

## My Mother's Grave.

[The following lines were found among some papers of a sister, a gifted young woman who was raised in the Baptist Church, Ala., and died in Texas several years ago.]

The trembling dew drops fall  
Upon the shining flowers like souls at rest;  
The stars shine gloriously, and all  
Seem me to be blest.

Mother, I love thy grave;  
The rose with its fragrance pure and mild  
Lies o'er thy head. When will it wave  
Above thy child?

Thy sweet flower, yet must  
I wait leaves to the morning's tempest bow;  
Dear mother, thy thine emblem—dust  
Is on thy brow.

And I could love to die  
A lonely wanderer on a withered tree,  
By the sea's edge in childhood's life  
And share thy dream.

The children you have left  
All happy and content, and all  
To join you in that land of rest  
Where sits God's throne.

To me all hope is dead,  
The dearest link of life's chain was broken  
When she who once pledged me her hand  
Reposed the soul.

And I must linger here  
To bear the burden of my sinful years,  
And mark the hopes of childhood dear  
With bitter tears.

Yes, I must linger here,  
A lonely wanderer on a withered tree,  
By the sea's edge in childhood's life  
And share thy dream.

Out from life's withered power,  
In still communion with the past, I am  
And muse on thee the only flower  
In memory's urn.

Where is thy spirit now?  
I gaze above—thy look is imaged there;  
I listen, and thy gentle tone  
Is on the air.

Oh! come while I press  
My hand upon my brow and in those mild  
And thrilling tones of tenderness  
Bless, bless thy child!

## Please Read Carefully.

What we have to say in this paper under the head of "Very Important to the Baptists of Alabama."

## COMMUNICATIONS.

## Ought a Primitive Baptist Applying for Membership in a Regular Baptist Church, to be Re-Baptized?

Bro. Winkler: Your answer to my request makes known the fact that you consider valid the baptism performed by a Primitive minister. If

and right now, at the very beginning of my ministry, is the time to lead me into the truth. That I may be enabled to see my error, will you please to give me proof that Christ's church confers upon a portion of its members the right (1) to leave off from the church "in order to form a denomination of their own;" (2) To place themselves under from under its discipline; (3) To disseminate doctrines bitterly antagonistic to the Bible; and (4) To reject the baptism of the church because of the invalidity of the administration. Show me wherein consists my authority to dissent from our communion, or other leading doctrines, and establish a denomination having no connection with the church. But, you say, "Their doctrines were substantially the same as ours." Well, I must say that they are not substantially the same; for they not only refuse to send the Gospel to the Heathen, but declare that "To preach the Gospel to an unregenerate sinner is in direct opposition to God's word." What error more fatal in its tendency than this? To deliver the Gospel to the unregenerate is the grand object for which the church was organized. It is a sacred trust reposed in us by an absent Master. It is the one purpose of a Christian life. The fact that they held the same beliefs and practices (except their opposition to the support of missionaries among the Heathen) as those maintained by the regular Baptists; the fact that the breach of fellowship that now exists arose from their withdrawal from the churches; the fact that our fathers once considered them Gospel churches; the fact that we to-day receive the returning wanderers who were baptized before leaving the church—these things, as I look to the future, do not satisfy my mind as to the propriety of recognizing the baptism of this body of disorderly Christians, however good some of their doctrines may be.

I wish to live consistently with the constitution of the church. I may, however, entertain erroneous ideas as to its Scriptural constitution. My conception of a valid baptism is one that is performed by a proper administrator and of order of a Gospel church.

Now, to give me some light on this subject, will you give a definite answer to each of the following questions: To whom did Christ give the authority to baptize? Did He give a Gospel church, what constitutes a valid administrator of baptism? What is a valid baptism?

F. D. HALL,  
Northport, Ala., Feb. 1880.

REPLY.

It is confessed that the above letter

## puzzles us. Our brother has prejudged

the case he has in hand; and while professing to ask our advice seems to be in fact demanding our approval, or, if this cannot be obtained, then proposing a controversy. We really do not see the necessity of adding anything to what we have suggested already, either as to the general principle to be adopted in such cases, or as to the course to be pursued by the Northport church in the specific case he has presented. These brethren know all the circumstances, and are quite competent to deal with them intelligently and in the fear of God. Yet, to avoid any seeming discourtesy to our correspondent, we give the following answers to some of the propositions contained in his letter.

