

# The Alabama Baptist.

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## Knock, and it Shall be Opened.

BY SAM A. LINDCHILD.  
Her hand was on the golden gate,  
She passed upon the golden stair,  
A crowning form rose up: "Two late,  
They sleep within the golden gate.  
The hour is past. How late!"  
"O bright me not!" in pain she cried,  
"While they sleep not day nor night."  
"And did they then the hope desire,  
The vision that bright light had raised,  
And mock thy pious light?"  
"O Christ!" she cried, "I came this way  
To see if still thy heart was made  
A shelter for the castaway!  
My day with tears I thought to pay."  
"The late," the voice beside her said.  
But one across the threshold came,  
At sight of whom the temple fell.  
And—"For me not, I am the case!"  
And on his knees she bowed the name  
That gave what she had forfeited!  
Sunday Magazine.

## Communications.

### The Bible and the Ministry.

STUDY OF THE BIBLE IMPARTS FRESHNESS TO THE PREACHER'S STYLE.

BY R. P. HILLY, OF CHOCOMA SEMINARY.

Old and New.

The Bible is the oldest and yet the newest of books. Its history stretches back beyond the time "when the morning stars sang together, and the sons of God shouted for joy." God has given it eternal youth. Men may seek, like the Spanish navigator, for some fabled fountain of youth in which to bathe and receive afresh, and perpetually the vigor of youthfulness; but the Bible is the only fountain into which men may plunge and be restored to that spiritual youthfulness, whose decline began with the ancestor of the race. But more practically, this freshness of the Bible is a source of great help to the preacher.

### Reasons.

Upon the same grounds and for identical reasons given why the Bible should be studied for its clearness, should it be studied for the procurement of this freshness which it obviously possesses. The principles already laid down, admit of equal application here. To the earnest preacher there are not met here false dogmas and dry principles. At every step his mind and soul find truth, living and full of buoyancy; truth for which his own soul hungers and thirsts, and upon which it no longer feels that he wishes to tell it to others. Thus it becomes wrought into the texture of thought and style. He has an affection for the very language, and desires to quote it exactly as it is rendered. Whole portions which have gladdened him, ring continually like some spirit voice in his ear; passages, which he has groped for the benefit of others, fasten themselves in his memory. These go with him in his reflections and in his study of other works.

### Preacher's Difficulty.

Many preachers experience a great difficulty in being unable to present their message in such freshness as to secure ready attention and immediate acceptance. They recognize the importance and the absolute necessity of presenting something fresh to the people, in order to arrest and hold their attention. Now to meet the desire on the part of the masses, does not demand any new truth, but simply the same truth smiling like the early morning with "dewy freshness." The principles and varieties of freshness are seen in the constant presentation of the same truth in the Bible. Looked at from one angle of observation, a truth may appear more inviting than when viewed from another. The fact itself remains the same; only it is seen through a different medium.

### Printed Sermons.

No one can read the sermons which find their way into the public prints, without seeing the recognition by preachers of this important element of style, as being indispensable to a successful presentation of the Gospel. And appreciating this fact, many would fain raise upon things lying far beyond the circle of religious truth, and present them to the people. Were this done for the sake of illustration, it would not be objectionable. But such is not true. Theories, foreign to the Gospel and not bearing upon it in the least, are taken into the sanctuary of God, and dispensed in the form of Gospel truth. And for what? To gain popular applause and win the ear of the great masses of the people. But let it be said again, that if the Bible really possesses this freshness, (and what Biblical student will deny it?) then it is within easy reach of the herald of the Cross.

### Study Required.

Here as elsewhere, however, "there is no excellence without great labor." Only perseverance in study and personal effort will lead to rich reward. The student who does not find a fountain of truth in the Bible, and who is everywhere takes on the look of a man, turns his eyes to heaven, and calls itself perished and a martyr.

It is only labor that brings their reward. So with the student of God's word. If he would have his style all sparkling and blooming with vigor, he must catch the spirit of freshness which breathes through the Bible. Together with his Master, he must see in the list of field blossoms a majesty greater far than in the eyes of royal purple. He must see God's truth expressed and exemplified in all the world around, above and beneath him.

