

The Alabama Baptist.

VOL. 3.

MARION, ALABAMA, THURSDAY, JULY 13, 1876.

NO. 18.

Subscription, Cash, as follows:
One copy, 6 months, \$1.50
One copy, 12 months, \$2.50
One copy one year, as per annum, to members of the Alabama Baptist Association, \$1.00
CLUB RATES:
Five new names, \$12.50 each, and copy to member of club.
Ten new names, \$22.50 each, and copy to member of club.
Fifteen new names, \$32.50 each, and copy to member of club.
Agents wanted throughout the State for Specimens.

If thou couldst know.

I think if thou couldst know,
O soul that will complain,
What has been done for thee,
Our burden and our pain,
How just our English bring,
Near thee longed for things,
We seek for in vain,
I think thou wouldst be glad, and not complain.

I think if thou couldst see,
With thine eyes mortal sight,
How meanings dark to thee,
Are shadows hiding light,
Truth's errors crossed and varied,
Life's purpose all perplexed,
If thou couldst see them right,
I think they would seem all clear and wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and sight are slow in poor humanity.

Do Things Well.

Whatever you find to do,
Do it, boy, with all your might,
Never be a little true,
Or a little in the right.
Trifles even
Lead to heaven,
Trifles make the life of man,
So in all things,
Great or small things,
Be as thorough as you can.

Communications.

Georgia Letter.

Dear Baptist: I believe I promised to drop you a letter after I had fairly settled in my new home. I will now address myself to the fulfillment of that promise. If I write a sort of omnibus letter you must excuse it, as I have several things to write about.

Quiltman.

Allow me to speak first of my new field of labor, for this is of the first importance, at least to me. Quiltman is a town of some fifteen hundred inhabitants, located on the Atlantic and Gulf Railroad, about 175 miles west of Savannah, and about 50 miles from the Gulf of Mexico. It is regarded as one of the healthiest places in the whole state. The people are quiet, sociable, kind, and hospitable. There is no broken down or shoddy aristocracy here; but a social equality among the respectable class of society that is seldom seen in places of this size.

The Church.

Our church numbers about 125 members, and is in good working order, and out of debt. I have preached three Sabbaths and our congregations have been very good, both morning and night. Our prayer-meetings are well attended, indicating a good state of feeling, a good degree of spirituality. This feature, to me, is very hopeful and full of promise of future growth. The Baptists are, by far, the strongest denomination in the place, in numbers and influence. Discipline is mildly but promptly exercised over the members, so that but few cases of erring brethren or sisters occur demanding church notice. I could not be otherwise so well pleased with my pastorate.

Old Friends.

I have had the pleasure of meeting quite a number of old acquaintances of long years standing. Prominent among these is my highly esteemed and venerable brother, Dr. J. S. Barker, who is now extremely feeble, and seems ripe for heaven. It was quite a pleasure to me to see him again in the flesh. Two of my college mates reside in the town, one of whom is perhaps the most prominent member of the church. There are other members here to whom I preached sixteen years ago, in my early ministry. These things conspire to render my location here very pleasant. I will add, I received a most cordial greeting from the brethren, and a welcome to their homes and their hearts.

Crops.

The crops in this section are very fine, have never been more promising in twenty years, so I am told. The acreage of cotton is not so large as formerly; but the stands are good, and the stalks are well fruited for the season. Corn is looking finely. Of this, there is quite a large acreage planted. Oats, as a general thing, made an excellent yield. Finders, potatoes, and sugar cane are giving promise of a good yield. Everybody seems hopeful and cheerful over the prospect before them. Some four or five of the planters in this vicinity are trying the experiment of raising watermelons for the Northern market. There will be a shipment of about one thousand melons on next Thursday, the 25th. How this will pay, remains to be seen. Melons have been in market here about a week. But I have written more than intended on this subject.

The Alabama Baptist seems to be my home weekly as well as my neighbor. While in Alabama, I intend to turn it, and shall always be very interested. The last number was very interesting. I was struck with the ingenuity displayed in the paper. However, in this article on foot-

washing, but I think Bro. Winkler fully upsets his theory.

I look with considerable interest for the reports of the Cor. Sec. of the W. M. S. I do hope the sisters of Alabama will make that work a grand success. They have already shown what can be accomplished by combination of effort, and the gathering of small contributions regularly. No nobler work could engage their time, or enlist their sympathies.

Dr. Renfro.

I am glad to see Bro. Renfro steadily pushing forward the Centennial work. How I do miss his visits! One of my regrets at leaving Talladega was the giving up the great pleasure I had in seeing him every two or three weeks.

Baptist History.

My attention has been called, as an "Appeal to the Baptist Denomination in Alabama," published in the Baptist Chronicle and Monthly Monitor, of May, 1841, and signed by Hosea Holcomb. There is a footnote to the "appeal" which reads as follows: "I now have a work on hand, the greater part of which is written out for the press, i. e., memoirs of near 100 Baptist ministers, who lived in the 14th, 15th, 16th and 17th centuries, in England, Wales, and some in other countries, which must be interesting to those who are fond of reading; especially those who have not the means of information in their own hands. But what encouragement is there to publish? None! None!! None!!!"