"Christ's church" is the name of the general community of believers. This body cannot confer upon any of its members the right to "draw off" from it, for any purpose whatever. Nor do, or can, these members withdraw from that spiritual communion, so long as the exalted Intercessor continues to pray for them, as once he prayed for Peter, that their faith fail not. They are his, and they shall not perish; neither shall any pluck them out of his hand.

2. Members belonging to any local church may legitimately withdraw from that particular congregation of believers, if they wish either to join, or to form by colonization, another Gospel church. But they have no right to transfer their membership to any society or organization, whatever its name, rejecting the doctrines of the discipline that distinguish the churches of our Lord Jesus Christ.

3. As respects the Primitive Baptists, we regard our correspondent's statements as severe and extreme. Their associations, when relinquishing their opposition to general denominational work and applying for admission into our State Conventions, are cordially received. An instance of this sort occurred under our own notice in Georgia. We do not know, and we would be reluctant to believe, that the Primitive Baptists reject the discipline, the ordinances and the leading doctrines of the Gospel.

They have simply progressed into a plane of larger views and more varied activities. They represent ideas which were largely in vogue a hundred years ago. And, if any of them are coming to our platform, they ought to be welcomed and encouraged, rather than repelled.

4. We are sorry to learn, upon the testimony of our correspondent, that our Primitive brethren object that "to preach the Gospel to an unregenerate sinner is in direct opposition to God's Word." Yet it ought to be said, that this error was once entertained by men whose names are held in high honor amongst us, as Baptists. As we learn from Ivin's History of the famous Baptist Commentator and Theologian, Dr. John Gill, held the same opinion. He was wont to speak of sinners, not to them. When at a Union of Baptist ministers at Northampton, William Carey proposed a theme for discussion, "The duty of Christians to attempt the spread of the Gospel among Heathen Nations," the venerable John Ryland sprang to his feet, and thundered out: "Young man, sit down; when God pleases to convert the Heathen, he will do it without your aid or mine." And as Marshall tells us (Life and Times, Vol. 1, p. 10), "the aged and more influential ministers generally denounced 'so visionary a scheme.' Ours is now proven to be a better way; and we may hope that our Agricultural brethren will come into it when they learn how greatly God has blessed our efforts to evangelize the Christian populations of our own and other lands. But, at present, they know but little of this triumphant history, and they will remain indifferent to it, if we hold sternly aloof from them and denounce them.

5. As to questions of this sort, it is easy to be deceived by the fallacy of mere names. We do not find the sharp distinctions, which our correspondent draws, actually existing, between Missionary and Anti-missionary Baptists. On the one hand, it is essentially true, that all Missionary Baptists are not missionaries—actively and self-denyingly and systematically engaged in supporting evangelists either at home or abroad. We even fear that all who bear the missionary name without being in any sense devoted to the missionary cause, should be excluded from the Regular Baptist churches, we would have but a small remnant left. On the other hand, it may truthfully be added, that many an Anti-missionary Baptist profession, is in spirit a missionary, who, without being enlisted in general evangelical enterprises,

## is yet showing forth the Lord's

praises by a consistent life in the family, the community and the congregation of baptized believers.

6. The questions propounded, as to the validity of ordinances &c., require only a brief notice. These matters are pretty well settled amongst us. The immersion of a believer by a proper administrator and in the name of the Trinity is Gospel baptism. "The order of a church" is not essential to the validity of a baptism, as we are taught by so many instances in the Acts of the Apostles. Yet, as the believing applicant is baptized for the purpose of uniting with some church, it is of manifest propriety that the church should unite in the reception of the candidate for baptism. And, where the presence of the church can be secured, the minister will deem it his privilege to obtain the co-operation of his brethren. But he can validly baptize without that co-operation; and there are instances in which he is solemnly bound to do this, under the direct authority of the Great Commission, and by the right of his office as a duly qualified minister of the Gospel. Thus Philip baptized the Eunuch and Paul the jailor of Philippi. In cases of this sort, however, the church, before receiving the baptized candidate for membership, is entitled to demand a recital of the candidate's experience of grace, and to investigate the circumstances of the administration of baptism.

