

Alabama Baptist.

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MARION, ALA.

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Nearness of the Kingdom of God.

This theme our Lord committed to his disciples when he sent them forth on their missionary tour through the land of Palestine. They were to declare that a new Dispensation had begun—that Jesus, the Messiah, had entered upon his reign, and would bestow the blessings of his Kingdom to all penitent and believing souls; and they were instructed to urge their countrymen to receive these necessary and liberal provisions of Divine mercy and enroll themselves under the standard of the great Sovereign of souls.

Thus the work of the disciples was a home missionary enterprise, which was gradually becoming more and more widely extended and which was at last made permanent in the institution of a fixed and regular ministry. To them has been committed the same message: "The Kingdom of God is come nigh unto you."

And what fact is so wonderful and should be so often repeated as this—that Christ offers salvation to sinners—that he provides it for them, that he invites them to receive the greatest gift of heaven. What philanthropic duty on our part more sacred than to assure the lost of this divine direction, and the guilty of this method and display of pardon; than to commend it to their consideration, to their desire, to their gratitude, than to speak of that grace revealed to save us from Satan's power and waken us from the sleep of Death, and soothe the wounds of nature with heavenly balm and consolation, and give to human wretchedness songs in the night?—that grace, which is destined to subdue the earth with its peaceful triumphs,—that grace which now has power to change the human soul into a temple of the Holy Ghost, into a vestibule to heavenly joys and glories! What fact should be more frequently dwelt upon than the nearness of its glories? "The Kingdom of God is come nigh unto you."

We are deeply concerned to know in what manner this kingdom comes, so that we may be prepared to welcome its advent. For in relation to this subject, great errors are indulged. Men oftentimes mistake its special offerings on account of the simplicity of the way of salvation. They expect something peculiarly grand and overwhelming to attend its triumphal course. And hence its ordinary methods and ministries are contemned, and prove ineffectual.

We shall be sure to make this mistake if we expect Christ's kingdom to advance with something like the clamor which attends the kingdoms of the earth,—with some "outward observation" like the bray of trumpets, the roaring of cannon, or the flaunting of plumes and banners in the air. The progress of the Divine Kingdom is, for the most part, silent and gentle. Its victories are achieved in the secret places of the human soul. There the war is waged,—there the pride is cloven down by the two-edged sword of the Spirit,—there the strongholds of Satan's power are assailed and the chains of his captives are broken;—and there the ransomed creature, defended by the shield of faith and the helmet of salvation, undertakes new battles and achieves new triumphs. The Kingdom of God advances as quietly as the Spring invades the dominions of Winter; and the defeat of the proud power that opposes it is often as unobserved by the blinded world, as was the fall of Lucifer from Heaven,—a conquest which no eye on earth but that of Christ beheld, and which no voice but that of Christ celebrated.

In what way then does the Kingdom of God come nigh to us. In what circumstances of life and instrumentalities of Religion can we recognize the voice? We propose to reply to these questions in one or two subsequent numbers. We will ask the Christian reader's attention to the two methods by which God speaks to us—his Word and his Providence.

Dying Words.

The deceased Miss Martinson afforded a striking example of those who "professing themselves wise become fools." She was a woman of great intellectual vigor and manifold accomplishment. But she gloried in her unbelief. And when aged and diseased she lay upon her death bed, she said:

"I have no reason to believe in another world. I have had enough of life in one, and can see no good reason why Harriet Martinson should be perpetuated."

How different from this outcry of weariness and despair the dying psalm of Paul:

"I have fought a good fight; I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The South and the Government.

GOOD REPAID WITH EVIL.—A NIGHTMARE WATERLOO.—SOUTHERN ARISTOCRACY.—EX-CONFEDERATES.—THE SCHOOLS.—GARDEN OF EDEN.—THE PROSTITUTE STATE.

A United States Senator, whose hieroglyph we have vainly endeavored to decipher, has sent us the anti-Southern speech of Hon. Henry W. Blair, of New Hampshire. This political dissertation (it covers some twenty-one double-columned pages, in fine print) is the most remarkable display of unreason that we have yet seen. Mr. Blair has persuaded himself that the South is in a state of chronic disaffection and conspiracy against the Government, and intends to rule or ruin the country. Its hard-hearted people treat the tender in indulgence extended to them from Washington, with the most unparalleled ingratitude. Says Mr. Blair, "They have the active, anxious, persistent, cherishing policy of the General Government, which they spend fully and stupidly and wickedly to defeat, deride, oppose and endeavor to destroy." The endeavor on the part of our people to secure the autonomy of the States, the same liberties in South Carolina as are enjoyed in New Hampshire, appears to Mr. Blair to be a menace against the integrity of the Republic.