### Commentaries.

To appreciate more fully the practical bearing of this train of remarks, let us read the different commentaries extant. In one we find each verse taken up singly and treated in the same way, as if there was no bond of connection between it, and that which preceded or followed. The evident design is, to wrench some idea from the verse, and when disposed of, it is set aside for the separate consideration of the next, as if the Bible was composed of independent proverbs, and the commentator regarded it his duty to paraphrase each. Thus the organic connection of the great doctrines is not only impaired, it is literally destroyed. How unlike another commentator who, by long-continued exertion in the study of the Scripture, sees the beautiful adjustment of all its parts—one doctrine suggesting another, and it, in turn, leading to another, until the great Volume lies before his mind bound into a complete and systematic whole. Such a man has studied the Bible according to the principles of exegesis and the rules of interpretation, combined with a spiritual frame of mind, until he sees the harmonious adjustment of the two dispensations: "The New in the Old concealed," "The Old in the New revealed."

### Plunge in Freshness.

And above all, this marvelous freshness becomes to him a source of unending delight. He never comes to the Bible but he finds something new and attractive. How can such a man with such a spirit absorb the Bible truth and come before the people with other than truths sparkling with their own inherent freshness? South says, "The gospel speaks nothing but attractive and inviting." And one source of this attraction is to be found in this undying freshness.

### Undying Words.

Its words are words of affection coming from the heart of Him whose very being is love. The language of the heart and home-like words never grow old. Nothing mars their beauty, nothing ever impairs their vernal freshness. They live when all things else die. How has the invitation which fell from the Saviour's lips nearly two thousand years ago preserved its vigor and loveliness, "Come unto me all ye that labor and are heavy laden and I will give you rest!" It has come ringing down the ages as fresh as when it first greeted the ears of the men of Judea. And when our Saviour would illustrate the eternal abode of the saints, he would use the home-like language of a house with many mansions. And the germinal principle of freshness, illustration, can be gained by observing how the Saviour employed the most common-place objects about him, for the purpose of weaving life, light and beauty into his sermons. (Concluded with Next.)

### Letter from Europe.

PARIS, March 21, 1876.  
Dear Bro. Renfro: I expected a long letter from you in answer to mine, but I suppose your agency gives you no time for correspondence. I have heard nothing from your work but my heart and prayers have been with you.

### Educational Apathy.

Our people do not appreciate education. They think they do, and would be insulted if told they do not. Still it is painfully true. They are not willing to make the necessary sacrifices to secure an education for their children. We need in our denomination not merely an intelligent ministry, but an intelligent laity. To turn an uneducated man loose on society is little less than a crime. To bring up our daughters in ignorance and inferiority is a crime.

### Prejudice.

Our Southern people have taken up an undue prejudice against the Centennial, as if it were a celebration of Union victories, or an endorsement of the existing administration—a very wrong view.

### Glory of Republicanism.

My foreign travel has intensified my Republicanism. We have the best government the world ever saw. I have no reference to temporary administrations but to our form of government, to the genius of our institutions, where thought, and speech and press are free, and where prizes of life are open to all, independent of accidents of birth or money or social position. I feel a strong desire to speak of the merits of this system.

abstract subject. Those men, who from empty heads, or because writhing under the misrule of the last few years, are willing to exchange a Representative Government for a Monarchy, know not what evils their choice would entail on their posterity. I must not write a political letter, but every day I see around me the fruitage of the adulterous union of church, so-called, and State.

### Richmond Convention.

I shall leave Liverpool on the 27th of April, and ought to reach Richmond two days before the convention. If by any misfortune, I should not arrive in time, Manly and Goss will have you cared for. I want you to bring Thomas with you. He will enjoy the visit and the convention. When you reach Liberty or Lynchburg, telegraph to Manly and he will meet you at the depot.

### Paris.

Paris is quite gay and prosperous. The war and the siege seem to have left few footprints. With irrepressible energy, the people paid off the war debt, and are now freed from the terrible incubus. You can hardly tell that a foreign army has been in the city. There are some marks of the depredations of Communists. They, in their insane fury, burned down some public buildings, whose bare walls stand as a terrible monument of infuriated popular vengeance. While this teaches that a pure democracy is the worst and most dangerous of all governments, we ought not to condemn the masses too severely, because they had borne, for centuries, the vices and the oppressions of the Royalty and the aristocracy. The new Republic seems to be making a good stand, but lacks the restraint of conccurring majorities to check the popular will and to secure regulated liberty.

### Dr. Taylor.

I have preached but twice since I left home, in Rome and in Florence. I enjoyed a two months' intercourse with our dear Bro. Taylor. He has the spirit of a Christian missionary, and his presence in Italy is indispensable to our work there. When we are together, I can tell you why. I shall leave soon for London. God has graciously blessed us during our wanderings, all are in excellent health. Yours affectionately, J. E. M. CHASE.

### "J. S. B." of Rockford.

REQUEST—COMPLIANCE—NOTES OF THE SERMON, JOHN 9:4.