7. We trust that we have said enough upon the subject to make ourselves fully understood. We should favor the reception of the candidate of whom our correspondent speaks, unless some circumstances of the case, now unknown to us, should forbid. And we trust that our brethren at Northport and their earnest young pastor may be so directed in their action as to secure the approval of the Head of the church. E. T. W.

## Dr. Wharton at Eufaula—Good Results of His Visit.

I have just returned from Eufaula. Whilst there I was, under God, enabled to relieve the church of a debt of \$5,000, and to see the members on the church's activities, but which now happily will trouble it no more. During my pastorate there, more than ten years ago, I saw that it was absolutely necessary to build a church suited to the wants and tastes of that refined community. The old church was on the bluff where the town was at first located, but had been gradually receded from till it occupied the commons, and was inconvenient of access. We thought it best to build, not only for the present, but the future. We selected plans furnished by the celebrated Mr. Sloan of Philadelphia, and began the work of erecting a first class edifice. How we succeeded all who have visited Eufaula and seen that structure well know. It is perhaps the handsomest Baptist church edifice in the State. I collected about \$35,000, a much larger sum than it was at first supposed would be necessary, as building material and labor were unusually expensive. The church was dedicated just before I left for Louisville to take charge of the Walnut Street Baptist church. A debt which increased to \$5,000 was left on the church, (not an uncommon circumstance), which I hoped and believed would be soon discharged. The financial pressure, came on however, and I learned on reaching Eufaula a few days ago, that it had never been reduced a dollar, but that the church had been sorely taxed to pay the interest each year. I was appealed to by the advisory committee to assist them in lifting it, as there could be no solid prosperity until that debt was paid. I yielded as I felt the church was in no small sense my work, and I never wanted any one to have just cause to say of me in any enterprise. "This man began to build, and wasn't able to finish." I accepted their plan of appeal. Sunday was the day, and eleven the hour chosen. I am gratified to state that every dollar was provided, for in the progress of an exhausting effort lasting more than two hours, it was really I think the best day's work of all my ministry of twenty years. At the close of the services the church extended me a unanimous vote of thanks taken by rising on the part of the whole congregation. That was compensation enough and constituted in one of the happiest days of my life. To God be all the praise, and as evidence of our gratitude to Him the whole congregation united with me in a prayer of deepest thanksgiving. Great was the rejoicing among the Baptists of Eufaula. The so-called bonds that the members took on the occasion will be excellent material for a grand bond fire that they are going to have soon in commemoration of the event.

I was much pleased with Rev. M. W. Wainwright, the pastor, whom I heard preach two most eloquent and practical sermons. The people of Eufaula are enthusiastically devoted to him, and I trust he may do a great and good work there. At night Rev. Dr. D. M. Reeves of Albany, N. Y., preached one of the most delightful sermons I ever heard. I received about six hundred dollars in bonds for the Seminary from that generous people. M. B. WARTON,  
Macon, Ga., Feb. 18th, 1880.

## God's Dealings with the Soul.

A Venerable servant of God relates his Christian Experience.

NUMBER VIII.

A DREAM, AND ITS FULFILLMENT.

While a student at a grammar school in the vicinity of Prairie Bluff, Wilcox county, I dreamed a dream which made a deep and lasting impression on my mind. I was boarding at a Mr. Robert Scott's, Mr. James H. Wells, my teacher, was boarding at the same house. We occupied the same room, and the same bed. On the morning of the 28th of April, 1823, about one hour before day, I dreamed that I saw about twenty men in a line, all facing west, and all strangers to me. I was standing at one end of the line. The Lord Jesus Christ came, and addressing every man separately, told each one what he must do. I understood that He had come to instruct us with regard to our future work; but I did not know what He said to the others. He came to me last of all, and said, "You must preach in Greenville." I commenced weeping, and said, "Lord, don't leave me." He looked on me with the most lovely expression of countenance that I ever beheld, (I shall never forget that look), and said, "I will come again." I awoke with my face suffused with tears, and I could not restrain them.

