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BY AND BY.

SELECTED.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by and by?

What will it matter, by and by,
Whether I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel high,
Bidding me think of the by and by?

What will it matter, by and by,
Whether with laughing joy I went
Down through the years with a glad content,
Saver believing, nay, not I,
Tears would be sweeter, by and by?

What will it matter, by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Smothering myself through sob and sigh:
All will be otherwise by and by?

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Gladness, but of the how, the why,
If I but reach Him, by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to thee through all,
Mindless how rough the path might lie,
Since He will smooth it, by and by?

All it will matter, by and by,
Nothing but this: That Joy or Pain
Lifted me skyward, helped to gain,
Whether through gloom or smile or sigh,
Heaven—home—in all, by and by.

A BOOK-MARKER.

It holds my Bible leaves apart,
This poor thorn tree, so sad to see,
As memory murmurs to my heart
How you died, love, and left for me

A barren waste of weary years,
Sown in dark doubts and sorrow breeds,
I gaze at hope, but see my ears
With wangle of discordant creeds.

And wonder it is quenched, that sweet
Soft radiance of a life benign,
That made my grosser pulses beat
In humble harmony with thine?

And are they dead, the nameless bliss
That only foolish lovers know,
Live lips that quivered to my kiss
In those bright summers long ago?

Or, haply, past the nether wave,
Shall sundered spirits meet again?
Is there no knowledge in the grave,
Or promise for the sons of men?

The wintry sunset sheds a ray
Across the Book, I read, and trust
That you shine somewhere, far away,
I cannot think that you are dust!

ed, "I do it, Bro. Priest, for the purpose of explaining the doctrine of election."

Without asking any question, the Doctor gave Bro. Priest substantially the following explanation: "In the covenant of redemption, between the Father and the Son, the salvation of certain individuals, and a definite number, was made sure, so that no contingency could possibly arise to thwart God's purposes in their salvation; that the means and the end were linked together; and those thus saved are God's elect. But, at the same time, by the offering of Christ once for all, salvation was made possible for all men; that those who refused to come to Christ were without excuse, and their destruction would be just."

As an illustration, he gave the following: "A father owns 100 slaves, but they are all under mortgage—for \$20,000. The father and son enter into an agreement. The son pays the \$20,000 and redeems the 100 slaves; and in consideration of which the father secures to his son the right to the definite number 20, whose names are recorded, and his legal right secured."

Bro. Priest looked at Dr. P. with a countenance that seemed to say, "Bro. P., I don't understand the doctrine of election."

The services were conducted to the close in the usual way. Our missionary, in the mean while, had married. Soon after his ordination he began to prepare to sail to the land of Ham.

A SERMON.

BY ELD. W. A. BISHOP.

PSA. 8:3-4.—When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him, and the Son of man that thou visitest him?

It is supposed that this Psalm was written in the night, when the moon and stars could be seen, as David does not mention the sun. A view of the starry system filled David with wonder. Considering at once the beauty, the lustre, the order and magnitude of the heavenly bodies, he exclaims, "What is man?" &c. Here the inspiring thought seems to have been that of wonder and astonishment.

He first surveys the heavens, then man; and the heavens surpass man so far in some respects that he is made to wonder at God's great condescension in being mindful of him.

It is in comparing or contrasting objects with each other that their relative value or properties are more clearly seen. If snow and ebony are seen together, the one appears whiter and the other blacker than when seen separately. Large bodies and small ones, beauty and deformity contrast thus. If David had compared man with objects seemingly inferior to himself, then the wonder at the Lord's care for him, and His visitation of love would not have been, so great; but He takes man and holds him up beneath the silvery moon and sparkling stars, beneath the heavens—which declare the glory of God. And then, with seeming emotions of wonder, he asks God, the maker of them all, why it is that He will visit man, or what is man that He is mindful of him?

In the study of this sublime lesson let us consider

I. The Heavens.

II. What is Man? Then

III. God's care of him.

"When I consider thy heavens," It is man's duty to consider the heavens, so that he may set his affections on things above. They are God's heavens and declare His glory. There are three heavens; the first, second and third.

The first is the airy regions as high as the atmosphere extends. The second is the "starry orbs," or the "field of suns and moons and planets." The third is "The Imperial Habitation of God"—"home of the sinless angels, and the pure in heart."

But it seems that the Psalmist had special reference to the second heaven, the great field of orbs and planets.

"When I consider thy heavens," It is man's duty to consider the heavens, and in such a way as to set his affections on things above. They are God's, and declare His glory, and when we behold how they declare His glory, we may wonder that He should take cognizance of man and humble himself to behold the things done on the earth.

Let us then consider the heavens, so that our minds will be filled with wondering admiration, and with reverence for Him who created the heavens with the word of His power. When He created this earth then the angels praised Him. Job says, "The morning stars sang together and all

the sons of God shouted for joy."

Now think of the heavens in which the Sun is the centre and has his tabernacle. The Sun, the source of light and heat, lamp-bearer to our world and other planets, is about ninety-five million miles from the earth, and is more than six hundred times larger than all the planets belonging to His system. There are eleven primary planets revolving around the Sun at different distances, from thirty-five million miles to two billion, seven hundred and fifty million miles. They move with different velocity, those nearest the Sun with the greatest, and those most remote with the least. Mercury, nearest the Sun, is sweeping around him at the rate of 30 miles per second, while we are carried on only about 1,000 miles per hour, and of course they vary in the time required to perform their revolutions around the Sun. Mercury performs hers in 88 days, while Neptune takes 165 of our years to perform hers. They also vary as widely in size. It would take twenty as Mercury to make one as large as large as this Earth, while it would take 1,400 as large as this Earth to make one as large as Jupiter.

Accompanying these primary planets there are 18 moons, each revolving around its own planet, while all whirl with a dizzy waltz around the Sun.

Notice next the comets, the most fascinating of all the heavenly bodies.

Arago estimates that there are seventeen and a half millions in the solar system. They come rushing across the planetary orbits at irregular intervals of space and time. The Ancients viewed them with dread and apprehension, as messengers of vengeance from Heaven,—as harbingers of some dreadful calamity.

