

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.

Tuesday, April 6th, 1875.

A Sea Dream.

John G. Whittier, in the Atlantic.

The waves are glad in the breeze and sun,
The rocks are fringed with foam;
I look upon a beautiful scene,
I look upon a beautiful scene.

In this world, the only one
That stirred the looks of heaven?
Are these the rocks whose mosses know
The trail of the light gown
Where lay and get set down?

I see the gray fort's broken wall,
The boats that rock below;
And, out at sea, the peering sails
We saw so long ago,
Now red in the morning's glow.

The freshness of the early time
On every breeze is blown;
As glad the sea, as blue the sky—
The change is ours alone:
The sudden is my own!

A stranger now, a world-worn man
Is he who bears my name;
But then, methinks, whose mortal life
Immortal youth became,
An earnest the same.

Thou art not here, thou art not there,
Thy place I cannot see;
I only know that where thou art
The blessed angels be,
And heaven is glad for thee.

Forgive me if the evil years
Have left on me their sign;
Wash out, O sea, as beautiful,
The many stains of mine
In tears of love divine!

Oh turn to me that dearest face
Of all thy sea-born towns,
The wedded roses of thy lips,
Thy loves laid dripping brown
In waves of rippling brown!

Look forth once more through space and time,
And let thy sweet shade fall
In tender grace of soul and form
On memory's treasured wall,
A shadow, and yet all!

Draw near, more near, forever dear!
Where'er I roam, or roam,
Or in the crowded city streets
Or by the blown sea-foam,
The thought of thee is home!

Communications.

Against Dancing.

Dear Brother Winkler:—Our Church, at its last Conference adopted the following report, designed to set forth the considerations which have influenced the Church to make dancing on the part of its members, at Balls, Parties and other gatherings, an occasion for the exercise of discipline, and also passed a resolution requesting the publication of it in the ALABAMA BAPTIST.

E. T. SMITH,
REPORT.

There are two leading objects of Church discipline, to-wit: the reformation of the erring and the maintenance of the integrity and purity of the Church, by aiming to make its members the light of the world, the salt of the earth, the branches of the true vine. Church discipline, then should be exercised in reference to such matters, as will best promote these objects.

It is plain that a Church cannot tolerate in its members those acts or causes of conduct which in the light of Divine Revelation and in the common judgment of mankind are inconsistent with the idea of that regenerate state, which alone constitutes a true Christian, such as a gross violation of any of the commandments of Decalogue, and since no drunkard can enter into the kingdom of Heaven, habitual intoxication from the use of ardent spirits.

There are other acts or causes of conduct, which, though not expressly forbidden in the word of God, and though not regarded in the common judgment of men as necessarily inconsistent with a profession of Christianity, have, nevertheless, such a manifestly powerful tendency to lead to such acts or causes of conduct as a Church cannot tolerate in its members, and do in fact so often lead to such results, as to make it necessary for the Church to require of its members, for the sake of their own security, and for the sake of the honor of the Church to refrain from them. Indeed the conduct in question is such in its own nature, that Christians ought to refrain from it, lest the injunction of the Apostle, "be not conformed to the world but be ye transformed in the renewing of your mind," be disregarded, lest the line of demarcation between those who profess to believe in Christ and to trust in Him for salvation and those who make no such profession

be obliterated, lest the light of the world be removed from its candlestick and hid under a bushel.

That participation in the modern fashionable dance, in which the sexes are promiscuously commingled, from which persons of exceptional character cannot always be excluded, where modes of dress are adopted, postures assumed, relative positions to members of the opposite sex taken, and liberties with the persons of the opposite sex indulged in, which would be countenanced no where else in good society, has in an eminent degree such tendencies as are named above, no one at all acquainted with the history of the modern fashionable dance will deny except under the influence of selfishness or prejudice.

It must be observed that the position here taken is not that all who sometimes dance are sensual, voluptuous, licentious, far from it. Nor is it claimed, that the most objectionable features of the modern fashionable dance always prominently appear in the mere social gathering where dancing is resorted to as an amusement; it is freely conceded that many engage in the social dance, innocent of any purpose, to do wrong, seeking only harmless recreation and entertainment, but there is something so captivating, so fascinating in the mingling of the sexes in the dance in any of its forms, that there is imminent danger that there will be engendered by it a taste for pleasures and excitement of the kind whose insatiable nature will drive its victim beyond moderate bounds.

The position assumed is, that so large a proportion of those who participate in this fashionable amusement come finally to entertain loose views of moral obligation in certain directions, and that bad characters so often make use of it for the accomplishment of base purposes, as to make it in a high degree an unsafe line of conduct for a professor of Christianity to adopt. It is not true that every one who indulges in the use of ardent spirits as a beverage becomes a drunkard, but so many do become so as to cause the use of it to be justly esteemed exceedingly hazardous.

It is often claimed by the lovers of the dance that there are other practices indulged in by professing Christians, whose tendencies are as evil as those of dancing, such for instance, as the line of conduct often pursued at the fashionable conversation party, but while the immediate and visible tendencies of this practice are evil and perhaps as evil as those of dancing in some of its forms and under some circumstances, and while Christians ought by no means to be guilty of it, yet it must be admitted that the evil tendencies of this practice have, in the very nature of the case, a far more limited range than have those of dancing, and hence their ultimate effects are far less to be dreaded.

If it be asked why dancing, in a single instance, is made an occasion for discipline, while one may habitually use ardent spirits with impunity so far as the discipline of the church is concerned, provided intoxication does not result, though the two practices are equally dangerous, the answer is, in the one case there is no place where a limit can be put, except short of the first act, while in the other case, there is a well defined limit in reference to which it may be said thus far mayest thou go but no further.

May the enlightening and sanctifying influences of the Holy Spirit exerted upon the minds and hearts of all God's people, bringing them to just views upon this subject, and may all be as jealous of God's glory and honor and so zealous for the success and triumphs of the Gospel of the Son of God, as to be willing, nay, careful to avoid all appearance of evil.

Intemperance.—No. 3.

It is a fact that the moral and human sensibilities of every man are impaired by intemperance, and especially are they impaired by the excessive use of intoxicating liquors. Hence we see the man who was once upright in his conduct, after years of excessive indulgence in intoxicating drinks, becoming a moral wreck, committing crimes without remorse, the thought of which before would have filled him with horror. The once humane father can behold his little ones, that once had plenty, in rags and nakedness, wanting bread, with the in-

difference of a demon, and laugh at the tears and lamentations of a heart-broken and desolate wife and mother—his moral and human feelings all saved with this liquid fire of hell.

It is a fact that drunk men seldom count the cost of things. Reason being dethroned, the will is driven by the passions to commit the most horrible deeds, breeding strife among the multitude, which always causes the innocent to suffer. We verily believe that the late war in our midst had its origin in drunkenness. Had our leaders and all the people, North and South, been sober, things would most assuredly have been different. Sure it is that thousands were destroyed by drunken officers during the war, who would have been here in our midst, working in the cause of truth, moving forward the wheels of progress and reform.

Nine-tenths of the criminal cases on our State dockets have their origin in drunkenness, and many on the civil dockets have their origin thus. Most assuredly it is costing us too much. It is, indeed, high time that those who are not in chains were bestirring themselves to drive the monster out of the land. We would be infinitely better off were the sale of spirituous liquors in any form prohibited, from Maine to the Gulf. "Better use moral suasion," say some. We reply, why use corporal punishment for any crime? Why not use moral suasion any form to stay the knife of the assassin, the torch of the incendiary, the disturbers of peace and the disturbers of society in every form? We say, bring to bear all the powers that be to stop so great a curse as this, and to stop men from engaging in a work or business that brings only evil. Let all the powers of moral suasion be brought to bear—all the powers of the moral and municipal laws. Yes, let heaven and earth, churches and States, all combine to remove this blighting curse. Most assuredly, it will be doing a great and good work. None dare dispute it. Why not, then, engage in the work as States. We find it unlawful to engage in pursuits, in any form, infinitely less injurious than this—yes, the strong arm of the law of the State is held forth to arrest; and why not here, in this work of ruin? Surely the "legs of the lame are not equal."

P. S. MONTGOMERY.

An Appeal for Birmingham.

Brother Winkler: Will you allow us a short space in the columns of the ALABAMA BAPTIST to present the interest of our church at Birmingham, to the great Baptist church of Alabama? Our church here is in a very feeble condition. We have but few members, and they are but ill able to render material aid to the cause so dear to our hearts. We are not able to employ a pastor's whole time. Our house is yet in quite an unfinished condition. It is not plastered nor painted. It will require yet several hundred dollars to complete it. In consequence of these untoward circumstances, Baptist influence is not properly felt, nor does it have due weight in this promising "mineral city." We are anxious to complete our church. Hercules has already put his shoulders to the wheel, and is unable to raise the wagon from the mire; and now applies to the great Jove of Alabama for assistance. Shall we apply to the Baptists of Alabama in vain? Will not a spirit of denominational pride prompt them to assist us in our efforts to keep pace with other denominations? If so, we respectfully request every Baptist church in our State, at some future day, to as early as possible, to take up for us a collection one Sabbath. We expect but little from each church, but we hope if this plan is successful, that we may realize therefrom a sufficient amount to greatly assist us in completing our church.

Will the pastors of the different churches present our cause to their churches, take up a collection for us, and forward to Brother N. F. Miles, our Church Treasurer? A small amount from each church, which they can well spare, would greatly assist us.

In giving this an insertion in our paper, you will greatly oblige the church at this place in extending Christian salutation and greeting to her sister churches, and in her appeals to them for assistance.

Your brethren,
W. T. PARKER,
N. F. MILES.

The Transfiguration of Christ. No. II.

We have said that the life of Christ as it was manifested in the flesh, was one continual transfiguration, from Bethlehem to the Cross.

Do you see Him a little babe clothed in rags of poverty? He is transfigured. That is He who was clothed with honor and majesty, and who was covered with light as with a garment. The Ancient of eternity has become the infant of time. "Great is the mystery of godliness. God manifest in the flesh" etc.

See Him in Gethsemane in agony, and His sweat was as it were great drops of blood falling down to the ground. He, "in whose sight the heavens were not clean and the stars not pure." He who knew no sin, is made to be sin for us. The just is suffering for the unjust—He who was infinitely happy, is now exceeding sorrowful.

Do you see Him crowned with thorns, insulted with a purple robe, between two robbers, and nailed to the Cross? He was once arrayed with light as with a garment, surrounded with prophets and apostles, saints and angels, emulating each other in celebrating His praises. But now, see Him upon the mountain; "His face did shine as the sun, and His raiment was white as the light." Christ was both God and man. He had assumed our humanity, but now He removed the veil and appeared in the form of God, and gave His disciples a glimpse of His original glory—a glimpse of what they shall be at the resurrection, "when we see Him we shall be like Him, for we shall see Him as He is."

Peter, charmed with the interview of the heavenly guests, erupt with a sight of Christ's glory, felt that this mountain was a desirable spot upon which to build, and therefore proposed to build three tabernacles, (if thou wilt let us make these tabernacles).

This proposal argued great respect for his Master and heavenly guests. Yet, at the same time it betrayed great weakness and ignorance. Moses and Elias had no need of such tabernacles as he could build; they had citizenship in a "better country," and their's was a building not made with hands, eternal in the heavens; and Christ had recently told His disciples what He should suffer and He bade them expect it.