I arose, dressed, went down stairs without awaking Mr. Wells, and retired along the public road one half mile or more, and spent the balance of the night in prayer and meditation.

When I awoke the first impression on my mind was, that some time during my life, in the providence of God, I shall go to Greenville, and there will be a great awakening under my ministry.

I kept that dream a profound secret eighteen years. And yet all those years I believed that it would be fulfilled. In 1832 I located in Lowndes county, twenty-one miles from Greenville. As time passed, the dream was more and more on my mind. In 1845 I began to believe that the time was near at hand when my expectations would be realized. I sent an appointment to Greenville with a view of holding a protracted meeting. But I was providentially disappointed. Well, I thought the time was not yet come; or, possibly it is all a delusion; but I could not entertain that thought. I was willing to be called superstitious, but I would not let the dream go. I required no little effort to do so. I date of the dream, Rev. Garrett Longmire, who resided in Monroe county, in passing to Hayneville on business, spent an evening with us. During the evening's conversation, he remarked: "Bro. Travis says that he wants to hold a meeting of days in Greenville, including the fifth Sunday in August." The thought flashed through my soul like electricity, "That is my time. Let Bro. Travis make the appointment. I will attend it, and if it be a failure, I shall not be exposed to ridicule. From this time I could not keep the dream a secret, without doing violence to my feelings. I told Elder Longmire the dream, and did not stop with him. "From the abundance of the heart the mouth speaketh." The dream was on my mind every day of that year. And hence I told it almost wherever I went. I knew that I was exposing myself to be laughed at.

Early in June, 1846, I received a letter from Elder Travis, requesting me to meet him at Bellville the fourth Sabbath in July, and labor with him two weeks; adding, "If you will, I will come up to Lowndes and work with you as long as I replied, I will meet you, 'if the Lord will.' I thought it would be a good opportunity for us to arrange for the Greenville meeting.

I went to Bellville at the time appointed. The first private opportunity, I asked Bro. Travis if he was going to Greenville the fifth Sabbath in August. He replied, "No, I have promised to preach a funeral on that day." I was very much disappointed. I did not know what to do, only to look to the Master to order my steps. Elder Travis was taken ill at Bellville early in the meeting. I remained two weeks, laboring at Bellville and Bethany. No appointment was given to Greenville yet. I retired again and asked the Master what He would have me to do?

I returned to father's house and wrote two notes; one to a Presbyterian who resided in the country; but fearing that he would not receive it in time, I wrote another to T. H. Watts, a young lawyer, with whom I had no acquaintance whatever. I requested them to have an appointment published in Greenville on Saturday before the fifth Sunday in August, in either of the churches, in the court house, or in the grove; that I did not care where, provided that if any should profess faith in Christ, and ask me to baptize them, I should do so; and would not want to give offence thereby. There were two churches in the town, a Presbyterian and a Methodist, but no Baptist church. I labored with Elder Longmire the third week in August in Monroe county, and then returned home. I went to Greenville at the time appointed. Elder Longmire met me there. We were informed that the appointment was at the Presbyterian house of worship.

THE COMMENCEMENT OF THE MEETING.

At 11 o'clock we went to the church. There were not more than twelve or fifteen persons present. The writer preached on prayer. There

## were manifestly serious impressions

made on the audience. Elder Longmire preached at 3 p. m. T. H. Watts Esq., the stranger to whom I addressed one of my letters, came in about the time the 3 o'clock services closed. This was the first time that I ever saw him; but I had not ceased to pray for him from the time I wrote the letter. We had a larger audience at night, and more interest manifested. On the Sabbath we had a full house at 11 a. m. and at night. A Methodist minister filled an appointment, which he had previously made, at night.

The Methodist minister, in his sermon, denounced the doctrines of election and predestination in very strong terms, and thereby gave offence to the Presbyterians, who complained at his discourses in their house of worship.