I make this quotation for the purpose of inquiring whether the above memoirs was ever published. If so, by whom, and can it now be obtained? If not, would it not be well for some brother to hunt up the manuscript and turn it over to some Baptist Publishing House for publication? I should like to have the work, and I have no doubt many others would like to obtain it.

I must close. Excuse me for writing such a lengthy letter this time, and I will write again.

Yours in Jesus,
N. A. BAILEY.

Quiltman, Ga., June 28, 1876.

Objections to the Observance of the Sabbath.

Objections to the observance of the Sabbath have been based on some passages of Scripture in Paul's epistles.

In Rom. 14:5, it is said, "One man esteemeth one day above another, another esteemeth every day alike; let every one be fully persuaded in his own mind." The apostle here has allusion to Jewish feasts, &c.; to the ceremonial, not the moral law. This is plainly seen by reference to the second verse of the chapter—"For one believeth that he may eat all things, another who is weak eateth herbs." We know that there were among the early Christians, converts from among both Jews and Gentiles.

The Jewish Christians from the force of early education abstained from flesh on certain days. The apostle corrects erroneous views on the subjects of meats and days. He is not drawing a distinction between a day of rest and the six days of the week, but he alludes to other days considered sacred by the Jews. He says, if a Jew sees proper to observe them, be it so. But if another, a Gentile, does not see proper to observe them, there is no sin committed, for there is no obligation. In addition, he cautions some in another epistle, against extreme attention to these days, lest they should be resting in their observance for salvation. He says, "Ye observe days and months and times and years; I am afraid of you, lest I have bestowed on you labor in vain." (Gal. 4:10, 11.)

In Col. 2:16, it is said, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." It is Sabbath days—plural—days of rest. One writer says, (Gill) "The jubilee Sabbath which was one year in fifty; and the Sabbath of the land which was one year in seven; and the seventh day Sabbath; and some copies read in the singular number, or of the Sabbath." Another writer (Scott) says, "Doubtless this last related principally to the weekly Sabbath which as observed on the seventh day was now become a part of the abrogated Jewish law."

If the Jewish Sabbath—which is the seventh day Sabbath—was not included in the passage, of course it has nothing to do with the subject we are considering—the religious observance of one day in seven. If the seventh day Sabbath was included, it does not destroy the obligation to observe the Christian Sabbath.

We have no reason to suppose that the apostle was speaking of the Christian Sabbath. The day of rest which the most of Christians now observe is not called Sabbath in the New Testa-

ment; but it is called "the first day of the week," and "the Lord's day."

In Pa. 118:22-24 we read, "The stone which the builders refused has become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." From 1st Peter it would seem that this passage refers to the times of the Savior. In Isa. 58:8-9, there seems to be an allusion to the observance of the Sabbath after the time of Christ: "Also the sons of the stranger that join themselves to the Lord, to serve him, to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even then will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer, for all people."

We have here an argument for the universality and perpetuity of the religious observance of a stated day in Gospel times. Just as in the passage in the Psalms, the Lord's day is mentioned, so here the Lord's house is mentioned. God's house is a house of prayer for all people only under the Gospel dispensation.

B. W. WHILDEN.
Pleasant Hill, Ala.

Mississippi Baptist State Convention.

Centennial.

This body convened at Jackson on June 28th. The attendance was good. The great feature of the meeting was the discussion of the educational movement. The State College, at Clinton, was reported prosperous in its patronage, and in the work which it is doing. There is a debt of several thousand dollars, but Mississippi enthusiasm will soon remove that. One man gave a thousand dollars, and some thousands were subscribed on the spot. Dr. Boyce was invited to send agents into the State to make collections for the Southern Baptist Theological Seminary.

Missions.

Dr. McIntosh was warmly received. At a mass meeting for Indian Missions, he and Dr. Buckner addressed the body, and some funds were collected for this object. The Convention has its own State Board, for which they hope to raise \$6,000 before another meeting. Yet they pledged themselves to co-operate with the Home Board, and appointed Bro. S. A. Goodwin as general agent, to devote such time to this mission as his other duties will allow.

Deceased Minister.

The Convention has lost, since its previous session, one of its ablest ministers, Rev. Jas. Nelson. He was not only one of the most pious and efficient preachers in the State, but was specially blessed in securing funds to sustain young ministers at Clinton and at Greenville, S. C. Suitable remarks and resolutions were made, all of which showed how deeply the Convention felt its loss.

State Paper.

The body heartily endorsed *Kind Words*. They also resolved that they will have a State paper of their own. Dr. M. P. Lowry, who was the very able editor of the Mississippi Department of *The Baptist* (Memphis) and who had been appointed by the Convention, resigned; and we understand that he will be editor of the State paper. A large committee was appointed, in various parts of the State, to send in subscriptions; and it is hoped to start the paper in the fall.

A Noble Purpose.

We are glad to learn that a Christian lady of Vicksburg, Mrs. Wharton, attending the Convention, stated privately that she would clothe Dr. Buckner's little girls, who are now pupils at the Judson Institute. This is a noble example, and should inspire our sisters to similar deeds. It is a direct contribution to the cause of missions, and will enable our beloved Buckner to do better service among the Indians.

MISSISSIPPIAN.

Correction.

Dear Baptist: I find occasion to recur to the "Data" which I last sent you. I had been away from home several weeks, and on my return was informed by some one that corn was \$1.00, and \$1.50 on time; that was false, it is now only 75 cts. and \$1.