He evinced, however, much wisdom in submitting the matter to the choice of Christ. "If thou wilt." Whatever tabernacles we may propose to make to ourselves in this world, should be referred to the wisdom and will of Christ. Our language should be, not as I will, but as Thou wilt." But to Peter's proposal Christ made no reply, the departure of Moses and Elias and the glory of Christ would soon answer him. "They that promise themselves great things on earth, will soon be undeceived by their own experience." But while Peter was yet speaking, they were overshadowed by a bright cloud, and behold a voice out of the cloud which said this is my beloved Son, in whom I am well pleased, hear ye Him.

Christ was no stranger to that voice and to those words. It was a repetition of what He heard at the time of His baptism. He here received testimony that His Father was well pleased with Him. Glorious testimony, blessed news, the best ever borne from heaven to earth since the fall of man. The same in substance with that great doctrine, "God was in Christ reconciling the world unto Himself."

The manner in which the testimony was received, was interesting, as well as the testimony itself.

There was a cloud. A cloud in the Old Testament was a token of God's presence and strength. It will be remembered that when He came down on Mt. Sinai, to deliver the law to Moses, and that when He took possession of the tabernacle and temple it was in a cloud. But this was a bright cloud, not like the cloud that overshadowed Mt. Sinai, when the law was delivered. The Old Testament was one of types and shadows, darkness and bondage. The New, is one of light, liberty and love. He hold a voice out of the cloud. No thunder nor lightning nor trumpet, as when the law was given, but a still, small voice.

The great gospel duty required: Hear Him as the great Prophet and Teacher—He is the divine Teacher sent from God, He invites us to become His pupils. He says come and

learn of me, and ye shall find rest unto your souls. If ye hear and obey Him, He will make us wise unto salvation. All should hear and obey that voice, it is the voice of wisdom, mercy and love, and to all that believe, it is the voice of salvation. Paul declared that the gospel was the power of God unto salvation, unto every one that believeth. Believe on the Lord Jesus Christ, and thou shalt be saved.

Mr. Clarke says, that the whole of this emblematic transaction appears to me to be intended to prove, 1st. The reality of the world of spirits and the immortality of the soul; the disciples saw Moses and Elias still existing though Moses had been gathered to his fathers more than fourteen hundred years, and Elias had been translated nearly nine hundred. 2nd. The resurrection of the body and the doctrine of future rewards and punishments. See 16:37. 3rd. The abolition of Mosaic institutions and the fulfillment of the prophecies of the prophets, relative to the person, nature, sufferings, death and resurrection of Christ, and the glory that should follow. 4th. The establishment of the mild light-bringing and life-giving gospel of the Son of God. 5th. That is as the old Jewish covenant had ended; Jesus was now to be considered as the sole Teacher—the only availing offering for sin, and the grand Mediator between God and man.

The vision disappeared, Moses and Elias departed and they saw no man save Jesus only. Christ will tarry with us when Moses and Elias are gone. The prophets and ministers do not live forever, but Jesus Christ is the same yesterday, to-day and forever.

Carthage, Hale Co., Ala.

Letter from New York.

New York, March 22, 1875.

Dear Bro. Winkler: Although a native, and for thirty years a resident of this great city, every time I visit here I am surprised at its progress. Shall I say upward and downward? Here I find many of nature's noblemen—men making large sacrifices of time and money—for the promotion of the cause of Jesus. Perhaps that is not surprising, for here are at least one million of souls passing from time to eternity every thirty years. To me the thought is overwhelming. Whither are they tending, upward or downward?

As I cross the river in the morning and evening I meet a torrent of human life jostling each other in their haste after the almighty dollar or seeking pleasure of some sort not unfrequently attended with pain. I cannot divest my mind of the thought that one of the downward tendencies is the hunger for sensation, from the dime novel to the Beecher trial, and I fear it does not end there. The church must have sensation, and to me this is a cause of sadness, perhaps because I am unused to such things. On the two past Sunday mornings, about the first sight from the windows my eyes rested upon, was several large express wagons passing along the streets; on the side of each was printed, in large letters, "Varley will preach at Barnum's Hippodrome to-night." This, among others, is the method adopted for advertising, thus calling together a vast multitude of people. Of course I must go to hear Varley; my first opportunity to hear him was at the rooms of the Young Men's Christian Association. The rooms were large and well filled. I have to confess I was disappointed. I had anticipated too much. Last night, in company with my daughter and grand daughter, I visited the Hippodrome. I wish I could describe it correctly. The ground it occupies is 600 feet by 200 feet. Imagine, if you can, say half of your public square in Marion, the court house removed, this ground covered with a building about thirty feet high, the roof from thirty to fifty feet high, all surrounded with seats, one above another, the outside ones, say 25 or 30 feet from the floor, or about as high from the ground as most of the roofs of the brick stores in Marion. These seats, having a capacity for 15,000 persons were full. In the centre is a ground floor used for circus and for trotting matches of fast horses and other public exhibitions, with a stage for theatrical performers. This ground floor, with the exception of a passage way surrounding it, was filled with chairs placed there for the occasion.

These chairs were all full, and the surrounding passage was nearly full of persons that could not get seats; the whole was lighted up with gas. When we arrived, the place was nearly full although we were on time. We obtained seats about 500 feet from the speaker and could not hear the discourse satisfactorily.

The singing, accompanied by some brass wind musical instruments, was quite effective, as the great mass of this vast assembly arose and sung from slips furnished by the ushers. When the singing ceased the noise made by the vast audience, as they laid the strips of paper aside, reminding me of the sound of a vast flock of pigeons flying over head.

The text, "Behold the bridegroom cometh." The audience, although largely drawn thither from curiosity, were evidently worshippers, as the best order prevailed in this vast throng. The police were on hand to prevent disturbance. Again I have to regret it has not met my expectations; no doubt to others it had.

All the surroundings, with now and then a subdued growl from one or more of the animals whose cages were under the gallery seats, prevented in me devotional feelings. I suppose at least 20,000 persons were there.

I have had the pleasure of sitting for several Sundays under the preaching of brother Hawthorne, a graduate of Howard College, and Alabama should be proud of him. I have also attended, quite regularly, the prayer meetings of his church with much profit. It was in this church, almost half a century ago, that I found Jesus precious—he is precious, very precious, still. Bro. Hawthorne said to me on yesterday that he would write to the BAPTIST and his name should be among the subscribers.

Yours fraternally,
J. B. FICKER, Sr.

To the Baptist Ministers of Alabama.

Dear Brethren; I noticed in the ALABAMA BAPTIST, a short time since, that there were six hundred and twenty-one (621) ordained Baptist Ministers in the State. This statement rather surprised me. If it is correct (and I presume it is) the inquiry that presents itself is, who and where are you? You cannot be uniformly located through the different counties, or there would not be so many destitute sections. There is more than one county in West Alabama wherein not a single Baptist minister resides. In two of these counties, adjacent, service is held in but one or two churches, and in these, only once a month. This certainly does not present a very flattering outlook for the Baptists, while other denominations seem to be occupying the field successfully.

All history teaches us that, whenever the clergy of a denomination have abandoned a section, the interest of that denomination either loses vitality, or is merged into another. In either case it falls of its original design. This is just the condition of things in many portions of our State; especially in that above mentioned. Our denomination is not only losing vitality, but the Baptist element, that could and should be fostered, is left to drift into other channels. That the fault lies, principally, at the doors of the Baptists of this section, cannot be denied. But does it lie wholly on them? Is there not a responsibility resting upon the ministry also? Few, if any, portions of our State have higher claims on the denomination than this. Is it wise, then, to abandon a section, the influence of which, in ante bellum times, was both seen and felt in all our religious and educational enterprises?

In view of these facts, it seems to us that a few live, energetic, influential men, might do much toward bringing about a different state of things by occasionally visiting these almost destitute regions. In this way much might be done toward building up a people who once enjoyed the wholesome teachings of such ministers as Bester, Howard, Freeman, and others of acknowledged influence and ability.

Fully sensible of the deference due you, I submit these reflections. I often read your suggestions with pleasure and profit. May I indulge the hope that mine will meet with some consideration.

Yours very truly,
N. W. VERNON.

Tour to the Seminoles.

Dear Brother Sumner: On the evening of March 11th, 1875, Dr. G. J. Johnson, of St. Louis, and myself, started to the Seminole nation by the special invitation of Col. Jumper, the chief, who is a native preacher.

The first evening we rode twelve miles, and preached at night at Tuskegee, the home church of our native preacher, Wm. McComb. This church numbers sixty, and has a native pastor, Bro. Philip, who never received a salary. Next morning Bro. McComb joined company with us, and we traveled 40 miles, preaching that night at sister Bernard's or Barnett's, the widow of a descendant of the Timpochee Bernard of historic fame. Here were a company of more than forty Baptists who had built a new and comfortable house of worship, and who requested us to organize them, and to assist them on our return in the dedication of their new house. Next day we traveled thirty miles and preached at John Jumper's new meeting house. Here, also, we met with Bro. Murrow, of A-tok-a. On Sunday and Sunday night, the 14th, we all preached, administered the communion, and dedicated the new house of worship.

Of this house I must speak more particularly. It was evidently built after the pattern of the Jefferson, Texas, church, on a small scale, 25x35, with a basement for Sunday School, furnished with stoves and elegant seats; and costing about \$1000. John Jumper invested in it his entire crop of cotton; and though all gave something, he assumed most of the cost. James Factor and his church have also built a new meeting house on the same plan, 20x25, on Wewoka Seminole nation.

Monday we returned thirty miles to Wewoka, Creek nation, a different place from Factor's, and at night organized the church where we had preached on our way up, dedicated the new house, and ordained two deacons. The brethren at this place had worked hard all day Monday, and had just finished covering the house when we arrived.

Tuesday, the 16th, we returned to Enfauila, and Dr. Johnson had time to preach to a congregation assembled in Stedham's hall, before taking the night train for St. Louis. Dr. Johnson impressed us all as being eminently a pious man and an ardent preacher.

You see that the Creeks and Seminoles are rising, by God's grace, to a higher plane of civilization and Christianity. Affectionately your Bro.,
H. F. BUCKNER.

A Thought on Baptism.

Why is it that men refuse to be buried? There can be but one answer: Because they are not dead. Whilst they are sick, they may say how and where, but when dead, their bodies are in the hands of their friends having no choice in the matter except to be buried.

I read a few years ago of a Baptist and Pedobaptist holding a meeting in the same house alternate nights. One night the Pedobaptist sprinkled some children. A day or two afterwards the Baptist had some believers to baptize.

The Pedobaptist stood on the water side seemingly much interested. After the Baptist baptized his last candidate, he took hold of the Pedobaptist and pulled him into the water; Pedobaptist asking him what he intended to do.

Baptist.—I intend to baptize you.

Pedobaptist.—I do not believe in it.

Baptist.—I don't care whether you do or not.

Pedobaptist.—I protest against it.

Baptist.—Your protestations are needless.

Pedobaptist.—I will not submit to it.

Baptist.—I will let you off this time, but if I see you sprinkling any more children against their will, I shall baptize you the first time I catch you.

Now why did he refuse to be buried? Because he was not dead; still having his will and his opinions, and consequently not submissive to the Lord's will.

Not dead, only sick.
I fear we as Baptists are so anxious to build up our churches, that we sometimes bury them alive. Be patient, brethren, and wait for evidences that they are dead before burying, and we will have less trouble in our churches.

G. W. McQUEEN,
Hayneville, Ala., March 25, 1875.

Alabama Baptist.

E. T. WINKLER, EDITOR.
E. B. TRAGUE, MANAGER.
J. J. D. WENFORD, ASSISTANT.

MARION, ALA.

Tuesday, April 6th, 1875.

Historical Christianity.

