



Alabama Baptist.

E. T. WINKLER, EDITOR. J. J. D. RENFROE, Associate.

THURSDAY, JAN. 4th, 1877.

The Christian's Distinction of Character.

We are speaking, of course, of the true Christian. It is the reality, not the name, which confers distinction. We profess the greatness of the man to whom the cross of Christ is the only hope of salvation, to whom the moral code of Christ is the highest law of life, whose steady aim it is to cherish the temper and imitate the example of Jesus Christ.

The scriptural expression, "born again," indicates that the Christian is elevated above the sphere of nature. The idea is expanded in the context: "That which is born of the flesh is flesh, that which is born of the spirit is spirit. Nature is the cradle of corruption and death; grace is the fountain of holiness and immortality."

It has become quite fashionable in these days, to declaim against the Scriptural principles upon this subject. How little we mean when we contend that all are sinners! It is contended that man is pure at birth, and that his acknowledged perversity afterwards is the result of unfortunate circumstances, casual impulses, evil examples and faulty education. But experience confirms the lessons of the Great Teacher. In a thousand ways we display the evidences of a fallen nature. From the beginning and on, the path is downward. Passion rages before Reason awakens in the infant breast. The law of duty is a restraint and provokes a spirit of resistance in the youthful mind. Sin is easy and universal. The inclinations, the senses, the lusts, the passions of nature revolt against the sway of conscience. There can be no glory in a career where the flesh holds the spirit in so unnatural a bondage, our proper business as imperially being set aside by the cares of merchandise, trades, professions, manufactures, and husbandry—which clothe and feed the body;—where a man, instead of clinging to steadfast principle, is yielded to and fro by the fitful winds of feeling, or borne down and away by the stream of opinion and habit and circumstance. And what else is this but the life of nature?

Our objection should contend that there are exceptions to the rule, we do not think it necessary on our part to explain these doubtful cases. We deny not that every man has some good thoughts, some respect for religion, some sense of the beauty of virtue; but the main bond of every unenlightened soul is opposed to the spirit of God. It is not subject to the Law of God, neither indeed can be. Even in the study and pursuit of virtue, it does not aim at God's glory, but at its own, and thus declares war against him who is the Giver of every good and perfect gift, and who will not give that glory unto another. Your model man wavers in virtue, and serves vice for wages; for he is only a man after all—but this is not the worst of the case; his heart is wrong. Gifted with immortality, invited to Godlikeness, he renounces the end of his being, he mingles earthly things. He claims a free and happy life, whether in general or Christian society; but when his house of clay falls to the ground, he will have nothing left. So the sea-bird flies from wave to cliff and cliff to wave, and claims the air, the land, and the water as his home, but has no refuge when the storm blends all in chaos, and beats back the white-winged screaming victim into the horror of mid-ocean and the starless night.

No, unconverted reader, the finest picture of an earthly life does not correspond with your being and your destiny. You were made for something better. You are gifted with reason; with the ability to imitate God; with a revelation exhibiting that heavenly perfection; with the invitation to draw near to that majestic Spirit. To bring you to this supreme end, the truths and precepts of religion were communicated. To crown you with this distinction, Christ descended from heaven. Unless it is attained, the happiest life is a failure; and the best virtue is poor and small; and faith, and hope, and love are dreams. Unless a man be born again he cannot see the kingdom of God.

Let us then speak of the Christian character. It is a new creation effected by the same energy that wrought the old. No less a power than that which decorated the Earth and garnished the Heavens, makes a Christian. He is a creature of the Spirit.

Regeneration is that which unto which baptism is necessary, but cannot confer. It is moral improvement—the washing of the soul by a sanctifying Spirit, as the body is cleansed with pure water,—the fixing of the Divine law in the heart, as firmly as it was engraved upon the marble tablets of Moses,—the engraving and implanting of the Word into the barbarous stock and barren field of nature, that fruits of righteousness may grow for God—a birth into a heavenly family—the highest blood-royal-sonship to the King of kings.

How shall we speak of this transcendent glory? We see it in its beginnings here—a nature moulded by the Spirit of God, through the instrumentality of the Word of God, and with the dealings of the Providence of God, for the highest dignity conferred by the hand of God. We love to look back upon our childhood—the events and incidents and companionships which awoke our laughter or touched the springs of tenderness and tears.

These recollected hours that have the charm of visionary things, those lovely forms and sweet associations, that throw back our minds almost make remotest infancy. A visible scene on which the sun is shining. How often, how fondly, how clearly, memory brings them back! With some such emotion will we look back one day upon our Christian experience—the childhood of glory. We shall see something enduring and progressive in all its trials, incidents and changes of moods. We shall see that, albeit with many a fall, we were pursuing the Savior's steps; and reproducing and many infirmities that high example of virtue. We shall remember how reverence and love for our Creator grew stronger and our communion with him became sweeter as life advanced. We shall recall how the spirit of humanity grew; and we learned to love and honor man as man, or at least to pity and to pardon.

We shall know that we won our highest glory not when we gained wealth or applause, but when we felt the restless desire to do good, engaging hand and thought and speech to lessen the evils and promote the happiness of men—when we charged secular life with piety, and were diligent in business, fervent in spirit, serving the Lord; when we blest our homes with the tenderness of the parent, the faithfulness of the companion, the dutifulness of the child, the warmth of the friend and the host; when, in society, our uprightness and honesty and benevolence and thoughtfulness displayed Christ's temper and showed forth his praise. Such is the Christian's coat of arms—his patent of nobility—his proof of blood. Consult the annals of earthly grandeur and nothing will you find to compare with this!

That history of a struggling, aspiring soul takes hold upon the infinite; it will be remembered when the rise and fall of dynasties is forgotten; it will outshine the blue sky and the spangled night; it is recorded in the family bible of the Kings of Heaven, the Lamb's book of life—it belongs to the deathless realm of love and knowledge and perfection.