I would acknowledge my obligation to the Corresponding Secretary for so kindly noticing my inquiries. I was not doubting the rectitude of the Board—only wanted the over-exact informed. Hope no harm is done. Board, or Bro. Burns, as none was meant.
T. M. M.
Kelley's Creek, June 27, 1876.

Wilcox News.

Grandpa and Grandma Majors, as Mr. Aaron Majors and wife were familiarly called, are justly claimed to have been the pioneer Sunday school workers in this community, though poor and illiterate. They believed that that was the means which God used to convert their entire family. A history of their untiring efforts to promote the interest of the school which they established in an old cabin, would doubtless be a blessing to the cause. The good old man peacefully died in 1869. His faithful widow lived till 1874. Though suffering severely with a cancer on the face, her Sabbath school was seldom vacant, even at our Saturday church meetings. She said, "I must go as long as I can see and am able to walk. My Master will call me home when my work is done. I thank Him for strength to endure the pain, though it is almost greater than my strength. O, if I thought it would follow me into the next world, I could not!"

When she saw two of the beautiful quilts, presented by the Monroe ladies to their preachers, she exclaimed, "Our Sunday school must all join and make an

Album quilt.

for our old preacher." Forthwith she made a "piece," then, with her stick in hand, walked around with the pattern, sometimes two and three miles. She did not live to see it completed. One cold day in January, she feebly said, "My work is done in this world." Her Master called, and she joyously obeyed the summons. The quilt was not finished till recently. On a bright May morning, we met at her old homestead to have a

Picnic quilting.

O, what "happy greetings," then, social chatings, as we were closely seated around that Centennial offering, with needles and thread swiftly plying, till we felt,

"As well we might.

"The keen demands of appetite." Our leader, Sister Watson, dispatched two or three to distribute and arrange the basket dinner in the shaded yard. O, such a sumptuous feast!

Bear Bro. Editor, doubtless you think, "What a famous time to have worked for the ALABAMA BAPTIST and HOWARD COLLEGE." We thought so too; but had so often urged those claims, and lent our paper with the hope of awakening an interest, we merely told of the glorious news that comes to us each week, and what a blessing to families are religious newspapers. After the quilt was rolled, I exhibited a "Centennial certificate," and told the boys how anxious we are for them all to go there, and begged them to aim at that mark.
MIRANDA.
Fatauna, Ala., June, 1876.

"Paul not a Baptist Preacher."

The Reason Given.

The above is the caption of an article in the New Orleans *Christian Advocate*, of May 4th, signed "Pedobaptist." The writer, after bestowing a deserved tribute to the life and character of the Apostle Paul, quotes from 1st Corinthians, 14: 17, where Paul thanks God that he baptized none of them except Crispus, Gaius and the household of Stephanus, and that Christ sent him not to baptize, etc. "Pedobaptist" then adds, "that no Baptist preacher in the world would make any such assertion, for they make baptism by immersion, their chief glorying; and that 'Luke and Peter also were evidently not Baptist preachers,' because Luke says that Jesus said, 'For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence'—'fulfilled when the Holy Spirit was poured out upon them on the day of Pentecost, Luke, Peter and even Christ, endorsing pouring as baptism which no Baptist could be induced to do.'"

Pentecostal Baptism.

Now I do not hesitate to say that all Baptists endorse what occurred on the day of Pentecost as baptism of the Holy Ghost. For in such profusion did it come that it produced "a sound as of a mighty rushing wind, and it filled the whole house," enveloping all the inmates and filling them—a most fitting representation of baptism administered by a Baptist, and so entirely different from the act performed by a Pedobaptist. The subject in the one case enveloped in the water, and in the other, a few drops from a pitcher or the tips of the fingers put upon the head. The hearts of the disciples were so thoroughly permeated and saturated with the Holy Ghost that they were called *drunken*. Now, if this was baptism of the inner man by the Holy Ghost, I ask if baptism of the outer "with water" should not be similar in quantity and effect—an entire covering up of the body, which is most easily and naturally effected by putting the subject under water?

"Pedobaptist" concludes that Paul was not a Baptist, because he said "Christ sent him not to baptize, but to preach the gospel." That sounds very much like Baptist sentiments, for they have always contended that preaching the gospel should always precede baptism; but Pedobaptists say baptize first and teach the little ones afterward.

"Pedobaptist" would make the impression that Paul considered the ordinance of baptism of but little importance; no more so than he would discourage the use of good language in preaching, for in the same verse and connection he says he was sent "to preach the gospel; not with wisdom of words," from which we could not infer that ministers should not use strong and impressive words in their discourses.

Bible Baptisms.

Perhaps "Pedobaptist" had been reading Dr. L. Pierce in the "Methodist Pulpit" on "Paul's Commission." If he had examined Romans 6:4, and Colossians 2:12, he would have learned Paul's idea of baptism—"buried with Christ by baptism and in baptism," which Dr. Adam Clark, the great Methodist Commentator, says alludes to the ancient mode of baptism which was by immersion. Paul preached "to the jailer and to all that were in his house" and baptized them, and the jailer brought him and Silas in his house and rejoiced, believing in God with all his house. Luke, in his account of the baptism of the eunuch—Acts 8:39—going down into the water and coming up out of the water, is very Baptist; and Peter speaking of Baptism as a "washing," etc. We do not hear Pedobaptists use such phrases. Our Saviour speaking to his disciples about the terrible suffering he had to undergo, calls it a baptism, which certainly does not convey the idea that a little trouble would come upon him, but that his "soul would be exceeding sorrowful unto death."