We wonder that those who are most apt to dwell upon this important subject show so little knowledge in regard to it. Certain churches like the Greek and Roman Catholic, with their off-shoots, have undertaken to commemorate the facts in our Lord's life by the festivals of the Christian Year. Dr. Bellows in his "Restatement of Christian Doctrine," urges the adoption of these commemorations by all the churches of whatever name. And we find in the *Tribune* of a recent date, the same plea for anniversaries of Christian events. Let us have Passion week and Easter, so as to bring a historical Christianity into contact with the daily life of the people!

Now our objection to this proposition is two-fold:

First, The Church Festivals, established for the commemoration of the evangelic events, have been tried upon a large scale; and have been failures in every instance. Wherever they most abound, Christianity retains least of its primitive type. The reason of this may be, partly, that such showy methods of publishing the gospel do not harmonize with its spirit. They draw the attention of the worshipper, by their external pomp, away from the spiritual realities whose name they bear. And partly because being of human ordination they have not a divine blessing or a religious sanctity attending them. Thus the ecclesiastical commemoration easily becomes a diversion, as in Rome.

Secondly, The festivals of the Church year are sacrilegiously substituted in place of the ordinances which our Lord has prescribed for His people. Instead of an Easter celebrating the resurrection once a year, our Lord has given us His own day, as a sign of that event; and has required of every believer to set forth this fundamental doctrine of the Christian faith in his own person in baptism. Instead of a Passion Week, our Lord has committed to his church the preaching of the Cross and the ordinance of the Lord's Supper. When the "historic churches" change both these ordinances, as they have done, destroying the memorial character of both of them, it is idle to expect that some week of fasting or some day of jollity shall take the place and exercise the influence of the divine institutions that have been de-throned.

What the Christian world needs most of all is just to return to the ordinances of the New Testament. Our Lord knew precisely what his people need, and he has indicated in the New Testament just what he would have them believe and what he would have them do. To adopt something else instead, as all the so-called "historic churches" have done, is to depreciate his wisdom and his sovereignty. To deprecate Sunday, to change the blessed Memorial into a feast upon Christ's body, to reject baptism both in its subjects and its mode, to make the Cross a crucifix, and the preacher a priest—and to repair all these enormities by the penitence of Passion Week and the songs of Easter—surely this historic folly has been tried long enough.

Our Lord knew the power of forms. That he used them so sparingly, or, when they were frequent, made them so simple, shows also that he was well aware of the danger of their abuse. And the history of European churches demonstrates his wisdom—and that by a long continued and manifold experience. The corruption of any of these organizations may be gauged precisely by the extent of its departure from the requirements of the New Testament. What has been added to the gospel, or what has been taken away, has equally detracted from its regenerative power. The only historic Christianity which we can safely reproduce, is that whose examples are found in the New Testament. Baptist churches are the world's sorest need.

An Inside View.

The result of the recent visit of Dr. Fulton will be about what we expected—the collection of new material for fanaticism to use against the welfare of both races at the South. The meeting for the reception of the report from the South took place in the Mariner's Temple of New York. A large congregation assembled—

among them three college presidents, and D. D.'s by the dozen. Dr. Fulton's theme was the helpless condition of the freedmen and the race prejudice which prevents the South from caring for their intellectual and moral wants. The work needed must be done by the North. The freedmen's schools must be supplemented by theological seminaries for the older ministers.

The course of the discussion, which has not been ventilated by the Northern press, showed what was meant by "race prejudice." The hostility of the South to social equality and to amalgamation, is the root of bitterness which must be destroyed. That this idea was at the bottom of Fulton's undertaking, appeared from the conversational discussion which took place, and of which we have an account from private sources. On being asked "whether he would allow his daughter to marry a negro," he replied that "he would leave it to her affections!" Dr. Simmons followed, and told how "he had gone down to the South, \$80,000 in hand, to give to colleges, if they would admit colored pupils," adding that "they would have to come to it soon." Whereupon a negro clergyman arose and denounced the inconsistency at the North upon this subject. He told the minister that "all their great noise reminded him of 'Do as I tell you; not as I do!' If they meant equality why did they not act it out themselves? Why am I Secretary of an Evangelic society and why am I ashamed to preach up this subject? Because you at heart do not support me. You wish to impose the question upon other people, but not act it out yourselves."

We are forced to conclude that the policy which Fulton and his friends propose to try, is just this—First to Africanize the South; and then to evangelize it by Northern missionaries. The measure has no parallel in folly and absurdity.

Newspaper Etiquette.

The *Index* is severe upon the *Herald*, on account of "the desire of the latter to arrest the progress" of the Georgia organ in East Tennessee; and invites its contemporary to go with it into that region, and "herald as we go."—"This is the land we long have sought, and—found it not." This hit may be a good one, for aught we know—but does not the *Index* forget its "Alabama Department?" The *Herald* has quite as title to East Tennessee, or to Georgia for that matter, as the *Index* has to Alabama.

Coming In.

Another Methodist minister has submitted to the ordinance of Baptism. The performance of this great gospel duty by Rev. J. G. Shrive, took place at the church at Newburgh, (Rev. J. Q. Adams, pastor) not long since. An interesting account is given of the service by the *Newburgh Telegraph*. After preparatory service by the pastor, Mr. Shrive announced as his text, 2 Cor. 4:2—"Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

He spoke of truth against the world, as being certain of success. Christianity is a system of truth. The truths of the gospel commend themselves to the inner consciousness of all men. If Christianity had been only a theory it might fail, but being a fact, a truth, it is impossible for it to fail. Truth should be sought for, and when found, defended. It is the most precious commodity mortals can deal in, and the truth to which we commend you is the truth of Jesus, enduring and triumphant. No sacrifice is too great to make for truth. Nothing but a conviction of duty could have prompted him to assume the position he occupied that night. He had been in the position he was about to vacate for twenty-six years. In his case as in most others, the light of truth dawned gradually on his mind. For a long time he had been conscious of great difficulty in explaining many texts in the Scriptures on any other hypothesis than a belief in "believers' baptism." A paper read by Pastor Adams at a meeting of the Ministerial Association had strengthened his doubts on the propriety of sprinkling, and of infant baptism, and he resolved to look into the matter and give it a candid, unprejudiced examination. As a result of that study, he had become convinced that infant baptism was never practiced by Christ and probably never by his apostles. When Jesus said, "Suffer little ones to come unto me," etc., it is not said that he baptized them. He blessed them and sent them away. Infants are incapable of fulfilling the conditions imposed on those who are to be baptized, which are faith and repentance. Infant baptism leads to a belief in the pernicious dogma of "infant regeneration," a creed that has done more damage to the world than can be neutralized by infant baptism. Baptism is not a substitute for circumcision, as not Jew, who had been circumcised and Gentile who had not, were alike

baptized. Jesus preached repentance and faith as prerequisites to baptism. There is no evidence in the Scriptures that children were ever baptized. His sprinkling in infancy was a believing act on the part of his parents; to-night he was to profess his faith in God through the sacrament of baptism, as his own free choice.

That immersion was the only method of baptism taught in scriptures, there could be no doubt. Doddridge and John Wesley both acknowledged that immersion was the primitive mode, and the latter, when a young preacher in this country, in Georgia, refused to baptize a child in any other way. The best Greek scholars of the times agree that the original word, translated baptize, means to immerse. For thirteen hundred years this was the only mode. The Greek Church, with a membership of seventy millions, baptize in no other way. The innovation of sprinkling is by some attributed to the Romish Church, and by others to an emasculated Christianity, who thought immersion of too much inconvenience and not essential. This is all wrong. When we make up our mind as to the requirements of God, we should never change them by an act of ours.

The reverend gentleman made a few remarks in relation to the Methodist church he was thus leaving. He said she had a noble history, an earnest ministry and a faithful membership. But he queried if much of her glory has not departed from her. How slight, he remarked, was the parallel between her honored founder, John Wesley, and a modern bishop of that church. John Wesley lived on a salary of twenty-eight pounds, while it took a half a million dollars annually to support the bishops and elders of the modern church. Its once useful feature, itinerancy, has been a dead letter, and in some respects Methodism is forgetting her mission to the poor, and others are taking her place. Spurgeon is doing to-day what Wesley once did. He spoke of Varley, Moody and Sankey, none of whom are Methodists, as being foremost in the cause of Christ. He said that what all churches need to-day, more than great men in the pulpit, was piety in the pews.

At the close of the sermon, the rite of immersion was administered by the pastor to the speaker and one other. The pastor announced that baptism would again be administered next Sunday evening.

Field Notes.

Bro. H. D. Boyd writes from Troy, Ala.: "You are, no doubt, in receipt of so many assurances of appreciation of your efforts that it is a tax, rather than a pleasure, to read them. Yet I can't forbear to say that it is more heartily welcomed than any weekly to our fireside. The Baptist High School of the General Association has just experienced some severe trials; but is now moving on nicely, with encouraging prospects."—Dr. DeVotie writes from Louisville, Ky., that the churches there will take up their collections for the "Home Mission Board," in April, and thinks we shall realize some \$500. He was kindly received. A brother from Louisville, Ky., writes, "We are very much pleased with Dr. Burrows, and trust his labors here will be greatly blessed."—A private letter from Rev. Dr. Furman, of Greenville, S. C., says: "We are expecting Bro. Hilden to enter upon the pastorate here about the middle of next month. Dr. Wilson, of Richmond, is preaching daily, I understand, to large audiences in the Citadel Square Church, Charleston."—Bro. Oliver F. Gregory, pastor at Kingston, S. C., writes: "Our cause is beginning to look up here. Some ten knelt for prayer on Sunday week. I have consented to take the field for our Foreign Mission Board until Convention, to raise our quota."—The community at Eu-faula as well as the church, were greatly awakened by Rev. A. P. Graves' preaching. Bro. Petrie has preached with great acceptance at Huntsville. Thirty-five have joined the Baptist Church there. We think it unfortunate that no member of either of these churches has thought the work worth while to communicate the particulars to the Baptists of the State.—Rev. A. J. Waldrop writes: "I am glad to see the ALABAMA BAPTIST making such headway. I believe it to be every man's duty to support his own denominational paper and his own county paper. I expect to support the ALABAMA BAPTIST as long as it is what it is and has been. Long life, health and prosperity to it and its Editors. I believe I would like to become a life subscriber, if you have such a list."

Once Again.

Most people have a hobby. We have our apprehensions ourselves, on the subject. Be it so, if it must. Things often said, sometimes need to be said again; and these we propose may be among them. We have been stung, these many years, by current events. We never could understand how it was possible for a "great Christian nation," a nation of Protestant Christians, to enact the tragedies of the late war. We thought such a thing impossible in the beginning of the conflict. We yet believe, had a title of the Chris-

tian profession in the land, North and South, been real such a thing would have been impossible. That a tenth of righteous men would have saved the nation. The conclusion, therefore, is, that there was among us little of the spirit of "peace on earth and good will to men."

Thence our mind was led to the question of the purity of the churches, in our knowledge. We had long felt that a reformation in the churches, even the Baptist churches, was greatly demanded. Closer and more earnest inspection has convinced us, that that is so until this day. We discover little satisfactory evidence of the piety of vast multitudes. The demand upon the ministry seems to be to show men how sinners may be saved in their sins, and not from their sins. Such salvation as this latter, appears to be in little demand except as a painful necessity. People are eager for us to tell them how near the precipice they can drive, without going over. A passion for purity and holiness, how few have it! How few worship our God because He is "glorious in holiness and fearful in praises!"