But astronomers teach that they are governed by the same laws as are the heavenly bodies, and therefore belong to the solar system. They have calculated the time of the return of some of those that have visited the earth and left. The one of 1744 will return again in about 123,000 years, flying 141 miles per second. What an idea this gives us of the immensity of space! And now behold the meteors and shooting stars, darting hither and thither, interweaving all with apparent confusion. To make the picture more wonderful still, every member is flying with inconceivable velocity, and yet with such accuracy that the solar system is the most perfect time-piece known.

David also considered the stars. There are great multitudes of them. In a portion of the heavens 200,000 have been seen. The nearest of them is 200,000 miles beyond the Sun. A distance of twenty trillion miles, being so far from us, it is admitted that they could not be seen by reflected light, and therefore they must be suns surrounded by a system of planets like our Sun. It is also believed that they are inhabited by people, it may be, superior to us. And what a field of thought this opens up to our minds! If peopled by intelligent beings, have they remained in a state of innocence? or, if fallen, has there been any plan of salvation devised? and if so, what is their plan of redemption, their scheme of recovering mercy? It may be that they have all fallen, and lost the last vestige of the divine image; and that He who died upon Earth's Calvary has found a Calvary upon all those far-off planets, and that there, upon more than ten thousand crosses, wicked men have crucified the Lord Jesus Christ, the Son of God,—that they have been redeemed—bought back—and that they can say with Peter, "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness;" and say with Paul, "Thanks be unto God, for his unspeakable gift." They may constitute a part of the "divine family," having their Sabbaths, churches, Baptisteries, vestries, offering daily an acceptable praise to Israel's God. But we suppose such questions will be ever beyond our present realm of thought.

"When I consider thy heavens," Who can contemplate these indescribable mysteries, these mighty systems of planets, some of which are a thousand times larger than our Earth, sweeping through the heavens more than a thousand miles every minute, without exclaiming, "Great and marvellous are thy works, O Lord God of hosts; Heaven and earth are full of thy glory."

"When I consider thy heavens, what is man?"

We pass to notice the next thought.

II. "What is man, that thou art

mindful of him?" &c.

There must be something in man, noble and great, to have won God's love and fixed His heart upon him from all eternity; there must, or He would never have redeemed him at such great price and then have taken him as His portion.

He says, "Israel is my portion." His creation proves him superior to all created beings. In the creation, it had been said, "Let there be light," let there be a firmament, and it was done. But when man was to be made, the word of command was turned in consultation, "Let us make man in our image." Man was to be made a creature different from all that had been hitherto made. Flesh and Spirit, Heaven and earth, must be put together in him. He must be related to both worlds, Heaven and earth; made in the image and likeness of God.

It is true, in the fall, man lost the divine image, but by grace he may be more than restored to his original glory. For where sin abounded, grace did much more abound. Did sin abound in man's unbelief and condemnation? Grace abounds in his faith and justification. Did sin abound in expelling man from the garden of Eden, and suspending a flaming sword over the gate to prevent his return? Then grace abounds in opening the pearly gates, and giving man a right to the "Tree of Life."

Man's body is now weak and corrupt, but it shall be wonderfully changed. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

Resurrected in the likeness of the Lord Jesus Christ, when we see him we shall be like him, for we shall see him as he is.

But more than this, man has a soul stamped with immortality—having a capacity for God, a soul that can contain the Spirit of God. And what higher distinction can any being have than this, a soul that can be lighted up by the mind of God, till it can hold communion with Him, so that he can return thought to His thought, will to His will, reason to His reason, and love to His love. It is therefore that God invites us to reason with Him, and we love Him because He first loved us.

Spirit only can be thus inspired. There is nothing else in all the universe, even amidst objects of beauty and interest, that is noble, grand, sublime and wise enough to be thus inspired.

We look above and we see the Sun, the fountain of light and life, lamp-bearer for a grand system of planets, but it is not inspired.

We look beyond the Sun, and we behold those far-off lights. They seem full of meaning to us as they look down so lovingly upon us, could we but read their holy message. It is true the tenderest sympathies of the heart and the best nature within us are moved and we feel as if we were in communion with another life, one more sublime than this. And yet they are not inspired.

Once more, you see a belt of stars of fleecy whiteness, the "Galaxy of Milky Way," girdling the heavens,—the grand panorama of the heavens,—inviting our study, and waiting to make known to us the grandest revelation of science. But that stream of suns is not inspired.

And beneath them all there is the mighty deep, which seems to be in sympathy with the heavens, as it reflects back their glory; but it is not inspired.

The earth has rich veins of gold, and mines of diamonds; but they cannot be inspired to love and praise God.

Then there are gardens of flowers, delighting the eye and perfuming the air, and while fancy has given to them language and sentiments which awaken the noblest passions of the heart, we never fancy that they have any love for God; these, none of these can be so inspired as to love and praise Him.

But the soul can be inspired, and it is just here that our humanity reveals its true dignity and greatness. It is in being a spirit and as such subject to the visitation and indwelling power of God. Angelic nature, in this respect, can be no higher than man, made a little lower than the angels, but destined to be their peers.

"What is man?" Sometimes we undertake to magnify his dignity by the wonderful achievements of his mind. He speaks words that can never die; he builds up institutions of learning; he measures the heavens; he classifies the stars; he weighs the planets; he catches the lightning; sends it with his messages, and forces it to speak his words, if not to think his thoughts. There is no problem

which he cannot solve. But it is not here that his true greatness and dignity appears; it is in having a soul that can contemplate the Spirit of God, be quickened, taught, comforted, led and sealed, softened, enlightened and subdued, till it falls into God's arrangements and rests in them till man yields himself up to God, and says, "Here, Lord, take full possession of me, and use me as thou wilt,"—not as I will, but as thou wilt; a soul of such vast capacities, and such noble and sublime aspirations, that this world does not, cannot satisfy it, the world is too poor. It demands God and Heaven for its estate. Time is too short for it. It demands eternity for its development and progress.

Here, living in the twilight of eternity, man little dreams of what he is at present, much less of what he shall be in the powers of an endless life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

Notice now

III. God's care for man.—"That thou art mindful of the Son of man, that thou visitest him?"

Luke says, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

His care for His people; His compassion for them, far exceeds that of the tenderest parents for their children.