Macdonald Cry. We ask the special attention of our Christian readers to the appeal made by the representative of our Foreign Mission Board to the Baptists of Alabama and Tennessee. The condition of the Finances of the Board is distressing, and it will require earnest effort to extricate it from embarrassment by the time appointed for the meeting of the Convention.

Our beloved missionary, Rev. N. B. Williams, who has been constrained to return from China by the untimely failure of his wife's health, will act as agent of the Board in his native State. He will go to South Alabama, and gradually work his way northward. We will take pleasure in publishing Bro. Williams' appointments, and in contributing in every way to the success of his efforts.

Not only is the cause he advocates dear to us, but we feel a tender interest in himself and his family at the present time. His afflicted partner, formerly Miss Junelle Whilden, the daughter of Rev. B. W. Whilden of Pleasant Hill, was formerly under our pastoral charge. A lady of delicate frame but of great energy as well as rare loveliness of character. She is now in the "Union Protestant Infirmary" of Baltimore. The physician there declares that she left China hardly in time to save her life. The children are in Montgomery, under the care of the mother and brother of the missionary.

We hope that many whom Bro. Williams cannot reach in his tour through the State, will not withhold their contributions on that account. If we must retrench let us not begin at the house of God. Send your contributions to Rev. N. B. Williams, Montgomery, Ala.

A word from the pulpit in commendation of the ALABAMA BAPTIST will be productive of good to both pastor and people.

The Will. A TERRIBLE PSYCHOLOGICAL AND THEOLOGICAL ON THE HUMAN WILL. By Archibald J. Battle, D. D., Atlanta, Ga., Jas. P. Harrison & Co. Dr. Battle addresses himself to a great and difficult subject, for the elucidation of which he possesses high qualifications—long experience as an educator in philosophy, a scholarly comprehension of the theme discussed, a discriminating analysis, a power of facile illustration, and—what is rare in a metaphysical treatise—a style of limpid clearness. The fundamental law which he advocates is that the will is determined by the dominant emotion—a statement more precise than that of President Edwards, who insisted that the will is determined by the strongest motive. Unquestionably every influence affecting the will must reach it through the sensibilities. But when we inquire what is that which we find ourselves groping in a labyrinth. As free agents we do as we please, and yet we might have pleased to do differently. We attack our own passions. We change our plans in life. We are conscious of ceaseless conflict of thought, desire and purpose within us, and feel a sense of personal responsibility for the result. Upon any theory we may adopt, the solemn mystery of our nature still baffles our inquiries.

Our author assails with convincing power the system of antonony which separates the will from the other faculties. He shows the important place held by the sensibility, not only in the system of nature but in that of grace. With the heart man believeth unto righteousness. The Spirit touching the heart consecrates the will to holy submission and the life to active piety. Hence the importance of the moral culture of the sensibility, a subject to which a thoughtful and valuable section of the work is devoted. We can only glance at a few points in this thoughtful and suggestive exposition of the doctrine of the Will. A work so creditable to the distinguished author and to the institution over which he presides will meet, we doubt not, with a cordial and general welcome.

Calisthenic Exhibitions. Having often conjectured about the measure of success attained under the new regime at the Jackson, it was with no little curiosity that we entered the Court House on Friday evening, Dec. 22nd, to witness an entertainment given by the pupils of that institution.

The exercises began with the call, music, and it needed only a sight of the perfect precision with which the class executed it, to convince one of the thoroughness of instruction in that department.

The music, vocal and instrumental, which followed in the course of the evening was such as characterizes the Jackson, and that is saying sufficient. The recitations, in appropriateness of selection, in distinctness of articulation, in true appreciation of sentiment, and in beauty of action, call for our unqualified approval. The French and German extracts sounded to our unaccustomed ears, like perfect marvels in accuracy of pronunciation.

The "Rainbow" and the "Recreation of the Muses and Graces," two of the distinguishing features of the occasion, elicited frequent bursts of applause. The exercises closed with a charming exhibition of the union of the useful and the beautiful on the "Mystic Rings," and everybody left delighted.

We tender our congratulations to the efficient directress, Miss Clements, and hope that the marked success of this entertainment, may insure us against their being rarities in the future. Nor can we repress the expression of a feeling of satisfaction in knowing and seeing the bright future which is before the Jackson.

Cradle of Liberty. The claims of Maryland in regard to the establishment of Religious Liberty in that colony prior to any other are settled by an appeal to laws and dates. Maryland's law was made in 1649, thirteen years after the settlement of Providence by Roger Williams. And the Maryland Act of Toleration was partial, providing the punishment of death for some religious offenses, and of fines for others. Thus any reproachful word against the Virgin Mary or the Apostles or the Evangelists was punishable with a fine or with public whipping or imprisonment. On the contrary the statute of Rhode Island provided for complete religious liberty. It read as follows:

"No person within the said colony at any time hereafter, shall be, in anywise, molested, punished, disquieted, or called in question for any difference of opinion in matters of religion; but that all and every person and persons, from time to time, and at all times hereafter, freely and fully have and enjoy his and their judgment and consciences in matters of religious concernment."

Such a statute was regarded by Roger Williams' opponents as a monstrous innovation. The church had been conceived with the State since the time of Constantine. What would

become of it if the strong arm of power were withdrawn from its support? Who would build its sanctuaries or repair them when they were falling into ruin? Who would support its hierarchy, its schools, its missions? The Baptists were regarded as wild fanatics when they replied: God's people will care for his cause. They need neither the patronage of the mitre, nor that of the crown. All that they ask either of prince or profligate is just to be let alone.