If I mistake not these initials, the high regard I have for our brother, with that of all who know him, would forbid inattention to his request.

I hope the notes will suffice, as I have no special views to offer on the passage outside of those embraced in the sermon.

W. WILKES.

### Christ our Leader and Pattern in Good Works.

1. Jesus acknowledges his own obligations to perform good works:—"I must work."  
His were covenant works,—works of agreement and promises, and of miracle; therefore, the works of the Father that sent him; works of enlightenment and instruction, and of general benevolence; therefore, missionary works.

2. There was a necessity for these works:—"I must work."

Why? To make himself divine?

No.

To make himself the Son of God?

No.

To make himself anything that he was not without these works? No.

Why then? To prove himself divine.

To prove himself the Son of God.

To prove himself all he professed and claimed to be, to do and to have.

II. Each Christian too has works to perform.

Why? To make himself a Christian?

No.

To merit God's favor? No.

To preserve himself in God's favor? No.

To make himself any thing in nature and in fact? No.

Why then? To prove himself a Christian.

To prove himself in God's favor.

To prove his preservation in Grace.

To prove his professions and character, to himself, the church, and the world.

Words and pretensions, professions and assertions are insufficient proofs. Action, action, action, is the highest testimony of energizing grace in the heart.

Christians must prove their faith and love by their works. Jas. 2:17, 18. Jas. 1:22. Phil. 2:12.

Failure to prove an assertion or professions goes far to disprove what is professed.

Other proofs may be relied on, but God demands those which he has anointed to our profession.

The seed the Holy Spirit implants

in the heart will yield the desired fruit.

The soul that Jesus leads will seek the paths that Jesus points out.

The works that God requires are pleasant to saints.

The Christian must work.

He must work the works of God that sent him—the works of *him*. None else will do.

III. There is time allotted for our allotted works:—"While it is day."

1. How short the time, how great the work!

2. How swift our time, how slow we are! A breath, a pang, a gasp, and life is gone!

3. Yet each has time enough, but none to spare.

4. The morning is the better part. Oh, young Christian!

5. Our evening work is drowsy and sluggish at the best.

6. What now we fail to do, we shall never do. For,

IV. When our allotted time shall have passed away, our works for weal or woe are done:—"The night cometh when no man can work."

1. The night.

Judicial blindness,—wretched night!

Habitual religious indifference, carnal security,—ah, how dark!

Earthly cares, love of the world, oh, what gathering clouds of gloom!

The chamber of sickness, the bed of death,—here is night intense.

The final hour, the parting moment, farewell breath,—here is night to the Christian himself; yet night with dawn of day in view; but night of nights to sinners, and entering step into that dismal night, measured by dread eternity!

2. "No man can work."

Who can work when light is extinct!

Who can work when life is gone!

Who can work under God's displeasure!

Who can work in devouring flames.

Oh, who can work when time has flown away, mercy is withdrawn, and love is turned to wrath!

Now is the accepted time.

The close: 1. How blest are they whom grace inspires to work the works assigned them here.

2. How wise are they who prove their claims to their inheritance.

3. How foolish they who pass their time away in sloth and ease, till they awake in death to find their sad mistake.

With or Without a Point.

Perhaps I give the experience of some others when I say.

Of the Paper.

I first read the *Field Notes*, then the *Wayside Notes*, then I turn back and read the correspondents who have something to say about Renfro and Bailey, then those with their names put at the bottom who always say something good, then the *editorials*, then the selections, then the last page on agriculture, &c., and last, those communications which don't seem to have much point to them. Frequently I am agreeably disappointed in the latter.

Your Arrangement.

of the articles helps me very much in my way of reading. Hope you will keep on with this "good mental exercise," as you call it, we want our editor to have all the mental exercise he needs. He's got nothing else to do. If we all write, spell, punctuate, and analyze correctly, he'll have nothing to do.

No Offense.

to the editors when I put the editorials so far down in the list. They have some weight about them, so I put them off till I have time to read them carefully,—they require mental exercises, and country folks haven't that commodity always at hand; they have to steam up a little before diving into deep water.

The Reason Why.

I know some good brethren who say they would write for the paper, but they are not *verbalists*—writing is not their forte; they are afraid some body will come back at them—they haven't time to study an article as they wish etc. Well, these reasons are satisfactory, I suppose, to themselves. But the true reason must be. They either have nothing to say—or having something to say, they want say it because they can't put it up as well or better than somebody else.—In other words they want to make a sensation when they say anything. I know a good lawyer in another State, a native of our State, an excellent Christian gentleman. I wrote him asking him to write something for our paper. His reply was, he hadn't time to write on "theological subjects."