Does anyone doubt, in the light of the Scriptures, that the maintenance of "sound doctrine and sound discipline," in any church, will secure a perennial revival? And yet how few churches though insisting upon the former are even attempting the latter. It is most notorious, that with rare exceptions, in any denomination in the country, a man may defraud, drink, speak profanely, neglect the house of God, confound himself with the devotees of the "world," with almost unlimited impunity. If he be arraigned there is often a thousand times as much tenderness for his feelings as for the honor of the cause and teachings of the Master. The idea is, that the pulpit must induce a spirituality that shall sweetly bring back the wanderer, inasmuch that of his own accord he shall make the amende honorable, for a thing at last very venial. It is forgotten, that "the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated," etc.; that "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," are commended to us. "I charge thee before God, and the Lord-Jesus Christ, who shall judge the quick and the dead at his appearing and His Kingdom: . . . REPROVE, REBUKE, EXHORT with all long suffering and doctrine." No, not "doctrine;" let us look again, that must be a mistake; the people need not to be taught, they only need to be "moved." But sure enough, it is "doctrine"-teaching! Yes, "preach the word!" So we apprehend here the thoughts of some.

Slight offences, especially if infrequent, are perhaps to be unnoticed; not the grave ones that occasion so much scandal; these require, like dreadful diseases, to be treated at once; need a heroic practice, or the cancer, the gangrene may reach all the members of the body spiritual as the body natural. Charlatanism always comes in, boasting wonders, when science fails in therapeutics; so new measures and methods, unknown to Scripture or Apostolic practice, are forthcoming when sound doctrine and sound discipline, under the Spirit of God, are despaired of. Palaces, and gorgeous appointments, and operatic music, and theatrical eloquence, and pretensions to the "higher life," and eclectic handling of the word of God, so as to avoid the "offense of the cross," replace the simple appliances of the Gospel. What is to be found in the Acts of the Apostles of hundred thousand dollar houses? Did they build houses in those days, by forming stock companies of outsiders, ("the society") who had a voice in selecting the preacher; hire a choir from the theatre; sell out the "pews," and thus build up a church in the house? Or build up a spiritual body, a real church first, and then make a place for them to meet? We have never seen anything about houses, though "upper rooms" are mentioned, in the whole of the records of those lines. Talk about Mission Boards and empty treasuries while you are building houses vying with Solomon's temple, to gratify taste and pride! We know these suggestions will, by some, be set down to the account of our ignorance and rude training. We have, however, seen as much of society, of culture, of wealth, of refinement, or whatever is allied, as one in a thousand of our readers; and we do not think aesthetics of as much moment as a thousand plainer things, nor does anybody else. Vanity of vanities, all is vanity, said the wise man. There can be no fellowship between Christ and Belial, say the Scriptures. Unconverted, world-loving professors, can be of no use in our churches. They

are the enemies of God in disguise. The worship of such a church as the Corinthian once was, is in large measure a solemn farce, deceiving nobody but the unhappy subjects of delusion. The revelations of the great day will tear off the disguise. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." "Every one that hath this hope in him, purifieth himself, even as He is pure." E. B. T.

Harmony.

An esteemed brother mentions the two following passages of Scripture as presenting some difficulty as to harmony of meaning:

1. "If we say we have not sinned, we make Him a liar, and His word is not in us." 1 John, 1:10.
2. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John, 3:9.

We suggest that all scripture, or rather every scripture, is to be interpreted in harmony with the whole; especially in harmony with any great, prominent, often defined doctrine. Isolated passages, such as we recently quoted from the Psalms, may frequently be found, which, grammatically and philologically construed, would, by themselves, teach doctrines entirely contrary to the main drift and teaching of the whole Bible. In such case, we are put upon the necessity of finding some other solution.

Particularly is any given passage to be construed in consistency with the drift of the particular writing and the context.

Now, in the present case, a popular construction of the word of God, such as everybody puts upon it where no prior prejudices are concerned, has ever been that holiness and depravity are comparative terms as they apply to man, absolute only as they apply to God; and that the saints, true Christians, as compared with other men, are holy men, but not at all sinless. That, however, they are so characteristically on the side of right, that their shortcomings are not to be much noticed. (By the way, the Bible was intended to be easy of popular apprehension; it is not written to gratify metaphysical hair-splitting.) We think, therefore, that the first of these passages asserts universal depravity, from which no one is free; the latter, that characteristically the regenerate are not sinners—that sin is repugnant to their habitual feelings, that they hate, loathe it, and "cannot sin" in the sense of relishing sin. "How small we who are DEAD TO SIN, LIVE any longer therein?" See Romans 7, *passim*.

E. B. T.

Privileged Days.

Brethren T. G. Freeman and H. A. Tupper, Secretary Foreign Mission Board, lately passed us at Selma. The one preached several sermons, full of

The precious priceless blood, Which Jesus and Gentiles spilt; the other gave us a heart-touching address on behalf of the nations "ready to perish." Such privileged days only come a few times in our lives. When once for several years, we were permitted to hear such men frequently, a Christian friend suggested that we ought to make the most of the opportunity, for it might never occur again. The remark has often occurred. Any church desirous of good preaching, temporarily or permanently, combining the maturity and mellowness of age with the vigor of prime manhood, would do well to communicate with Bro. Freeman, once so well known among us. He is without family cares, his beloved wife having departed this life, and anxious to devote the remnant of his days to the great work of his Master. He may be addressed at New Orleans.

E. B. T.

More General and More Thorough Education Wanted.

Brother Tague's editorial in a late issue of the *Baptist*, encouraging an attempt on the part of the Baptists of Alabama, to gain some advantage for our educational interests by the centennial of American independence was gratifying to us; we had thought of writing on the subject ourselves, making similar suggestions. His editorial stirred us to this attempt to impress our readers on a subject on which we have frequently thought of writing, namely: the want among Baptists of more general interest in the education of their children, and the want of many more thoroughly educated men. Our people, more than any other people on earth, depend on the power of plain Bible truth and the work of the Holy Spirit, and with these views and that sort of preaching, the common people have heard us gladly; this correct position, however, through misguided

judgment, has, in thousands of instances, had a tendency to lead us to neglect Christian effort and general education. Besides, such have been our difficulties in the South in the last fourteen years, that education and educational institutions have been neglected to an alarming degree. In Alabama we have no "public school" system that is worth anything, or to say the least, this has been its results for years. Political strife on this and kindred topics, with the constant interference of such propositions as "Sumner's Civil Rights Bill," together with the prevailing poverty and heavy taxation, have well nigh killed the spirit of education in a majority of our land. This spirit never did exist in that earnest, determined and general sense, which the demands of the times and the wants of our people required. No intelligent Southern man should rest contented while there are so many of his fellow-citizens who are almost wholly indifferent on this great subject; and no Baptist in Alabama should be willing that any man, in circumstances no better than his own, should excel him in the education of his children, or in the manifestation of interest in the general cause of education.

We need a revival on this subject—such as will reach and impress our churches, and ministers, and brethren throughout the State. We need the creation of a general aspiration and a general purpose to see to it that the children and youth of our Baptist homes in all the land, are fully up to their neighbors in scholastic attainments. We need more schools and more co-operation with each other in supporting schools. What shall it profit a man if he make his child rich and fail to educate him in mind and morals? And if a poor man, or a man in moderate circumstances, succeeds in giving his sons and daughters a liberal training in mind and morals, how rich are they! They go forth with a fund of wealth which can never be destroyed, and ready to take their position among their fellow beings in honor and usefulness; nor can the man of money despise their store. How many Baptist families we enter who seem to be giving no attention to this subject. Alas, that it is so! Many of them who are in very good circumstances, say it costs too much. "O, our brother! What are you going to do with your heirs? Then we beg that you will think of the thousands of worthless men who had fortunes left to them? 'Riches take wings and fly away,' and how terribly poor is the man who has depended on fortune, when it leaves him! It is vastly better to make your children self sustaining and independent in the more intelligent and cultivated sense."

The man whose means are so limited that he cannot educate his children in an extensive way, or not at all, but who desires to educate them, deserves the sympathies of all true men; and men of money can do but few better things than to aid such parents in this great work. What monuments could such men build for themselves in this way—monuments in living intellects which should bless the world after they are gone to their reward. Alex. Stephens is reported to have said, that the assistance which he has rendered poor young men in obtaining an education, gives him more satisfaction than all else he has done besides.

Now if we can fall on a plan or stroke of policy, which will enable us to do something toward success in infusing an educational spirit among the Baptists of Alabama, in any general degree, we shall have done a great work, and subsequent generations will rise up to bless this age. If we can use the "centennial" to stir our people on this subject, it will be well used. In order to do this, it will be necessary for every pastor in the State to take an active part. It will also be necessary to use our Wattses and Watsons, and Kings, and Gambles, and Harisons, and Wards, and Lawlesses, and Crooks, and Waldens, and Barnetts, and Bishops, and Hendersons, and Huckabees, and Manlys, and many others of the "learned profession" or who have power with men. Will not these brethren meet their pastors in Huntsville in July to consider this subject? "Let us go to Huntsville with something to do."

We reserve what we have to say on the demand for "more thoroughly educated men" for next week. R.

Schools and School-Buildings.

We heard last fall of several incipient steps, on the part of Baptist Associations, to establish schools within their respective boundaries; we are not aware that more has been done in any of these cases than the mere work of a few resolutions. Unless the common school system in Alabama can be rendered more efficient

than it ever has been, these Association schools are, with Baptists, a necessity. Some of our readers are ready to say, "We thought the Baptist Associations of Alabama tried this far enough before the war;—and most of their enterprises of that character resulted in disastrous failure and painful mortification." Yes, this is true. We are writing in sight of a building which cost thirty thousand dollars, now occupied by a "missionary school of the Congregational church for freedmen," which was built by the Coosa River Baptist Association, and for years bore the name of "The Baptist Male High School." We remember several others whose fate was only a shade less. Why then shall we in our poverty attempt any such schools again? Well, in the first place, if such enterprises were right and needed twenty-five years ago they are more needed now, and are as proper, and right as they then were. But will they not fail as did others? Not necessarily. Most of such enterprises years ago, though directed by good and spirited men, were monuments of human vanity. They generally broke down under the weight of a heavy debt which was incurred in piling up brick and mortar. The Masonic fraternity has a history in this respect very much like our own. Now we assume that a house worth one thousand dollars is all that would be needed in many Associations. In the Coosa River we would do better with a twenty-five hundred dollar house than we would with one worth fifty thousand. Such houses could be paid for; whereas the costly ones seldom ever were paid for—though those who started them were then rich. We have known schools in "framed hells," to supplant "colleges" and "high schools" in brick walls. Brains are better than bricks.

Many Baptist churches are favorably situated for putting them up a neat, cheap school house, to be controlled by men appointed by themselves, where their children and their neighbor's children may be educated, and which would be an element of power in the community;—this we mean, where there are not already good schools.

Dr. Fulton and His Late Southern Tour.