Those who would make Maryland a rival of Rhode Island in respect to the establishment of religious liberty in America show that they have no clear apprehension of what the phrase means. The liberty of getting along without the help of the State has never awakened the enthusiasm of the Catholics. The Pope suffers an immediate wound in the loss of his temporal sovereignty. The clerical deputies of France are outraged at the reduction of the national estimates for public worship. While the Spanish clergy who are receiving the support of the State, demand that the civil power shall check the progress of Protestantism. Catholicism would give such a cradle to Liberty as a lime-kiln offers to a weary traveller. The cradle would prove a grave.

The ALABAMA BAPTIST has articles of interest and value to the ministry, the church, the Sunday school and the family circle. Reader, we ask you to promote its circulation and thus extend its influence for good.

The Art Treasures of Mycenae. The Leipzig dispatches from Dr. Schliemann enhance the interest attaching to his wonderful discoveries at Mycenae. In the early part of December he was so busy in clearing the tombs on the Acropolis of Mycenae, and in carefully arranging the treasures which he had brought to light, that he had no time to write a full account of his discoveries. "It would require more than a week," he writes, "to prepare even a superficial description of the treasures here collected." It is, perhaps, not generally known that the excavations at Mycenae are carried on at the sole expense of Dr. Schliemann; while everything that is found by him goes to the Greek Government, to be deposited in a national museum of ancient art at Athens. Dr. Schliemann has been accompanied during the progress of his recent excavations by Mrs. Schliemann and some Greek scholars.

Dr. Schliemann had already telegraphed on Nov. 19: In a depth of seven metres (23 feet) I yesterday brought to light three more enormous tombs, all cut in the rock, which will have to be emptied this week. How great the veneration of the people of Mycenae was for all these sepulchres cannot be better shown than by the ancient tombstones which I found three feet to six feet below those of which I wrote to you before. When the primitive tombstone had for ages been hidden by the accumulations of rubbish their site was, nevertheless, so accurately remembered by tradition that the new monuments (which are probably of the thirteenth century B. C.) were erected exactly on the same spot. All the pottery found within two metres (6 1/2 feet) above those rock cut tombs is made by hand, lustrous black inside and top, or light green or red, with rude black or dark red ornamentation of circles and spiral lines.

Two days later the following telegram was sent: MYCENAE, Nov. 27.—I beg to send you a drawing of a gold cup and a gold diadem, as well as a bronze lance found to-day in the tomb marked by the bas-relief of the two serpents. In and around these tombs a new world of splendid hand-made pottery comes to light, and a vast number of obsidian knives. I am just going to open a sepulchre of enormous proportions. At a certain height above it there stands a cyclopean architectural structure. I expect to find treasures beneath it.

The dispatch of Nov. 24th, gives interesting particulars: MYCENAE, Nov. 24.—There are now, in all, five tombs. In the smallest of them I found yesterday the bones of a man and a woman, covered by at least five kilograms of ornaments of pure gold, with the most wonderful archaic impressed ornaments. Even the smallest leaf is covered with them. To-day I emptied the tomb and still gathered there more than six-tenths of a kilogramme of beautifully ornamented gold leaves; also many earrings and ornaments representing an altar with two birds. One earring represents Hercules slaying the lion. There were found two sceptres with wonderfully chiselled crystal handles, many large gold and bronze vessels. I had hardly touched the second tomb when I found a beautifully ornamented gold cup and four large bronze vessels. This tomb is the largest, and will probably yield much more treasure. I have now the firmest conviction that these are the tombs which, as Pausanias writes, belong, according to the accredited tradition to Arctus, Agamemnon, Cassandra, Euryclon, &c. But now

different is the civilization which this treasure reveals from that of Troy! I write amid the greatest turmoil. It is scarcely possible to overestimate the importance of these archaeological discoveries. The tombs at Mycenae will afford an illustrated commentary on Homer and the Greek tragedians. Since the above was written, additional information has been communicated in a letter published in the London Times and dated Nov. 27. At that time the interest in the discoveries had become so intense that the trenches were thronged with navies, photographers, officials and government all buzzing around and seriously interfering with the work. We give an extract from Dr. Schliemann's letter.

You will soon receive a more complete report; but, in the meantime, a foretaste of what is to come may be agreeable. In the same tomb of which I wrote to you in my last letter, I have just discovered what I take to be the skeleton of a woman, judging from the small teeth and the female ornaments with which the bones were covered. The two earrings are treasures in themselves. There were besides pendants of precious stones (red), hundreds of large and small leaves of gold, every one entirely covered with spiral ornaments and circles. When, after having dug out mountains of earth, I began to remove the stones and rubbish of the lower layer, I struck on the large gilded silver cow-head (sic) with two golden horns, one large double-handled cup of gold with a pigeon on each handle, who does not think of Nestor's cup? Three cups with only one foot's cup, and an enormous vase of fine gold, richly ornamented. I found about 200 gold buttons, very large and splendidly engraved; an immense gold telerion, richly ornamented, which I first mistook for a belt; nine silver vases, one or more of them gilded; ten very large vessels of bronze. All this was found before hardly one-third of the tomb had been emptied. The bones which I found are like the bones of giants, of extraordinary size, and the teeth very large. There were also two large haps of lances and swords of bronze. Many words showed the remains of wooden handles, ornamented with inlaid gold pins. The handle of one sword was entirely of gold. There is no end of smaller objects, all of gold, which had been scattered over the richly embroidered clothes of the royal deceased. For instance, a man with a pigeon on his head, a sea-horse, a lion, a man whose physiognomy resembles the Medusa which Perseus kills on the bas-reliefs at Seimna, two warriors fighting, &c. Here is an epoch of artfully recovered which was hitherto hardly known except by the three friezes in the British Museum. The tomb is the tomb which the tradition of the ancients assigned to Agamemnon, to Cassandra, to Euryclon, and their companions. I say no more at present.

A Sunday afternoon devoted to securing subscribers for a religious paper will be well spent. An effort to introduce it among the families of a neighborhood is true missionary work.