Another Lawyer.

said, "My criticism upon all you preachers' writings is, you don't study your subjects enough. You write just like you would talk around the fire-side." This last I regard as a decided compliment to the *writers* among the preachers. Our paper is not intended

as a magazine for scholars—but a medium of communication for the Baptist masses.

Lawyer No. 1.

had an idea that he must necessarily write something *theological*, and if he should say something that did not exactly *jingle* with everybody's views, some *theological* puglist would fly up at him and pronounce him a *heretic*. That big word *Theological* is a wonderful scare-word to some people.

I beg Pardon.

Bro. Editor, if you think I have usurped your prerogative in this soliciting contributions for your columns; but I am not sorry a bit, and propose to do so again. If the reader concludes this is without point, he is welcome to put it off to the last. I am in doubt about it myself; hence, after much study for a head to the thing, I have put it With or Without.

W. B. CHURCHTON.

Cambridge, Ala.

### West Ala.

Eld. E. Bell at Pushmataha.

Brother Winkler: The Baptist church at this place, in connection with other churches in the community, lately enjoyed a *feast of good things*, in the way of a series of sermons delivered by Elder Elijah Bell, formerly of Dallas county, Ala. But few men are more generally known, possessing rare preaching capacity, than Bro. Bell. In justice to him, permit me to say that he is a self sacrificing, warm-hearted, devoted, earnest worker, presents his subjects in a plain yet forcible style, and makes such divisions and sub-divisions as will enable every child present to understand and comprehend his meaning. Preaches a broad and unlimited Atonement, thereby placing it in the power of every sinner to accept salvation.

Sabbath Services.

Bro. Bell came to us, and preached on Saturday; and although the congregation was small, he preached with earnestness, such as enlisted the attention of the entire congregation. On Sabbath and Sabbath night the congregations were, as usual, large and attentive. It being our regular communion season, the church observed the ordinance, and truly it was a communion of Christians.

Concord and Zion.

On Monday at 11 a. m. and 6 p. m. he preached at Concord, another of my churches (or rather the church I serve), to well attended congregations, leaving many a Christian heart to overflow with love to God.

On Tuesday, at 11 a. m. and 6 p. m. he preached at Zion, another church I have the honor of preaching to. This is one of the largest and most flourishing churches in this locality. On Wednesday night he, by request, preached at his residence; and notwithstanding the weather was, at times, unpleasant, yet he had large and attentive congregations.

As the man of God stood and proclaimed the "Gospel of Christ" to attentive listeners, his own soul was in full sympathy with the spirit of Christ, his locks made white by near sixty winters. One need only to look at the speaker to see that he realized the full sentiments he was uttering; and that his work on earth was well nigh ended. As he leaves the community, many are the prayers that follow him to his home on earth, and many will be the prayers that will follow him to his heavenly home. Long will that series of sermons be remembered by us, while we patiently wait his return to us in July next.

Ills of Churches.

By the way, I propose giving the readers of the *Baptist*, subsequently a short history of the churches in this locality, as there has been but little said in your, our paper, in reference to this part of the state. We have been expecting to hear from Bro. Bailey, State Evangelist, and Bro. Renfro, Centennial Agent, but not yet. As soon as the arduous duties of these brethren in other parts of the state will allow them to accept our frequent invitations, we will—as men—meet them with open arms, and warm hearts; as women, we will meet them with smiles, prayers, and a table of things, as best we can; as children, with songs and happy glee.

Fraternally,

J. K. RYAN.

Pushmataha, Ala., Mar. 27th, 1876.

### A Letter from Texas.

Dear Brother Winkler: I promised to do all I could for the ALABAMA BAPTIST, but there are no Baptists here in the town of Kaufman, so far as I have learned. Religion is at a low ebb. There are two churches in town, Methodist and Cumberland Presbyterian. Congregations are small.

A great deal is said about Texas, but Alabama has many advantages, that this State has not. Timber and water are great objects to be considered by those who intend coming

here. Land is high, so is stock; good mules are worth \$140; all other things in proportion. Labor wages, low; \$16 per month for farm hands, is the best.

Let me say, to friends and all, through the columns of your paper that Alabama is a good land, a land of promise to the laboring man. Alabama will produce anything that any other country will, and as bountifully. You have plenty of timber, water and health. Texas is a good country for those who have capital. But for me, Alabama is as good a country as I have found or seen since I left there. The many readers of your paper need not surmise that I am dissatisfied, for I expect to remain somewhere in Texas.