To be offended save Longmire and the writer. He left next morning, and did not return to the meetings. Meanwhile the interest in the meeting had increased so that we continued it, Elder Longmire and myself alternating every day. We held three services for every time we met, I looked for my friend, T. H. Watts, but he did not come. On Monday I went to his office to talk to him; but there was some gentleman engaged in business with him, so I had to retire. I went again on Tuesday and there was another gentleman engaged in business in his office. I went the third time on Wednesday, and found him at leisure. We conversed about "Christ and him crucified." My interest in his salvation became more and more intensified. At 11 o'clock on Wednesday every business house in town was closed save one. There were four retail liquor stores, and three of them closed their doors. The people came out almost en masse. Many came from the country.

On Wednesday night (it was my time to occupy the pulpit), Mr. Watts came in and took a seat near the front door. (The first time that he had been out). God was with us. I proposed to pray for sinners. Almost the entire congregation pressed forward. Mr. Watts was amongst the first that arose from their seats. I had prayed so often and so fervently for him, that when he arose, came forward and knelt down, apparently as humble as a little child, it was almost more than I could do to control my feelings. I realized that God was answering my prayers.

By this time there were some conversions. I visited from house to house and talked to the people about God and the one thing needful. I found but one Baptist in the town, a man named Mr. Travis, who was a member of the church.

Preaching three sermons per day, singing and exhorting a good deal, began to shatter my voice. I felt that I needed help. A Methodist minister, the Rev. Moody, resided in town. I asked him to assist me. He seemed a little backward at first, but finally rendered valuable aid. The first week there were five or six who asked me to baptize them. I examined them in their faith in Christ, and baptized them in the name of the Father, Son and Holy Ghost.

There was one man, an intelligent merchant, who seemed deeply interested, but whenever he came forward for prayer, his contrite feelings seemed to pass away. I suggested to him that he was tempted of the Devil to draw back. He went up again and asked me to pray for him. But it was the same thing. He resolved that he would go home, and if he might be



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Marion, Alabama.

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Contributions to be sent to the Cor. Secretary, at Marion.

## IMPORTANT TO THE BAPTISTS OF ALABAMA.

It is very important to the Baptists of Alabama and to the success of all our Baptist enterprises, that the ALABAMA BAPTIST shall be read by every Baptist family in the State. Several thousand copies of this and the next issue of this paper will be mailed as samples to brethren who are not subscribers. We invite each one who receives it to subscribe for it in his own name, and to exhibit it to his neighbors and induce as many of them as possible to join him in a club. Will not our subscribers also make a special effort for us this month? Try it, brethren. Do your best for us, and we will repay you in improvements on your paper. Remember that until April 1st, subscriptions will be received at \$2.00 a year.

JNO. L. WEST.

## SABBATH DESecRATION.

The next great conflict in which the evangelical churches will be engaged is already forecast. It will be upon the claims of the Christian Sabbath. A striking article has just been published showing how generally the few of the stores are open until ten o'clock or noon. The saloons, barbershops, cigar shops and restaurants are open all day, and at night, there is a show of vulgarity and obscenity would put to blush a cast iron statue of Jupiter. So says the *Courier Journal*. And yet Louisville is one of the most orderly of cities on the Lord's day. The advocates of the Sabbath must bestir themselves if they would save that sacred institution from desecration. The Germans and the Romanists form a large element in our population, and both of these claim the day of God for pleasure.

E. T. W.

## THE APPROACHING CONVENTION.

The Southern Baptist Convention meets on May 6th, in Lexington, Ky. It is important on many accounts that a large delegation should attend the session. The Boards of the Convention have interests of enlarging importance committed to their charge. The Home Mission Board has inaugurated the Chinese Mission under Bro. Hartwell, and has made preparations for the building up of a large school in the Indian Territory. Both these undertakings add seriously to the responsibilities borne by the Board, being supplementary to its current work of evangelization, which is none the less diligently prosecuted in the States and Indian Territory. Twenty-eight missionaries have been employed. Some work has also been devoted by our Home Board to the Freedmen.

