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Sixty-one years, \$44.80
Sixty-two years, \$45.50
Sixty-three years, \$46.20
Sixty-four years, \$47.00
Sixty-five years, \$47.80
Sixty-six years, \$48.50
Sixty-seven years, \$49.20
Sixty-eight years, \$50.00
Sixty-nine years, \$50.80
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Seventy-one years, \$52.20
Seventy-two years, \$53.00
Seventy-three years, \$53.80
Seventy-four years, \$54.50
Seventy-five years, \$55.20
Seventy-six years, \$56.00
Seventy-seven years, \$56.80
Seventy-eight years, \$57.50
Seventy-nine years, \$58.20
Eighty years, \$59.00
Eighty-one years, \$59.80
Eighty-two years, \$60.50
Eighty-three years, \$61.20
Eighty-four years, \$62.00
Eighty-five years, \$62.80
Eighty-six years, \$63.50
Eighty-seven years, \$64.20
Eighty-eight years, \$65.00
Eighty-nine years, \$65.80
Ninety years, \$66.50
Ninety-one years, \$67.20
Ninety-two years, \$68.00
Ninety-three years, \$68.80
Ninety-four years, \$69.50
Ninety-five years, \$70.20
Ninety-six years, \$71.00
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Good-Night and Good-Morn.
On saying good-night, he replied so sweetly,
"It will soon be good-morning."
And of the last moments of his life.
Good-night! the shadows lengthen in the
dark,
All earthly beauty fades from mortal
eyes,
But deeper darkness dims our watchful
eyes,
And hearts all broken cry, "Good-night!
Good-night!"
Dark, dark the night, and bitter is our grief!
Shall ever the day-star's golden glory
In vain we look for comfort—no relief!
The darkness deepens still, and oh, how
long!

As morning vapors melt before the day,
Or leaves relent when winter comes for-
lorn,
So past his grand, heroic soul away:
"Good-night," we said; the angels spoke,
"Good-morn."

Good morn! the stars troop down the west-
ern sky,
The rising day has brought our souls re-
lief.
Ere long! Hermit!—we cry
With sighs and tears, when once we wept
with grief.

Oh, Soul! why should'st thou sit in sor-
row,
Or fret for future glory, yet unborn?
The day will come and, in that land of
light,
Our hearts forevermore shall cry, Good-
morn!
Oh City, Nov. 4, 1876.

Communications.
The Psalms.
The word "Selah" occurs in 20
Psalms—22 of David's, 4 of Asaph's,
3 for the sons of Korah, those of He-
man and Ethan, and 3 others. What-
ever its precise meaning, it appears to
have been a musical direction, and
we may infer that the surviving cop-
ies of these Psalms had been written
out for the use of the temple choirs,
since there are numerous Psalms be-
side these, where the presence of the word
would seem quite as appropriate.
There may have been choir copies of
these also, only they did not happen
to be used in making the compilation.
The word is not found in the
fourth book, containing 17 Psalms,
the first of which is by Moses. Have
we a right to infer that these with
the thirty following (including all the
"Songs of Degrees") are the oldest
compilation, made up even in Da-
vid's time, or at least before any
need of having up rare
copies? A considerable number bear
marks of antiquity, and there are
more with no authorship assigned
than in all the other divisions; neither
does any one of them prefix a special
untranslated (and by inference un-
translatable) title, so common in the
former divisions. As I did not pro-
pose to be learned, I will enter into
no speculations regarding those ti-
tles, merely remarking that they
breathe a strong aroma of the temple
service.

Of eleven Psalms "for the Sons of
Korah," all in the second and third
books, one is by Heman, the others
are anonymous. As Heman himself
appears to have been one of the
sons (descendants) of Korah, all these
may be Psalms composed by some
of their number and retained among
them from age to age.