We had preaching this evening, by a couple of ladies from Michigan. They will preach again to-night, in the court house. They attempted to prove that it was right for them to preach, by Jesus saying to the woman, "Go tell my disciples, &c." They did exceedingly well. They said as woman was first to sin, she ought to be first in all good works, just as Mary was first to preach Christ risen from the dead. They wanted the people here to bring up their whisky, snuff, tobacco and pipes, and give it all to the Lord.

JOHN GRIFFIN.

Kaufman, Texas, March 19, 1876.

### South Alabama.

REV. BAILEY'S VISIT TO THE CHURCHES OF THE BIBLELEIGH ASSOCIATION.

We have just been favored with a visit by brother T. M. Bailey. In consequence of the inclement weather and the short notice we had of his coming, the congregations were small. All who heard him were delighted, and I opine when he comes among us again, he will preach to crowded audiences. Such "talks," as he makes are very much needed by all our churches. The standard of piety should be elevated and Christians should be brought to higher conceptions of their duties. To accomplish these desirable ends, is the object of Bro. Bailey, and I know of no one in the land better fitted for this work than he.

In view of the importance of his mission, and the great good resulting to the churches from his labors, I would suggest that pastors do their utmost to give ample circulation to his appointments.

To my mind the work in which he is engaged is the great work of the Baptists of Alabama. Let the churches be properly developed, and then our denominational enterprises will succeed, as a matter of course.

W. G. CUREY.

Burat Corn, March 27th, 1876.

### American Baptist Educational Commission.

The Annual Meeting of the Board and Councillors will be held at the Washington street Baptist church, Buffalo, N. Y., on Wednesday afternoon, May 24, 1876, at which time the Annual Report of the Executive Committee will be presented, to be followed by addresses on the present aspects and demands of education in the Baptist denomination.

There will be a Centennial Meeting in the evening, to be addressed by brethren specially engaged in promoting the educational commemoration of the Baptists of the United States. Representatives of many States will take part in this meeting.

S. S. CURTIS, Sec'y.

247 President Street, Brooklyn, N. Y., April 4, 1876.

### Arkansas Letter.

Editors *Alabama Baptist*: If you will give me a little space in your columns, I will give a few dots about Arkansas. It has been my pleasure, since my arrival here, to form the acquaintance of quite a number of Baptist Ministers, and I am glad to say they are without exception, Landmarkers, and all but one faithful workers and he, like Paul, having finished his "course," is now, he says, "ready to be offered." He is nearly eighty years old, and has been preaching nearly fifty years. I suppress his name by his request.

I also have had the pleasure of visiting and preaching to several Baptist churches in this State. As a general rule we may judge the brotherhood by the kind of houses they have for worship. I conclude that our Arkansas brethren are Baptists right, for all the church houses that I have seen are large, commodious buildings that would dook any country.

It is true Arkansas is not doing as much as some other States in the Centennial, but we must remember that she is financially prostrated, caused by three successive droughty summers; but I yet believe that she will not allow her name to be the least or last in the Baptist Centennial roll of 1876.

J. S. SPOONER.

Plattsville, Ark., March 28th, 1876.

### Selma Correspondence.

SELMA, ALA., April 8, 1876.

Attended Mr. Bliss' young peoples' meeting last evening. Just like the extra performances of that sort seen at our larger conventions, except more devotional. I noted especially two things:

1. Mr. B. objected strongly to dancing and theatre-going. Related a story of some young lady going up to her pastor and asking him if it was any harm to dance. "Oh!" said the old pastor, "Christians don't want to dance; they have something so much better." This with approbation. Still he pleaded for charity towards offenders—mixed it and fixed it until it was hard to locate him.

2. He made a most adroit and skillfully-timed appeal in behalf of the most unrestricted communion at the Lord's table, right and his touching address to those whom he had met in that room for prayer and instruction many days, expecting to meet them no more. It was in a story. A sweet little girl, sitting by her mother, though not a member of the church, at communion, said as the bread was passed, "Mother, may I not have some bread—I love Jesus?" "No, my child, you are not a member of the church." The child begged, but the mother refused. A crumb, however, was dropped. The child picked it up; wrapped it in her handkerchief; carried it to her room, and in tears, told the Lord how much she loved him, and that she ate this crumb in memory of his dying love. Upon some one saying to her, "But you did not get any of the wine." "Oh, yes I did," was the reply. "I kissed mother's lips when she had taken it, and tasted the wine." E. B. T.

### Associations of Ideas, or Suggestion.

When a lad, during a protracted meeting in the country, of ten days or more, had the honor of sleeping, in the same bed, with an aged minister whom I greatly revered. I noticed, that before he lay down, he brushed some sand from the soles of his feet.