Field Notes. A teacher in West Virginia proposed that the Sunday school should be suspended during the present freezing weather and rest till spring. The superintendent, who had come two miles through the storm, replied by asking: "Will the Devil rest?" The result was that the school went on "whizzing." It was a country school too. "The Baptist Weekly" warns the "Southern Christian people" that if they desire to make the Northern people a unit they cannot take a sorer way than to palliate and shield outrages only surpassed by the Turks in Bulgaria. The warning comes with ill grace from persons who ought to know that most of these outrages are committed by men whom they are sustaining in power and irresponsibility by their sympathy and political patronage, against the protests of the Southern people. To the private South Carolina, Florida and Louisiana of the right of self-government, and then to hold their citizens responsible for the non execution of the laws, is worse than the oppression of Pharaoh who required the Israelites to make bricks without straw.

In every Southern State which has thrown off the incubus of radicalism, order and justice prevail. If the exaggerated reports from other States were all true, who is guilty of the shedding of blood? Some day, a higher tribunal than a partisan committee will answer the question. The National Baptist supposes that the African has the vice engendered by generations of slavery. Not so; the African is a better man than his progenitor who stood at the beginning of those generations, or than his brother who never left Africa. The statement of Dr. Wayland is disproved by the facts. "We have supposed that (African) dishonesty was the natural result of a man's never having known what it was to own anything; that dishonesty was the natural result of holding marriage and virtue at the will of an owner, &c." National Baptist. Read a little on the subject, brother, and you will find that the vice of which you speak came over the water, and that they flourish less luxuriantly here than in their native soil. Strange as it may appear to you, the slave had property and domestic rights; with which it would have been a dis-

grace to the master to interfere. The slave was a person "bound to labor," that is all; the legal theory of a chattel did not obliterate the moral fact that he is a man. And the South has done more for his elevation than any other people that ever lived. "When the African is redeemed by the blood of Christ, we may take him by the hand and say: 'Brether,' National Baptist. Certainly you may. We who have baptized many hundreds of them, have always recognized them as Christian brethren and welcomed them in the use of that name. Why not?—There are some other things which Dr. Wayland "supposes" which a desire to avoid any harshness of speech forbids us to comment upon.—At Rev. Mr. Murray's church in Boston, seats are sold by the Sunday. A choice single seat can be obtained for 75 cents.—Dr. Sears in the National Baptist says: "I fear nothing so much, in its influence upon the young, as the seductive character of many, if not most, of our popular books on science and literature. It is not the great books so much as the lighter trash that I dread." The same warning may be given in reference to colleges; the scientific professors in not a few of them are infidels. Parents cannot be too careful in regard to the character of the institution to which they commit the education of their children. It was but last week that we heard of the case of a simple minded young man, a Baptist, who was perverted and ruined by a State University.—An Englishman proposes a scheme for burying the dead—the furnace to be selected, Mr. Vesuvius—brains to run there from various parts of Europe—the mourners to be comforted by a trip afterwards to Pompeii, &c. The proposition seems to be seriously made.—In one of our exchanges the text Prov. 22:6, is translated "Train up a child according to his bent of mind and when he is old, he will not leave it." This version is not a translation but a paraphrase. The Hebrew is *al pi darko*, "according to his way." Van Ess renders it "in the beginning of his way." The path of the passage is the permanence of early impressions.—Gov. Kemper acknowledges two magnificent gifts to the University of Virginia, one from a citizen of New York, amounting to \$62,000; another from W. W. Corcoran, of Washington, to the amount of \$45,000. We would be glad to chronicle a new year's gift to Howard College.—In a Methodist neighborhood a leading Methodist declared to the brethren of a Baptist church that if they did not press the circulation of the ALABAMA BAPTIST, he would do it himself. It was one of the best papers he saw and he loved to read it.—A clergyman in Northern Indiana ascended the pulpit the other Sunday and said: "No man can serve the Lord while he has the jumping toothache." I therefore dismiss the congregation.—"We can't think of allowing your weekly visits to our family circle to cease."—T. J. Battle.—"The ALABAMA BAPTIST is an almost indispensable visitor to my family."—Mrs. A. B. Hendrick, Oxford.—It is said that the prosperity of a country is shown in a great measure, by the number of marriages that take place. According to this, one would be led to believe that one's looking up, if we judge by the number of notices in this paper.—We suppose that, ere this, Dr. Shackelford is in Forest City, Ark, as we are in receipt of a card from him ordering his paper changed.—A colored preacher in Louisiana refuses to baptize persons who voted the Democratic ticket. The Portland Press thinks he needs no apology.—The funerals of persons who have died of scarlet fever, whooping cough, measles and diphtheria are dangerous, especially in churches. In such cases the attendance should be small.—We are glad to learn that Bro. J. K. Ryan's health has much improved, and that his churches at Pushmataha, Zion and Hejersell have made arrangements to continue his services as pastor.—I think the ALABAMA BAPTIST is doing a great good wherever circulated.—D. M. A. Daniels, Rehoboth.—Dr. Cleveland promises to visit Marion before very long. We shall be glad to see him.—We are pained to learn that Mr. Bliss, the sweet singer, perished, with his wife and two children, the whole family, in the Ashtabula disaster. His life was wholly devoted to the extension of the Gospel, and thousands whom he cheered with sacred song will tenderly cherish his memory.

Stub Books. Sub-agents and churches who have Centennial stub books, are requested to return them to me by the cheapest possible pipe. Church agents can return them to Associational agents, and the latter will forward them to me at Talladega. I desire to get them all in as soon as convenient.

It is not too late to collect outstanding subscriptions in your congregation.