The copies of the Psalms above no-
ticed, and of 46 others, appear to
have belonged "to the chief Musi-
cian," who need not be supposed to
have been a single individual, but the
musical director of the temple ser-
vice in course. Of this entire class
30 are by David, 5 by Asaph, and
two anonymous, the 60th and 61th,
both of them evidently very old, and
pertaining to the temple or taber-
nacle service, notwithstanding the
propensity of commentators to assign
them to David whether or no. It
may be observed before dismissing
this subject, that with only four ex-
ceptions, the Psalms which have the
musical direction "Selah," either be-
long to the chief musician or bear
the names of the Sons of Korah, of
Asaph, or of Ethan. The exceptions
are all Psalms of David and in the
first book.

Without rambling farther to seek
for footprints on the indurated strata
of bibliology, the sum of our obser-
vations is that all we have found
point, not definitely, yet not incon-
sistently, to the conclusion that some-
body once upon a time between the
Captivity and the Septuagint era, con-
structed the present book of Psalms
out of several pre-existing compila-
tions. One of these, may be the old-
est, was in two books, the former
containing a few contributions, from
David himself, the latter made up of
contributions, and perhaps finished
off with the addition, of the final
compiler. A considerable number
of David's pieces were thus inclu-
ded. Another volume was composed
entirely of David's produc-
tions. Its ground plan was an
old work entitled "The book of
Psalms," whose defective condition
was repaired by substituting, where
the material could be obtained, an-
cient copies (possibly saved from the
burning of the temple) for the material
lost.

Will our churches heed this peti-
tion? Will they give to the Foreign
Mission Board the funds to support

rector. To this was subjoined a col-
lection similarly made up, containing
much of David, and ending with the
remnant of a collection of his pray-
ers. Another volume, or piece of a
volume, was a miscellaneous collec-
tion, containing, as if by accident, a
prayer of David. This was made the
third book in the ultimate arrange-
ment, and was followed by the old
ante-Solomonic volume and its suc-
cessors including the most modern
productions. It may be guessed that
the editor struck out the 109th
Psalms and substituted what we
now have, an authenticated copy of
the defective or corrupted piece
which he removed. And sometimes
I fancy I can see the pious exile who
brought away the 4th and 5th volumes
from Jerusalem, as with streaming
eyes and choking voice he tries to
read "the Lord's songs" to a little
company of his brethren; but, failing
in the endeavor, his trembling hand
traces at the foot of the roll (just be-
low those words of rejoicing which
had reaped glory to his God through
hundreds of years and from millions
of voices) the heart-breaking, heart-
broken, hoping against hope for the
vengeance to come, hundred and thir-
ty-seventh Psalm. Yet not so was
the volume to end; for eight more
Psalms of David's own are from time
to time added, some perhaps from the
recitation of old exiles who had
heard them sung, and two from real
old temple copies saved out of the
general ruin, one of these with two
precious "Selahs" in the margin pro-
ving that it had actually been used to
sing by in the old, old times when
they knew exactly what "Selah"
meant.

NATHANIEL.
Petition from China.
The members of the Canton and
Shin Hing Baptist churches to the
pastors, teachers, brethren and sisters
in America: May the grace of our
heavenly Father, the love of Je-
sus, and the blessing of the Holy
Spirit, be ever with you. Amen.

The members of our human churches
were originally stupid sinners,
knowing nothing of the heavenly
doctrine, but, thanks to your revered
churches who did not consider that
we belonged to a foreign land, but
loved us as brethren, imitating the
mercy of God, toward sinners, and
obedience to the command of the
Savior to spread his gospel, you have
for many years expended your means
and sent pastors to Canton to enlight-
en our ignorance. The two churches
in Canton and Shin Hing owe their
existence to the bounty of our re-
vered brethren. Now that churches
have been established, we need pas-
tors and teachers to teach and guide
us. A few years ago there were
three teachers here to engage in the
work. The preaching of the word,
examining the schools and keeping
accounts were all attended to. Then
teacher Simmons had to return to
his native land on account of the
sickness of his lady; and though two
or three years have elapsed, no one
has come to take his place. Now,
teacher Williams is returning for the
same good reason, and teacher Graves
will be left here alone to bear a bur-
den which will be difficult for him to
support. Canton and Shin Hing are
nearly one hundred miles apart; he
will have to go backwards and for-
wards eight times a year to observe
the Lord's Supper, besides making
several visits to Hong Kong during
the year to celebrate the Lord's Sup-
per there; then there is the outstation
at Sai Nam and the schools to be
looked after.