So taking the Scriptures for evidence upon the subject, I think the conclusion inevitable that Christ, Paul, Luke and Peter, and I will add Matthew and Mark, were not PEDOBAPTISTS.
L. I. J.

Prattville, July, 1876.

To the Friends of Kind Words.

Bro. Winkler: I wish to say to your readers that since the Convention has confirmed the action of your Board, in regard to *Kind Words*, its circulation has very appreciably increased. I am glad to be able to make this report, for it is an endorsement of the paper. Our printers are making arrangements to secure plenty of fine pictures and better paper for *Kind Words*. They are determined the fault shall not be theirs, if the paper does not please the Southern Baptists. I wish to say, now, that having thrown the paper upon the printers and myself, the friends of the Convention should now unitedly aid us to increase its circulation, by introducing it into all our Sunday schools. And I shall be very glad to have every friend of the paper who is capable of writing acceptably for children, send me interesting articles for *Kind Words*.
S. BOYKIN,
Editor.

Roman Catholic Intolerance.

Mexico. The Evangelist gives an account of a horrible tragedy which has just taken place in Mexico, and which has added another name to the list of the evangelical martyrs in that priest-ridden republic. The story is as follows:

Some months since, Mr. Felix Martinez, an intelligent Mexican, residing at San Lorenzo, a few miles from the city of Mexico, became interested in the Bible. Holding the position of judge in a local court, he exerted great influence with others, and his own interest in the truth rapidly spread its influence to the community. There was also increased inquiry at the village of Calhauacan, where an interest had previously been created.

Rev. Mr. Hutchinson, of the Presbyterian Mission, visited these two villages, and on a single Sabbath organized a church in each, with an aggregate membership of about eighty persons. All these with a large number of children were baptized on the occasion. Of course Jesuit hatred was aroused by the bold preference of so many citizens for the truth, and was especially directed against the leading spirit above named. Recently forty persons, properly excited and disguised, broke into the house of Mr. Martinez at night, and felled him to the floor with a heavy club. While his heroic wife held his head in her arms, and strove to shield him from his murderers, they shot him through the body, inflicting a fatal wound. Even in his death agony he still exhorted his friends to cling to the truth even unto death, thus manifesting the spirit of the true martyr, and leaving a testimony which will live and bear fruit in the Mexican Church. The diabolical spirit of these midnight assassins reached its climax when they hung up the dead body of their victim in his own house, and

in the presence of his heart-broken wife and family.

The funeral of this faithful Mexican martyr was solemnized in one of the mission churches in the city of Mexico, and was attended not only by native Christians but by foreign residents. As in the mob at Acapulco which led to the establishment of the truth in so many new centers, so this fresh outbreak of Roman intolerance will only help forward the reformation and regeneration of the country. Religiously, Mexico is now in the midst of the Sixteenth century, and is passing through precisely the same struggles which have been passed in so many other lands.

Lynchburg.

Rev. B. C. Manard, pastor of the church at Lynchburg, Va., recently baptized a Catholic lady. In the *Index* he tells the treatment which she received:

Her priest and mother threatened to "enforce the laws of the land against me," and went so far as to declare their purpose to have me sent to the penitentiary if I persisted in baptizing the daughter. When I assured the old Catholic mother that the laws of the land protected me, that they were not as they were 100 years ago—she looked confused. The night I baptized her, the Catholics gathered in front of the church, but did nothing further than swear freely. They also gathered at the residence of the lady after she returned home, jeered her, and made sport in every way possible.

The mother proposed to will her daughter half of her large estate if she would decline being baptized, and remain in the Catholic church. The reply was, "Mother, I would not yield to your wishes if you were to will me all of creation." She was the bitterness of persecution on the part of her home people, that she was forced to appeal to the city authorities for protection! This is Catholicism! This is one of the most depraved and earnest Christians, I ever knew. Her great interest is the salvation of her deluded friends—the Catholics. Her manifestations of interest are received with curses and frowns. She endures all this with a Christ-like spirit. As she walked down into the water to be baptized she said, "Thank God," as she came up out of the water, she shouted at the top of her voice, "Thank God, I have fought the battle and gained the victory." She continued to shout and praise God after going down into the dressing room.

Boston.

An anti-Romish lecturer, by the name of Arthur P. Devlin, in order to expose the evils of the confessional, had a pamphlet printed in Boston a few weeks ago, containing the instructions given to the priests by their superiors on the sins against the seventh commandment. This publication greatly excited the Romanists, and, on a complaint from one of them, Devlin was arrested under the charge of circulating obscene literature. As he had no friends in the city, he could not obtain bail, and was two weeks in jail. The day of his trial, he was offered his liberty on condition he would plead guilty. There was an evident desire on the part of the prosecution to get no farther. The court released him on probation. Now, it is worthy of notice, that the authenticity of the printed extracts was not in the least questioned, but the charge was merely that he circulated them, and that they were considered obscene. Hence it follows that Bishop Kendrick's Theology, from which these extracts were taken, is an obscene book! It is not very complimentary, but not the less true! If Devlin's case had been argued, it would have brought out several things derogatory to the Roman Church, and shown in particular what kind of literature priests feed upon; but for the last few years we have had enough of scandal, and it was best that this case should go no further. Catholics have themselves established the fact that the text books their priests use are obscene! We take note of the avowal.—*Watchman*.

