sells for less, however, than the other varieties named. The Marrow is quite a popular variety, and on a strong soil is very productive. It is a quoted thirty-five cents a bushel higher than Medium in the Rochester market now, and the same as Kidney.

The white Kidney has larger stalks, requires a longer season to mature in, and is more liable to be killed in ripening. When everything, however, is favorable, it will produce large crops.

HOW MUCH SEED TO PLANT.

It will, of course, make a difference in what way the beans are planted as to the quantity of seed required, but farmers generally use about a bushel of the Marrow and Medium to the acre, rather more of the Kidney, and about half as much of the Pea bean. But we have already made this article long enough, and will conclude in another. —*American Rural Home.*

Cotton Seed and Plaster as a Manure for Cotton.

Learning that an experienced and successful farmer had used cotton seed and plaster, with excellent results, we addressed a note of inquiry, concerning mode of preparation, etc., to which the following is a reply: —*Southern Cultivator.* I have daily received yours of the 11th inst.,

and with pleasure give you the benefit of my experiments with cotton seed and plaster.

I have for fifteen years used the Cotton seed alone as a manure for cotton, with moderate success—have made only three crops with the mixture of plaster; the first two crops so far exceeded my expectations, I concluded then and am still of the opinion, the large yield was due as much to good preparation of the land, and extraordinary seasons as to the fertilizer used. My present crop is about one-third short of the two previous ones—obviously due to other causes, than the kind of manure used. I am so well satisfied with my experiments, I shall continue its use. The seed should be kept perfectly secure until mixed with plaster. Twenty bushels of seed to 200 lbs. plaster is the proportion I use, and apply this quantity to the acre in the usual way.

I prepare the mixture in this way: First put down a layer of seed and then a layer of plaster, and so on, until all is mixed, wetting every layer of seed, to hasten decomposition. The manure will be fit for use in the course of six weeks after mixing.

I would like for you to try this in connection with some other improved fertilizer. There is certainly one advantage in the cotton seed and plaster—we all know what it is.

Wilkes Co., Ga., Nov. 18th, 1874. —*Southern Cultivator.*

BEST METHOD OF USING COTTON SEED AS A MANURE.—For cotton transfer cotton seed from gin house to drill. Do this not later than 1st of March, and scatter acid phosphate upon them. Vary quantity of seed according to richness of land—from thirty to five bushels per acre—the first quantity on land that will not grow cotton over one foot high, the last on land that will grow it five feet high—one hundred and fifty to two hundred lbs. of an acid phosphate (24 per cent soluble) per acre in all cases. Composting is not necessary, if care is taken to distribute seed and phosphate regularly in drill.

CORN.—On stiff land, green cotton seed may also be put in drill in February, and acid phosphate added, as for cotton—half the quantity of phosphate will answer. Perhaps it is best to apply a part to the corn after it is eight to twelve inches high. In that case, they should be killed. On sandy land kill all the seed. Apply a part at planting—the remainder when the corn is eight to twelve inches high.

Fireside Reading.

Grandmother.

BY ANGELO M. MACKAY.

She sits beside her door—above
Through yellowing leaves the sunshine
streams;
A smile, begot of tranquil dreams,
Lights up her face with placid love.

No grief disturbs her; she can feel
Too clearly now that twilight high
Which shall unveil the shrouded sky,
And other worlds than ours reveal.

She loves to think of childhood's years,
Whose memory no time can steal;
She loves the children, and can feel
For childish griefs and transient tears.

When, tired with play, the blue-eyed girls
Nestle around her grannie's chair,
Her gentle touch upon their hair,
Smooths, often, more than ruffled curls.

She dwells upon the heights of time,
Within a clearer atmosphere
Than ours, who pant and struggle here
The rugged steps of life to climb.

The settled light of calm and bliss
Which shines upon her gentle face
Seems other than an earthly grace,
Shed from some brighter world than this.

Perchance she catches from above
Faint harmonies, that are unheard
By us, with ruder passions stirred,
That draw the still small voice of love.