And the New Hampshire representative even ventures to predict that if the endeavor should prove successful, the result will be a civil war of frightful magnitude and carnage. "A few years," he says, "will consolidate the sections in hostile array of sentiment,—for the North will never surrender the fruits of the struggle; and then when the country is wealthier, more populous, mightier, there must come another war, to which the last would bear the relation of a skirmish to Waterloo." But whence do these threats of war come? Always from one section—and that section is not the South. Does this political prophet find anything in the utterances of the Southern rostrum or pulp to warrant these gloomy presages? Or do not his dire vaticinations rather spring from a personal aversion to our people, which makes "the wish the father to the thought?"

We do not hesitate to say that Mr. Blair, notwithstanding all his arrays of figures and his outbursts of brilliant declamation, is a mere tyro in statesmanship. He knows as little of the South as he does of Chinese Tartary. His whole speech emphasizes the dangers threatening the country from our "landed aristocracy," when the fact is that there has been a revolution in all the conditions of Southern life, and that the large proportion of those who swayed vast domains before the war, have been impoverished. Some of the richest lands are a drug in the market. He regards the sending of Confederates to Congress as ominous of disloyalty, not reflecting that the South and the Confederacy were the same thing, and that the Southern States can do nothing else than send their representative men to Congress. He quotes from the reports of certain plundering Superintendents of Education, to show Southern hostility to schools; not considering that the educational fund was to a large extent diverted from its object, and that the plans which were inaugurated at the South, methods adapted to the compact populations of New England, could not be carried out in a more sparsely settled agricultural region. The system of county superintendency for which Mr. Blair pleads, is simply impracticable at the South. No doubt we need greater facilities of education, but these can be secured only by retarding prosperity. Rome was not built in a day.

But we cannot dwell upon all the astonishing vagaries of the New Hampshire statesman. These visions of the night might provoke a smile, were they not imposed as realities upon vulgar and ignorant credulity. But there is one statement which must not be passed by. Mr. Blair says: "There is no Southern State to-day which is not stronger, mightier and more blessed in her actual condition, and infinitely happier in her near future, and more illustrious destiny, than before the war. Every one of them is wealthier, more prosperous, better governed, and, in spite of horrible and disgraceful opposition, better educated to-day than before the war." She knows it herself. And to verify this hallucination he refers to the case of Georgia (which recovered her prosperity by chasing Radicalism out of her borders) and also to the case of Texas, (which has depleted so many other States since the war, and owes her growth to colonization by refugees). From the bottom of our hearts we wish that Mr. Blair would settle in South Carolina, and test the matter personally. We wish that he would test the "blest condition" of a State where, outside of Charleston and Columbia, every freckle is menaced with desolation; where civil law has virtually ceased, governor, sheriff, judge and jury having virtually vacated their peaceful offices, and

where but for the voluntary police established by white organizations, that noble and long suffering State would be the prey of barbarous outlaws, roving, plundering, burning, murdering, ravishing from the mountains to the sea. That such a condition of things should be regarded with complacency,—that communities beset by perils to which the loss of property and the loss of life are of small account, should be regarded as an ideal State, stronger, wealthier, more prosperous and better governed, than in the golden days of Harper and O'Neal, of Hayne and McDuffie, and of Calhoun, mightiest of Senators!—that the real authors of all these woes should have the praise of scribes, the ear of cabinets, and the support of armies, to give authority to lawlessness, and make oppression remediless and eternal,—and that all this should be done in the sacred name of liberty,—would seem a thing too monstrous to be credited. Yet here stands Mr. Blair, gazing upon the desolations and anarchy of South Carolina, and protesting to its strikers, despoiled and menaced people: "You are blest in your actual condition, and infinitely happier in your near future. You are wealthier, more prosperous and better governed than before the war. You know it yourself." Is the man's brain diseased, or his heart of solid stone?

We make no apology for writing upon this subject. It rises above the range of partisanship. It relates to the welfare of the country at large. It belongs to the sphere of humanity, of civilization and of religion. Alas for all these sacred interests if Mr. Blair's paradoxes prevail! If Sectionalism instead of Union shall become the settled policy of the National Administration, and hideous oppression, instead of reverend Authority shall grasp the public purse and sword, May the God of Peace, who that enthroned Teacher who blesses the peace-makers, give peace to all our people!

Persecution in Spain.

CLOSING PROTESTANT CHURCHES AND SCHOOLS.—PROTESTANT TEACHERS FINED.—STURDIBY IN OFFICE.—WHAT WILL ENGLAND AND AMERICA DO?

The Spanish Government is getting into a strange muddle upon the subject of religious toleration. Of liberty of conscience the authorities in that priestridden land seem to have no knowledge whatever. We read of an order that the doors of Protestant places of worship shall be kept shut. Placards announcing the places and times of Protestant worship are not permitted to be posted in public places. Nay, this pitiable system of police interference has gone so far that recently the Mayor of Villafraanca, Minorca, has fined a Protestant school mistress for accompanying some little girls while out walking. He has also prohibited singing in Protestant schools.