We learn that Mrs. Simmons has
now recovered from her illness. We
hope, therefore, that you will speed-
ily send teacher Simmons back to Can-
ton to supply our pressing needs.

If teacher Simmons has other en-
gagements and cannot come, we beg
you to send another teacher to take
his place. But a new teacher will
not understand the language, nor be
acquainted with things here; he must
spend several years in learning Can-
tonese before he can begin to teach
and attend to matters. Much time
will, therefore, be lost; so for teacher
Williams to return will be much bet-
ter. If you grant our request, we
beg you to send him as soon as possi-
ble, and we will be surprisingly grate-
ful to you for your kindness and love.

We beg that you will ever pray for
the churches in Canton that we may
ever have God's grace, may be strong
in the faith, that an effectual doc-
trine may be opened here, that the Chinese
themselves may be able to be pastors
to support our pastors, and may
not be so ignorant and weak—that
we may not be dependent upon teachers
from a distance for our milk, but
may be able to have strong meat.

This is our hearts' sincere desire.
Wishing you all peace,
We are yours, &c.

our missionaries who remain in the
field, and to send to China Bro. Sim-
mons and other missionaries? The
maintenance and progress of our for-
eign missionary enterprise depend, un-
der God, upon the piety, the enlight-
enment, and the missionary zeal of
the Baptists of the South. Shall the
cause suffer from any lack of the spir-
it of Christ among our people?

H. A. TUPPER,
Richmond, Va. Cor. Sec.
Canaan Association.
This body convened Sept. 30. An
excellent young brother agreed to
write its doings for our paper, but
for some unknown reason, has de-
clined to do so. Except a few items
given by James, our brethren abroad,
have no report from us. This is due
them; they need our encourage-
ment.

This body has been, for years, dis-
tinguished for its harmony, brotherly
love. Its last session was remark-
ably harmonious and interesting. The
business was dispatched rapidly, and
yet nothing was done slightly, and
all well done. The paper, the Sunday
school cause, the State Mission, the
educational, the Howard, Kind
Words paper, Home Missions, all re-
ceived marked attention, were spoken
upon, and something was done for all.

On Sabbath, at 11 a. m., Bro. E.
B. Waldrop, preached a well con-
ceived, well-devised, elegantly com-
posed, and very acceptable missionary
sermon. I regretted that the weather
was so inclement; it should have
received more attention. A pretty
fair collection was taken up, but do
not remember how much; but, many
gave, some quite liberally. We have
a small outstanding debt. It was
agreed that after paying off this
debt, the remainder should be divid-
ed between our State Board and
the Home Board, the latter to be con-
ferred upon Bro. Willis Barnes, now
among the Indians. Very strong
resolutions were passed, recommend-
ing our paper and Kind Words.

The Canaan will do well for our
College. J. H. WEATHERLY.
Birmingham Nov. 19.

Church at Chinchula.
Bro. Editor: On the 2nd Lord's
day of this month the Chinchula
Baptist church was organized with
15 members, the Presbytery consist-
ing of Elders Wm. Spence, T. E.
Rowell and L. M. Biggand. Elder
Spence preached the sermon on the
occasion, and presided at the organi-
zation.

After the organization Elder T. E.
Rowell was chosen pastor, Bro. Wm.
Turner Deacon and Bro. Griffin, Clerk.
In the afternoon the church met and,
with the assistance of the Presbytery
ordained Bro. Turner for the office
to which he had been called.

At night there was preaching at a
private house, by Elders Rowell and
Biggand; you see, Bro. Editor, this
is ahead of your city folks about
Marion, where the people can hardly
stand one short sermon at night.

The church is located in Mobile
county, near Chinchula station on the
Mobile & Ohio Rail Road. The
brethren are poor, and have as yet
no meeting house. The preaching in
the neighborhood is at the public
school house, the different denomina-
tions which send ministers there
having each a special Sabbath.

Yours fraternally,
M. G. HINDSON.
Mobile, Nov. 21st, 1876.