Not many months after, this good man died, and I was permitted to attend his funeral. An eminent minister officiated, preaching from Psalm 134:3, "Ye that stand in the congregation, lift up your voices, and praise the Lord." He said, "I can hear a pin drop—that is, should he choose to drop one himself—his congregation wouldn't make as much noise as that upon any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the minister is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins and deposits it there. Then papa piles the snow around it, and the dog is left to guard it, while the parents go decorously into church. Over twenty or thirty babies lie out there in the snow around the church, and I never have heard of one that suffocated or froze—smoke-dried little creatures, I suppose they are tough!"

But how would our soft, tender, pretty, pink-and-white babies like it, do you think?—Wide Awake.

### BAPTISTERY OF RAVENNA.—The Roman correspondent of the London Times writes:

The attention of the Italian government has been called to the condition of the celebrated Baptistery of Ravenna, a monument of the highest importance as regards the history of art. The mosaics of the fifth century contain scenes of rapid perishing, and in fact, the building itself is threatened ruin in consequence of the damage it has received







## Alabama Baptist.

## S. S. Department.

MARION, ALA.:

Thursday, April 20, 1876.

Second Quarter, Lesson V.

April 30th, 1876.

THE LAME MAN HEALED.

Acts 3:1-11.

Leading Text:—"AND HIS NAME, THROUGH FAITH IN HIS NAME, MADE THIS MAN STRONG."--Acts 3:16.

I. Lame Man's Request.--(Vs. 1-4).--Peter and John, once fishermen of Galilee, but now Christ's apostles, and fathers of men, went up to the temple which was on Mt. Moriah. It was at 2 o'clock in the afternoon. At the temple gate beggars used to be found, who asked help of those who went in to worship. The apostles were addressed by one who had been carried to the beautiful gate; he was too helpless to walk even with crutches. The man's wretchedness was the more striking from the splendor of the gate and the court near which he lay. The gate was of shining and costly Corinthian brass. The porch of Solomon, the grand court, had a roof of odorous cedar, supported by rows of stately pillars. As the poor man asked for alms (money) and Peter looked pitifully at him, he expected an unusual gift.

II. The Healing.--(Vs. 5-8).--But the apostle told him he was not able to give money, but he could help him by another gift--the gift of healing. And then he commanded the beggar in the name of Jesus to rise, and helped him with his hand. And the power of Jesus not only enabled the man to rise, but to walk and leap. And he went with the apostles into the Temple praising God!

III. The Wonder and Praise.--(Vs. 9-11).--While the healed man leaped for joy, the people were amazed at the wonderful healing. They came together and saw the beggar clinging to Peter and John in joy and thankfulness. But the name of Jesus can heal the feeble and dying souls of men. And therefore, after healing one body Peter used that name for the saving of the souls of the multitude who were drawn together by the miracle. What wonder was not wrought by the blessed and powerful name in all subsequent ages! What grateful love has it not awakened in myriads of hearts! "How sweet the name of Jesus sounds, in a believer's ear!"

THE PRIMARY CLASS.

1.--Peter and John went up into the temple together. Can you tell of any other time when they were together? At the sepulcher. Tell about their running there. What were they going up into the temple for? Then they went to seek a dead Saviour; now they were going to pray to a risen one.

2.--The temple had a gate so splendid that it was called Beautiful. In this gate, right where every one going in had to pass him, lay a man over forty years old, who had never walked. He had been lame from his birth. His friends used to carry him every day to the gate and lay him down there that he might beg from those who went into the temple, and so get enough to live upon. How was this lame man like one who is a sinner? He could not walk--he was helpless. A little boy or girl who cannot control their temper is helpless. A child who can not help from doing wrong--who can not do right, is helpless. He is bound down by sin to that he will never walk. He cannot keep evil things away from him nor can he do anything that is good. Where ought every one to be? In the church. But people are not there because they are not strong enough to be good. They lie at the door of the temple, but can not enter.

3.--What did he ask of Peter? Alms. Would he have asked that if he had known what Peter could do for him? Better ask God to be able to be good than to ask him for riches. Peter told him he had no silver and gold, but such as he had he would give him. And then Peter told him to rise and walk, and took hold of his hand and helped him up, and the man not only walked, but leaped. How does a little baby learn to walk? At once? This man could walk and leap right off, though he had never learned! Who taught him? Peter had no silver and gold--but what did he give him? Which was best?

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"Why no, my son, the song was written by a great musician called Meyerbeer, and set to words written about the Huguenots."

"Well, who were the Huguenots, Mamma?"

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"Why were they called Huguenots, if they lived in France?" said little Lucy.