The Protestant ministers laboring in Spain have sent a petition to the Spanish Minister, Canovas del Castillo, that the orders to remove the public signs of their worship, should be rescinded. To this appeal the sapient functionary returns the following scornful reply:—"It having been declared in the eleventh article of the Constitution of the Spanish monarchy that the Catholic apostolic religion is that of the State; that in the Spanish dominions no one shall be interfered with on account of his religious opinions, nor for the exercise of his respective worship, always saving the respect due to Christian morality,—ceremonies or manifestations other than those of the State religion not being permitted—I have judged it right, in confirmation of the verbal order which I communicated to you, to appoint you a new and final term of three days, which shall come to an end on the 10th (Sept.), in which time you will cause to disappear all inscriptions or placards which you have caused to be placed in public places having reference to worship, education, or the sale of religious books, which announcements or advertisements are not guaranteed by the above cited constitutional precept."

But the agitation of the affair will not be arrested by this order. The ministers of British nationality have invoked the protection of their Government, and claim also the aid of the public opinion of their compatriots. The Rev. John Jameson, a Scotch Presbyterian minister laboring at Burgos, Spain, has telegraphed to Edinburgh for instructions in relation to the recent order of the Spanish Government which requires all signs and notices to be removed from the exterior walls of Protestant places of worship. Mr. Jameson has complied with the order under strong protest. We trust the American Government will also interpose. It is a monstrous solemn to renew the restrictions of the Middle Ages in the midst of the XIX. century. The Gospel affords the only hope of regeneration to that oppressed, enfeebled and benighted monarchy. These indeed are not political considerations. But we may justly claim that the same liberty of worship accorded to Spanish Catholics in the United States shall be accorded to the American Protestants in Spain.

Case of Ecclesiastical Discipline.

A PRESBYTERIAN MINISTER SELLING FOR INFANT BAPTISM IN SCOTLAND.—HOW THE BREVET PRESBYTERY HELPED HIM IN THE SEARCH.

A curious case of discipline has recently occurred in England. The facts are reported by the *London Baptist*. The Berwick Presbytery of northern England have been called upon to consider the case of one of their ministers, a Mr. Stephens, who, after a conscientious and careful examination of the subject, could not find any baptism of infants in the Word of God. Accordingly the minister, finding that he could not perform any ordinance of the sort, presented his case to the presbytery; and proposed to retire from the connexion. The whole case presents a curious chapter in denominational history.

Mr. Stephens pleaded that he took his stand on the "simple basis of loyalty to the word of God;" that "the scriptures were his only appeal;" that he had searched God's word diligently, and studied it earnestly, and the irresistible conclusion he had come to was that there was no possible course for him but to refrain from administering baptism to unconscious infants. Lastly, that if a passage could be quoted "showing that adult baptism after confession of faith was wrong," he would, by withdrawing his resignation, practically acknowledge his error. This was pretty straightforward, and demanded an equally straightforward rejoinder. The northern presbytery judged otherwise. They said, "It was not their business to debate the question with him; they were appointed to convince him he was wrong. Mr. Stephens surely never supposed for a moment that the issue of the debate or argument was to be that he would put them right." This reads very like "Holston's choice," with a modern application. Their duty was to "convince him he was wrong." Provided he was wrong, of course? not at all, their duty was to "convince." If language has any meaning, precisely what Mr. Stephens asked was that, if wrong, he should be *shown* his error. But that was not what the committee were appointed to do; they were simply appointed to "convince." Mr. Stephens took his stand on the scriptures, and asked for the production of a single passage not in favor of his view. Being appointed to convince he was wrong, they, of course did it. As he brought the matter to a very simple issue, they gave him the passages he asked for, and covered him with confusion? Nothing of the kind. Then they—No; one born in the nineteenth century, and trained to think and act as a man, would never be likely to guess within half-a-mile of their course, and so we had better reveal it without further ado.

They convinced him he was wrong by passing a resolution, and here it is: "That, seeing that Mr. Stephens adheres to views in reference to infant baptism which are antagonistic to the standards of the Presbyterian church and to the word of God," etc. Contrary to the "standards of the Presbyterian church," we do not doubt, but "antagonistic to the word of God"—no; they can not mean that, for is not Mr. Stephens waiting for the passage from that word that shall cast him a weeping penitent into their hands? We wish we could say there were any error in the report, but the last hope for such a loop-hole is gone. One voice manfully pleaded for the removal of the clause, but in vain. They did the "duty" for which they were "appointed," and Mr. Stephens was duly convinced, we should imagine, of one thing at least, the coolness with which the scriptures—and not in the middle ages either—may be made by the simple process of passing a resolution, to contain what one may fearlessly challenge the united strength of Presbyterianism to point out a vestige of.