Thus in Mexico the Catholics assassinate; in Virginia they curse and persecute so far as they dare; in Boston the obscenity of the text-books used by the priests is published to the world. Rome boasts that she never changes. Give her the power and on American soil, will be re-enacted the horrors of the Inquisition.

Live Within your Means.

Live within your means. This is a good rule for office-holders and business men generally. When the man of moderate income endeavors to live as expensively as a man of wealth, his future can be easily written: a life of enjoyment, periods of anxiety, burdensome debts, a desperate struggle to keep up appearances, ultimate bankruptcy, and a red flag to notify the neighbors that the sheriff is master of the situation. One-half the dishonesty of the present age springs from this foolish practice of imitating the style of others. The man of a thousand a year wants to live equal to the one who receives five, he, in turn, aspires to make as big a spender as the one who receives ten, and the receiver of ten labors to keep pace with the one who counts his income among the fifty thousands. Is it any wonder that so many fail in business, or forfeit by their misconduct the confidence of friends? We must come back to our old-fashioned way of living, and this can be done only by obeying that injunction, live within your means. Life is altogether too short to destroy its enjoyments by taking too much and body to keep up false appearances. Contentment comes with moderation; mental suffering and weariness with extravagance. The man just starting in life, we say, live

within your means. To the man of business pursuing success, we say, live within your means. To the office-holder who hopes through honorable conduct to merit promotion and distinction, we say, live within your means. To all who labor for honor or profit, we commend the motto as a safe and sensible one, and one that will pay compound interest in the end. A faithful adherence to it by old and young, rich and poor, will restore confidence in business and in official circles, and fill the land with happy homes, from which emanate a spirit of purity essential to the maintenance of public virtue.—*The Republican*.

How to meet Church Expenses.

Among the able papers read at the Social Union's Convention lately, was one on this subject by Dr. Weston, of Crozer Theological Seminary. He said: "If there be, at any time, a deficiency in the income, do not suffer it to run on for months or years. That deficiency must sometime be met and provided for, and it is easier to deal with it openly, avowedly, regularly, and put it away, than to allow it to increase until it becomes a load which the staggering church can hardly bear; a hindrance to every good work. Every three months, every six months, never at greater intervals than a year, balance the books, and sweep off all obligations. I do not condemn church debts absolutely; the incurring of a debt with a church as with a man, is oftentimes merely a question of the best manner of investing a current income or of defraying certain inevitable expenses. What I deprecate is, allowing the ordinary expenses to exceed the ordinary income, without either increasing the income, or diminishing the expenses.

Giving money is an element of worship, and hence should be regular, stated, formal, and participated in by all the members of the church. Worship is far more than vocal prayer or praise; it is the recognition and expression of the character of God, and of our relations to him. The grandest worship that was ever performed was that offered by Christ on the cross. It was the offering of offerings, devotion in its fullest sense; and as the apostle turns from the contemplation of this great work, his first cry is, I beseech you, therefore, brethren, that ye (the religious) nurture of God, that ye present your bodies a living sacrifice, which is your spiritual worship."—*Christian Secretary*.

The Virgin Mary.

"Consistency thou art a jewel." It will not answer to abandon what we account a sacred principle, since the denial of it would cause more damage than the cleaving to it could possibly occasion. Appropos to this is the following incident mentioned in the late work of Dr. Doran: "Sir Horace Mann relates that one of the King of Prussia's soldiers of that time stole out of a Catholic church the jewels that adorned a Madonna. He owned possession, but denied the theft, saying that the Madonna had given them to him. There were no witnesses to disprove it. The King therefore sent for some Romish priests, and asked them if there was anything impossible for a Madonna. They were shocked at the question, and affirmed her omnipotence. 'In that case,' replied the King, 'I cannot condemn the soldier, but I will do something else. I will forbid him ever to receive any more presents from a Madonna.' The infinite power of the Virgin is too precious a dogma to be surrendered. Diminish her might and you lessen the inducement to pray to her; take from her the divine attribute of Omnipotence, and worshipping her becomes a sin.

Whisky Frauds.

A marked feature of interest in the past year has been the exposure and partial punishment of the gigantic frauds perpetrated by whisky distillers and dealers and corrupt public officials against the National Government. Millions of dollars belonging to the public treasury have been appropriated by the Whiskey Ring plunderers for personal and political purposes. Among those implicated are sundry public officials who sustained intimate relations with the President and his official household. Several of the offenders are now paying the penalty for their dishonesty in penitentiaries, others have been convicted and are awaiting sentence, others have fled the country, and many more, it is probable, have either not yet been discovered or are shielded from personal and political considerations. Enough has transpired through the testimony given in the courts to show that the so-called "Whiskey-Ring" was one of the most gigantic and corrupt conspiracies ever formed, and that the liquor business is a most fruitful source of corruption and maladministration in the conduct of public affairs. As might have been expected, the prosecution of this infamous "Ring" has been stoutly resisted, but it has been pressed by the Secretary of the Treasury with praiseworthy vigor and determination.—*Selected*.