J. J. D. RENFROE, Gen. Agt. Jan. 1st, 1877.

Adieu to the Year 1876. The year 1876 has marked wonderful events in the history of our country. The National Exposition at Philadelphia has been conceded to have been the grandest success of the kind known to history. It was eminently educational in its nature and results. When the achievements of Christian countries, were compared with those of pagan lands, Christianity stood forth in sublime superiority; and this can not fail to make its impression on the world's civilization, and the King of glory will use it to advance his cause. And it is also claimed that at our national celebration, Protestant countries reached a manifest grandeur quite in advance of those nations and States over which Romanism has ruled for long ages. Vast money was spent in attendance on the exposition, and doubtless very many who went could very ill afford the expenditure. But it will be for the good of the people in the long run. Great numbers who visited the Centennial grounds gathered useful information which will be utilized by them and handed down to their posterity; and through the century of which we have entered these ideas will spread and bless the people. Most persons learn vastly more from what they see than from what they read or hear. How lamentable that our own country should have selected that as the time and place to exhibit "sectional falsehoods arrayed in artistic splendor." Or that any thing should have been done to pamper the pride of one section and humiliate another! As a national celebration the idea of this grand exhibition was wise and proper. But if our government lives it cannot fail to be repeated centuries to come.

THE PRESIDENTIAL ELECTION. This event gathers infinitely more interest than ever before. At the very time that the people of the nation close their celebration of national independence and free institutions, we behold the head of the government, sending forth his select and subservient partisans, and his troops, to subvert the liberties of great States, and to prostitute the ballot and ravish the ballot-box, and thus overturn and revolutionize the most magnificent emblem and institution of our liberties.—And thus in the century period of our national existence, the whole fabric is virtually changed, and civil liberty is smitten to the dust. And thus we celebrate the first century of our national life! Henceforth presidential elections are a farce; certainly so provided that the present manifest plots are executed, as the present writer believes they will be.

THE BAPTISTS AND 1876. The evidences from all sections shows that the educational centennial of the Baptist denomination has not been successful. Alabama is not alone in this. Nor do we mention this with satisfaction. We do heartily wish that the movement had been a grand success in every other State, although our own failed. The Baptist centennial, however, has only been a partial failure. Some money has been obtained. In every other respect it has been a success. Its influence on the denominational mind will live for ages. It has elevated the moral sense and self respect of our people. It has spread and impressed some very important facts in relation to our history. It was left for us to celebrate Religious Liberty. In doing this we have made an impression on the mind of the American people which will not die.

Furthermore we have advertised our schools, carried a knowledge of them into regions where they were almost unknown, created new sympathies, and revived old ones for them. This influence must live and spread. And a foundation has been laid, and the way opened for future work for our colleges. And the importance of having an intelligent ministry has been urged on our people more generally than ever before in the same length of time. And we think the spirit of general education has been improved very much among the Baptist by this movement.

THE DIFFICULTIES. With which the enterprise had to contend were, some of them, not anticipated, or not estimated at the beginning. The attempt to collect a little—a dollar—out of every person in the denomination was a mistake. It can not be done for any cause under any circumstances. Many did not have the dollar. Many who did have it had a more pressing use for it. Many felt no interest in the cause of education. Many have deep-seated prejudices against such interests. Many are profoundly ignorant and will not be informed. Besides, if every one had had his or her money it was no small task to gather it up. We will be pardoned for saying that the general agent could not go every where, could not be in many places at the right time; and efficient sub-agents have been very few. The subscriptions have not, therefore, been collected generally. Another mistake was that we asked for too small a sum from individuals. It is true

that we had the "National report" for some at one time, but the people got the idea that our dollar was what we wanted. These liberal men gave the one dollar and those who had given accustomed to decline to give, gave nothing.

WAYSIDE NOTES. We have reason to believe that our "wayside notes" have been read with interest by our friends over the State. We could have made them more redundant but a want of time forbade that besides we were constantly feeling that they were too lengthy already. We will, perhaps, hereafter give some additional notes on matters and things observed in our towns. But our series of "wayside notes" are ended. In saying this we have.

FEELINGS OF SADNESS. We have seen much of our native State; shall henceforth have considerable knowledge of persons, places, waters, timbers, and topography of the State, location of churches and associations, &c. We formed many pleasant acquaintances, met many ministers and useful brethren of whom we have long heard. Great kindness has been extended to us everywhere and without regard to place; and also without regard to place; sometimes it was troublesome to them to do so, but it was cheerfully done; and sisters extended to us kindly offers every where. Many of these dear friends we shall never meet again on earth. We shall remember them with affectionate tenderness, and shall cherish the blessed hope of meeting them in your bright world. This dispels the sadness.

OUR LABORS. The weight of the task we have performed in labor and anxiety, can be known to no one but ourselves. Some brethren have some idea of it for they were with us for days. We have no idea that any man ever had the same amount of public speaking in this State in fifteen months. We only failed to meet a few appointments in all this time, and our discourses averaged one hour and a half.

ONE COMPLAINT. We make but one complaint against the treatment our brethren gave us. At many places our congregations were shamefully small; the people stayed away, as we were assured by those who attended, in fear of our call for money, stayed away because we were so poor. All will bear us testimony that we never made our appeals for money in such a way as to embarrass any one. While if those who remained away had given us their presence, we would have told them more in one hour and a half than they will learn in forty years; because they are not likely to try to learn these things, and it is not in their line.

DEGREE OF SUCCESS. Those who ask for the degree of success, we refer to the Central Centennial Committee at Marion. They will be able to answer this question at their pleasure. At least when they make their report to the next State Convention. We shall return the work of a pastor with determination to make full proof of our ministry.

APOLGUE. If any our brethren whom we failed to reach think that we ought to have visited them, we beg to re-examine them that Alabama is a large State (two hundred churches, and fifty associations). There are some associations which we wanted to visit but could not. We have done all that we could.