For—evermore before the gates
With light of faith kept burning clear,
Expecting day by day to hear
The Bridegroom's voice—she watches
wait! —*Sunday at Home.*

Mabel's Mitten Story.

It was nearly Christmas-time, so Mabel was promised by mamma that nurse should take her down town to look in all the store windows.

It was a delightful day, not very cold for the season, when Mabel was bundled up by mamma, and her little fat hands tied up in two little white mittens that grandma had knit for her.

She came very near rolling down stairs, she was in such a hurry to go, but perhaps it would not have hurt her much if she had, she was such a little round ball of a girl.

It was well that nurse had no shopping to do, for Mabel insisted on peering into every window.

She saw dollies, and pussy cats, and horses, and dogs, and birds, and whistles, and balls, and so many, many things, that she got all mixed up, and called nurse to look at some pigs which were really little white sheep standing in their fold. Two or three other little girls were looking in the same window with Mabel, and they laughed right out to hear her call sheep pigs.

She didn't care, though. She never minded being laughed at. She thought the little girls wanted to get acquainted with her, so she was very sociable, and asked them ever so many questions.

One of them gave her a little round cake, with a sugar lamb on it, and as she ate it, she told the little girl it was "licious."

Then they all laughed again, and said "good-by" to her, and went off.

Mabel put on some of her little independent ways, as she noticed that the little girls were all by themselves, with no nurse to look after them, and so she trotted along on her own—no

The sidewalk was a little slippery, and she was a little clumsy, because the sun was so warm it had melted the ice here and there, and so before Mabel knew it, she found herself in a mud-puddle, and her little white mittens as dirty as could be.

Such a fall as she had! Nurse picked her up very quickly, and took the white mittens off to carry home in her pocket, for they certainly did not look fit to be seen.

Mabel was not hurt very much, so when she found herself up, and safe and sound again, she laughed out so loud that every one, as they passed her, laughed too.

She was very willing to be taken care of the rest of the way, and so reached home without any more trouble.

It was some time before she could find out where mamma was, but she went peeping into every room, calling out, "Mamma! mamma!"

At last she found her away off in the spare room, where she had gone to take a nap away from the noise.

Her head had ached badly, but it was much better, and she felt quite refreshed by her little nap.

"Mamma," said Mabel, "I got itty 'tory to tell you."

"Well," said mamma, "I'm ready to hear it. How does it begin?"

"Why, mamma, itty girl went down town, and nurse, and look in all the windows. Itty girl see other itty girls looking in window, and they gave Mabel cake, with dear itty white pig on it. Didn't give nurse any. Then poor itty girl fall down and make all itty mittens dirty, mamma. Nurse got 'em in her pocket. Know who itty girl was?"

"I think it must have been little Mabel," said mamma.

"So it was, mamma. That itty itty 'tory?"

"Yes, darlings," said mamma, "and I am so glad my little girl always comes and tells mamma about everything."

Then mamma gave her three kisses, and a little rosy-cheeked apple.—*Youth's Companion.*

Anything for that Squirrel.

BY N. D.

Before I left Illinois, I was crossing the prairie between Richmond and Virginia, the county seat then of Cass county, Illinois. I saw and caught a beautiful prairie ground-squirrel, and placed it in my coat pocket.

When I arrived at the public well in the town, from which I wished a drink, there were three well-dressed boys, about twelve years old, each of a separate family, who saluted me very respectfully. I told them that I had a beautiful pet, which I would give to the one who should give me the best answer to such question as I should ask him. Said I to one of them:

"What are you, Whig or Democrat?"

His reply was "I—I am—a Whig!" loth was he to speak, as he did not know my politics. To the next one I propounded the same question. Said he:

"Sir, I am a Democrat, and so are all my folks; and I intend to be one always, whether I get the squirrel or not."

Of the third boy I asked the same question.

Said he: "Sir, I am just anything you want me to be, or that you are, if you will give me that squirrel."

To the first boy I said: "Let me advise you to be firm in whatever course of life you pursue, if right and proper. Never swerve from the right for squirrel, or office, or fame. Your answer to me was hesitating, and, therefore, I cannot award you the squirrel."