We are not willing to let this tour pass away without further notice, because some things about it have not been said, which, in our judgement, ought to be said. As to his apprehensions about the designs of the Roman Catholics in reference to the freedmen of the South; we can agree with him; as to the importance—nay, the imperative duty of Baptists to use their utmost strength to maintain the hold which they have on the colored people, and to increase and widen our influence with them, we fully concur with him; and that the Baptists are the only people who can withstand Romanism among the negroes, we believe; and that this is a work in which Baptists North and South may heartily unite and co-operate, we are ready to admit and urge. And yet we also fully endorse the sentiment expressed in a private letter to us by an able minister, when he saw it announced that Dr. Fulton was coming South to lecture us, he exclaimed, "What superlative presumption!" There is, perhaps, not another Baptist minister at the North, whose attacks and traductions on the South, have been so severe and belligerent as Dr. Fulton's. His printed sermon just before the election last fall, which was sent to the Baptist ministers of the South, one and all, was a gross insult, as it was an inexcusable slander on the Christian civilization of the South. Manifestly sent out to help fasten the Civil Rights bill on our people with all its then existing horrid features, this sermon made not only its charges of "outrages" against us, but Darwinism, and therefore infidelity was laid at our door as common among us. And just before starting South to lecture us, he uttered his exultant thanks for the tramp of United States soldiers in New Orleans. He exults that State governments in the South, in instances, are overturned in the midst of profound peace by the bold usurpation, and political satrap and corruptionists are put in power over the will of the people, and all this done by the bayonet in "free and independent America," and then after this offering of thanks for the slavery of Louisiana, he starts down South with a lecture in his car-pole, to convince us that we must all unite on the negro, and battle together against the priests of Rome!

of the war, and we of the North never intend to stop until that is accomplished." We imagine him directing his huge convention which he is proposing, not only with Northern and Southern Baptists in it, but an organization half white and half black, with Dr. F. there, with his long, eloquent pole, stirring them on civil rights and social equality, accompanied with an occasional side thought on Popery. He has likely concluded that "the logic of the war" is not to be reached by the ballot in the hands of the American people; he has likely observed that his doctrine has well nigh broken the Camel's back at Washington; he knows that the Baptists "are the ancient enemies of Romanism," and that they are always on the watch, or easy to be aroused against that deadly foe to human rights and religious liberty; and lo, he comes to sound the alarm, and put us in battle array, under circumstances which may cause us to forget the "logic" which he is driving at, and thus do by religious stratagem what the ballot-box and Congress are tardy in reaching. We would not judge any man hastily or unjustly, but we know something of Dr. Fulton's record on these matters, and judging him by his record, we cannot resist the belief that his tour with its propositions, simply means civil rights and social equality. "And so they wrap it up." And therefore if our brethren, North and South, think it necessary to organize against popery among Southern negroes, they must allow us to suggest that it will be wise to get some other leader. On subjects relating to the colored people of the South, we have precisely the same confidence in Dr. Fulton that we would have in Charles Sumner or Thad. Stephens, if they were yet alive, and would follow their leadership as soon as we would his.

What better theme can you have before your people than this: "The evangelization of heathen nations is a sublime possibility." We propose that the 4th Sabbath in April be a day of special prayer and special effort in Alabama Baptist churches for missions. What say you, brethren. Let those churches who do not meet on that day take some earlier day in April.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, April 6th, 1875.

Our Message.

For several weeks a wide-spread religious inquiry has pervaded the city of Montgomery. One unbeliever said a few days ago, "There is too much talk about Christianity and the soul; I don't like it." Thank God, many have found God precious to them. Brethren Graves and Needham have both in turn aided the pastor of the 1st Baptist church. The interest continues among the evangelical churches, and our prayer is that many more may be saved by the blood of Christ before this special effort closes. Brother Needham left on Monday, 29th ult., for Eufaula. May the blessing of God attend these brethren. Sixteen have been baptized into the fellowship of our church. As President of the Board of Education of the Alabama Baptist State Convention, we acknowledge the receipt of fifty dollars (\$50) through Brother M. G. Hudson, from the Baptist Missionary Society of Mobile. Reader, the Board needs funds, will you remit the first dollar you ought to spare, to us at Montgomery?

Second Quarter, Lesson II, April 11th, 1875.

THE PROMISE BROKEN.

Judges ii, 11-16.

Leading Text.—THEY SOON FORGOT HIS WORKS; THEY WAITED NOT FOR HIS COUNSEL.—Ps. 106: 13.

ANALYSIS.—REVELATION. DISTRESS. DELIVERANCE.

Our lesson introduces the period of history from Joshua to Saul, when the Israelites were governed by judges. During three hundred years fifteen judges ruled. Consider—

I. Israel's Declension.—(vs. 11-13)

The people kept their solemn promise during the life-time of Joshua and the elders, his contemporaries, "who had seen the Lord's great works;" but the succeeding generation "knew not the Lord and did evil." The promise was kept only about forty years. Idolatry often described by "doing evil" (ch. 3:7, 12). 1 Kings 14:22, 23. 2 Chron. 12: 14 was the greatest sin they could commit, for abandoning God entirely it embraced the service of Satan.—"Served Baal Ashtaroth,"—the chief god and goddess of the Canaanites and neighboring nations. Baalim and Ashtaroth are plural of Baal and Astarte, and doubtless refers to the various modifications of the current idol-worship. Again and again, Israel did this evil, fell into idolatry, and were scourged until freed from it. It is noteworthy that the Jews have for several thousand years been free from idolatry. This declension was foolish, ungrateful, degrading, and suicidal.—Questions: With what names is Baal confounded? (Ch. 8:33, Num. 25:3, 2 Kings 12.) What could have made idol-worship so fascinating? Alliance with the ungodly in business or festivities has what effect on the godly? What duties are owed by parents to their children, by the present to the future generation? Describe Baal's worship. 1 Kings 16th and 18th chapters.

II. Israel's Distress.—(vs. 14, 15)

"The anger of the Lord was kindled against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about." Humiliation, defeat, slavery, subjugation were the portion assigned them by God, and "as the Lord had said" it came to pass. His word of promise or threatening is sure of fulfillment. "They were greatly distressed"—tribute, trials, tortures came upon them for forsaking the Lord God of their fathers. Their social and political leagues prove a broken reed in the day of divine visitation. Discouraged, enfeebled and enervated them, God speeded them out of His wrath, since He had no use for them as idol-

aters.—Questions: What are the individual and national blessings of fidelity to God's service? How do the worldly minded and unbelieving treat those whom they entangle in their meshes? Illustrate the certainty and severity of God's judgments on those who forsake and conspire against Him. Name some methods now employed by God of punishing idolatry and irreligion.

III. Israel's Deliverance.—(V. 15)

But in the midst of their sin against Him, the Lord brought them to repentance, heard their cry and had compassion on them; for "the Lord is merciful and gracious, slow to anger and plenteous in mercy; He will not always chide, neither will He keep His anger forever." Notice the force of that word, "Nevertheless"—nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." Their guilt was aggravated by the fracture of the solemn covenant they had made with Joshua and the Lord. Deliverance was not appreciated but followed by rebellion and idolatry. Alas, how stubborn and corrupt are our hearts, of which all this is but a photograph. Question: Is it not clearly shown that salvation is by grace? What destruction is the natural consequence of our own rebellion? Is it natural for men to forget God? What is the chief sin of man now? When do we begin to forsake God? and when should we begin to return to Him?

- TEACHINGS.
1. Men forsake God.
2. God raises up the Deliverer.

Two Little Folk.

BY ROSA GRAHAM.

Up in the tree-boughs a wise little bird
Sat chirping, his bright summer day,
A-bobbing and twisting his funny brown head.
In step with his riotous lay:
For never was bird-chant
More jolly, triumphant,
More foolishly merry and gay.
"Two-dee-dum," he sang; "oh how happy
am I,
In this beautiful world to be!
I wonder who makes it so green and so sweet
For a poor little bird like me,
And if every new comer
Has such a bright summer—
Two-dee-dum, two-dee-dum, two-dee!"
Down under the tree-boughs a wee little girl
Sat sobbing that bright summer day,
A-ruffling and tucking her once pretty face
In a most disagreeable way;
Though her heart had maiden
So very gentle and true,
More cause to be happy and gay.
"Oh, dearie," she sobbed, "if chocolate-creams
Only grew right up here in the trees!
I never can get what I want to all—
I never can eat what I please!
I can't have butter-treats,
A day—when there's plenty—
No matter how hard I may team."
"Two-dee-dum, two-dee," chirped the
wise little bird,
From his perch in the sycamore-tree:
"How strange in the summer so green and so sweet
So solemn a maiden to see—
A sober, gray maiden,
So very grief-laden—
Two-dee-dum, two-dee-dum, two-dee!"
So, merry and happy, the wise little bird
Sang the hours away in the tree,
And still piped the maiden her song: "Oh,
What a stupid old world to me!"
And learned not the lesson—
The wonderful lesson—
Contained in his simple "Two-dee."

Publishers' Department.

To Our First Subscribers.

Dear Brethren: We are loth to give you up. Through an eventful year you have stood by and supported your paper, and now the time has come for you to again manifest your devotion to the enterprise. As indicated by the mark on the margin of your paper, your subscription is due. Shall it be forwarded, or shall your name be erased from our books? These are the alternatives. We cannot believe that you are willing to have your paper stopped. Then, renew at once. We extend the time an issue or two, for we believe you do intend to remit. We say, again, and the language is not for your neighbor but for you, *renew at once*.

Communications.

False Christs and False Prophets.

The objection is constantly urged by the irreligious to the truth and divinity of Christianity, that if God is the author of this true religion, why has He allowed the introduction of so many false religions upon the earth. Why, it is asked, do we find Mahomedanism and Buddhism and other dark delusions and despotisms in the East, and Romanism with so many patent impositions and superstitions, hanging as an indispensible cloud, shedding the poisonous dews of unhealthy night over the West? Why has not Judaism been long ago supplanted by the true and living faith? Is not the answer to this objection at least partly obvious even from the low standpoint of our fallen human level? Of course, our elevation to a happier higher sphere will dissipate much of the mist that now obscures our comprehension

of God's mysterious plan and purpose. The why and wherefore of an incalculable amount of God's dealing with his creatures will forever be incomprehensible here. This, however, does not upset human facts or a superintending divine Providence and wisdom. But an additional and perfectly satisfactory reply may be given to those who contend there is no true religion because there are so many false ones. If false teachings and religions had never appeared, Christianity itself would be deprived of one of the strongest proofs of its divine origin. For these counterfeiters are precisely the realization of what Christ himself foretold should come upon the earth. He himself prophesied that "false Christs and false prophets shall arise and shall show signs and wonders to seduce if it were possible even the elect." And there is nothing indeed under the whole heavens but what has its counterpart. It could not be otherwise compatibly with man's free agency and the probationary life he here lives. A distinguished modern divine has cogently and unanswerably put the argument: "It is a great law in this world that all good has its shadow. Excellence has always its imitation; genius its mimicry; Christ, Antichrist; Christianity, Popery. Truth coming into a fallen world, if not accepted can be treated and disposed of by fallen men in only one of two ways—either it must be resisted and put down by violence, or it must be counterfeited, imitated, and perverted. Satan tried the first process, the extinction of the truth by fagot and fire; this failed, and his last and masterpiece is the attempted destruction of the truth by the imitation and mimicry of it, and this has been successful in every age."

But there is an omnipotent argument for Christians in the existence of even the most perverted and superstitious of earth's religions. It is, that all of these, however false and spurious, supply the incontrovertible testimony of an irrepressible instinct and yearning, implanted by God Himself in every human heart, for some sort of religion which seeks and searches after alliance and communion with and favor from Him.—The most unlettered heathen tribe seek to approach a great and sovereign Creator to obtain forgiveness and blessing. And is not this universal craving of the human heart for some band of union with the great Maker, incontestible evidence that a true religion must somewhere exist? And in what an attitude does this place those who live in a Christian land, and are yet unbelievers in Christ, and are rejecters and despisers of Him and His gospel! Does it ever occur to them that though boasting so much intellect and enlightenment, yet they are indeed and in truth the only creatures of God's Almighty hand who live without any sort of religion, whatever? Does not even the Mussulman heathen, by his fidelity and courage, and open profession, put to shame such infidels and ingrates? And let professing Christians themselves reflect, that having the only true religious faith, how very far short they fall in their duty of exemplifying and maintaining it. Christianity, the most rational, most enlightened, the most beneficent—in a word the only religion—alas, that its professors should be so lukewarm in defending its claims, so faithless to its obligations, so timid in elevating and pushing its standard of the cross!