The Christian, in times of darkness, almost doubts there being any one in Heaven that cares for him. But never was there a thought more erroneous. All heaven is in sympathy with earth. The spirits of the glorified ones in heaven are in sympathy with us, witnessing our race. "A cloud of witnesses," the angels are. Christ said, "Likewise I say unto you, there is more joy in the presence of the angels of God over one sinner that repents." Luke 15:10. But the great ocean of love ebbs and flows in the bosom of the Lord. Thy cares, O Christian, are his cares, thy sighs are his sighs, thy prayers are his prayers, thy tears are his tears. As Mr. Spurgeon says, there is a sense in which it is true that the tears of earth are shed over in Heaven.

1. The Lord evinced his care and love for man by the publication of his own blessed Gospel.

2. His love appears to his people in his choice of them, and his determination to sanctify and save them.

3. In the declaration of his promises which are "exceeding great and precious."

4. In the gift of his Son. "For he so loved the world that he gave his Son to die, that whosoever would believe on him might not perish but have eternal life."

Carthage, Hale Co., Ala.

Commencement Sermon at Tuscaloosa.

Dear Baptist: To-day begins the Commencement exercises of Tuscaloosa. A beautiful day arose on the Sunday for the Commencement sermon of the Alabama Central Female College. At 11 o'clock the chapel was filled; and after singing and prayer Rev. O. F. Gregory announced his text, Job 8:3, 10. His subject was the Importance of Yesterday. An abstract of it may be interesting to your readers.

Time is an incomprehensible thing. Each breath we draw lies partly in the past, partly in the present, and partly in the future. Time is divided into these three, Yesterday, To-day, and To-morrow. Hope is the divinity of To-morrow. To-day has no guardian but ourselves. Memory takes care of the Past. Yesterday warns and encourages us. To-day offers golden opportunities. To-morrow promises vast and glorious things. The human heart has always prized To-morrow more than To-day or Yesterday. Hope is a more enchanting muse than Memory, for she shows us no sorrow. The ancient philosopher when asked, "What is the most universal possession?" replied, "Hope." But this very worship of the golden To Be, should make us turn to the Has Been, lest our better friend Memory receive not our love and attention. Let us then to-day, "Inquire of the former age" and ask the days that were. They are not as blooming as the future days; they are like a mother whose youth, freshness, powers of mind and affection, have been spent for her children, and in them you find the life, loveliness, language, and song which the mother has given up. Yesterday is the mother of us all; and the ruins of this earth are the fragments of that home where she taught the generations playing about her feet.

The future is only a dream, a hope; the past a great fact. The future promises us the highest good and glory, even the unveiling of God's majesty, yet we must look to the past for present knowledge of him.

We believe in a God who is the sum of all perfection, and a priori reasoning might suppose that a God of perfect love would have at first revealed himself as such, and allowed to his creatures not a day of suffering. But, what are the facts as shown by the past? Sin entered the world and with it suffering. The enemy has diligently striven that evil might overcome good, and has so filled the world with sin that "there is none that doeth good, no, not one." God also has been revealing his goodness to the world, and as all natural laws are progressive, so he has chosen to display his goodness progressively. He first revealed himself as the Monarch, the inflexible law-giver, then as a lover and helper of his people, and when the fullness of time was come as a Father and Savior through his Son, Jesus Christ. In him God is Love, and "in him dwelleth all the fullness of the Godhead bodily."

Thus we see that God has not taken a day nor a century for his enlightenment, but generations and cycles, and all the Past rejoices in unfolding his wisdom and love.

We can also see the development of one epoch out of the former. Take a child out of this school; her attainments are the result of long ages of study and trial and mistake and labor, her very words have required six thousand years to mould them; her simplest song is the outpouring of years of the world's sentiment; and she is a place, too, where God is laying up treasures and materials for the future. Passing from one mind to all that think upon this earth, and what a grand measure we have for the evolution of God's purposes in the Yesterday, since the earth held but one family and all things were new. We think of Adam as perfect. He was so as regards moral and physical nature, for he knew no sin; but he had no development in language, in art, in science, in hope or memory. To him, then, God could no more display his perfections than could Mozart unfold his genius to an infant. Could one who knew not sin, or death, or love of knowledge perceive a divine, immortal, omniscient being? To unfold God's nature, there was needed a vast race moving in vast eras of time. And we see that the progress in the ages of all art, science, philosophy, industry, and religion, is summed up in the apostle's words, "God was in Christ reconciling the world unto himself."

Let us now pass to man's relation to the days that were. A great writer has said, "Not to know history is to be always a child." Our great ideas are the growth of the past. Take that of Liberty or Home; no gazing into the future could give them. We find their glory and sweetness wrought out by the past. Besides unfolding truths, Yesterday softens and widens the heart and mind. Egoism is the evil of the day. Wise contemplation of either our own past or that of the world's life shows how little a thing one life is. Grand lives, great men lie in forgotten dust, and can one small, selfish life hope to be remembered? Nothing makes life worthy but God's service, labor for the betterment of ourselves and humanity. Living in a selfish dream-land of future greatness, utterly narrow and destroys all good in the heart and suffices it up with vanity. Man remembers not the Yesterday when he did nothing, but expects To-morrow to speak aloud his praises, forgetting that To-morrow will soon be Yesterday. Youth lives greatly in the future and rejoices in its bravery and beauty; but the years come when we look back, and from the vast silent plain of the past arises a spirit that utterly drives away all self-worship and gives a self-forgetfulness and love of mankind which the future cannot bestow.

The past is the soil out of which the future grows, the loom where freedom was wrought out from threads dipped in blood, it contains all the trials and labors and tears and songs and happiness and beauty of the world except that now ringing and shining around us; and there stands the Cross where the Holy One gave up his life for man. Let not that past say to you, "Ye knew your duty and ye did it not."

In conclusion, Dryden says: "Trust not and think to-morrow will repay; To-morrow's father than the former day. Lie worse, and while it says you shall be blest, Steals all the pleasure that you once possessed."

My dear young friends, let Hope still be cherished, but neglect not Memory. Livy says, "Things past you may repent, but never erase." Listen

to old Martial, "Didst thou say To-morrow? He is the wise man who lived yesterday!" and to Aristotle, "There is one thing which God can not change, that is yesterday." If so, will ye now lay bitter years of repentance by delaying to believe in Christ and to work out a high and holy destiny? One thing is better than high resolve, noble deed already performed.