To the second I said: "I am well pleased with your answer. You are firm in what you are, believing it to be right."

To the third boy I said: "I fear that all through your life you will be anything for the squirrel. Alas! that there are so many men now who act upon the same principle. In politics, religion, law, and in all pursuits, with them the squirrel is the grand object. Now, be advised by me: 'Be sure you are right—then go ahead,' as Davy Crockett advised."

I then brought forth the squirrel, and handed it to the Democrat boy, telling him that I was a Whig.—*Christian Weekly.*

Prayer.

On the effects of prayer in ennobling the soul, Dr. Manning expresses himself with great aptness and force. Prayer, as he considers it, is a divine education, the school of our spiritual nature. It unfolds the loftiest powers of the soul, and quickens the divine elements which ally us with God. We all know the power of certain influences to redeem our nature from the dominion of secular pursuits. The wise merchant, or mechanic, or farmer, has his books of history and poetry. He surrounds himself with statues and paintings, which minister to his love of the beautiful. He thus cultivates those finer powers which his worldly business might enfeeble or destroy. The study of nature has a similar effect. He who muses much upon the beauty and order of God's works has a safeguard against lower attractions. His daily toils may be unfriendly to the wants of the soul, but he is bound to higher joys by a golden chain. He dwells in a serene life above the depressing influence of his employments. While trivial things keep his hands busy, great thoughts are filling his soul. But these studies are often incompatible with other claims. They sometimes draw away the mind into empty dreams, which it mistakes for truth. Nor is the intellect, which they address, any nobler part. Even aesthetic studies may leave what is best in us in an impoverished and torpid state. It is our spiritual nature which ele-

vates us over all the other works of God. The same means for training this supreme faculty is furnished to all. The laborer need not turn aside from his toil to find it. He whose thoughts soar to the stars is as near to it as the farmer in his garden. God, says the author, gives himself equally to all for spiritual education. "We enter into union with Him, and grow divine in our souls, by partaking of His life as we find Him in our prayers. The life of prayer is an education which shames the discipline of the schools."

Dr. Curry.

A correspondent has this to say of Dr. Burrows and Virginia matters: "His successor has not yet been indicated. The church called Dr. Curry, but he promptly declined the call. He has, however, consented to preach January and February for them. He would be a magnificent preacher; and although he has had no experience as a pastor, he would doubtless be equally effective in pastoral work. He is hardly in a position now to use to the best advantage his great and brilliant talents. He was spoken of last winter in connection with the office of United States Senator; and I understand an effort was made during the summer to get him to consent to be a candidate for Congress; but he has given no intimation of a desire to relinquish his Professorship in Richmond College. Should he be willing again to go into political life, he would wield a great and beneficent influence. As Senator from Virginia, he would remind us of the old days when there were giants in our national councils; and I am not sure but that is the sphere in which he could make his life most useful for the cause of Christ. He is not a political preacher; he is a Christian statesman, teaching young men English and metaphysics, and preaching the gospel as occasion offers." —*N. Y. Examiner and Chronicle.*

Hans Christian Andersen's Childhood.

Many children have read the fairy tales of the Danish writer, Hans Christian Andersen. A very pleasant story of his childhood is told in a sketch of his life. Little Hans was one day with his mother and some other poor neighbors gleaning in a field of a man who was said to be very harsh and cruel. They saw him coming and all started to run away. But Hans' clumsy wooden shoes came off by the grain reapers, hurt his tender feet, so that he could not keep up with the others and he found he must be caught. The rough owner of the field was very near, and could almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and looking into the man's face, said: "How dare you strike me when God sees you?" The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth of which little Hans had reminded him when about to do a cruel act, seemed to make him ashamed of it at once, and caused him to speak and act kindly.

A pastor with a large and affectionate charge in the country frequently makes the mistake of a lifetime in leaving it, a mistake that parallels the old epitaph, "I was well. I wanted to be better. I took physic; and here I am."

Humor.