Field Notes.

Bro. W. A. Bishop writes that they have had a glorious revival at Union church, Hale Co. The meeting continued thirteen days. There were nineteen received by baptism and two restored. We would remind our correspondents that it is not the custom of papers to publish articles over a non de plume without the real name of the writer.—Bro. J. E. Bell sends us a short article in regard to Bethlehem Association, which we would publish but for the one having appeared last week. Bro. Bell says: "The older brethren of the Association seemed to think that the outlook for the old Bethlehem was better than it had been for many years."

"We never for a moment doubted that 'Pike' was Norman Fox, late of Missouri, until it was positively denied by those who claimed to know. Bro. Winkler and Walker seem to know it is a professor in one of our theological seminaries. The Pike-handle points toward Greenville and it is understood that one of the professors has hold of the wooden

end of it. Which? We are free to say that no professor should be retained one hour in any theological seminary of Baptist college who can conscientiously teach such sentiments, and state such facts."—*Baptist*. We do not know who "Pike" is, although we have an opinion upon the subject. Our own impression is that "Pike" lives in Richmond. We regret to see that a movement is on foot for dividing the venerable Charleston Association. The Charleston is one of our denominational landmarks.—The North Carolina Baptist State Convention will meet at Raleigh on Nov. 15th, one week later than the usual time of meeting.—The work of our State Mission Board is of vital importance. It is a work of evangelizing the destitute and of church organization. Let the Associations determine that it shall go on; the beloved brother who is conducting it must be sustained.

A New York writer recommends the *Eucalyptus Globulus*, as an antidote to yellow fever. The tree should be largely planted in malarious regions.—Nothing can be more humiliating to American pride than the so called "treaty" with the Indians by which they have been despoiled of the Black Hills. The Indians were robbed of lands belonging to them and guaranteed to them by the United States. They signed under protest; but they had no alternative and no redress.—Dr. Fulton preaches in the Standard a centennial sermon on "Nathan Hale the Patriot Spy of the Revolution."

Dr. Fulton has his own style of preaching the gospel. The discourse ends, as usual, in eulogy at the South. But for this cheap and idle Pharisaism, that Divine occupation would be gone. To defend bad reputations, and to assassinate good ones is the merest travesty of reform. Our Lord certainly never commissioned any man for such a work.—The announcement will awaken general regret, that our colleague, Rev. J. Shackelford, D. D., one of the most accomplished and honored Baptist ministers of the State has decided to remove from Tusculum, Alabama, to Forest City, Arkansas, next January. Our State needs the services of such men, and surely is able to sustain them.

At the recent meeting of the British Association, the sphere of women was under discussion. The leading speaker said, that, in his view there was a difference in the minds of man and woman, as there was in their bodies. This must be taken into account in considering questions relating to her treatment, employment and functions. There were some things for which her imbecility of finger, sympathy of heart, and quickness of intellect fitted woman. In other things she was unfitted for rivalry with man by her natural constitution.—The Johns Hopkins University of Baltimore gives prominence to lecturing as a method of educating, if we may judge by the following notice. "The afternoon lectures began yesterday, with the first lecture of Prof. Gildersleeve on Greek lyric poetry. Prof. Rabillon's course on French literature begins to-day. These afternoon lectures will be continued through the winter, with courses by Lowell, Child, Whitney, Hilgard, Newcome, Mallet, and others, and are open to ladies as well as gentlemen, whether connected with the University or not."—Thirty-three persons have recently been baptized into Spring Creek church, Cherokee county.—During a religious revival at Trinity, Morgan County, there were sixty conversions.

Mr. DeLeon Whilden, lost in the recent wreck of the steamer Rebecca Clyde, off the coast of North Carolina, was a son of Rev. B. W. Whilden, of Pleasant Hill, Dallas county. He was a worthy member of the Citadel Square church of Charleston, and under our pastorate, years ago. He was respected by all for his stainless integrity as a man, and his consistent walk as a Christian. We deeply sympathize with the afflicted father and family.—"Rub out that ominous blue mark on my paper, that I may enjoy reading it better."—J. C. Orr, *Hartelle*. This was accompanied by the two fifty, and we gladly erase the mark from opposite his name.—"My wife loves to read the paper as well as I do, and she is not a Baptist either."—*Thos. J. W.*—Sheldon & Co. call attention to the fact that their special offer, for the Centennial Year only, of their new edition of Service of Song, will expire the first of January next. The prices they give are exceedingly low, when it is considered that this is one of the most beautiful books of its kind ever issued. They will send specimen pages of it free, on application.—Our thanks are due to Bro. D. L. James for two copies of our issue of 28th ult. We would like to have two or three copies more.—Now that money is being scattered through the country, will not our friends endeavor to do something for their paper? Those who are in arrears ought to begin to let us hear from them. We need co-operation.