RALEIGH, N. C., Feb. 1. The inauguration of Gov. Vance passed off quietly. A large number of his office address was applauded to the echo. Alluding to National affairs he said: "I conceive our situation to be critical in the extreme. Our only reliance now is upon the moderation and patriotism of Congress. If the representatives of the people and of the States shall not be able to make a peaceable and constitutional solution of the difficulty in which the country now finds itself, and there should be an attempt, as is threatened, to inaugurate a revolution, not fairly elected, one of two things will happen; either the majority of the American people will quietly submit to a great wrong involving the destruction of the Constitution or there will be a resort to violence. Let us then, brethren, bear in mind the circumstances of North Carolina, as well as of the Southern States generally, and fervently demand that she should not be forced in this matter. More than all things else good government, we should have peace. It is our duty, as a constitutional party in the North, we think we have fairly elected our candidate for President. Upon that party and not upon ourselves, devolves the responsibility of taking the needed steps towards securing the rights of the majority. But let it not be supposed that we are indifferent to their action or decline to come to the front because less entitled to do so than others. Blinded by the desire of power, purged of selfishness, by the free revolution, and sobered by public calamity and private sorrow as we have been, we yet cherish the love of liberty. As the mouthpiece of a million of people believe I can with propriety say for them that North Carolina will not be contentedly ruled upon to sustain the position of the people of the United States, which shall convince us that it is struggling for the constitution, the laws and the just rights of the American Union. On the one hand we do not wish to be understood that we are ready or willing to aid in revolution or to see a quick hand that are willing to see others substituted in our place. We wish to see the one course tending to peace, order and justice, which involves the preservation of the rights of the majority. We are willing to follow the lead of the constitutional men of the North. Show us the way and we will follow. We reserve an expression of his views. His policy for his message to the General Assembly.

APOLGUE. If any our brethren whom we failed to reach think that we ought to have visited them, we beg to re-examine them that Alabama is a large State (two hundred churches, and fifty associations). There are some associations which we wanted to visit but could not. We have done all that we could.

RALEIGH, N. C., Feb. 1. The inauguration of Gov. Vance passed off quietly. A large number of his office address was applauded to the echo. Alluding to National affairs he said: "I conceive our situation to be critical in the extreme. Our only reliance now is upon the moderation and patriotism of Congress. If the representatives of the people and of the States shall not be able to make a peaceable and constitutional solution of the difficulty in which the country now finds itself, and there should be an attempt, as is threatened, to inaugurate a revolution, not fairly elected, one of two things will happen; either the majority of the American people will quietly submit to a great wrong involving the destruction of the Constitution or there will be a resort to violence. Let us then, brethren, bear in mind the circumstances of North Carolina, as well as of the Southern States generally, and fervently demand that she should not be forced in this matter. More than all things else good government, we should have peace. It is our duty, as a constitutional party in the North, we think we have fairly elected our candidate for President. Upon that party and not upon ourselves, devolves the responsibility of taking the needed steps towards securing the rights of the majority. But let it not be supposed that we are indifferent to their action or decline to come to the front because less entitled to do so than others. Blinded by the desire of power, purged of selfishness, by the free revolution, and sobered by public calamity and private sorrow as we have been, we yet cherish the love of liberty. As the mouthpiece of a million of people believe I can with propriety say for them that North Carolina will not be contentedly ruled upon to sustain the position of the people of the United States, which shall convince us that it is struggling for the constitution, the laws and the just rights of the American Union. On the one hand we do not wish to be understood that we are ready or willing to aid in revolution or to see a quick hand that are willing to see others substituted in our place. We wish to see the one course tending to peace, order and justice, which involves the preservation of the rights of the majority. We are willing to follow the lead of the constitutional men of the North. Show us the way and we will follow. We reserve an expression of his views. His policy for his message to the General Assembly.

APOLGUE. If any our brethren whom we failed to reach think that we ought to have visited them, we beg to re-examine them that Alabama is a large State (two hundred churches, and fifty associations). There are some associations which we wanted to visit but could not. We have done all that we could.

RALEIGH, N. C., Feb. 1. The inauguration of Gov. Vance passed off quietly. A large number of his office address was applauded to the echo. Alluding to National affairs he said: "I conceive our situation to be critical in the extreme. Our only reliance now is upon the moderation and patriotism of Congress. If the representatives of the people and of the States shall not be able to make a peaceable and constitutional solution of the difficulty in which the country now finds itself, and there should be an attempt, as is threatened, to inaugurate a revolution, not fairly elected, one of two things will happen; either the majority of the American people will quietly submit to a great wrong involving the destruction of the Constitution or there will be a resort to violence. Let us then, brethren, bear in mind the circumstances of North Carolina, as well as of the Southern States generally, and fervently demand that she should not be forced in this matter. More than all things else good government, we should have peace. It is our duty, as a constitutional party in the North, we think we have fairly elected our candidate for President. Upon that party and not upon ourselves, devolves the responsibility of taking the needed steps towards securing the rights of the majority. But let it not be supposed that we are indifferent to their action or decline to come to the front because less entitled to do so than others. Blinded by the desire of power, purged of selfishness, by the free revolution, and sobered by public calamity and private sorrow as we have been, we yet cherish the love of liberty. As the mouthpiece of a million of people believe I can with propriety say for them that North Carolina will not be contentedly ruled upon to sustain the position of the people of the United States, which shall convince us that it is struggling for the constitution, the laws and the just rights of the American Union. On the one hand we do not wish to be understood that we are ready or willing to aid in revolution or to see a quick hand that are willing to see others substituted in our place. We wish to see the one course tending to peace, order and justice, which involves the preservation of the rights of the majority. We are willing to follow the lead of the constitutional men of the North. Show us the way and we will follow. We reserve an expression of his views. His policy for his message to the General Assembly.

APOLGUE. If any our brethren whom we failed to reach think that we ought to have visited them, we beg to re-examine them that Alabama is a large State (two hundred churches, and fifty associations). There are some associations which we wanted to visit but could not. We have done all that we could.