PINE APPLE, March 19, 1875.

Dear Baptist: In consequence of very severe and continued affliction in our family ever since Christmas, we neglected publishing the results of our Sunday School Convention, at Snow Hill, embracing the 5th Sabbath in January. We were delighted to see a communication from Brother John Lee with regard to it. If our brethren would more frequently do such things, the ministry would have less of it to do. We hope others will follow his praiseworthy example. It convinces us that the paper is the people's property.

As it has been so long since the Convention at Snow Hill, we will say nothing concerning it, except that Brother T. M. Bailey, the Sunday School Evangelist, was there and entered into the meeting as if he felt the responsibility of his position. We listened on Saturday night to one of the most practical, spiritual addresses we have ever heard, on "The Model Sabbath School." There was just enough of anecdotes to attract attention, simplicity for the weakest to understand, and spirituality to subdue the most indifferent. God speed him in his work.

Our country has been repeatedly flooded with rains for some time past, and we think we are now in the midst of the worst. Farmers are very backward; no corn scarcely at all planted, and very little cotton land prepared. We can say, however, there have been more fencing and ditching than since the war; also, a more hopeful and determined effort put forth for some time.

Congregations have been very irregular in consequence of bad weather and little piety. It would be almost folly to talk to this people now about any benevolent enterprise. We suppose it is so elsewhere.

There have been several deaths around through the various neighborhoods—some very sudden. The sickness is somewhat abating.

The temperance cause has been very severely tried, but is rallying again and is moving forward.

The grange interest is dying very rapidly, but there is to be soon a speaker in its behalf passing this way. We do not know what effect it will produce.

B. H. CHUMPTON.

From the Indians.

The following is to Dr. Sumner, from a letter, dated A-tok-a, Choctaw Nation, written by Bro. Marrow, March 23d:

"Recent word from Benj. Baker reports that he is in the midst of a revival in Jack's Fork and Kiamitia counties; many have been baptized, and others await the opportunity. You have learned of the burning of Cass' house. It is a sad loss to him, poor fellow. He's here now getting some little help that we can make up. The whole country is suffering from breadstuff. Two children half grown were found a short time since starved to death—they were hunting food and died in a house alone; they had gnawed the flesh off their hands and arms. A woman and child were found at another place in a state of unconsciousness from want of food. Others have gone two and three days without food. The cry of distress is pitiable. Poor Indians, they do not touch the heart of the outside world. Nobody cares much for them.

We had a good meeting among the Seminoles. This A-tok-a Chapel is leaving the whole Territory with a better class of church houses.

Programme

For Sunday School Meeting to be held with Enon Church, Morris Station, S. & N. R. R., Jefferson county, Ala., commencing Saturday, 9 a. m., before the 5th Sabbath in May.

1. Characteristics of acceptable prayer; R. K. Vann and Rev. James Gimes.

2. Christian influence; T. V. B. Moore and W. H. Wood.

3. Should our denominational peculiarities be discussed in our Sunday Schools? J. M. Franklin and Rev. E. R. Bell.

4. Charity; Revs. J. M. Thomas and A. J. Waldrop.

5th. Sunday School Outlook; R. W. Beck and W. T. Parker, M. D.

6th. The duty of church members meeting every Lord's day for the worship of God; Rev. James Nabors and H. F. Wood.

Rev. T. M. Bailey, our State Evangelist, will be present, and will take part in the discussions. Any and all are invited to come up and help us carry on this good begun work.

R. J. WALDROP,

Sec'y, S. S. Ex. Com.

MRS. MARY CURRY is dead. She was a Southern matron of the ancient type, than whom none purer or nobler survives. She lived to raise a large and interesting family, all of them have reached mature age, was the step-mother of the celebrated J. L. M. Curry, of Richmond, Va.—Talladega Times.

Southern Baptist Convention.

Delegates proposing to attend the meeting of the Convention to be held in Charleston, S. C., on Thursday, May 6, are requested to give early notice of their intentions to the undersigned, in order that arrangements may be made for their reception and entertainment.

C. L. BURCKMYER,

Chairman Com. Arrangements, Charleston, S. C., March 4, March 16, 1875.

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.

POWER OF COMMUNION WITH GOD.—In driving piles, a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course the higher the weight is lifted the more powerful is the blow which it gives when it descends. Now, if we would tell upon our age and come down upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, devotion, communion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force, so that when we come down to our actual labor for God, we shall descend with an energy unknown to those to whom communion is unknown.—Spurgeon.

Temperance.

Brother Editor: As we seldom see anything on temperance in our paper, the ALABAMA BAPTIST, we beg leave to submit the following to its columns, written by a young lady, a member of our Lodge at Pine Level, No. 295, and read before the order in a private meeting, with no expectation of its going any farther.

NEWARK OF GROC SHOPS.

We have given our most solemn obligation to discountenance, in every honorable way, the use of intoxicating drink. Then ought we not to be cautious how we regard the grog shop, or indulge those who practice temperance? As we prize our honor, then let us administer correction with a feeling of friendship. Let the admonition be honest, faithful and charitable. They will pardon our zeal, for it is in the cause of humanity. But we should regard as our most dangerous enemy, those who wish to flood the country with distilled poison. Do you give evidence of this by your action, when you go to the whiskey shop, to while away a leisure hour? Would a stranger, who is looking on, say that man has turned his back upon the great destroyer, and is determined by his every effort to show to the world that he is no longer willing to associate with those who encourage most horrible murder? No; he would ask, "What advantage is the temperance band?" Its members visit the grog shop, and by their actions, say they see no harm in it. The associates with whom they meet there, will influence them to think a social drink beneficial, and thus will soon be led to believe that there is more pleasure derived by visiting these terrifying places, even on Sabbath evenings, than assembling in the temperance hall. The enemy is strong, and has great influence over the weak; the temptations and delusions of these adversaries of our peace; the treacherous arts by which they enjoin us from the path of rectitude, have a power words are inadequate to describe. They are destitute of honor, and regardless of character. Thus they seize those who are not on their guard, and ferociously lead them to destruction. Where are we most likely to find these enemies? In the grog shop. Then ought not such places to be shunned above all others? We must keep as far from the tempter as possible, and set an example that will not be a violation of our pledge, nor a disgrace to the Order.

X.

Alabama News.

—Two of the principal streets of Tuscaloosa are to be lighted up with gas.

—Raper will not contest the seat of Maj. Williams, of Barbour, for Congress.

—Capt. Charles F. Burge, died at his residence in Greensboro on the 15th March.

—Hon. John T. Hubbard, will deliver the address, on Memorial day, at Troy.

—The East Alabama Presbytery will meet at Opelika on the 14th of April.

—The revival meetings at the First Baptist Church, Montgomery, are progressing with increasing interest.

—There are several cases of small-pox among the negroes of Oxford, Calhoun county.

—All the cases of small-pox that have occurred in Talladega county have proved fatal.

—Preston & Stetson, wholesale shoe dealers, Mobile, have failed. Liabilities \$250,000.

—Senator Glass has resigned the seat in the Senate, which he disgraced by a breach of faith.

—The Southern part of Butler county was visited by a hail storm and hurricane, on the 13th inst.

—Tuscaloosa and Hale counties have been detached from the Western (Dillard's) Chancery Division.

—The small-pox prevails to a fearful extent on the Eastern Shore (opposite Mobile) in Baldwin county.

—At last count Selma had received 12,555 more bales of cotton this season, than were received last season.

—Several Michigan farmers are corresponding with parties in this State, with a view to removing to Alabama.

—The dwelling of Col. L. D. Hatch, of Hale county, was burned on the 17th March.

—The State Convention of the Young Men's Christian Association will meet in Montgomery on the 22d day of April.

—On Friday night last the store of S. Schwarz, in Birmingham, was robbed of coffee, sugar, bacon, domestics, 1 guano, fish, etc.

—A number of persons have, within a few days, united with the Methodist Church in Montgomery, and the work is still going on.

—Furn work is progressing favorably in Tuscaloosa county. The freedmen are orderly and quiet. A larger amount than usual of corn has been planted.

—The Clanton Courier thinks the present high rate of interest on money is due to the exemption laws; and urges the cutting down of the same.

—The Independent of March 22d says a company of thirty farmers at Grand Rapids, Mich., talk of settling near Birmingham.

—Judge Minnis, of Montgomery, sustains the validity of the act to reduce the pay of the commissioner of industrial resources.

—The Birmingham Independent says the dwelling of Mr. J. B. Earle of Elyton, burned March 23rd, and that Mr. T. A. McLaughlin retires from the sparkling and influential Independent to establish a paper at Chattanooga, in company with Messrs. F. B. Terrell and H. A. Hale, of Jefferson.

General Items.

—The citizens of Montgomery gave a farewell supper to the members of the Legislature on Monday evening. Wine, tea, and speeches.

—Parson Goodloe, negro, was arrested in Huntsville the other day, charged with setting fire to Decker Institute, in Tuscaloosa, in 1863.

—Gov. Houston has appointed J. A. Miller, Hon. Peter Hamilton, Hon. A. Cunningham, and W. E. Kennedy, Commissioners to the Centennial Exhibition at Philadelphia.

—Monroe county pays a State and county tax of thirteen thousand five hundred and fifty dollars, and of this amount thirteen thousand dollars has been paid to the collector.

—Huntsville Reporter: Mr. Robert S. Spraggins, probate judge of Madison, died last week; the hotels in Huntsville have cancelled their licenses, and are now boarding houses.

—Hon. John T. Heflin, and M. H. Crulshank, are proposed as delegates from the Senatorial District and county of Talladega, to the State Convention, should one be called by the people.

—Judge Alabama, who fled from Sumter county to Washington city, last Fall, since his election as Probate Judge, has quietly settled down to the improvement of his dwelling.

—Judge J. J. Martin, late Sixth Auditor of the Treasury, has been appointed Postmaster at Montgomery, and will, it is said, seek to be made the Republican candidate for Governor at the next election.

—Col. Robert Tyler's name having been mentioned in connection with the Mayoralty of Montgomery, he renews his determination "not to accept any office whatever at the hands of the people of Alabama, or any portion of them."

—A correspondent of the Greenville Advocate says that a tract of 25 or 30 acres of land on the plantation of Mr. Aug. Womack, of Maconhatchee, Butler county, has lately sunk 8 or 9 feet, and has so cracked as to become worthless.

—A mother, living at Pleasant Hill, Dallas county, while temporarily insane, administered a dose of poison to her little daughter, 7 years of age, from the effects of which the child died in a few minutes.

—The proposed Constitutional Convention will, if assembled, be composed of one delegate from each county and one from each Senatorial district—99 in all. The election will be held in August, and if voted, the Convention will meet in September.

—The Legislature has passed an act providing that no person shall serve as a petit juror longer than one week in any one year. The law also provides that the officer whose duty it is to summon jurors shall not accept a substitute, but must summon the person drawn.

COURT COURTES.—An act of the legislature provides that—

The county courts in the several counties in this State shall be open at the discretion of the judges any day during the week, except Sunday, for the trial of offences coming within their jurisdiction, in all cases where the party or parties cannot give bond and security for their appearance at the regular terms of said courts, or desire an immediate trial, and in such cases, causes may be continued for good cause shown, under the regulations governing the continuance of cases in justices' courts.

General Items.