Without any desire to brag, the Detroit Free Press points to a Michigan sunflower nineteen feet high, and respectfully inquires after the health of other sunflowers around the country.

A Council Bluffs lawyer ate peanuts in court and was fined \$10 for contempt. The Judge remarked that he was determined to uphold the majesty of the law if it killed the entire peanut crop of the South.

If, as Emerson says, "in the woods we return to reason and faith," what intelligent and believing mortals they must be who haven't got out of them yet, and what educational institutions lumbermen's camps!

Detroit Free Press: The Millerites have settled on the 20th of November as ascension day, but for men who expect to be in heaven on the 21st, they hold hay and oats up wonderfully stiff, and want their cash down.

According to a Cincinnati paper, John Thomas was recently used by Hester Prim for breach of promise. "John Thomas, come into court!" shouted the constable. "John Thomas needn't come in to court me any more," said Hester, primly.

"Why do they call the people who live in the South Sea Islands 'cannibals'?" asked an old lady of a sailor. "Because they live on other people," answered the sailor. "Then my son-in-law must be a cannibal," said she, peevishly, "for he lives on me."

Nineteen years ago a Tennessee father refused to let his young daughter go to a candy-pull, and she disappeared. The other day she returned, lifted eleven children out of the wagon, and entered the house and took off her things as coolly as if she hadn't been gone over a day.

A man went into a butcher's shop, and, finding the owner's wife in attendance, in the absence of her husband, thought he would have a joke at her expense, and said: "Madame, can you supply me with a yard of pork?" "Yes, sir," she said; and then, turning to a boy, she added: "James, give that gentleman three pig's feet."

A gentleman in the cigar business sends his annual gum to the editor of the Detroit Free Press:

"This autumn, and the leaves are dry, And rattle on the ground, Producing in ards of cigars At a trifling cost per pound."

"I have come for my umbrella," said a lender of it on a rainy day to a friend. "Can't help that," said the borrower, "don't you see that I am going out with it?" "Well, yes," replied the lender, astonished at such outrageous impudence; "yes, but—what am I to do?" "Do!" said the other, as he opened the umbrella and walked off, "do as I did—borrow one."

Grindstones are considered safe property to invest in; because, if you cannot sell them for cash you can always turn them.

A man in danger of being hanged said that of all the games of his childhood, skipping the rope would be most agreeable.

An old lady, hearing somebody say the mails were irregular, said: "It was just so in my young days—no trusting any of 'em."

"Died in a vain attempt to twist the tail of a mule," is a Western obituary on the unfortunate subject of a practical joke. —*Cin. Times.*

According to an Auburn paper, they are going to put up in that city an addition to their seminary, to accommodate 86 students 200 feet long.

What's the use, in these days, trying to be honest? exclaimed a grumbler. Oh, you ought to try it once, and see, retorted a companion.

A Uniontown turkey was observed on a fence the other day studying an almanac and reckoning on his toes how long it was from Thanksgiving.

A Western paper chronicles a marriage in this suggestive style: "The couple resolved themselves into a committee of two, with power to add to their number."

"Stephan Stern mit frau und 11 kd," is one item in the steerage list of a late Hamburg steamer. The mind recoils from the infinite jokes suggested by these little Sterns.

A Texan, named Wyser, who broke one of his arms while wrestling with a friend, is still a Wyser, but the doctor says it will be some time before he is a better man.

A San Juan miner who has been prospecting in northwestern Colorado has found a whole forest of petrified trees, with petrified birds sitting on the limbs singing petrified songs.

Douglas Jerrold says, in his "Hedgehog Letters," that "respectability is all very well for folks who can have it for ready money; to be obliged to run in debt for it, is enough to break the heart of an angel."

A Canada man tied his dog to the end of a rear car the other day, and then bet the beast could keep up with the train. Strange to say, when they got to Detroit, the dog was ahead—there was nothing else left of him.

"That dog of yours flew at me this morning, and bit me on the leg, and I now notify you that I intend to shoot it the first time I see it." "The dog is not mad." "Mad! I know he is not mad. What's he got to get mad about? It's me that's mad."

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