Communications.

Bigbee Association.

Brother Winkler: We have just closed one of most interesting sessions of this body that has come under my observation for many years.

This body met with the Clinton Baptist Church, Green county, Ala., on Saturday preceding the 1st Sabbath inst., and in the absence of the appointee, Eld. A. R. Scarborough preached the introductory sermon, to a large and attentive audience. Bro. S. has a power in his persuasive, earnest manner, at the same time blended with the true dignity of a Christian, that is not enjoyed by every one, and which recommends him to each and every congregation.

At 2 o'clock p. m. the Association was called to order by the former Moderator, Eld. A. R. Scarborough, and after the reading of the letters, names of delegates enrolled, etc., the Association was organized by the reelection of the former officers. There was an addition of one new church to the body; others were expected, but their delegates failed to reach us. We are glad to be able to state, that all the churches of the Association were represented, with one exception. This feature shows evidently a degree of increased interest among the churches.

The writer of this article, having been appointed at the preceding session of this body to preach the annual Missionary sermon on Sabbath, declined, by the consent of the brethren, in favor of

ELD. T. M. BAILEY, STATE EVANGELIST, who, being present, accepted the invitation. Sabbath morning came—bright, beautiful and lovely. The good people in and around Clinton were soon to be seen coming to the place of worship, until it was emphatically a crowded house. And at 11 o'clock, the speaker, Eld. T. M. Bailey, announced his text and reader, it would have done you good to have been a listener on that occasion, and participant of those soul-cheering sentences uttered by that man of God. He is too old to be flattered, too wise to be vain, consequently we speak boldly. It was a feast to the soul to hear; a feast to the eye to behold the interest manifested by the audience.

SABBATH SCHOOLS.

At 2 o'clock p. m. we held a Sunday School Mass Meeting, when, after being introduced by the Pastor, Eld. B. F. Hendon, was addressed by Eld. T. M. Bailey, who, place him where you may, is at home. The children, as well as the grown people, will not forget the impressions made upon their minds at that time, by the speaker. He has a way of telling things so as to make an impression. Preaching at night by Eld. W. F. Pond.

MONDAY MORNING

Came, and with it a beautiful frost, just cold enough to keep the temperature of our bodies down, while others might have desired a little more to keep their inward spirits up. The hour of 9 a. m. found the Moderator in his seat, and delegates at their post, and you could see work marked on their countenances. The various reports were called for and disposed of in their regular order. The report on Bible and Pulpitation Causes called forth the claims of the ALABAMA BAPTIST, which receives a warm support throughout our bounds; and I would say (modestly though) shame to any Baptist family in our loved State, that does not patronize this.

OUR PAPER.

It is our paper and we ought to support it, even at a sacrifice of other things. Chew less tobacco, use less stuff, drink less, deny yourself of some of the comforts of life until our paper finds its way to your homes. It will be a little money well invested, and a sacrifice nobly made.

THE EXPONENTIAL OF THE BOWARD

received a warm and hearty contribution from the brethren. Its advantages, claims, &c., were presented by the brethren, and, considering the stringency of the times, met a hearty response.

The Finance report showed straight out that the finances of our body were more than double that of any previous year since 1865. We attribute this to the fact, that the ministers have been preaching Missions to their congregations; if so, the result is a good one. This feature shows an upward tendency in our bounds; and may it continue to rise until it soars far above selfishness, pride, and that principle of *do nothing* that so often characterizes the Baptists; and let us march straight up to the work, and prove that we are *felix*.

The report on

MISSIONS

met a warm response in the way of money and pledges for the support of our State Board. This, together with the Sunday School question, was ably discussed by many brethren; and many an *amen* was uttered by the entire audience to those warm, enthusiastic and soul-stirring addresses delivered on that occasion.

One word in reference to Eld. T.

M. Bailey, and then I have done. We cannot, will not entertain the idea for a moment of giving him up. No, never. I am bold to say, that no other man could take the field and perform the same amount of labor as effectively as he. He is wise to know, bold to speak, and fearless to defend the principles of the Bible and the Baptists. May he live long to preach Christ, to warn sinners and to build up the churches. In a conversation with him, he said that "his visit to the Bigbee Association during the month of August last, was a success." I feel it, others feel it, therefore we wait and pray for his return.

This session of the Bigbee Association was a success, and a triumph over selfishness, and coldness, and indifference. May that noble band of brethren, sisters and friends, in and around Clinton, live long upon earth, feast largely upon the bounties thereof; share largely of the love of God; stand firm upon the Rock Christ Jesus; bask in His love, and, at last, when Time shall have rolled her last wave into the Ocean of Eternity, may they then be able to reflect upon well-spent lives, and receive the welcome plaudits: "Well done, good and faithful servants, enter ye into the joy of My Lord."