"That is not known positively," replied the mother. "Some think the name came from a German word meaning 'warrior' or 'soldier'."

In the celebrated city of Geneva, in Switzerland, there was a society called by this name, and perhaps the French borrowed this title, for like the members of this society, they clung to each other in life and death. The religion of France was associated with the State, and the priests, who had high offices in the church, had also great political power, and when people chose to differ from them in religious opinion, they did not hesitate to persecute them in order to force them to surrender their faith. The Huguenots were Bible Christians; they studied that Holy Book and learned from its sacred pages, that many of the things practiced by the Romish church were wicked abominations in the sight of God. They protested against them; which gives rise to the name Protestant, and refused to do things they believed to be so wicked. The Bible taught them that Christ saved souls through his blood, and that no penances or prayers to saints, could cleanse a wicked heart, and that the Pope of Rome was a mere man, incapable of acting in Christ's stead.

"Were there no powerful men among the Huguenots?" asked Harry.

"Indeed there were," said the mother. "The Prince of Conde and the Prince of Coligny and other nobles were among them. Some of the most learned men in France became Bible reading men. William Farel, Briconnet, who became bishop of Meaux, and Le Fevre, one of the finest scholars of that age, protested against the practices of the Roman Catholic church. Le Fevre had been a devout priest, he had counted his beads, had done penance, and obeyed all the commands of the Mother Church, as she was called, and finding no comfort in these memories, he took refuge in books and study--that pleasure and solace of noble minds--and in this way he came to study the Bible. He read closely and earnestly, and light poured into his troubled mind. He clasped the Bible to his breast and exclaimed: 'I hear the voice of Christ, My Shepherd and Teacher speaks to me.' In 1524 he published the New Testament and Psalms in French, and the people read them eagerly; small books and tracts upon Bible doctrine were distributed throughout the provinces of France by colporteurs. Colporteurs is a French word; they were known in France three hundred years ago--they are no new agents of this day. Can you realize, children, that these people did not have the Bible as you have it, that the Word of God was to them a sealed book?"

"But what did the priest do then?" said George, who had heard enough of Romish persecution, to look for something very exciting.

"Why," said the mother, "the priests issued orders for the punishment of all those who would give up their Bibles, calling them heretics and apostates from the true religion. Many of the Huguenots fled from France, and those who remained were called on to suffer terrible persecutions. In that martyr was a seal."

comber. He refused to surrender his Bible, and was publicly whipped, and afterwards put to death. The Huguenots were then hunted everywhere; they were found among all classes and conditions. A nobleman while suffering torture, gave expression to these words: "Father, abandon me not, neither will I abandon Thee." When wicked people seek to accomplish their designs, they do not usually announce their evil intentions; on the contrary, they prefer to affect conscientiousness or goodness, and so with these priests; they pretended to be very pious, and declared it was their duty to reclaim these heretics. Fighting the Huguenots did not prove successful. There were brave princes and nobles in those ranks, who were valiant and skillful soldiers. And so the treacherous Catharine de Medici, the mother of the King of France, and great niece of the Pope of Rome, fixed upon a plan for murdering the Huguenots. She ordered great festivities for the approaching marriage of her daughter with the son of the King of Navarre. This son was of a Huguenot family, and in this way, this awful and wicked work sought to disarm the suspicions of the Huguenots, in order to have an opportunity of "chaining the rebels," as she herself called them. Everybody and everything wore the aspect of good humor. The marriage occurred on the 18th of August, and the Huguenots were invited to partake freely in the merriment. The citizens of Paris retired to rest as usual. Suddenly the bell of St. Germain sounded and was answered by all the other bells of the city. Soldiers with white crosses in their hats ran to and fro, with drawn swords, and the unsuspecting Huguenots were butchered by thousands. This terrible event was called the "Massacre of St. Bartholomew's Day." On the 26th, the King of France, Charles IX, went to church and returned thanks, and when the news reached Rome, one of the Cardinals said: "The King of France has kept his word."

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Rebus--1. Popocatepetl. 2. Mississippi. Riddle--Care, care.

Square Word. Centennial Puzzle.

NEGUS 6225562/602

EVENT 572562/612

GEN II 582632/562

UNION 582632/562

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BURIED CITIES.

1. Give an Indian a polished mirror and he sees only his own greatness reflected.

2. The sweetest union is produced by chords of sympathy.

3. Let me find out this enigma; then Sarah and I will come.

4. Will you give me the music or keep it yourself?

5. The swift horse carried the victor on toward the prize.

6. It is a perfect outrage; no army should have been so treated.

7. I like anything so picturesque because it reminds me of home.

BEHEADED RHYME.