The Sinner's Savior.
A SERMON DELIVERED ON LORD'S DAY
MORNING, OCT. 1, 1876, BY REV. C.
H. SPENCER, AT THE METRO-
POLITAN TABERNACLE,
NEWINGTON.

[Sketches for the ALABAMA BAPTIST.]
And when they saw it, they all
murmured, saying, That He was
gone to be a guest with a man that
was a sinner.—Luke 10: 7.

Jewish society drew a cord on
around the publicans, and set them
aside as moral lepers, with whom
respectable people must not associate
if they studied their souls' health; and
so Zaccheus, with all his wealth, was
regarded as pariah by his fellow-coun-
trymen.

From the very first our Lord had
broken through this hard and fast
rule. He disregarded all the tradi-
tional and fashionable rules of caste.
Constantly did he address publicans
as if they had the same feelings as
other men, and talked with them, and
went into their houses, so that he
came to be commonly called by those
who wished to show their contempt
of him, "the friend of publicans and
sinners."

I. First, then, we shall
ADMIT THE TRUTH OF THE CHARGE.
His ministry was aimed at the
people who were as sheep without a shep-
herd, and he succeeded among such,
for we read that the publicans and
harlots entered into the kingdom.

1. To begin with: The object of
Christ and the design of the Gospel
is the saving of sinners. If there be
any man in this world who is not

guilty, the Savior is nothing to him.
A Savior to those who are not lost!
A redeemer for those who are not
enslaved! Alms for the rich! Medi-
cine for the whole! Pardon for the
innocent! These are all needless
things. Gospel blessings are intended
for those who have transgressed
and are under condemnation, for who
else would value forgiveness and jus-
tification? "God commendeth his love
toward us, in that, while we were yet
sinners, Christ died for us."

2. As the Gospel's eye is thus fixed
on sinners, we have to notice that
our Lord actually call sinners into its
foldings. Zaccheus did not come
to Jesus first, but Jesus went after
him while he was yet a sinner, and
said to him, "To-day I must abide in
thy house." So does the Gospel, by
the Holy Spirit's power, continually
call to itself the guilty. The drunk-
ard, the thief, the harlot, the profane,
the careless, the prayerless are called
out; those who are consciously guilty
are led to faith and pardon.

Our Lord goes further, he not
only stands on no ceremony with sin-
ners, but within a very little time he
is using those very sinners who had
been so unfit for any holy service—us-
ing them in his most hallowed work. Je-
sus permits the man who was a sin-
ner to become his host, even as he al-
lowed the woman who was a sinner
to anoint his head, and Peter, who
had denied him, to feed his sheep.

4. Ay, and the Lord favored Zac-
cheus the sinner by granting him
that day the full assurance of salva-
tion. The very day that he called
him by his grace he gave him full as-
surance—at any rate, I should not
want any better assurance than Zac-
cheus received when the Lord him-
self said to him, "This day is salva-
tion come to thy house."

II. Secondly, we are going to
IDENTIFY THE EXISTENCE WHICH IS COV-
ERED BY THE CHARGE.

IDENTITY INTENDED BY THE CHARGE
brought against our Lord. Jesus is
the friend of sinners, but he is not the
friend of sin.

1. For, first, Christ was guest with
a man that was a sinner, but he never
flattered a sinner yet. The Savior's
lips were too truthful and too pure to
pander to the vices of men; he de-
nounced sin in every form and shape,
and threatened it with everlasting
fire. The friend of sinners is too
much their friend to befriend their
sin, that he utterly rebuffs, and he
will never rest till he has driven it
out of them.

2. Neither does the Lord Jesus
Christ seek sinners from that proper
rebuke which virtue must always give
to vice. The Gospel of Jesus Christ
does not say to you who are in sin,
You are fit company for Christians!
Nor does it turn to golly people, and
say, "Make these your daily associates,
and join in their work." Quite the
reverse; but it does nevertheless say
to Christians, "Go and seek out the
lost and bring them to a better mind."
We go not among the sin-smitten to
catch their disease, but to cure it.