Despise not to-day; pour out your best powers into it and create a past which will ever bless you. It is said of those who die in the Lord, that "their works do follow them;" these works fill the soul's life with wisdom, humility, and love, and carry it forward to him for whom they were done, as the south winds carry northward the songs of birds, and the perfume of flowers.

Hope herself is the daughter of the past. Only a glorious past produces a serene hope. Then live well to-day as Jesus has bidden, that both past and future may be glorious.

After the sermon the Commencement Hymn was sung by the school.

A FRIEND OF THE COLLEGE.

The Medium of The Gift.

We are to give of our means for the spread and triumph of the gospel. Have you ever thought that there is but one permanent investment of money possible? Money that is represented in brick and mortar, and wood and iron, is to perish by and by. Flames will lick up the brick, the mortar, the wood, the iron, and the money represented in these are gone. Seven years since Chicago, with her grand palaces of trade, her halls of art, her pillared temples, was left in ruin. Here are the millions of money that were represented in those gorgeous stately piles! But, while money put into brick and mortar is lost at last, the money that is put into men is a permanent investment. Money that is put into brain power and heart power is never lost.

Ah! there is nothing so grand after all, in all this lower terrestrial sphere, as a man—man with feeling, thought, intellect, heart, sympathy—man, lord and king in the world where the creative hand has placed him—man who can lay his hand upon the forces of nature, utilize her laws for the building up of worldly civilizations, and instrumentally drive away the shades of night, and lift the race to the light and joy of a better life. Riches, beyond the temporal comforts they secure, are not a very desirable thing to possess. Put into railroads or manufactures, and they oftentimes are a source of anxiety rather than of blessing. Vanderbilt amassed immense wealth, died and bequeathed a tedious and distressing lawsuit to his heirs. A. T. Stewart became a prince in the commercial world, died, and his tomb has been profaned by Vandal hands—in hope of gain. But the money of God's stewards put into Christian colleges for the education of young men for the work of the ministry; the money that is put into meeting houses, or given for the support of an earnest, evangelical pulpit; the money that is given to send the nations may be lifted and saved—all this will bring in returns till the choral song of completed redemption is sung, and will add to the joy of the race throughout the eternal age. The gift of such a man as Dr. Judson to the race—a man of brain and heart, who laid the foundations of Divine Empire in Burmah; the gift of such a man as J. E. Clough, who is leading the Pentecostal movement in Hindustan—the gift of such men is infinitely greater worth than that of an hundred millionaires destitute of these qualities of mind and heart. Yes, my brethren, the money that is put into men is a permanent investment.

And the result of these little gifts no tongue can tell. The little rain-drop, glistening like a pearl in the summer's sun; the beautiful snowflake that tremulously, hesitatingly falls upon the frozen earth of winter—these are very small of themselves; but when associated with millions of others, they refresh the earth, causing it to yield its increase; feeding the little rills and rivulets, that flow on onward through vale and over plain, uniting with others from all length the mighty river, that in its turn becomes an highway of commerce and a means of wealth to a nation. Thus the little gifts of God's people, winged by faith, consecrated by prayer, when gathered together become a shining river of salvation, over which the precious blessings of Messiah's reign are borne to the dying sons of men, enriching the nations with the true riches. And it is amazing and interesting oftentimes to observe how grand and mighty the results from very small trivial causes. Through the simple preaching of the gospel by the good Dr. Newton, Claudius Buchanan was converted to God. His soul fired with love to God and the perishing heathen, he wrote his celebrated treatise, "Star in the East." The reading of that tract was the means of leading Dr. Judson to the foreign field, where, under God, he inaugurated that grand, glorious work that is to-day swelling the hearts of Christians with praise, and which will fill heaven's resounding courts with glad hosannas throughout eternity.—J. C. Burkholder.

Inadequate Support of the Ministry.

Where churches disregard the plain and positive teaching of the New Testament with regard to the support of their pastors, they expose themselves to various evils that are neither few nor small. These evils are God's judgments for wrong doing. We can mention but few in this article.

1. One evil result is the instability of the pastorate. Permanence in the pastoral office is essential to its highest efficiency. Influence is of slow growth. It depends largely upon intimate personal knowledge. It is not the pastor's words merely that affect his congregation, but the weight of his personal character—the exhibition of Christ's virtues in his own living example. The minister who comes to-day and goes to-morrow carries with him no such influence.

Then again, the virtues of a church, its knowledge, faith, holiness, piety, charity, real consecration, require long and arduous cultivation. They are not the product of a day; they result from the wise culture and patient labor of many years. An unstable ministry, wandering from church to church in search of a precarious living, can never build up strong and efficient churches. And yet there is no one cause so fruitful in pastoral changes as insufficiency of support. In the mean time, the churches become torn by dissensions, heart-burnings and all uncharitableness. The congregations fall off, the younger members backslide, and the churches lose their influence, and become a byword and a reproach.

2. An inadequate support is not only a fatal hindrance to the church, but it is destructive to the pastor himself. Unable to add to his limited stock of books, unable to keep himself acquainted with current literature as it affects Christianity and its institutions, he suffers from mental starvation, and, in turn, starves his congregation. His sermons are common-places, without freshness or interest. He is utterly unable to build up his people in the elements of a manly Christian character. Instead of feeding them on the finest wheat, he feeds them on chaff and husks. Such spiritual diet soon results in a set of weak, puny, rickety Christians more fit for the hospital and graveyard than for this busy workaday world.

There are other aspects of this subject, but we cannot dwell on them now. We simply say in concluding that it is wretched economy to neglect and starve God's ministers, or to contravene his law for their liberal support. Ministers may suffer untold agony, and may be driven from their loved work; but the churches themselves will reap the bitter fruits of their own parsimony and unrighteousness. As they sow they shall reap. "There is that withholdeth more than is meet, and it tendeth to poverty." The Baptist.

Education in Greece.