He who from any--

Expects to get a--

Must be a stupid--

And no success will have.

CENTENNIAL LEGISLATURE.

I am composed of 25 letters.

My 14, 23, 1, 9, 5, 20 lives in the U. S.

My 13, 4, 10, 6, 9, 21, 7 was of the U. S.

My 18, 2, 11, 15 one of the original settlers of the U. S.

My 8, 23, 5 the cause of one of the first acts of revolution.

My 24, 12, 4, 10, 6, 7, 10, 12 one of the Territories.

My 4, 17, 10 one of Washington's Generals.

My 3, 12, 20, 24, 10, 6, 21 a battle of the Revolution.

My 5, 11, 21, 6, 22 was a Revolutionary spy.

My whole a very important event in the history of the United States.

SQUARE WORDS.

1. A quadruped. 2. A city in Nebraska. 3. A keen instrument. 4. Scanty. 5. A metallic oxide.

1. Inaction. 2. A marker of time. 3. A girl. 4. Otherwise.

Communications.

Notice Special.

Treasurers, Agents and others, having funds for the Foreign Mission Board of the Southern Baptist Convention, will please make immediate remittance, in order that the States may be credited in the Treasurer's accounts, for this Convention year, with the full amount of their contributions.

W. H. T. Turner, Cor. Sec'y, F. M. Board, Richmond, Va.

Alabama News.

These are a certain church in this country, where on Sundays, when the ladies step up the stairs, the gentlemen stare up the steps.

Yes, we've heard of such a church somewhere ourselves.

Mark Twain says the women would not vote without the right of suffrage, because they would have to tell their ages at the polls.

The State Journal has in it an article on "Truthfulness to Children."

## Alabama Baptist.

## S. S. Department.

MARION, ALA.:

Thursday, April 20, 1876.

Second Quarter, Lesson V.

April 30th, 1876.

THE LAME MAN HEALED.

Acts 3:1-11.

Leading Text:—"AND HIS NAME, THROUGH FAITH IN HIS NAME, MADE THIS MAN STRONG."--Acts 3:16.

I. Lame Man's Request.--(Vs. 1-4).--Peter and John, once fishermen of Galilee, but now Christ's apostles, and fathers of men, went up to the temple which was on Mt. Moriah. It was at 2 o'clock in the afternoon. At the temple gate beggars used to be found, who asked help of those who went in to worship. The apostles were addressed by one who had been carried to the beautiful gate; he was too helpless to walk even with crutches. The man's wretchedness was the more striking from the splendor of the gate and the court near which he lay. The gate was of shining and costly Corinthian brass. The porch of Solomon, the grand court, had a roof of odorous cedar, supported by rows of stately pillars. As the poor man asked for alms (money) and Peter looked pitifully at him, he expected an unusual gift.

II. The Healing.--(Vs. 5-8).--But the apostle told him he was not able to give money, but he could help him by another gift--the gift of healing. And then he commanded the beggar in the name of Jesus to rise, and helped him with his hand. And the power of Jesus not only enabled the man to rise, but to walk and leap. And he went with the apostles into the Temple praising God!

III. The Wonder and Praise.--(Vs. 9-11).--While the healed man leaped for joy, the people were amazed at the wonderful healing. They came together and saw the beggar clinging to Peter and John in joy and thankfulness. But the name of Jesus can heal the feeble and dying souls of men. And therefore, after healing one body Peter used that name for the saving of the souls of the multitude who were drawn together by the miracle. What wonder was not wrought by the blessed and powerful name in all subsequent ages! What grateful love has it not awakened in myriads of hearts! "How sweet the name of Jesus sounds, in a believer's ear!"

THE PRIMARY CLASS.

1.--Peter and John went up into the temple together. Can you tell of any other time when they were together? At the sepulcher. Tell about their running there. What were they going up into the temple for? Then they went to seek a dead Saviour; now they were going to pray to a risen one.

2.--The temple had a gate so splendid that it was called Beautiful. In this gate, right where every one going in had to pass him, lay a man over forty years old, who had never walked. He had been lame from his birth. His friends used to carry him every day to the gate and lay him down there that he might beg from those who went into the temple, and so get enough to live upon. How was this lame man like one who is a sinner? He could not walk--he was helpless. A little boy or girl who cannot control their temper is helpless. A child who can not help from doing wrong--who can not do right, is helpless. He is bound down by sin to that he will never walk. He cannot keep evil things away from him nor can he do anything that is good. Where ought every one to be? In the church. But people are not there because they are not strong enough to be good. They lie at the door of the temple, but can not enter.

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