3. Nor, though Christ be the friend
of sinners, is it true that he makes men
think lightly of personal character.—
"O," say more, "these Christians teach
that believing a creed saves the soul,
and that it does not matter at all how
we live." This is an old libel. Jesus
Christ did not teach Zaccheus by go-
ing to his house that character was of
no consequence on the contrary, Zac-
cheus received at once that character
was of the greatest consequence, and
so he stood forth, and said "Behold,
Lord, the half of my goods I give to
the poor; and if I have taken any-
thing from any man by false accusa-
tion, I restore him fourfold." Let
who will deny the logic of it, the fact
is that when a man comes to believe
in Jesus he has a higher appreciation
of the excellence of character than
any man in the world; and he does
not merely appreciate it in theory,
but begins to seek after it for himself.
Man's nature becomes renewed by
the faith which some say will cause
him to become indifferent to holiness.
A man's whole life is changed by his
believing in Jesus.

4. It has been said that if we tell
men that good works cannot save
them, but that Jesus saves the guilty
who believe in him, we take away all
motives for morality and holiness.
We must that again by a direct den-
ial; it is not so, we supply the grand-
est motive possible, and only remove
a vicious and feeble motive. When
we tell men, "Believe in the Lord Je-
sus Christ and you shall be saved," if
they exercise faith they are saved,
and being saved, there grows up in
their hearts gratitude to God, and from
that springs a loving desire to
serve God on account of what he has
done.

5. The Gospel of Jesus Christ gives
men something more than motive, it
supplies them with power and life, for
wherever men believe on the Lord
Jesus the Holy Spirit is surely at
work with all his wondrous power.—
He enters the heart and changes it,
turns the whole current of the soul,
and creates within the man a new
living, conquering principle, akin to
the nature of God himself, so that the
man becomes and continues to be a
new creature in Christ Jesus.

III. In the third place,
WE REMOVED THE VERY FACT WHICH
HAS BEEN OBJECTED TO,
that Jesus Christ seems to be guest
with men who are sinners.

1. And first, dear brethren, we re-
joice that it affords help to ourselves.
It often happens that we should never
have a hope of his coming to be guest
with us if he was not guest to sinners.
To me such gracious facts are needed
to save me from despair. "Yes," you
may heartily say, "I am guilty too, and I
know that I am a sinner's Savior,
and that I may look to him this
day and live."

2. We rejoice that this is the fact,
because when we are working for the
Lord, it cheers us up with the hope of
fine recruits. Many become very cold,
stale and mechanical in their work
for Jesus, within a short time after

they are converted. The enthusiasm
disappears, the warmth chills; new con-
verts make this declaration. I re-
member a sailor, who before conver-
sion used to swear, and I warrant you
he would rattle it out, volleys after
volleys. He became converted, and
when he prayed it was much in the
same fashion. How he woke every-
body the first time he opened his
mouth at the prayer-meeting. Jack's
conversion was like an earthquake,
and startled everybody, and their
zeal revived. They even began to
think that perhaps sailors might be
saved, and started a service on the
quay, and did many other good things.
The conversion of a great sinner is the
best medicine for a sick church. In
all the churches, you good people who
are settled on your lees need stirring
up every now and then, and one of
the best stirrings up you can have is
to see the door of the church, and
see a Saul of Tarsus standing there to
be admitted.

Baptist Succession.
BY HENRY T. ARMITAGE, D. D.
[From a thoughtful essay on Bapt-
ism and the Bible which appears in
the Standard, we extract the follow-
ing. We propose to draw from the
same source again.—ED. ALA. BAPT.]

Christians, after the New Testa-
ment stamp, Baptists have been con-
sidered themselves. No man will mistake
this claim, as affirming that the peo-
ple now known as Baptists have exist-
ed from Christ in their present name
and form of organic life, as a histor-
ical fact. But, I do intend to claim
that from the first, there has been
under apostolic and post-apostolic or-
ganizations, a constant succession of
regenerated men who have proved
themselves to be the true and only
conservators of the principles and
practices of the Gospel, as Jesus es-
tablished them in their entirety. In
the first centuries, they were called
Disciples, or Christians, and in after
centuries they were known as Catha-
ri, Novatians, Donatists, Pautians,
Petrinians, Arnoldists, Joseph-
ites, Waldenses, Lollards, Mon-
othelists, Anabaptists, and Baptists.