—An Illinois Granger is about leasing 8,300 acres of land in Monroe county, Mississippi, upon which fifty Illinois families will settle when the negotiations are completed.

—The appointment of Gov. Joseph Brooks to be Postmaster at Little Rock, and its confirmation by the Senate, put an end to the long dispute as to the Governorship of Arkansas.

—The city of Memphis has received an importation of genuine English sparrows, and we shall be glad to see their importation extended all over the country. They will be a great protection for fruit and other crops subject to the depredation of worms.

—Serious outrages have been perpetrated by some turbulent coal miners at Straitsville, Ohio. Several persons were brutally beaten, and many others forced to leave the town at peril of their lives. It is probable that military force will have to be used to suppress the disorders.

—The New Orleans Bulletin states that the merchants of that city are fast recovering their cheerfulness; that trade is reviving, the shipping looking up, the city regaining its cheerfulness, and the city almost ready for the Mardi Gras celebration which was postponed some time ago.

—Some 3000 colored laborers, with a band of music, went to the President's mansion a few nights ago to complain, that the District authorities were swindling them out of pay for their labor. The President, instead of giving ear to their complaint, sent a message asking to be excused from appearing, and also ordered a detail of fifteen policemen. Whence upon Africa realized a distinction of race and previous condition, not previously comprehended.

—The N. Y. Sun says of Satter Geo. E. Spencer, who affects to represent this State in Congress: "He has been guilty of acts, during his service as Senator, which, if they could be divulged without violations of personal confidence, would make him foul and offensive to honest men and gentlemen. Expulsion from his seat, which he holds by fraud, should be his punishment."

—The most potent poison yet discovered is osmium, a species of metal, twenty pounds of which is sufficient to poison the entire population of the world. One thousandth part of a grain of osmic acid set free in a volume of air of one hundred cubic yards would possess such a deadly influence that all the persons respiring this air would be nearly killed. Osmic acid is so much in the air that it is dangerous that no counter poison is known against it. To what good uses such a terrible poison can be applied is not stated.

Probably the only person in the West who has this poison, is Dr. J. Lawrence Smith, in whose cabinet we saw it on a recent visit to Louisville. It looks harmless enough in its tightly sealed bottle.

(ED. ALA. BAP.)

—Of the recent tornado at Bienville, Miss., a newspaper correspondent says: One curious freak of the storm was, the taking up of the floor of Mr. Armour's dwelling, after being stripped of the supporting columns, and carrying it a mile and then putting it down without scarcely displacing a plank. Another, and a mystery, yet, in a lady's dress was picked up here last evening with a white collar and a breast-pin attached, with a letter in the pocket, showing the owner to reside near New Albany, in Lee county, 30 miles distant.

Alabama Baptist.

WAB. A. A. A.

Tuesday, April 6th, 1875.

Home and Farm.

Sowing.

Now with a generous hand;
Press out for soil or rain;
When, not through the heat of summer,
We sow through the cold spring rain;
We shall reap in the autumn comes
For the sheaves of golden grain.

Now, and look onward, upward,
Where the stars light appear;
When, in spite of the clouds' doubting,
We sow the seeds of life and fear,
You shall reap in joy the harvest
You have sown to-day in bitter tears.

—Adelaide Procter.

Preparation of Soil.

Is there a farmer, who, in this enlightened age, thinks the soil should not be deeply pulverized? Does one oppose, and say, "Cotton will not grow rapidly till the tap-root strikes hard ground"? Will another object, and argue that his best cotton is on the ditch bank? If there be two such objectors, to the one we answer, cotton always grows faster as the weather becomes warmer; and to the other, it may be replied that when the soil is of double thickness, as on ditch banks, the plant has more food than on thin ground. More rapid growth late in season and better stalks on ditch bank do not argue in favor of shallow plowing, but only in favor of warm weather, and in favor of soil of double thickness.

The only fair test of the relative merits of deep and shallow plowing is to experiment on two rows or plots side by side. Let all conditions be equal, except depth of preparation. Make this experiment, and you will find, as all others have done, that land which has been deeply prepared, yields more than when superficially plowed. In many cases the crop has been doubled by deep preparation.

The fact is not more obvious than the reasons. The earth serves the three-fold purpose of gathering, manufacturing, and storing the plant food. Heat, light, air and moisture must be taken in from the atmosphere; and this work cannot be done unless the ground is made porous by deep pulverization. We all know that moisture is essential to vegetation, and porous soil retains more water for plant use than a compact earth. A sponge holds more moisture in a dry day and will take up more from below the surface than a hard board. Heat, light and air must also be present with the water to assist in dissolving (cooking) the elements of the soil, so that the roots can masticate and digest their proper food. Without porosity, heat, light, air and moisture cannot enter the earth, nor prepare the food for the roots. The doors of the soil must be opened so that the roots can get in to do their important and essential work.

Furthermore, if the soil is not deeply pulverized, the rain water will wash it away. A small quantity of loose earth on a house roof will wash off by the first shower; but a large quantity will absorb all the water and not be moved.

See the bald hills that sadden our every landscape, suggesting poverty and devastation. Shallow ploughing has made them prematurely old, and robbed them of beauty and of wealth.

Farm Life vs. Public Life.

The Hon. A. G. Brown of Mississippi, gives the following excellent advice to young men:

Be a farmer! There is a fascination in office which beguiles men, but be assured, my young friends, it is the fascination of a serpent; or to change the figure, it is the *ignis fatuus* which coaxes you to an inevitable ruin. I speak of that which I do know, and if my young friends will be governed by my advice, I have this to say, after all my success as a public man, now when my head is blossoming for the grave, I feel that it would have been better for me if I had followed the occupation of my father and been a farmer. Of all the pursuits in life, that of a farmer is the most respectable. It may have its trials and its disappointments; so do all others. The mechanic may lose the wages of his labor, the professional man all his fees, the editor may weep over delinquent subscribers but the honest, industrious farmer has certain of a fair return for his labor. True, "Paul may plant, and Apollous water, but God must give the increase." But where is the faithful cultivator of the soil, God's henchman to man, who ever yet suffered for bread?

Bermuda Grass.

The editor of the *Farmer's Vindicator*, Jackson, Mississippi, whose head is about as level as the head of an agricultural editor ever gets, has often spoken out in meeting, favoring Bermuda grass as pasture grass for the South. He wants to see it cultivated and encouraged everywhere, but, at the same time, he thinks people ought to know all about how to get rid of it in the event they should desire to do so. It won't leave of itself, once it is fairly seeded, but he says a thickly set pasture of Bermuda grass can be destroyed by the following process: In the fall, say in the month of October or November, break up the ground thoroughly, turning the sod completely, using for the purpose a two-horse plow, with a sharp counter attached. In this condition let the land lie idle during the winter.

In the spring the sod will be pretty well rotted, then plow again and sow in oats, peas or any crop that will grow quick and shade the ground thoroughly. This crop will mature and come off by June. As soon as it is removed, turn under the stubble and weeds and sow peas broadcast—they will come up quickly, grow off rapidly, and shade the ground completely, before the Bermuda grass gets a start, and keep it shaded the balance of the summer. In the fall after gathering as many peas as you want, turn the peas under deep and thoroughly, and let the land remain in that condition until spring, when it will be in fine condition for a crop of cotton or corn and no Bermuda grass to trouble.—*Mobile Register*.

Bathing Children.

Some mothers, writes a physician, think, when their children get beyond two or three years of age, the frequent entire bath can be dispensed with. If some of the main facts of physiology were well known and understood, every one would perceive that cleanliness of the skin is one of the conditions of good health. It happens when bathing is disregarded that the lungs, kidneys and bowels have more than their apportionment of work. If these are strong and healthy, they may bear the tax with little apparent injury, but, in most cases, a lowering of the vitality and tone of the system ensues. Large bath tubs are pleasant and convenient, but not indispensable to the proper cleansing of the skin. A speedy sponging of the body in pure water, followed by friction in pure air, is all that is necessary.

When disinclined to use water, I find a thorough application of the flesh-brush to the whole person an admirable substitute; especially on retiring, it relieves nervousness, equalizes the circulation and induces quiet sleep. Mothers, above all, should see that their children are well bathed. If their skins are kept active and healthy, there will not be half the danger from fever, colds and eruptive diseases. If your little one is cross or troublesome, and finds no occupation that pleases him, try the effect of a bath; sometimes it is magical, and, if tried, he will go to sleep, and awaken bright, cheerful and happy. Do not, though, as I have seen some parents do, plunge a child into water, when he screams and shrinks from it, thinking you are doing a good deed. Nature must be the guide; if your child has a nervous constitution, a shock of this kind is only exhausting and injurious.

The Simple Secret.

Twenty clerks in a store, twenty hands in a printing office, twenty apprentices in a ship-yard, twenty young men in a village—all want to get on in the world, and expect to do so. One of the clerks will become a partner and make a fortune; one of the compositors will own a newspaper and become an influential citizen; one of the apprentices will become a master builder; one of the young villagers will get a handsome farm and live like a patriarch—but which one is the lucky individual? Lucky! There is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who masters his business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by desiring them, and who saves his spare money. There are some ways to fortune shorter than this old, dusty highway; but the stanch men of the community, the men who achieve something really worth having—good fortune, good name, and serene old age—all go on this road.—*Ex.*

SHEEP IN VIRGINIA.—A correspondent in Culpepper county, Va., in a private note, says on this subject: "As to sheep, I never lose an opportunity to tell my people that they are the lever that is to raise this country to the highest state of prosperity. Many are beginning to see the great advantage of them, and more farmers are keeping them than formerly. Flocks are springing up here and there all over the country. When we begin to appreciate the great service sheep are to do us, away goes the dog, and we will have an effective if not a popular dog law. Here lies the great trouble—the dog. But let two-thirds of us keep sheep, be it ever so few, and then we can in a measure overcome the dogs."

Nothing can be more evident than that the leading Baptists of England (with the exception of Spurgeon, Brown and a few others) are carrying their followers over into the Pe-dolant ranks.

Fire-side Reading.

Saturday Evening.

BY HILWELL.

The week is past, the Sabbath dawn comes on,
Rest—rest in peace—thy toil is done;
And, standing, as they stand on the brink
Of a new scene of being, calmly think
Of what is gone, and now and soon shall be
As one that troubles in eternity.

For such as this now closing week is past,
So much advancing time will close my last,
Such as to-morrow shall the awful light
Of the eternal morn hall the awful night.

Spirit of good on this week's verge I stand,
Tracing the guiding influence of thy hand;
That hand which leads me gently, calmly still,
Up life's dark, stony, dreary, thorny hill,
Thou, thou, in every storm hast sheltered me,
Beneath the wing of thy benignity.

A thousand graves my footsteps circuit vast,
And I exult—thy mercy's monument;
A thousand wreaths upon the bed of pain,
And pleasure flows through every vein;
What o'er a thousand wretches waves her wand,
I circled by ten thousand mercies stand.

How can I praise thee, Father! how express
My debt of reverence and thankfulness?
A debt that no intelligence can count,
While every moment swells the vast amount.
For a week's duties thou hast given me strength,
And brought me to thy peaceful close at length;
And here my grateful bosom faint would raise
A fresh memorial to thy glorious praise.

Touch the Torch.

"My old friend, suppose that you and I begin this new year with the determination to be better men. Let us turn over a new leaf." The man thus addressed, on a New Year's eve, was fifty years old, and had never given one hour to his Lord. He left me with a thoughtful look on his countenance. That evening for the first time, he was in the prayer-meeting. Within a month he had set up his family altar and been admitted to the church of Christ.