RALEIGH, N. C., Feb. 1. The inauguration of Gov. Vance passed off quietly. A large number of his office address was applauded to the echo. Alluding to National affairs he said: "I conceive our situation to be critical in the extreme. Our only reliance now is upon the moderation and patriotism of Congress. If the representatives of the people and of the States shall not be able to make a peaceable and constitutional solution of the difficulty in which the country now finds itself, and there should be an attempt, as is threatened, to inaugurate a revolution, not fairly elected, one of two things will happen; either the majority of the American people will quietly submit to a great wrong involving the destruction of the Constitution or there will be a resort to violence. Let us then, brethren, bear in mind the circumstances of North Carolina, as well as of the Southern States generally, and fervently demand that she should not be forced in this matter. More than all things else good government, we should have peace. It is our duty, as a constitutional party in the North, we think we have fairly elected our candidate for President. Upon that party and not upon ourselves, devolves the responsibility of taking the needed steps towards securing the rights of the majority. But let it not be supposed that we are indifferent to their action or decline to come to the front because less entitled to do so than others. Blinded by the desire of power, purged of selfishness, by the free revolution, and sobered by public calamity and private sorrow as we have been, we yet cherish the love of liberty. As the mouthpiece of a million of people believe I can with propriety say for them that North Carolina will not be contentedly ruled upon to sustain the position of the people of the United States, which shall convince us that it is struggling for the constitution, the laws and the just rights of the American Union. On the one hand we do not wish to be understood that we are ready or willing to aid in revolution or to see a quick hand that are willing to see others substituted in our place. We wish to see the one course tending to peace, order and justice, which involves the preservation of the rights of the majority. We are willing to follow the lead of the constitutional men of the North. Show us the way and we will follow. We reserve an expression of his views. His policy for his message to the General Assembly.

APOLGUE. If any our brethren whom we failed to reach think that we ought to have visited them, we beg to re-examine them that Alabama is a large State (two hundred churches, and fifty associations). There are some associations which we wanted to visit but could not. We have done all that we could.

Alabama Baptist

S. S. Department

MARION, ALA.

Thursday, Jan. 4th, 1877.

International Series--Lesson for 1877.

Lesson FIRST QUARTER.

I. The Kingdom Divided. 1 Kings 12:13-20.

II. The Sin of Jeroboam. 1 Kings 12:25-32.

III. Omri and Ahab. 1 Kings 16:29-34.

IV. Elijah the Tishbite. 1 Kings 17:1-16.

V. Elijah and Ahab. 1 Kings 18:34-40.

VI. Elijah and the Prophets of Baal. 1 Kings 18:19-20.

VII. Elijah and his Sacrifice. 1 Kings 18:38-40.

VIII. Elijah at Horeb. 1 Kings 19:8-18.

IX. The Story of Naboth. 1 Kings 21:1-14.

X. Elijah Translated. 2 Kings 2:1-12.

XI. The Spirit on Elisha. 2 Kings 2:13-25.

XII. Review, or Lesson selected by the School.

SECOND QUARTER.

I. The Oil Increased. 2 Kings 4:1-7.

II. The Shunammite's Son. 2 Kings 4:25-27.

III. Naaman the Leper. 2 Kings 5:1-14.

IV. Gehazi the Leper. 2 Kings 5:26-27.

V. Elisha at Dothan. 2 Kings 6:1-7.

VI. The Famine in Samaria. 2 Kings 7:1-20.

VII. Jehu the King. 2 Kings 10:1-11.

VIII. Jonah at Nineveh. Jonah 3:1-10.

IX. The Death of Elisha. 2 Kings 13:17-21.

X. The Lamentation of Amos. Amos 8:1-15.

XI. The Promise of Revival. Hos. 14:1-9.

XII. The Captivity of Israel. 2 Kings 17:18-23.

XIII. Review Lesson (with Nah. 1:1-13).

THIRD QUARTER OF 1877.

I. Paul in Cyprus. Acts 13:1-13.

II. Paul at Antioch. Acts 13:26-41.

III. Turning to the Gentiles. Acts 14:1-18.

IV. Paul at Lystra. Acts 14:19-20.

V. The Yoke Broken. Acts 15:1-21.

VI. Paul sent to Macedonia. Acts 16:1-10.

VII. Paul and Silas in Prison. Acts 16:11-40.

VIII. Thessalonians and Bereans. Acts 17:1-11.

IX. Paul at Athens. Acts 17:22-34.

X. Paul at Corinth. Acts 18:1-18.

XI. Paul at Ephesus. Acts 19:1-12.

XII. Power of the Word. Acts 19:23-41.

FOURTH QUARTER.

I. Paul at Cæsarea. Acts 21:5-17.

II. Paul at Jerusalem. Acts 21:18-36.

III. Paul and the Bigoted Jews. Acts 22:1-21.

IV. Paul before the Council. Acts 23:1-11.

V. Paul before Felix. Acts 24:1-27.

VI. Paul before Agrippa. Acts 26:1-32.

VII. Paul in the Storm. Acts 27:1-44.

VIII. The Deliverance. Acts 27:44-45.

IX. Paul at Malta. Acts 28:1-10.

X. Paul's Last Words. 2 Tim. 4:1-8.

XI. Review.

First Quarter, Lesson II.

JANUARY 14, 1877.

THE SIN OF JEROBOAM.

1 Kings 12:25-33.

GOLDEN TEXT.

AND HE SHALL GIVE US OF HIS BREAD.

THE STORY.

Jeroboam was afraid, that if he went up to Jerusalem to worship God's temple, his hearts would turn again to Rehoboam, and he would go back and serve him.

He had a great number of priests, and he built altars, and he offered sacrifices, and people worshipped the golden calves, but God was displeased with him, and sent deadly wars upon him.

Where did the people of Israel worship God?

To the temple at Jerusalem.

Who offered the sacrifices?

The Levites.

What was the new king, Jeroboam afraid of?