I use the word Baptist, then, in a
broad and generic sense, not as char-
acterizing a denomination technically,
but as embracing all who at the same
point of time have held these vital
elements of the Gospel, namely:
That Jesus Christ is the only Head
and Lawgiver to his ransomed
church; that the Sacred Scriptures
contain all the enactments of his law,
both in spirit and form, independent
of all patriarchal or other orders of
tradition; that his church is made up
exclusively of regenerate men, moral-
ly and radically renovated, by the
operations of the Holy Spirit and the
merits of Christ's atonement, through
the exercise of their personal trust
in him, and this totally aside from
any efficiency in the ordinances,
known in the Bible, as immersion and
the Lord's Supper; that the Bible is
the sole authority for all faith and
practice in the church of God, to-
gether with the persons who are to com-
pose the church of God, the divine way
of their admission into it, its doctrines,
its ministry, its missionary life, its
internal order, discipline and spirit,
and, in a word, all which distinguish
a genuine Gospel body from an
ecclesiastical hierarchy, or a tradition-
al religion. Now will I say that all
these vital principles have fully co-
hered in the several sects named,
at the same time exactly as they cohere
in the Baptist churches of to-day;
but it is safe to say, that at one time
or another in the history of Christian-
ity, these several sects have so far
held the same principles and prac-
tices now held by modern Baptists, as
to have distinguished themselves by
the tenacity with which they have
clung to them, to have rendered
themselves obnoxious to the displeas-
ure of Pagan authorities secular
and ecclesiastical, and to have
brought down upon their own de-
cayed heads, all the persecution, ex-
ecution, and bloodshed, which eighteen
centuries have inflicted upon men
convicted of "heretic heresy." You
may shrink from the impeachment,
but I count it an honor, that Bapt-
ists, in their principles and practices,
are direct descendants of the most
notorious heretics whose bones bleach
in Alpine snows, or whine as white
ashes in every wind that circles the
globe, so that we, their legitimate
offspring, can still ring out the Pauline
challenge, "After the manner
which ye call ye, so worship we
the God of our fathers."

I have very little regard for any
lineal pedigree which may be traced
in religious matters, as the human
channel, being but human, must be
fallible, while we claim to be born
"not of blood," but of "imperishable"
and infallible truth. But, while we
claim a genealogy in the truth only,
it is not supposed that even the
claim to visible continuity can be
brushed aside as worthless, simply
because of the stroke of a presuming
pen. Welsh, Dutch, English and German
Baptists, studiously maintain that they
can trace their origin through cor-
rupt ages, into the depth of a remote
antiquity, reaching "from the days
of John the Baptist until now." And
thoughtful men will hardly treat that
claim lightly. The continuity of
truth can be traced where error and
tradition fall into a wide hiatus, or
are lost in their own mazes. Just as
philosophy proves its succession, and
patrimony proves its succession, and
civilization records its own history,
so does Bible truth, in its practical
monuments left upon the moral char-
acter of man. Principles make a
continuity of Christ, and not circum-
stances. Augustine, looking at
things finally in this light, well con-
fessed, that he did violence to his
first convictions when he invoked the
imperial arms to suppress the Dona-

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Last Letter of Dr. Fuller.
Dr. Fuller sent the following letter
from his dying bed: it is his farewell
to his church.

My dearly beloved, precious Broth-
ers and Sisters:—To a man in my situ-
ation, the most earnest, solemn
question is, "If a man die, shall he
live again?" This is a question which
gives life its value, which makes
Christian friendship sweet and glorious.
Left to sense and reason, all is
perplexity, but, blessed be God,
there is no uncertainty, all is peace
and certainty. Christ's death and
resurrection stamp eternal truth upon
this great doctrine. I feel that
the time of my departure is at hand.

"I have fought a good fight. I have
finished my course. Henceforth,
there is laid up for me a crown of
righteousness, which the Lord, the
righteous Judge, shall give me at
that day, and not to me only, but also
to all them who love His appearing." Many
of you have seen in me much
inadequacy, I doubt not. I have
lamented my constant deficiencies.