How to TREAT YOUR PASTOR.—Hold up his excellencies to the world. He has some; they may be few, but many or few point them out, that the people may see them. It will increase his influence for good, and you wish him to do all he can for your cause. He is not your rival, but your fellow helper in the Lord's work. Then don't fear to give him influence. No matter about his faults. The world is on hunt of them and will do them full justice; do you attend to his excellencies.—*Texas Baptist*.

Prof. E. L. Youmans thinks the practice of giving prizes in schools is vicious, because it substitutes spurious and unworthy motives for the "joy of the conqueror."

Work.

When we murmur about our work, we seldom reflect how much more pitiful would be the condition of the most laborious among us if we were suddenly deprived of it. We often look upon it as a burden, when it is in reality a blessing in disguise. We picture ourselves how much happier we should be without it, and envy those who are born to a heritage of idleness, when we should be, in truth, the most wretched beings alive could we exchange places with them for a day. What an angel of mercy has it proved to many! What a panacea for troubles, sentimental or otherwise! Did not John Bunyan bless it, think you, in Bedford jail, while he beguiled the time with toiling over his Pilgrim's Progress? Has it not ministered to many a mind diseased, plucked from the first agony of a rooted sorrow? Is it not the only sure antidote to ennui? A remedy against a host of ills to which flesh and spirit are heirs? Has it not rendered us obnoxious to injuries and neglect?

We sometimes feel that if we could only choose our work or exchange with another, we should be better pleased and more successful; then should we become earnest in its pursuit; then should we cease to slight and slander it; then would our efforts be as spontaneous as the bird's song. But is it not wiser for us to do honestly that which falls in our way, if it be only to earn stockings or to scour knives, without waiting for anything more worthy of our strength or talents? Is it not a reproach to Him who assigns it to suppose it is a mistake and something beneath our abilities, as well as vanity in us, to imagine ourselves capable of more ambitious tasks? And we are not assured that,

"Who sweeps a room by God's laws,
Makes that and the action fine!"

The Spurgeon Family.

Rev. John Spurgeon, the father of the London divine, was the second son of a family of ten, and was born at Sambourne, some sixty-three years ago. He is about six feet in height, rather stout, possessed of a large head, and is distinguished for his seriousness and originality of the definite. He naturally feels a great pride in his sons, and sometimes expresses his amazement at the marvels God has wrought through the "boy of forty summers." The mother, as well as the father, is an Independent, and is a very devout and comfortable-looking woman. Being Pedobaptists, it is natural that the parents should have been a little disappointed at their offspring departing from their denominational views. But without an exception, the children went over to the Baptists. James Spurgeon suggests that his parents were somewhat like the man who hatched duck's eggs, and could not understand their taking to the water as they did. It is likewise reported that Mrs. Spurgeon once said to her son, "Ah, Charley, I have often prayed that you might be saved, my boy, but never that you should become a Baptist." "Then," said the preacher, with a peculiar sunny twinkle in his eye, "God has answered your prayer, mother, and with His usual bounty, given you more than you asked."—*Watchman*.

A Gem.

THE UNSEARCHABLE RICHES OF CHRIST.

Christ comes to satisfy every human want, to make it possible for every man to find good in everything, and to be content in every condition here and to look forward to the possession of infinite good hereafter. Christ comes to exalt, to purify, to redeem, our whole spiritual nature. He would bless and save our whole body and soul and spirit. He would make our earthly home bright and beautiful by the very process of preparing us for a higher and better state. The wants of an impoverished and suffering world can be all satisfied by the unsearchable riches of Christ. The poverty and misery, the sin and sorrow of the great human family, are not beyond the reach of His healing and helping power. The one great practical lesson which the world has yet to learn, is this: The poor, the suffering, the sinful, can find all they want in Christ. The cries of woe will be changed to songs of joy when all the needy come to Him.—*Dr. Marsh*.

years ago, was the Alabama Baptist Bible Society. This was founded in the year 1838, and continued till 1861, when it went down in the tide of war. Thousands of dollars passed through its treasury, and connected with its management, were many of the best and wisest men in the State. In supplying the destitute with Bibles, it had performed a good work.

State Paper.
In 1842 or '43, a State paper, called *The Alabama Baptist*, was begun at Marion. So feeble was the support received, at the end of the first year, that several brethren advanced money to continue its publication. The minutes of 1845 say that the paper was edited by an "Association of Brethren." The proprietors had then purchased a new building, type, press, etc. In 1847, the circulation was supposed to be larger than that of any other paper in the State. The Editor-in-chief, M. P. Jewett, retired this year, that he might devote all his time to the Judson.

The name of the State organ in 1848, was changed to the *Alabama Baptist Advocate*. In 1850 we find that the name was again changed to *South-Western Baptist*. A. W. Chamberlain was editor in 1852. We know not when he began. About 1853, the paper was removed to Montgomery, and very soon after to Tuskegee.