J. R. RYAN.

Pushmataha, Ala., Oct. 8, 1876.

Consistency.

A selected article in the ALABAMA BAPTIST of October 5th, states that Rev. Dr. Baird, (Presbyterian) of Alexandria, Va., refuses to receive Baptists into his church on their immersion, but insists upon sprinkling them.

This reminds me of something that occurred not long since within my own range of observation. A Presbyterian evangelist preached a series of sermons at a certain village to prove from the ashes of the red heifer that sprinkling is baptism, and then proved, (possibly) to his own satisfaction, from the same or some other source, that immersion is *not* baptism. But when he arrived at the next village, less than ten miles from the place at which he had preached the discourse mentioned, he found a lady who desired to leave the Baptist church and go to the Presbyterian, in order to be with her husband. And yet this same evangelist received her into his church on her immersion, which he had just proven was no baptism at all!

I do not undertake to say where the consistency in this conduct is; the reader must find it for himself. From a Baptist standpoint, I should say that Dr. Baird is right. Let all who believe that immersion is the true baptism say so, and act accordingly. Let all who believe that sprinkling is the true and sufficient baptism say so, and act accordingly. Let all who think that it makes no difference any way, go where they belong—if they can find out. The Baptist denomination has nothing to fear from a strict division of Christendom on the subject of immersion, and are quite willing for the issue to be made after the manner of Dr. Baird.

E. F. BAKER.

Collinsville, Lowndes Co.

North Alabama.

REVIVAL SEASON IN NORTH ALABAMA.—DR. SHACKLEFORD—THE CHURCHES AND THE MINISTRY.

Dear Bro. Winkler: The revival season in this section has nearly or quite passed, and now, after a week of sweet, refreshing rest, I wish to tell your growing circle of readers about some of the good things a kind Father has done for us. There has been a general revival work going on in this part of Alabama, not only in the Baptist Zion, but among all religious denominations, so far as I have heard. All the four churches of which I am pastor have joined the church.

A BAPTISTAL SCENE.

Last Sabbath, in the presence of a large congregation, I immersed five persons—two intelligent young ladies and three promising young men. This ordinance was administered in a large cave, where there is a beautiful spring.

MUSIC SCHOOLS ASSOCIATION.

Friday morning, Sept. 29th, dawned beautifully, and at an early hour the delegates from the different churches began to assemble at Town Creek Church, Lawrence Co., Alabama. The introductory sermon was preached at 11 a. m. by the writer, after which Bro. J. Shackelford was chosen Moderator and Bro. J. C. Roberts, Clerk. The meeting was both harmonious and interesting. There were about 40 or 45 churches represented. There were nearly a hundred delegates in attendance. During the year there had been 288 additions to the various churches. Most of them had been graciously revived.

DR. SHACKLEFORD.

It was whispered in our ears at the Association that Bro. Shackelford contemplated leaving Alabama soon. We were sorry to hear this. We

cannot well afford to lose him. He is an able and popular minister, and has greatly endeared himself to the Baptist brotherhood of North Ala. We are also informed that Bro. C. W. McClellan, a young minister of good preaching ability, intends soon to go west. Thus our ministers leave us. Brethren, our churches are not doing their duty. Our ministers must be reported, or they will all leave us. Most of the churches in this Association have the ability, if they only had the will. We must do our duty in this matter before God will bless us.

Neither do our churches take that interest in Home and Foreign Missions which they should. God has given us good crops, this year and I hope that our brethren will be more liberal.

As you desire short articles I will close for the present.

C. W. CALLAHAN.
Decatur, Ala., Oct. 7th, 1876.

South Carolina Notes.

The meeting of the Charleston Association is postponed on account of the approaching election to Thursday before first Sunday in December.

Rev. M. L. Hall of Mississippi has been chosen Evangelist of the Black River Union.

My card in *Working Christian* and ALABAMA BAPTIST brought so many replies, that I was astonished to find how many good ministers were without churches. If any church desires to procure a good man and support him, I will be pleased to put them in correspondence with some of these brethren.

An attempt is being made to divide the old Charleston Association into two bodies, the Santee river to be the dividing line.

The Baptist State Convention meets at Society Hill, Nov. 23. We hope to see Dr. McIntosh there.

The statistics sent up to the Associations so far, show a gain to our numbers by baptism, but do not show a corresponding gain in contributions to benevolent objects.

O. F. GREGORY.
Kingstree, South Carolina.

Learning the Way More Perfectly.