The Foreign Board is also pushing forward. Two stations have been opened in Brazil, one is contemplated in Mexico, and five missionaries have been sent beyond the ocean. Both the Boards have a warm place in the affections of the Denomination and we hope will be aided by generous contributions at the May Anniversary. The claims of the Theological Seminary also must be considered. This institution cannot be regarded as in a safe condition until the whole endowment shall have been gathered and invested. Our work in these various departments cannot be interrupted or contracted without serious injury to the cause of the blessed Master, and a wasteful surrender of means already given to the cause.

E. T. W.

"When thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy pity."—F. Quarles.

## INVASION OF AMERICA.

It is announced that the "Salvation Army," as it is called, will send its "Captain General," Rev. Mr. Booth, with six "Hallelujah Lassies" as aids, upon a mission to this country. It is hoped that they will here accomplish the same work among the lower classes which they have been enabled to effect in the great cities of England.

We have already given some account of their wonderful movement, to which Mr. Booth has devoted himself for the last fourteen years, and the object of which was to reach "Heathen England." Mr. Booth is understood to be a Methodist, but his army is not connected with any denomination. There are two millions, it is said, under his command. He appoints his own officers, who are now 180 in number, the larger number of them women. These he claims make the best officers; they draw the people through curiosity and by the charm of their singing. All tender implicit obedience to their leader's commands, going wherever he sends them; although, when they visit a town they know not where they are to find food and shelter.

The women received the name of "Hallelujah Lassies" from some one connected with the movement. Mr. Booth at first objected to the name as vulgar; but, finding that it took with the people, at length surrendered his scruples and adopted it. The tunes the Lassies use are chiefly those of the Moody and Sankey collection; but they also sing hymns to any popular tune that suits the words. The tune of "Wait for the Wagon" is a favorite one, and "Shall we gather at the River," with the better words:

Shall we rally round the banner,  
For our Savior and our God!

The army is divided into corps, each having a captain; over all these a general is to be assigned. The expenses are met by voluntary contributions which now amount to \$60,000 a year. The most of their successes have been achieved in regions where distress has brought great manufacturing and mining populations, as in Glasgow and Lancashire where the mills have been closed, and in South Wales and Cornwall where the mines of Iron and Tin had ceased to be profitable.

Mr. Booth is described by the *New York Herald* correspondent as a tall, dark man, spare and angular, with a narrow head and face, outlined by shaggy locks and beard sprinkled with gray. The eyes are small and piercing; the nose Wellingtonian; the character confident, determined and enthusiastic. The Captain General will appoint his successor, who will have the like power of appointment. It is easy enough to see that, all unwittingly, he is laying the foundation of a new denomination; for his converts are not urged into Gospel churches, but are kept apart under the control of their leader. What the result of their work will be in this country it is too early to prognosticate.

E. T. W.

## THE JUDICIARY.

It is lamentable to see the demoralization which is taking place in the courts of this country. The Electoral Commission voted upon the presidency, simply as party interests prescribed. The Supreme Court of Maine has pursued a similarly disgraceful course. In 1868 and again in 1877 they decided, in favor of Republican supremacy, that irregularity in the returns of elections vitiated them; in 1879 when Republicanism required a contrary decision the judges were ready to help the party, and accordingly they decided that irregularity in the returns of elections does not vitiate them. The Republicans want the last batch of decisions published; the Democrats vainly ask (being out voted), that the former decisions, be also included in the document. The objection of Mr. Hale is that the comparison of decision with decision would belittle the opinion of the Court!

For our part we think that such a court should be impeached, in the interest of public order. A court which makes decisions *pro et contra*, without the slightest regard to consistency and simply as party affiliations demand, ought to be impeached for incapacity, if not for corruption. The most terrible of all tyrannies is that of the Judges of a land, when they pervert public justice either through ignorance or partiality. Against the sentence of false judges there is no appeal. The judges of the country are appointed to interpret the laws not to make them; when they assume this last office they commit treason against society.

We are satisfied that the popular election of judges is a mistaken policy. This method makes the judge the representative of the party that has elected him. The office he enjoys is his gift; if the election is not for life he cannot retain it except by the suffrages of the party, and to win these he must continue to represent a mere section of the community, and by new services multiply his

claims upon them. Thus the present system involves the Interpreter of the Law, the crowned high priest of the Temple of Justice, in popular agitations and party conflicts which may easily warp and bias his judgment;—how easily, is demonstrated by so many infamous decisions of the Federal Courts, since the war. This is a subject in which all parties are interested.