In spite of poverty, and though they have little or no notion of how to rear their children, parents are most anxious that they should receive a good education, and are ready to make large sacrifices for that end. In this they are vigorously seconded by the children themselves. In no country are children and young people so eager to learn as in Greece. It might be the paradise of the schoolmaster. The hardships that young Greeks will undergo in order to obtain an education are often touching to relate. Perhaps a fourth of all the students in the University of Athens at this moment, and they number about fourteen hundred, are young men who earn their daily bread as house servants. I have before me a score of newspapers with advertisements like the following: "A young man of good character wishes to find a opportunity in which he may serve, with opportunity to attend 'divine lectures' at the University." The great majority of the Athenian students are poor beyond belief. Many of them have not decent clothes, and come to the lectures without neck ties or collars. How they obtain books I have never been able to discover. It is a pity that so much endurance and self-denial should, for the most part, lead to so little result as it usually does. There is no place in Greece for half of the young men educated at the University. Many a graduate has to spend his life in a menial position, his education doing little more than helping to render him discontented. Some of the cab drivers in Athens are men who have passed with credit through the University. And, after all, these are better off than the proud ones, who prefer to starve as lawyers or doctors. In Athens alone, whose population is about sixty thousand (the five hundred lawyers; there are about them starving and in the majority of cases, the most trifling in favor of some political champion, from whom, when he comes to power, they expect to obtain some miserable government appointment, with a yearly salary of two or three hundred dollars. Thus the abject political condition of Greece turns even the best virtues of her citizens into a curse.—Thos. Davidson, in International Review for June.

Fluency and feeling don't always go together. On the contrary, some men are most sparing of speech when their feelings are most deeply engaged. I have been told that there is a awful silence in the ranks before the first gun is fired, and that a talking heard during the dreadful progress of the battle. When the ship is laboring for her life, and every moment may decide her fate, there is no talking—Guthrie.

The principal Italian journal of Milan describes Queen Victoria as "a most simple, unpretending, respectable-looking lady, attired in deepest mourning, too short and stout for royal dignity, but bearing a sombre aspect not devoid of charm." Her features, somewhat drooping, are imprinted with a saddened, pained expression indicative of inward physical suffering rather than of spiritual sorrow, to which it has been ascribed. Her walk is that of a person made advanced in years than she is, and she advances slowly, her gait being unequal, like that of a person suffering from rheumatic pains; but there is about her that air of distinction, which renders it impossible to mistake the Queen for an ordinary person."

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

INTERNATIONAL SERIES.

Prepared Expressly For This Paper.

LESSON FOR JULY 13, 1879.

THE SECURITY OF BELIEVERS.
Romans 8:28-30.

GOLDEN TEXT.—If God be for us, who can be against us? V. 31.

EXPOSITION.

INTRODUCTION.—The last lesson taught us the more prominent results of justification—1. Peace with God; 2. The hope of glory; 3. The certainty of salvation. In brief, it spoke of our entrance into a present state of Grace or Salvation, leaving the eternal safety of believers a strong inference—in fact an irresistible inference—from the two facts of reconciliation and justification. This lesson presents the points which go to show that the eternal salvation of believers is, in reality, sure. We will embrace the whole in the three points:

I. CALLED.

II. JUSTIFIED.

III. KEPT.

A. CALLED.—28-30.—Paul sets out with the statement that afflictions are beneficial to those who love God, 2 Cor. 4:17—that is, to those who are "called," according to God's purpose, or plan of salvation; for it is a fact that God has a purpose or plan of salvation. 2 Tim. 1:9; Eph. 1:11; Rom. 9:11. And then he proceeds to show that if men are called, according to God's eternal purpose, their salvation is sure. The general idea is that God designed to embrace some of the human family in his divine family, and conform them to the spiritual image of his Son, that Christ might be the spiritual head and leader of many brethren. Eph. 1:4, 5; 1 Cor. 15:49; Phil. 3:12; 1 John 3:2; Ps. 89:27; Col. 1:15. Now, those whom he preferred, elected, determined thus to distinguish, on account of his love for them, (Rom. 9:11; 1 Peter 1:2, 20; 2 Tim. 1:9; John 10:14, 15; Acts 2:23); he predestinated, or appointed beforehand, to be conformed to the image of Christ—that is, to be holy children of God and heirs of Heaven. Rom. 8:17; Eph. 1:5. That was God's purpose in eternity. In time, those so predestinated are called effectually—that is, their regeneration and conversion are effected, and they become believers. (1 Peter 2:9; 1 Cor. 1:24; Heb. 9:15) Believers, of course, are justified, (1 Cor. 6:11); that is, forgiven, adopted into God's family and regarded and treated as innocent and righteous. And such will be glorified hereafter, or at death, (1 John 17:22; 2 Thess. 1:13, 14). Such are the steps in the divine plan of salvation—election, predestination, calling, justification, glorification—but all with reference to and embracing sanctification; for God's grand design, from the first, is to make the elect holy and happy, as members of his spiritual family, according to verse 29.

2. JUSTIFIED. 31-34.—As just said, God's plan embraces holiness in the recipients of his mercy; and the method adopted for that end is justification,—an accounting or regarding them as just or holy, after forgiving their sins—all through, or on account of, the meritorious mediatorial work of Christ. His death, as their substitute, takes away all ground of condemnation from them, Heb. 7:25; 9:24-26, as their penalty to God's broken law has thus been paid; their sin is atoned for; and they cannot be any more condemned on account of it. The penalty is remitted. And it is remitted by justification by God's pardoning them, freely and fully, and accepting them as righteous. Hence no one can bring a just accusation against them; for they are now regarded as entirely innocent, as though they had never sinned. (Isa. 50:7-9; Rev. 12:10, 11). Their justification is based on Christ's atonement, his righteousness being attributed or imputed to them, when they put their faith in his atonement. This is the part of his plan which God performs in time, in completion of the purpose designed from all eternity.

3. KEPT. 35-39.—But the plan is not finished yet; nor will it be until the glorified of Heaven are entered upon. In the meantime what guarantee has the believer, with all his infirmities and imperfections, that he will be kept safely? Love—the love of Christ, which is the same as the love of God. Nothing can separate believers from that love; affections and death cannot. Paul said he was firmly convinced that nothing—nothing—was able to separate believers from the love of God. It is for his sake God loves them; he loves them as he does Christ; he will love them as long as he loves Christ, and will, therefore, by his power, keep them safe.