In 1865, as one of the misfortunes of war, Alabama lost her State paper. The *South-Western Baptist* was united with the *Christian Index* and removed to Atlanta, Ga., with the agreement that there was still to be a department devoted to the interests of the denomination in Alabama. This may have been the best arrangement possible at the time, but it did not meet the demands of our people. The great denomination in Alabama, needed a paper of its own. Accordingly, the question was discussed at the Atlanta Convention in 1872; but nothing further was done than to request the proprietors of the *Index* to open an Alabama Department, with a salaried Alabama editor. The Tuskegee Convention, in 1873, believing that a State organ was an "imperative necessity," gave its sanction to a Board of Directors. The paper began at Marion, in March, 1874; and the present *Alabama Baptist* is too well known to require further comments.

We have written at such length because of the great interest of this subject. But we must still beg indulgence for digressing far enough to say that fifty years ago, in the city of Montgomery, our own beloved father, in a report to the Convention on Periodicals, heartily recommended the State paper to the denomination. We take pleasure in noting this fact, because for more than two years, we also, in our humble way, by word and by act, have been trying to recommend the paper.

To speak of the Female Schools fostered by the Convention, would extend this article beyond all reasonable limits. But there are other brief items connected with the Convention which we will here mention.

Separation.
Owing to the differences between the Northern and Southern Baptists, the Convention, in 1842, dissolved connection with the Triennial Convention, and united with the Southern Baptist Convention.

Minister's Fund.
In 1851, there was an elaborate report on a plan to devise means for the relief of superannuated ministers, and the needy families of deceased ministers. Certain resolutions were passed, but such diverse opinions prevailed that the subject does not seem to have come up again.

The slaves.
As to the slaves, the Convention, at sundry times, expressed its hearty approval of giving them the gospel. The minutes of 1844 contain a long report on the Religious Instruction of Slaves. Ministers were urged to this work, and masters were requested to build churches and allow the negroes to assemble at points convenient for preaching. No freedmen are now members of our body; yet the Convention of 1865, resolved "that the changed political status of our late slaves does not necessitate any change in their relation to our churches," and the hope was expressed that they would remain in the white churches, as the places where the greatest good could be received. The same meeting recommended preaching to them and the establishment among them of Sunday schools.

Striking munificence.
Ala. Baptists have numbered many liberal men. Of such was Wm. Jenkins, Sen., of Mobile, Taladega Co. In studying the minutes, one is struck with the largeness of his donations. In 1844 he wrote, "I am yet alive—a poor almost deaf and blind creature—the only one left except a grand-daughter of all my white family." This year he gave to the Convention \$1,000. His subsequent donations were \$1,000 in 1850; \$500 in 1852; \$500 in 1853; \$500 in 1854; and \$4,000 in 1855; in all, \$7,500. Many other interesting things might be written, but this article is already too long.

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, July 13th, 1876.

Third Quarter, Lesson IV.

July 23d, 1876.

THE TEMPLE DEDICATED.

1 Kings viii. 15-21.

Commit to memory vs. 5, 6, 10, 12.

PARALLEL PASSAGES.—2 Sam. vi. 5.

2 Sam. vi. 13; 2 Sam. vii. 5.

SCRIPTURE READINGS.—With v. 5,

read Heb. x. 14; with v. 6, read Ex.

xxv. 14, 15; with v. 9, read Ex. xl.

20; with v. 10, read Ex. xl. 34.

4; with v. 11, comp. Pa. xxvii. 2;

with vs. 15-16, read 1 Chron. xxviii.

4; with vs. 18, 21, read 2 Sam. vii.

12, 13.

Golden Text.—I RESEARCH YOU,

THOU THEREFORE, BRETHREN, BY THE

MEMORIES OF GOD, THAT YE PRESENT YOUR

BODIES A LIVING SACRIFICE, HOLY, AC-

CEPTABLE UNTO GOD.—Rom. xii. 1.

Central Truth.—THE LORD IS "WORTHY TO RECEIVE PRAISE."

Connection.

The day to which Solomon long

looked forward had come at length,

and the temple was to be dedicated

to God. The "feast of the month of

Ethiopia," Tabernacles, which at once

recalled the dwelling in booths, and

the gift of the in-gathered harvest,

and which brought so many to Jeru-

salem, was waited for; the temple

having been completed eleven months

before. (See 1 Kings vi. 38.) There

were, no doubt, good reasons for

the delay, though not here set forth.

Solomon invited the elders and all

the heads of tribes (v. 1). The peo-

ple came of their own accord as spec-

tators to witness the ceremony.

Priests or Levites (2 Chron. v. 4-6)

for all priests were Levites also

(Josh. iii. 3)—bore the ark. The so-

lemnity of the occasion, as in Josh.

iii. 6, and vi. 6, made it fit to employ

the most weighty of these officials.

Along with it came, for safe deposit,

and to prevent superstitious and ri-

val worship, the original tabernacle

made by Moses, and no doubt, the

holy vessels. At this point our les-

son begins. We have (1) the remem-

oral (vs. 2-11), and (2) the accompa-

nying words (vs. 12-21).

We have first, the Assembly.

(N. 6.) The king, and "all the con-

gregation," including the representa-

tive men, and the people. Special

altars and sacrificing arrangements

admitted of very numerous sacrific-

es, which at once honored God, tes-

tified to the joy of the people, and

provided, in part, the sustenance of

so many, for parts of the sacrifices

were eaten as food. David had so

done (2 Sam. vi. 13), but on a more

modest scale.

We have the placing of the ark (v.