Heretofore a pure judiciary has been the glory of our country. Some of the judges we have had may justly claim a higher place in history than many a famous statesman and hero. And some still linger upon the bench, and others here and there are called to it, who are not unworthy of association with Taney and Marshall. Yet it cannot be denied that the judiciary is sinking to a lower level, and that the incorruptible judges of whom we have spoken are the pillars of a crumbling if not of a fallen temple.

To not a few even of the Supreme judges, as the cases we referred to in the beginning of this article attest, the bench they occupy is as much a place of business and trade, as the den of a shark or the carpenter. The merits of a case are, the last thing to be considered; the decision is not dictated by truth and right, but by private influences,—by the friendship which is to be rewarded, by the hostility which is to be punished, by the necessities of the next election. The judge may be thrust into an office for which he has not one intellectual or moral qualification, and may administer it in such a way as to outrage all private rights and social decencies.

The greatest danger now threatening the institutions of this country is to be found in the corruption of the judiciary, which is becoming an Electoral College both for the Federal and the State Governments. The conservative influence which belongs to the courts cannot easily be recovered when they have lost the public respect and exhausted the popular patience. And then—chaos!

E. T. W.

## HOMESPUN POLITICS.

How little we are accustomed to appreciate the privilege we enjoy as American citizens! Europe is smoldering with conspiracy, and suddenly and in any country the outbreak may occur. A host of pestilential vermin is burrowing beneath every throne,—Internationals in Spain and Italy, Socialists in Prussia, Radicals and Land-laborers in Great Britain, Communists in France, Nihilists in Russia. There is not a monarch in Europe whose life has not already been threatened, and may not at any moment be yielded to the assassins hand. And as the monarch is the pillar of the State, his fall may involve the overthrow of all social order.

We Americans are safe from any such trouble. There is no office in the land for which from five to ten public spirited candidates are not ready to apply. We have too many patriots, male and female, to allow any vacancy to exist in public office. And the hope that their chance will come at the next election keeps all these aspirants in a patient, if not cheerful, state of mind. Dynamite and electric batteries are not Democratic institutions, and we even question the value of the sun-stroke and fits which a daring statesman of Maine has introduced into American politics.

On this side of the Atlantic the comic element of politics largely prevails; on the other side, the purple pomp of Tragedy. Ours is a more common-place plan, but we prefer it;—we sleep better of nights, and public affairs are conducted quite as well as if the country's welfare depended upon one hereditary life, or one blue-blooded family, which must be perpetually guarded from powder and steel and poison.

We have another political advantage which deserves our grateful recognition. We are separated from all other powerful nations, by the oceans, and are therefore under no necessity of maintaining a standing army for our protection against the ambition or the greed of our neighbors. In Europe, on the contrary, the military armaments are continually being enlarged. In a time of peace every nation is watching its neighbors and is preparing for new wars. Hundreds of thousands of peaceful peasantry are taken from the fields, and thus changed from producers into consumers. The laborers who remain at home must support the others who are idling away their time in camps and fortresses. Thus taxation is increased, while the means of paying it is lessened. And the evil is increasing year by year.

Nothing else than a Congress of Nations resolved to enforce terms of peace upon each other can quiet the political disturbances and lift the financial burdens which afflict the people of Europe to-day. Yet so common sense a resort is not likely to be adopted. The hostilities of people and the ambitions and jealousies of rulers are in the way. But we Americans by our excellent Con-

stitution enjoy already the precise ideal of government toward which Europe is painfully groping. When the Kingdoms of Europe consent to become States with a common representation having control over subjects of common interest, an army of a hundred thousand men, a mere fragment of the present armed host, would suffice to preserve the peace of the Continent.

E. T. W.

## A QUERY.

Bro. Winkler: Please answer the following query, and greatly oblige: Suppose the ordination of a Baptist preacher is called for and he refuses to subscribe to all of the Articles of Faith as held by the Baptist denomination,—has a presbytery a right to administer ordination under such circumstances? I ask for information.