A correspondent writes to *The Standard* from Iowa: Recently a Pedobaptist minister, with whom we have had correspondence, writes us that he has fully decided to join the Baptists, and will be ready to take a pastorate among us in a short time. He has been an acceptable pastor for about ten years. He has respectable talents and a good reputation. Still later, we learn that Rev. E. W. Archer, of Appanoose county, another Pedobaptist pastor, and a man highly esteemed, reported to his flock his change of views, from to Osceola, and after preaching a sermon in the Baptist church, was baptized by Eld. James Smith, and is already at work in his new harness. This makes twenty-six ministers known to us in Iowa who have joined the Baptists as ministers from other denominations. We do not, however, know the history of more than one third of our ministers touching the matter. The *Baptist Recorder* says that fifty-four ministers can be counted and named who are known to have joined us from the Pedobaptists within the past year.

The *Advance* has the following sensible remarks about the advantage of "going to college":

"The old-fashioned college has not lost its value. Latin and Greek have not ceased to be helpful. The superiority of the average college-bred man is as sure as mathematics. It appears in his ledger, and briefs, and sermons. It is obvious socially and politically and morally. It is seen in dignity and refinement of character, if not in power or influence. The key misses it, and generally misses every it, if he gives up going to college because he cannot go to Yale or Harvard, or because he cannot take the valedictory, or because God has not given him an extraordinary genius, or because multitudes of coarse, uncouth, unenlightened men may carry off the world's prizes in spite of him. Other things being equal, the college boy will shine brightest, and become noblest, richest, most useful."

Spurgeon on Perfectionists.

He who boasts of being perfect is perfect in folly. I have been a good deal up and down the world, and I neither did see either a perfect horse or a perfect man, and I never shall until two Sundays come together. You cannot get white flour out of a coal-sack; nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is, "fleece, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred, more or less, with the black brush, and half an eye can see it. Every head has its black drop. Every nose has its prickles, and every day it rises. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has fully enough to stock a stall at Vanity Fair. Where I could not see the fool's-cap I have, nevertheless, heard the bells jingle.

As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even Poor Law guardians have their little failings, and parish beadles are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, for sure as eggs are eggs, faults of some sort nestle in every man's bosom.

Alabama Baptist.

Children's Department

The Careless Boy.

BY GEORGE COOPER.

S. S. Department.

MARION, ALA.

Thursday, Oct. 19th, 1876.

Fourth Quarter, Lesson V.

October 29th, 1876.

PHILIP AND THE ETHIOPIAN.

Acts viii. 26-40.

Golden Text.—HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED.

Mark xvi. 16.

Central Truth.—TO HIM THAT BELIEVETH SHALL BE GIVEN.

NOTES.—Gaza (strong), capital and stronghold of the Philistines, in the south-west corner of Palestine, toward Egypt, a very old city (Gen. x. 19), taken by Judah (Judges i. 18); its gates carried away by Samson; the place of Samson's imprisonment and death; taken by Solomon (1 Kings iv. 24); by Pharaoh (Jer. xlviii. 5, 9); destroyed by the Jews A. D. 63; again a chief city of Syria in the reign of Titus, now called Gaza, and has about 15,000 inhabitants. Gaza (Heb. Gath)—that is, black, a country of Africa, south of Egypt, and probably included the present countries of Nubia, Abyssinia, etc. Gaza (Canaan), a general name for the Queens of Ethiopia, as Pharaoh was for the kings of Egypt. Gaza, Greek word for Ashdod, (Josh. x. 33), one of the five cities of the Philistines (Josh. x. 33), about three miles from the Mediterranean, south of Joppa, and about halfway from it to Gaza. It was noted for the worship of Dagon (1 Sam. v. 2); was destroyed by Uzziah (2 Chron. xxvi. 18), and again by Titus (A. D. 135). Gaza found wives there (Neh. xiii. 27); was taken by king of Egypt (Jer. xlviii. 20); destroyed by the Macedonians (1 Mac. v. 68); visited by Philip; is now a poor village. Gaza, a noted town on the road from Egypt to Tyre, and south of Mount Carmel. It is about 47 miles in a direct line and 68 miles by the road from Jerusalem. In the days of Herod it was a magnificent city, as its ruins now show. Wild beasts and reptiles are its only inhabitants.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) Salvation Described. (II.) Salvation Preached. (III.) Salvation Accepted.

I. SALVATION DESCRIBED. (26) angel (Luke 18, 28); Philip, not the apostle, but one of the seven (Acts vi. 5); Gaza. See Notes. (27.) Ethiopia (see Notes); eunuch, literally a "chamberlain," an officer having charge of the royal household and of the treasury also; worship, either as a foreigner or as a convert to the Jewish religion. (28.) Chariot, riding, as a messenger of rank; eunuch, Greek word for eunuch. (29.) Spirit, the Holy Spirit. (30.) ran, obeyed with haste; understood, v. 31; Rom. x. 14, 15. (31.) guide (Ps. xlv. 2); desired, invited.