Unless God and his love change, they are safe forever, and their salvation is sure. But God is unchangeable, and his love eternal, therefore their salvation is eternally sure; they will be by the power of God, through faith, unto salvation.

Canaan Association.

The First District of Canaan Association has had two very interesting meetings since October. The attendance at Salem church was large. Great interest was manifested, and we trust much good was accomplished.

A Sunday school was organized, on what I consider a solid basis; namely, a full year's subscription to *Kind Words*, and Lesson Papers, &c. I believe it may be said of Salem, "they have a mind to work."

At Ruhamah, the meeting was large, interesting and impressive, and we trust new life and zeal were infused into the already flourishing Sabbath school and church.

This Association is soon to be blessed, for the first time, with the meeting of the Alabama Baptist State Convention in her midst. May the spirit and light of that great body leave their impress on the lesser constituent body. M.

Revival at Louisville, Ky.

Major W. E. Penn, the evangelist, has been conducting meetings in Broadway and Walnut St. churches for the past 8 weeks with gratifying results. He preaches twice a day to large and attentive audiences. His remarks and sermons are clear and forcible. He is an able and laborious worker for Christ, full of the Spirit, and as he preaches, all are impressed with his earnestness and zeal for the glory of God and the salvation of souls. Major Penn preached to over 300 unconverted people alone on last Sunday week. Subject: "The Divinity of Christ." An able sermon, clear and to the point. The attention and attendance was remarkable. The result of this special service is now being seen in the conversion of many who attended. Maj. Penn has accomplished great good here; Christians have been revived, backsliders are returning, and sinners are being converted. There have been over one hundred and forty-five conversions and there are still many inquirers. Drs. Burrows and Warden baptized twenty-one candidates last Sunday. The meetings are still in progress, and the interest is increasing. Thanks to God for his blessings. DEWEY.

Backwoods Protest.

Eds. Ala. Baptist: It is just as well to understand what the relation of the Roman Catholics is to the public schools, to the Indians, to the penitentiaries, to the reformatory institutions, to the hospitals. The Roman Catholics claim that they have the right to manage all of them. They are the church; they represent Christ; they have the right to represent every educational and religious interest. If the Roman Catholic claims are just, the Roman Catholic pretensions are legitimate.

But these spurious claims teach us what we Baptists ought to insist upon. We honestly believe that in us alone the polity of the New Testament finds expression. It is then not only our right but our bounden duty to insist that that polity shall be adopted. We ought to impose fidelity to the Gospel organization on the men we vote for. We should demand that the principles of the Gospel should be asserted at West Point and Annapolis, in every national ship and in every regiment. We should resent the appointment of any chaplain that is not a Baptist, of any minister and consul that is not a Baptist, of any General or private that is not a Baptist, of any postmaster or supervisor of elections that is not a Baptist.

The Roman Catholics show us the only principle upon which any denomination ought to succeed. We honor them for their fidelity to principle. They show us what whole-souled partisans can do, even when they insist that bread is blood and black is white. They show us what we, who assert the doctrines and maintain the ordinances of the New Testament, ought to do. According to the principles Baptists hold men live or die, nations rise, or fall. We ought to assert them. We ought to vote according to them. We ought to bind men and parties and policies to them.

I take it for granted that the only consistent Christians on earth are Baptists—that the promotion of Baptist principles measures the success of the cause of our Saviour—and I don't intend to vote for any man who is not avowedly on the side of Christ. My notion in regard to Christian union is that the whole concern is a snare until the churches adopt a spiritual basis of membership and Christians put on the buried and risen Christ by baptism.

JOHN JONES.

"One of a Thousand."

Bro. West: We have in some respects a somewhat remarkable member with us at Ebenezer church, Butler Co., in the person of an aged colored sister, generally known in our midst as "Aunt Nancy." She has been a member of this church for a number of years and has never had any desire to draw off from us and join a church made up exclusively of her own color. The most noticeable characteristics of Aunt Nancy are:

1. Her regular attendance on church meetings. She attends the week-day as well as the Sabbath meetings of the church. If the weather will admit of only a small attendance she is almost sure to be one of the number that meets at the house of prayer.

2. Her liberality to the missionary cause. Every year she gives from ten to fifty cents to this great interest of the church. It is true her gifts are small, but they are sure, and I very much doubt if nine-tenths of the Baptists of our State do as much for missions as Aunt Nancy.

3. She manifests much concern about the well-being of the church. She has been appointed to sweep and keep in order our house of worship, which work she has been very faithful in performing.

Now, Bro. West, is not this African sister "one of a thousand?" [Yes.] A. T. SIMS.

Forest Home, June 16th.

Misty, Perhaps.

"He was understood to maintain that we are saved, not by imputed, but by imparted righteousness." We noticed a similar criticism at the time, in the *Examiner & Chronicle*, of the sermon of the "Newly-elected Professor of Newton Theological Seminary." We are obliged to the *Examiner & Chronicle* correspondent for happily expressive phraseology. A happy expression is worth a hundred illustrations.

It is to be presumed, that Dr. Andrews was not wholly misunderstood, and yet possibly there may have been a mistake. The writer was once misunderstood, by grave and reverend brethren, about the same thing. In preaching a sermon from the 5th of Romans, after expressing agreement with the old confessions in relation to federal headship, he confined himself to another idea running parallel through the whole Epistle; that whereas sin dominates before justification, grace dominates afterwards. "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." "He shall be called Jesus, for He shall save His people from their sins." What was said in the beginning was forgotten, it would seem, in exclusive attention to the main discussion. It is possible Dr. Andrews may have been misunderstood in the same way.

The "evangelists" of the day, dwell so exclusively on "only believe," so far as the writer has seen and heard, as to leave the impression that everything else is of little moment. They neither preach repentance nor a holy life, except by implication. One man said that the rich man in the parable appeared to be a very good sort of a man, according to the popular notion, but he had no faith, and he was "gone down to burnings;" that David was among the chief of sinners, but he had faith, and he was gone to Heaven. This fact perhaps inspired the sermon of the preacher at the Rochester Commencement. He knew that such texts as, "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap; if he sow to the flesh, he shall of the flesh reap corruption; if he sow to the Spirit, he shall of the Spirit reap life everlasting," are very much thrown into the background, not to say ignored.