That, if he would keep his commandments as David did, he

should be king a long time, and his sons after him.

Why did not Jeroboam keep his commandments?

Ans. Because he was proud and willful, and wanted his own way.

What did he do?

Ans. He made two calves of gold.

What did he tell the people?

Ans. That it was too far for them to go to Jerusalem, and that they could worship God by these images just as well as at the temple.

What had David told the people just before he died?

Ans. That, if they wanted to prosper, they must keep God's commandments.

What was the first commandment?

Ans. That they should love God, and love their neighbors as themselves.

How did God punish him, and whom?

Ans. He made Jeroboam doubly wicked.

How did God punish him, and whom?

Ans. He made Jeroboam doubly wicked.

What does giving their up mean?

Ans. Letting their enemies take away their lands, and carry off their children.

Would the people have been punished for Jeroboam's sin, if they had obeyed God?

Ans. No, indeed.

Why does it say, "God gave them up for the sin of Jeroboam?"

Ans. Because Jeroboam led them into sin.

Would it not be sad if the day of judgment, to think you had made anybody do wrong, and that God would punish them for it?

Oh! let us never, never dare to set the thought of sinning in our hearts, but let us keep our hearts as clean as the snow.

But rather keep more watchful care of my own sinful heart.

PRACTICAL HINTS.

1. "God sometimes punishes sin by suffering the sinner to fall into worse sins."

2. The debasing nature of idolatry--from the God of heaven to a golden calf; and Bethel, "house of God," changed to Bethaven, "house of vanity."

3. "Behold the things thou lovest with thy whole heart; they are thy gods."

4. The most effectual way to destroy idolatry is to debauch the dispenser thereof.

5. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

6. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

7. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

8. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

9. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

10. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

11. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

12. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

13. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

14. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

15. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

16. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

17. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

18. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

19. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

20. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

21. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

22. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

23. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

24. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

25. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

26. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

27. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

28. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

29. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

30. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

31. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

32. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

33. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

34. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

35. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

36. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

37. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

38. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

39. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

40. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

41. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

42. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

43. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

44. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

45. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

46. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

47. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

48. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

49. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

50. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

51. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

52. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

53. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

54. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

55. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

56. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

57. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

58. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

59. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

60. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

61. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

62. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

63. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

64. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

65. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

66. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

67. "The particular tribes, where these calves were set up, Ephraim and Dan, are not found among the sealed in Revelation. "No" envious man who is an idolater hath any inheritance in the kingdom of Christ and God."

Communications.

Appeal to the Baptists of Alabama and Tennessee.

In the providence of God, dear brethren, I am removed, for a while from my work in China. While in this country I expect to be employed by the Foreign Mission Board as the agent for the collection of mission funds. The field of labor to which I am now assigned is that embracing the States of Alabama and Tennessee. To insure success in this field I must have the hearty sympathy, and earnest co-operation of every pastor and church member within its bounds. There never has been a time since our present corresponding Secretary, Dr. Tupper, took charge of this department, that a more vigorous effort for the support of our Foreign Mission work was demanded than now. To say nothing of other reasons which might be assigned in support of the assertion, the Board is in arrears with its mission stations. Debts have accumulated which must be met, and met, too, promptly.

"An Old Folks" concert was given at Decaturville on New Year.

David Minge, Jr., of Hale county, has killed 10 hogs that averaged 243 pounds.

Chas. D. Wynn, of Little Oak, Pike county, has removed to Texas.

Nearly all the country papers took holiday last week.

Lum Kendall's residence in Tallapoosa county was burned the other day.

In Clarke county the 14th thermometer was done to 17.

The Barbour county grand jury returned only 21 true bills.

The Chambers County Grange met in LaFayette January 1st.

Citizens of Opelika are asking to have their city government abolished.

Captain Lampkin, of Auburn, has been sick.

Alfred Burden, of Hale county, will remove to Finch's Ferry, Greene county.

Mal. T. C. Clark, near Entaw, has killed 40 fine hogs this winter.

There are 27 prisoners in Greene county jail.

Geo. M. Hickman, near Entaw, has killed 26 large hogs.

Geo. Cleveland and D. P. Scarborough, of Entaw, have been very sick.

Many Greene county planters are done plowing the black lands.

There are 27 prisoners in the Greene county jail.

At Springville last week the thermometer was down to 11 and 42.

The Barbour circuit court costs the county annually \$2,750, and the city court costs \$3,250.

A little daughter of William Conson, of Pike county, was fatally burned a few days ago.

Cameron McKinnon, of Midway, has been appointed a commissioner for DeLoach, by W. M. Stedley, resigned.

Rev. F. M. Grace, late of the Birmingham High School, takes charge of the Ladies of the Church of the Advent, Birmingham, on the 31st on a supper last night.

Rev. J. Shackelford, of Tusculuma, has removed to his new home in Forest City, Arkansas.

Rural Grange has elected D. D. Griffin master and W. L. Williams secretary for 1877.

The gin house of J. E. Crews, of Barbour county, and 10 bales of cotton, were burned the other day.

The citizens of Gainesville, Sumter county, want a city court established there.

Frank P. O'Brien, of Birmingham, has the contract for building a new court house in Jackson county.

The child of Robert Pickett, of Calhoun county, was fatally burned last week.

Several farms around Athens have recently been bought by northern gentlemen.

The Asheville, N.C., predicts intensely cold weather about the first of January.

The night of the 23rd, the barn and stable of Geo. Slaton, near Prattville, were burned.

Sheriff Shenton, of Blount, shot a man named Doal, at Brooksville, the 31st, inflicting a painful wound.

Wm. Griffith, of Wills Valley, killed a sixteen month pig that weighed 461 pounds.

In Guntersville, Ala., in an affray James P. Beard and James Powell were both wounded, Beard seriously.

R. Y. Woods, one of the board of county commissioners for Hale, has resigned.