I have prepared a number of ser-
mons, which I hope you will publish,
as they will do good, I hope. How
strange the fact, that while you are
publishing and reading them, I shall
never see them. I commit to you
my wife and child and grandchildren.
Take care of them for me. Above
all be faithful to Christ and His
truth. Ever devotedly,
R. FULLER.

The Turks in Europe.
In some things the world has
changed a good deal within the last
twenty years; and for the most part
it has changed for the better. To
take a few of the most obvious in-
stances, slavery has been swept away
from the great American common-
wealth; Italy has become united and
free; France has cast forth her tyrant
and her tyrannical dynasty; Germany
has changed her tyrant into her king;
Germany stands forth again as the
Germany of Saxon and Frankish
Caesars; from Ireland we have our-
selves swept away the last traces of
those days when the native of the
land was a bondman on his own soil.

With regard to any of these coun-
tries, the language which we used
twenty years ago is now almost
as much out of place as the language
which we might have used two hun-
dred years ago. But there is one
corner of Europe where all that was
said twenty years ago may be said
over again with perfect truth. There
is one land in discussing whose affairs
now there is nothing else to be done
but to set forth the same truths
which we set forth twenty years ago,
to answer the same fallacies which
we answered twenty years ago. The
Turk still reigns in the New Rome,
as he reigned twenty years ago; and
as he was a Turk twenty years ago,
he remains a Turk still. That is to
say, he remains, as he was twenty
years ago, corrupt, bloody, and faith-
less; if there is any change, it is sim-
ply that he is more corrupt, more
bloody, and more faithless than he
was twenty years ago. Twenty years
ago he ruled as a barbarian invader
over a barbarian nation, longing to
cast off his yoke; he rules over them
as a barbarian invader still. If there
is any change, it is only that his
yoke is heavier still than it was then,
and that his victims have yet more
fully made up their minds to cast it
off. Twenty years ago the Turk was
lavish of beautiful promises, and
slack of performing them. If there
is any change, it is that he is yet
more lavish in promising, yet more
slack in performing—that, in short,
that astounding gift of lying which
distinguishes the modern Ottoman
has, during the last twenty years,
gone through several stages of its
growth.—E. A. Freeman.

Palestine Exploration.
People seem scarcely to have real-
ized the fact that Captain Warren
and his men have actually found King
Solomon's wall, still standing as his
builders left it, mostly buried, it is
true, under thousands of tons of ruins
and rubbish, but there still, towering
above its foundation on the living
rock—340 feet in some places, above
170 feet in others! Who is there that
has really taken in this astonishing
fact? Not many, I think. The grand
barrier by which the wise and mighty
king separated this site of the temple
which he was about to build for the
dwelling-place of God, still exists! It
has been examined and measured by
Captain Warren, whose indomitable
energy and courage enabled him to
overcome all the obstacles and all the
dangers involved in mining operations
which have no parallel in the history
of the world. And the wall stand-
ing, preserved for us by the ruins heaped
around it—ruins of the Holy house
itself, and of the city of Jerusalem.
This wall is not merely founded on
the rock; it is sunk into the rock, into
which sockets have been cut to re-
ceive the lower course of stones, and
make them immovable foundations
for so mighty a structure. Along the
second course—that above the founda-
tions—the stones are found to be
marked with Phoenician masons' marks
(such as exist to this day in the
ruins of Tyro and Sidon), and thus
enable us to identify this as the
work of King Hiram's builders. The
splendor of the stones astonished Cap-
tain Warren. It speaks of their vast
size, and of the most beautiful ma-
sonry—"The stones are fitted to-
gether in the most marvelous manner,
the joints being hardly discernable." So
closely fitted that a penknife cannot be
inserted between them. Let the reader
try to imagine this wall, of which
all but the upper courses still remain,
standing up 170 feet high, and 10 feet
thick, with a surface of masonry, such
as, whether we take the aggregate
mass of it, or the size (one 38ft. 6in.
long, another weighing 100 tons) and
fine dressing of the individual stones,
cannot be paralleled elsewhere in the
world, not even in Egypt.—Leisure
Hour.