That one sentence did the business. It touched the man just at an impressive moment, and did what a thousand sermons had failed to do. Now, is it not the duty of Christ's people to be watching for opportunities to say a kind earnest word to the unconverted? We never can tell just when the tinder will catch and flame up. It is ours to touch the torch of truth; the Divine Spirit may be in the torch, and we know it not.

My neighbor, who took that new departure eight years ago, holds out well. The fire kindled by a word has burned on with a steady glow. Nathaniel was in the receptive frame of mind to respond to Phillip's "Come and see." The unconverted are often in such impressive conditions, but no one touches the torch of love to them at the right moment. Harlan Page kept over at the tentative process, and although sometimes his warm truth came in contact with the ice or the rock, yet in over one hundred cases the fire of conviction kindled, and a soul was converted. Christians are praying for the conversion of souls. But suppose that Jesus should come into our meetings and ask each one, "How many souls have thou tried to save? To whom has thou spoken the word in 'season'?" Probably nine-tenths of the company would stammer out, "Not one, Lord, not one!" Such prayer-services end in ashes. They commonly leave a church in a worse condition than before. God has been solemnly invoked to do what his people refuse to do themselves; they have told him pious lies, when they pretended to be anxious that sinners should be brought to the Savior. It is a fearful solemn thing, and a dangerous thing, too, for a church to assemble, and ask of God that he would bless their indolence and cowardice. God often answers our conduct, and not our spoken prayers. We do nothing for sinners; the Lord does nothing for us.

Human hearts are not set on fire with icicles. Only a soul in full glow with love to Jesus can kindle another soul. The truth spoken in love was Paul's torch. It is wise to prepare the way for a message to the conscience by some act of personal kindness. A visit to the house of sorrow opens the door for pressing Christ's claims at a succeeding visit. Go and win people to yourself; then win them to your Savior.

In your prayer-meeting up to a red-hot glow this week? Then scatter the fire! Snatch a burning brand, and touch with it some soul that is dead in sin. The more a torch is carried, the brighter it burns. Don't wait for others. Take Jesus with you, and go! The torches kindle at the Pentecostal prayer-meeting set Jerusalem in a blaze. May God's hand lead, and our hand carry the torch.—*Rev. T. L. Cuyler, in Eccegelist.*

A WATKIN in the *National Baptist* speaks in emphatic terms of Roman Catholic paupers in Pittsburg, Pa., and the unwillingness of their own priests to support them. He says: "Nine-tenths, or more correctly, perhaps, nineteen-twentieths of beggary is by Romanists. The testimony of experienced canvassers and observers is that systematic beggary is on the increase. We are developing a fixed pauper incubus. One sister of our church, Mrs. Dillon, is issuing 223 tickets for relief, gave over 200 to Romanists. Now the priests as a class, will not do anything for their poor. Yes, they will, they will compel them to pay as usual, and in cash, for all religious privileges, even though charity goods have to be sold to raise the money. I speak what I know in affirming this. Protestants are supporting Romanism indirectly but effectually by indiscriminate relief in destitute localities from which the light and knowledge that elevates and helps a man to grow his own potatoes and earn his own bread, as well as live for heaven, is shut out."

Obedience is Liberty.

A voluptuous person can neither be a good man, a good patriot, or a good friend, for he is transported with his appetites without considering that the lot of man is the law of nature. A good man (like a good soldier) will stand his ground, receive wounds, glory in his scars and in death itself, love his master, for whom he falls, with that divine precept always in his mind follow good. Whereas, he who complains, laments and groans, must yield nevertheless, and do his duty, though in spite of his heart. Now what a madness is it, for a man to choose rather to be lugged than to follow and vainly contend with the calamities of human life. Whatever is laid upon us by necessity, we should receive generously, for it is foolish to strive with what we cannot avoid. We are born subjects, and to obey God is perfect liberty. He who does this shall be free, safe, and quiet. All his actions shall succeed to his wish; and what can any man desire more than to want nothing from without and to have everything desirable within himself? Pleasures do but weaken our minds and send us for support to fortune who gives us money as the wages of slavery. We must stop our eyes and ears. Ulysses had but one rock to fear, but human life has many. Every city, nay, every man is one; and there is no trusting even to our nearest friends. Deliver me from the superstition of taking these things which are light and vain for felicity.—*Seneca.*

REV. NEWMAN HALL, in the *Independent*, photographs John Bright, while delivering his recent speech at Manchester:

He is somewhat under the average height, with broad shoulders, large, round head, with hair now silvered with years, and a countenance in which you are in doubt, whether firmness or tenderness predominates. He arranged a few pages of notes on his hat, which stood on the table at his side, and then, with his left hand generally held behind him and his right hand in gentle action, he spoke for upward of an hour and a quarter, to an audience breathless with interest, except when bursting forth in manifestations of approval and delight. Mr. Bright speaks with great deliberation. There is no hesitation, but there is no hurry. He never pauses as if in difficulty to find his words; but he brings them out with thoughtful care, as if weighing well the meaning and force of each one before it is uttered. And he may well be deliberate, for at the table below him 150 reporters were seated, taking every syllable as it fell from his lips. Before the speech was finished the first part of it was already in type, and read by some of the audience. The telegraphic wires were flashing his sentences all over the world before he resumed his seat.

The *Chillicothe Gazette* has the following in relation to a "Boy Hero," who assuredly displayed a most noble and unselfish spirit:

Two children still and stark on a snowy slope—the girl wrapped around in the coat of the boy, and both young faces fixed by frost in the calm repose of death—was the picture presented to the eyes of weary searchers near Mount Airy, Iowa, the other day. This winter's cold has taken many a life, but none of the unfortunate were found in so touching an attitude as this. It was not in the heat of conflict that the boy died; there was no shrieking life nor rattling drum to stir his thickening blood, nor comrade's eye to mark his heroic fall; nothing to rouse his young enthusiasm. But the little coat folded carefully about the girl's form, and his own naked breast, told of the quiet courage and self-sacrifice with which he had met the pitiless blast that blew as cold on him as on her.

Dr. T. S. CUYLER, in the *Advocate*, has this happy and suggestive allusion:

What a clear streak of sunshine our dear Lord let into this legion of sorrowing hearts when he pronounced that wonderful benediction, "Blessed are they that mourn!" Perhaps some poor Galilean mother who came up that day to hear Jesus of Nazareth, with her eyes red from weeping over a lost child, whispered to herself, "That is for me; I am a mourner." "Ah!" thought some penitent sinner who felt the plague of his guilty heart, "that means me; I am in trouble to-day." It did mean them. Christ's religion is the first and only religion ever known in this world which recognizes human sorrow, and has a sunshine of consolation for broken hearts. Do cold-blooded infidels realize that fact when they attempt to destroy men's faith in the gospel of Calvary?

THE HEART MUST BE RENEWED.—A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down of the present fruit will not hinder it from bringing forth more. This is the folly of some men; they set themselves with all earnestness and diligence against the appearing eruption of lust, but leaving the principle and root untouched, perhaps unsearched out, they make but little or no progress in this work of mortification.—*John Owen.*

EDUCATION AND LIBERTY.—The philanthropists are beginning to understand that there is a larger function in intelligence than merely that it civilizes and refines. We are beginning to understand that neither the favor of spiritual emotion nor any amount of morality are sufficient to ward off tyranny and exalt men to happiness. In other words, it is not possible to make men free as long as they are weak. Intelligence, therefore, is becoming, in the eye of philanthropists, emancipation.

The Dog and the Cat—The Duck and the Rat.

Once on a time, in rainy weather,
A dog and a cat,
A duck and a rat,
All met in the barn together.

The dog he barked,
The duck he quacked,
The cat she purrowed her back;
The rat he squeaked,
And off he sneaked
Straight into a nice large crack.

The little dog said (and he looked very wise):
"I think Mrs. Puss,
You make a great fuss,
With your back and your great green eyes.
And you, Madam Duck,
You waddle and cluck,
Till it gives one the fidgets to hear you.
You had better run off
To the old pig's trough,
Where none but the pigs, ma'am, are near you."

The duck was good-natured, and she ran away;
But old pussy cat
With her back up, sat
And said she intended to stay,
And she showed him her paws,
With her long, sharp claws.

So the dog was afraid to come near;
For puss, if she pleased,
When a little dog teases,
Can give him a box on the ear.
Mrs. Follen's "Little Songs."

AUDACITY.—The following incident is said to have occurred in a restaurant. A man entered the place and ordered a very elaborate dinner. He lingered long at the table, and finally wound up on a bottle of wine. Then lighting a cigar he had ordered, he leisurely sauntered up to the counter and said to the proprietor:

"Very fine dinner, landlord. Just charge it to me; I haven't got a son."

"But I don't know you," said the proprietor indignantly.

"Of course you don't. If you had you wouldn't have let me had the dinner."

"Pay me for the dinner, I say."

"And I say I can't."

"I'll see about that," said the proprietor, who snatched a pistol out of a drawer, leaped over the counter and collared the man, exclaiming as he took aim at his head, "now see if you'll get away with that dinner without paying for it, you scoundrel!"

"What is that you hold in your hand?" said the impecunious customer, drawing back.

"That, sir, is a pistol, sir."

"Oh, that's a pistol, is it? I don't care a fig for a pistol; I thought it was a stomach-pump."

YOUTHFUL VIEW OF OXEN.—A little boy in school at Portland, Oregon, has gotten off the following luminous view of "Oxen": "Oxen is a very slow animal. They are very good to break up ground. I would rather have horses if they didn't have colic, which they say is wind collected in a bunch, which makes it dangerousest to keep horses than oxen. If there were no horses, people would have to wheel their wood on a wheel-barrow. It would take them two or three days to wheel a cord a mile. Cows are useful too. I heard some people say that if they had to be a ox or a cow, they would sooner be a cow, but I think when it comes to be milked on a cold winter morning, I think they would sooner be oxen, for oxen don't have to raise calves. If I had to be a ox or a cow, I would be a heffer, but if I could not be a heffer and had to be both, I would be a ox."

A person of much experience, alluding to the habit ladies have of wearing their hats at places of amusement, goes into an analysis of exactly what a majority of the fair sex wear upon their heads. He says that there is (1) the natural hair; (2) the dead hair, the use of which ultimately kills natural hair; (3) a hat with a high crown, shaped very much like the men's; (4) a mass of flowers; (5) an artificial insect, bird, or beast, sometimes unnatural; (6) an amateur pompadour; (7) three or four feathers, the ends of which are left to wave in each passing breeze, or to quiver with emotion of the gentle heart which beats beneath them.

An old farmer riding a lumber wagon with his son, when passing over a rough place fell off, and coming into close contact with the wheel, he cried out, "My neck is broke!" His son expressing some doubt as to the case being quite so bad, the old man responded with some spirit, "Don't you s'pose I know?"

On arriving at Calais, France, on her way to make the grand tour, an English lady was surprised and somewhat indignant at being turned, for the first time in her life, "a foreigner." "You mistake, madame," said she to the libel with some pique, "it is you who are the foreigners. We are English."

A clergyman accosted by an old acquaintance by the name of Cobb, replied: "I don't know you, sir." "My name is Cobb," rejoined the man, who was half seas over. "Ah, sir," replied the clergyman, "you have so much corn on you that I did not see the cob."

Barber (who has been rubbing away quite vigorously): "This isn't Bay Rum, after all; it's my Cough Mixture. No idea how it got in with my other bottles. Don't be frightened, sir; there's nothing hurtful in it. Two-thirds molasses."

"A home without children is like Heaven without angels," says a Kentucky papa. To which another rejoins: "We just want to have him get out of bed four times a night for a month to keep the baby's legs covered up."

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