II. QUESTIONS.—What command did Philip receive? By whom? Where was Gaza? Give a brief history of the town. Whom did Philip meet on his journey? What is said of the rank of this man? Where had he been? Why at Jerusalem? What was he reading? Why did Philip greet the chariot? State his question. The reply. What invitation was given to Philip?

III. SALVATION PREACHED. (32.) Scripture, the Old Testament, the New Testament, was led to him, v. 33. (34.) doctrine, describe the wicked people among whom he lived. (35.) of whom a time now to preach Christ. (36.) preached, proclaimed, told the story of Jesus.

IV. QUESTIONS.—What was the passage to be found? Isa. lvi. 7. What question was asked of Philip? Who was the prophet describing? How did Philip explain it?

V. SALVATION ACCEPTED. (36.) Under me, why can I not be baptized? (37.) If thou believest. (38.) v. 12. (39.) caught away, see Acts vi. 13; Acts xxii. 10; 2 Cor. xii. 2; either the Spirit carried him away, or he moved him to depart at once, as in v. 29; saw him no more, and the eunuch said, "I am no more," (v. 39). (40.) Alexander, (41.) Peter and John had done in Samaria, v. 25.

VI. QUESTIONS.—What question shows that the Ethiopian understood Philip's sermon? v. 36. How did Philip leave the Ethiopian? Where was he next seen? Where did he further preach Christ? Which verse of this lesson teaches us to do this?

(1.) The advantages of studying the Bible? (2.) The advantages of speaking to those needing Christ? (3.) That we ought to confer with scholars.

At the New York State Baptist Convention, which began Oct. 23, at Albany, the following topics will be discussed: 1. Our small and dependent Baptist churches.—What shall we do for them? 2. The New Century and the new obligations it imposes on the New York Baptists. 3. The educational element in the Sunday-school work. There will also be an educational meeting, to be opened by Prof. N. L. Andrews of Hamilton. Other Baptist State Conventions of October are: Rhode Island, at Providence, Oct. 3; Minnesota, at Ortonville, Oct. 11; Michigan, at Lansing, Oct. 17; Connecticut, at Suffield, Oct. 17; Pennsylvania, at Pittsburgh, Oct. 17.

And Hartford has been making an address on the Isle of

Answers to Puzzles, Oct. 12.

"Full Canonicals."

Raphael the finest picture of the Virgin

Charles Roscoe, the English artist, has

presented with a "Virgin and Child"

by Mrs. James T. Fields of Boston,

and in return sent a portrait of the

century of curious design, bearing the

inscription: "Charles Roscoe del.

to the ladies of Boston, and presents

to his esteemed friend, Mrs. Fields, this

port of the period when the citizens of

Boston turned their harbor into a temple

and tasted the sweets of liberty."

The Rev. Dr. Dis. according to Mr. Sankey

of using as original the tunes of thirty

or forty years ago, says: "These melodies

of other days have been revived, with

all their charm, and with the old

method and construction, and now adapted

to sentimental and religious songs. In

these, they are sung in hymns, and in

Gospel songs, and in parables and

board-house songs on Sunday evenings, under

the name of 'Sacred Gospel Hymns.' In one

collection I found the hymn, 'There is a

land of pure delight,' set to the old tune.

'Drink to me only with thine eyes,' and

that without the change of a single note.

Elizabeth I. found the hymn, 'God's temple

crowns the holy mount,' adapted to

another old-time song. 'Praise a woman

cherished while we have the light of day,'

beginning, 'Hark, hark, my soul, angelic

notes are swelling,' arranged to the

beautiful old air of 'The Sultana's

board duet."

At the recent Anthropological Congress

at Jena, Prussia, Prity Counselor

Schnauffer read a paper on the color

of complexion, eyes, and hair. He said

that the color of the skin, hair, and eyes

of men living in the same locality, and

the blood vessels become visible, and the

color of the skin, hair, and eyes is red,

as in the case with the Albino. The fact

that people living in the same country

are of the same color, have light colored

eyes more frequently than those living

in other countries, is accounted for by the

color of the food of the former as compared

with the food of the latter. In the mingling

of the blood of the blonde and dark types,

the latter usually shows the greater vitality, and the children assume the

darker complexion. The blonde complexion

usually carries with it a finer organization

and a higher and thinner voice. Of soprano and tenor, a majority

have light-colored eyes and light complexions,

while of the basses, the reverse is true. The fact

that light hair and eyes are more numerous

in northern than in southern countries is attributed

to the color of the food, which consumes the pigments

of the blood. Dr. Schnauffer's conclusions were based on statistics

carefully gathered.

The progress of East Tennessee evidently does not depend upon immigration.

Four brothers in Hawkins county, Tenn., married four sisters about thirty years ago, and now have 54 children, the average family being 13.1-2.

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