What incompatibility is there in saying that sinners are saved by "imputed righteousness," and by "imparted righteousness," at the same time? In the same sense that James means, when he says, "Ye see then, how that by works a man is justified, and not by faith only: for as the body without the spirit is dead, so faith without works is dead also." It is not true, that wherever there is imputed righteousness there is imparted righteousness also; and that without this imparted righteousness—"without holiness"—no man shall see the Lord?—no man can be "meet for the inheritance of the saints in light?" "Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." In this sense, "character" is salvation; for, salvation is restored relation to God our Heavenly Father. Perhaps the aforesaid preacher meant not at all to deny that salvation rests entirely on the sole righteousness of Christ received—imputed—through faith, but to utter a trumpet-toned warning, that the faith that does not produce some humble measure at least of personal holiness, is not the faith of the Gospel.

Who does not know that Christian morals, not to say Christian tempers of soul, are at a discount these times, and that men of known, gross immorality, seem to triumph in a righteousness supposed to be received by their faith in Christ?

No mist, on your minds, dear brethren Editors, but on the minds of some. E. B. T.

Red Lawn, June 17.

Appointments.

REV. E. F. BABER

Will fill the following appointments in the Alabama and Unity Associations:

ALABAMA ASSOCIATION.

Salem, Sab. School Conv., Friday, June 27

Hayneville, Tuesday night, July 1

UNITY ASSOCIATION.

Hamory, Wednesday, July 9

Richwood, Thursday, July 10

Big Spring, Friday, July 11

Union, Saturday, July 12

Verona, Sunday, July 13

Chestnut Creek, Monday, July 14

Clanton, Tuesday night, July 15

Mountain Creek, Tuesday night, July 15

Corth, Wednesday, July 23

New Hope, Thursday, July 24

Locust Level, Friday, July 25

Deatville, Friday night, July 25

Mt. Hebron, Saturday, July 26

ALABAMA ASSOCIATION.

Prattville, Sunday, July 27

Autaugaville, Monday, July 28

Elim, (Day's Bend), Tuesday, July 29

J. H. RAY.

GENERAL MISCELLANY.

Out of 436 missionaries in China 310 are women.

The New York longshoremen's strike is virtually over.

Over 1,000 hogheads of sugar are held at Halifax for an advance.

The N. Y. postoffice receives 50,000 inaccurately addressed letters a day.

A statue of Tyndall will be placed on the Thames embankment, London.

The new revenue bills will add \$5,000,000 per annum to the treasury of Mexico.

Three hundred looms have been placed in the Atlanta, Georgia, Cotton-Factory.

It is calculated that there is one doctor to every 600 people in the United States.

Johnny Hope has been convicted in New York as one of the Manhattan Bank robbers.

Thirty-eight ladies have obtained degrees in France as Doctors and Bachelors of Arts.

Solovieff, who tried to assassinate the Czar of Russia, has been sentenced to be hanged.

The will of Baron Lionel de Rothschild disposes of personality to the amount of £4,700,000.

There are 1,200 convicts leased out by the State of Georgia, and at work for different parties.

It is feared that the number of candidates in the field for the Presidency of Mexico will lead to anarchy next year.

Reinhardt, who is to be hanged on Staten Island next month, will be the first person executed there in 103 years.

The French Consul General has advised the Khedive of Egypt to abdicate. So says a dispatch from Alexandria.

There was a violent earthquake on the 17th, near the town of Aci, in Sicily. Five villages were almost totally destroyed.

A telegram from Rio Janeiro states that Gen. Gabry has deposed the President of Paraguay and seized upon the Government.

The amount of coffee consumed annually has increased during the past 40 years from 190,000,000 lbs. to 850,000,000 lbs.

At the headquarters of Gen. Ord, in San Antonio, Texas, is the marble topped table on which General Lee wrote his capitulation.

The French Minister of Marine has decided to send 3 Cruisers to the Pacific Ocean to protect French subjects in Chili and Peru.

The late William Sloane, of New York, left \$33,500 to a number of his old employees and \$140,000 to various charitable institutions.

The Italians are going to celebrate, next November, the eighteen hundredth anniversary of the destruction of Pompeii and Herculaneum.

Mrs. Judith Russell, of Mass., a sister of the late Geo. Peabody, has made a bequest of \$10,000 to the public library of Georgetown, Mass.

The divers at work on the wrecked Hamburg-American steamer *Pommern*, wrecked near Dover, have brought up 69 packages to the surface.

The Bavarians drink annually about 147½ gallons of beer per person. The total output for this beverage in Bavaria is more than \$65,000,000 per annum.

A little girl in Wilkinson Co., Ga., recently poisoned herself by cleaning her teeth with a brush made from a yellow jessamine vine. She died in about two hours after using the brush.

The volcano of Mt. Etna is in full eruption. Streams of lava are flowing down the western slope. Several villages are threatened with destruction and there is great alarm among the inhabitants.

The material for briarwood pipes comes chiefly from Corsica. The roots are cut into rough forms of tobacco pipes, then sent to France, whence they are exported to America and elsewhere.

The republic of San Salvador possesses large deposits of valuable minerals, believed to be of remarkable richness and extent. As yet these sources of wealth are undeveloped, and with a view to their systematic development, Dr. Xaldivar, President of the republic, has engaged the services of a skilled-mineralogist from the U. S.

ALABAMA NEWS.

Watermelons in Selma.

Opelika uses over 600 lbs. of ice daily.

Hogs in Bridgeport have the blind staggers.

Two negroes escaped from the Wetumpka jail.

The Talladega reading club has been revived.

Thos. McGlen was killed by the cars in Mobile.

Watermelons have been received in Montgomery.

Dr. L. R. Moore, of Perdue Hill, died recently.—[S.]

Taylor Doss cut the throat of Mr. Pool in Marshall Co.

Thos. Segrest, of Tuscaloosa Co., lost his house by fire.

Charles McAndrews, near Union Springs, was drowned.

A very large panther has been seen recently in Monroe Co.

The steamboat being built in Selma is almost completed.

The residence of Mrs. Boshart, of Dodsenville, was burned.

The late heavy rains in Tallapoosa Co. were very destructive.

Oats are a complete failure in the Dodsenville neighborhood.

The Methodist Sunday school at Montevallo has 109 scholars.