6) in the innermost chamber, the Ho-

ly of Holies (Ex. xxvi. 33), called

"the oracle," from the fact that God

spoke from the mercy-seat. It is

called the "ark of the covenant,"

for it contained the two tables, the

commandments, which formed the

basis of the covenant or agreement

between God and his people. He

commanded and they accepted. The

ark was placed under the overshadow-

ing wings of the cherubim (v. 7).

(1 Kings vi. 19), as intended. This

gave the temple its real glory. For

all the ends of worship, protection

and defence, God now dwelt there.

The gold, and the skill, and the cost-

ly stones, were little in comparison

with this symbol of Jehovah's pres-

He hides himself, and reverence, awe, and holy fear become so

The tabernacle had moved from place to place; now it was to be settled, among a settled people, in a secure city (v. 12). (See 1 Chron. xxviii. 2).

Having owned God's grace and presence, the king turned to, and by word and gesture "blessed," the people, who, as men still do, "stood up" to receive the blessing (v. 14). The words of the blessing, if they were audibly uttered, are not reported. The words following (vs. 15-21) are of the nature of a blessing, but a brief historical statement, may be com-

pared with the report given in 2 Chron. vi. 5, 6, from which we see how the sense may be quite truthfully given without reproducing the words.

As to God's approval of David's wish (see 2 Sam. vii. 10-16); as to the promise of his son's realizing his devout desire (see 1 Chron. xii. 10); and finally, the importance attached all through the best part of the Hebrew history to the Ten Commandments appears from v. 21, referring as it does to Ex. xxiv. 28. Now, as then, all true communion between God and men rests on the understanding that he is king, enjoys, we, as subjects, shall obey. Solomon thus renews the pledge of obedience.

(1) A local temple served well, while God's people were confined to Palestine. It ceases to serve when "all nations" are brought into God's Zion.

(2) It was high honor that God gave to a man in letting him build a temple. One king desired and another enjoyed it.

(3) But there is another temple in process of building by the Prince of Peace, as Head indeed, of material things provided by his Father (John xvii. 2), and by his people as workmen under him. Ministers and missionaries are chief workmen, but Sabbath school teachers, tract writers, all who win souls to Christ, are laborers here. The stones are immortal souls.

The work goes on for the most part quietly, without observation, without noise, boasting or show. The lively stones are put in their places, and they remain forever. No hostile hand can overthrow this temple.

(4) Here is the place for the most enduring work. Toile here—what is done is done forever.

(5) Build on God's plan—and no other. The foundation is Christ—no other.

Suggestive Topics.—The dedication—when by whom—its purpose—the removal of the ark—by whom—the tabernacle—why—the accompanying acts—meaning and use of sacrifices—place of the ark—its glory—meaning of oracle—place of the ark—sign of God's presence—effect on the priests—Solomon's words—his statement—the divine faithfulness—owned—his gratitude expressed—and the points to be emphasized.

Answers to Puzzles, June 29.

Aridometrical—1. 88 (take one-half, or the loops, and naught remains).

2. IX from SIX leaves 3; X from IX leaves 1; L from LX leaves 5; SIX.

Hidden Gems—1. Agate. 2. Diamond. 3. Pearl. 4. Amethyst. 5. Ruby. 6. Opal.

THE WOOING OF KATE.

A REHEARSED RHYME.

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

but he declined waiting her time for her to be married, and went straight to the doctor's test and scratched there. She was a very affectionate animal; and it was absurd to see her following me all over the camp with her tail curled stiff in the air.

What I Don't Like See.

I don't like to see little folks get out of bed in the morning cross and stupid and come to breakfast without dressing and washing.

I don't like to see them take their seats at the table before older people do.

I don't like to see them dipping their knives or spoons into the dish of vegetables, or anything else instead of waiting to be helped.

I don't like to hear them get mad and cry because they can't do as they please.

I don't like to see them play any game in which they are to win or lose—even a marble.

I don't like to see them putting, smoking or fighting.

I don't like to see them slipping shyly off to play about the time that they think their parents will want them to do something.

I don't like to see them come into the house with muddy shoes, because they don't care, or are too lazy to clean them.

I don't like to see them stamping through the house just to make a big noise.

I don't like to see them playing any game, skating, fishing or anything of the kind on the Lord's day.

I don't like to see them laughing or trying to make others laugh in day school, Sunday-school or church.

In fact there are a great many things very much like those I have told you about that I don't like to see.

That's How.—After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grand-mother's door. He had nothing but a small shovel to work with.

"How do you intend to get through that drift?" asked a man, passing along.

"By keeping at it," said the boy cheerily; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it; and little by little it will grow smaller and smaller until it is done.

Answers to Puzzles, June 29.

Aridometrical—1. 88 (take one-half, or the loops, and naught remains).

2. IX from SIX leaves 3; X from IX leaves 1; L from LX leaves 5; SIX.

Hidden Gems—1. Agate. 2. Diamond. 3. Pearl. 4. Amethyst. 5. Ruby. 6. Opal.

THE WOOING OF KATE.

A REHEARSED RHYME.

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

And well we—

Two, with one—

We two together—

Communications.

Another Summer Note.

If it were not for an unwillingness to correct mistakes, I should say that in a recent Note from Mobile the word, "effects," was followed by a singular verb, "results." Printers and writers, like Homer, sometimes nod, you know.

A recent visit to Tuscaloosa convinced me of the propriety of calling that town the "City of Oaks."