The yield of oats in Pickens Co. is the largest for many years.

The residence of L. M. Chisholm, of Maple Grove, was burned.

Crops in Lawrence Co. are said to be more flattering than for years.

The residence of McKinney, postmaster at Sand Lick, was robbed.

Mrs. Munn, of Marion, was badly burned by the explosion of a lamp.

Geo. Peacock, of Selma, has patented an attachment to roofing tongs.

Warren Hardin, near Knoxville, lost his dwelling and its contents by fire.

The residence of S. A. Wimberly, near Bluff Port, was destroyed by fire.

Mrs. Warner Wells, of Eufaula, was thrown from a buggy and badly hurt.

Wm. Clowers, of Pike county, was badly injured by his team running away.

A little child of Jno. S. Deer, of Oldtown, was severely scalded June 14th.

Jos. Johnson, of Dudleyville, dislocated his shoulder by a fall from a door.

A negro near Dadeville, while fooling with a pistol, shot his own child.

Corn is scarcer in Marion Co. this season than it has been for several years.

Mrs. Phillips, a crazy woman, escaped from the Pickens county poor-house.

A postoffice will soon be established at Chandler Springs, Talladega Co.

William Taylor, of Clayton, was thrown from his horse and severely injured.

Jno. Ramey, of Gadsden, was thrown from a horse, and seriously injured.

Maj. Price, of Clayton, shipped in one day 3,000 lbs. of leather from his tannery.

A little son of A. J. Pittman, of Union Springs, was severely kicked by a horse.

A new cotton mill, running 100 looms, will soon be in operation in Tuscaloosa.

Arthur Stow, of Eufaula, ran against a house, cutting his head very badly.

There are 25 persons in Marion Co. who receive pensions from the Government.

The overflow of the Tallapoosa River injured the corn planted on the bottoms.

Miss P. McGowan, of Jefferson county, was bitten on the hand by a copperhead snake.

James Steely, of Scottsboro, met with an accident from which he was partially paralyzed.

Eddie Montgomery, of Ashville, mistook a snake for a stick and was bitten on the finger.

The boilers in a saw mill near Mountain Creek exploded, seriously wounding two men.

W. Rosenthal was severely wounded at Guertown by the accidental discharge of an air gun.

The heaviest rainfall ever witnessed in Wedowee Co. occurred recently, doing much damage.

F. R. Box, postmaster at Whitney, St. Clair Co., has been charged with opening registered letters.

Messrs. Abrams and Brame, of Dayton, were considerably bruised by their team running away.

The Governor has deposited money in N. Y. to pay the interest on Alabama bonds, due July 1st.

A negro has been lodged in jail at Troy for an attempt to commit an outrage upon a lady in Pike.

The students of the Southern University, Greensboro, have received their uniforms; a dark navy blue.

The manufacture of iron from coke at Oxmoor, on the S. & N. R. R., it is said, is proving quite a success.

The revival at the Methodist church in Union Springs is still progressing, and increasing in interest.

In a difficulty at Mountain Creek.

W. W. Wadsworth severely cut a son of Paul Strobach, of Montgomery.

The demented young man who wandered off from Youngsboro was found near Auburn and carried home.

Two passenger coaches on the S. R. & D. R. R. were thrown from the track at Oakley's Mills. No one seriously hurt.

A little son of James Jackson, of Montgomery, fell from a green house and was severely wounded on the head and arm.

A negro attempted to commit an outrage upon two women in St. Clair and was caught and hung by the enraged citizens.

There is a very fine chalybeate spring at the mouth of the Panther Branch on Butthead Creek, 3 miles from Pikeville.

Two negroes entered in the daytime and robbed the house of L. B. Saelen, near Marion Junction. They have been caught.

J. F. Ellis, of the U. S. Fish Commission, deposited 45,000 young shad in the Warrior River recently, and 45,000 in Will's Creek.

The mill of Mr. Dorman, and the gin houses of Messrs. Wood & Vaughan, of Walnut Hill, were washed away by the rain June 9.

Messrs. George O. Baker & Co., of Selma, have received letters patent on an oil mill and rollers for pressing cotton seed.—[Argus.]

A tree near the residence of Thos. Dillard, of Auburn, was struck by lightning, and several members of the family seriously shocked.

We have had a nice season of rain, which was much needed. Health is good in this section, except a few cases of flux.—[S., Perdue Hill.]

One Lea, charged with stealing a horse in Montgomery, has been caught. He was shot in the arm and hand by the marshal of Verbena.

J. D. Lambert, of Perdue Hill, was married on the 3rd inst., and was taken dangerously ill on the 5th. There is some hope of his recovery.—[S.]

OBITUARIES of subscribers or members of the family inserted free of charge, when they contain not more than two words. A charge of 200 cents for each word is made for all over two words. By not asking to send bills, contributors send the privilege of editing all obituaries devoted to no words when they are not accompanied with the money.

IN MEMORIAM.

Rev. Jno. D. Strock was born in South Carolina, June 17, 1801, and departed this life March 5, 1879.

He moved to Alabama early in life, and settled in Autauga county, where he reared a family of twelve children, six sons and six daughters. Four of his sons preceded him to the grave.

In 1843, he united with Elm Baptist church, in Autauga county. He was baptized by Eld. Geo. W. Scroggins.

But a short time elapsed before he was ordained deacon. He magnified his office as such. He joined Mount Hebron Baptist church, near Elmore, Ala., by letter, after which he was ordained to the full functions of the Gospel ministry by Elds. Jno Ray and Rufus Figg.

Bro. Strock was a faithful Christian, He was devoted to his Bible.

He was firm in his convictions, and a more beautiful example of piety is seldom set before a wicked and perverse generation, by mortal men, than that of Bro. Strock. We are willing to say that he adorned the doctrines of God our Saviour.

His success as a minister was limited, which can be attributed to his having commenced so late in life.

His religious character was as a light on a hill which could not be hid, ever blooming as a fair flower in God's vineyard.

His sickness was comparatively short, but his sufferings were severe. While the monster Death was piercing darts through every nerve, this man of God ever bore it with Christian fortitude.

In the trying hour of his death he had evidence of his acceptance with God, and so expressed himself to his brethren, as his soul and body parted; therefore, we can say, in conclusion, that his spirit has found that