T.

Clearly not. The presbytery is called to investigate the gifts, the graces, the doctrinal principles and the life and conversation of the candidate; when they accept him for ordination they testify that he is not lacking in respect to any one of these qualifications. They give him a public pledge commending him to the churches and ministry of the denomination as worthy of their confidence and fellowship. They avow their conviction that he has been regenerated by the Holy Ghost; that he has received a call to the ministry; and that he has adopted correct views of Christian doctrine and ministerial duty. Such a credential ought never to be given to a preacher whose views the presbytery believes to be erroneous, for their ordination endorses the candidate and gives him free scope among the churches.

E. T. W.

## A PLAIN STATEMENT—EXPENSES OF THE BOARD.

At the last Convention some twenty-two hundred dollars were pledged to cover the expenses of the State Mission Board for the year. These expenses as we then stated embraced the salary and travelling expenses of the Corresponding Secretary, and all other matters relating to the carrying on of the immediate work of the Board. We are now far gone into the third quarter of the Convention year, and yet only about one fourth of the above mentioned pledge has been redeemed, and of course much of that fourth has been used in paying the Secretary's expenses of travel. We appeal to our brethren who made these pledges to render us their assistance as early as practicable.

J. J. D. RENFROE.

## COLORED BAPTISTS.

The *Religious Herald* says: "The Baptist Pioneer, of Selma, Ala., is, we think, the best paper published in the South by our colored brethren." We agree with the *Herald* in this, and while, for many reasons, we wish it enlarged success among the colored Baptists of our State, we think that our own ministers might find it valuable to them, as a medium through which they may learn the condition of the colored Baptists of the State at large. Bro. McAlpine is a hard working preacher, and an industrious editor, and very competent in both positions.

"Fourteen colored Baptist pastors in Alabama have organized themselves into a ministers' institute, with Rev. J. J. D. Renfroe as lecturer, and the Bible and Pendleton's 'Christian Doctrine' as text book."—*Religious Herald*.

They are not all pastors. The majority are beginners in the work of preaching. For two months we have been meeting them twice a week except when the weather was too unfavorable for us. Our lecture is in the form of questions and explanations in a very quiet unpretending way, and we generally spend about one hour in that way. Every member of the class has a copy of Pendleton's "Christian Doctrine," which Dr. Pendleton let us have at reduced price, and we find it happily adapted as text book for such a work. Some of them learn well; others make slow progress.

We have done such work before and have been very much gratified at results. The entire class live in our country. It is our purpose to go through the book this Spring with them.

Bro. Barton, the pastor of the colored church in Talladega, is a member of the class, and he also spends an hour with them in Pendleton's "Church Manual" before we reach them in the morning. He is a man with clear understanding and is doing a good work.

I sleep most sweetly when I have traveled in the cold; frost and snow are friends to the seed, though they are enemies to the flower. Adversity is indeed contrary to glory, but it befriendeth grace.—Richard Baxter.

It were a desolate thing indeed to forbid the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for this purpose that the sublimer affection may find room; the lower is to be expelled.—F. W. Robertson.

## ROMAN CATHOLIC SCHOOLS:—A GREAT MISSIONARY AGENCY.

There is utterly a mistake with many intelligent people about the design of Roman Catholic schools; yet, more mistakes than one of a disastrous character.

In the first place, the design is not to educate; that is purely a secondary matter. The great design is to proselyte the children of the land to their faith. In this country their school system is an engine of Missionary enterprise—an agency of propagandism, which has for its first object the spread of Roman Catholicism and the subversion of the faith of Protestants and Baptists. The proof of this statement is to be found in the fact that in Roman Catholic countries Rome does not educate her population. Italy is the home of Romanism, and there with a population of about 21,000,000, fully 17,000,000 can neither read nor write. Spain is and has been for long ages under Roimish dominion, and yet the masses of her people are wholly illiterate; and this holds good over the whole earth in the precise ratio of Roimish power. Even in the city of New York where their population is about equal to all Protestants combined, they have in their own schools only 25,000 pupils, while Protestants have enrolled 93,000 pupils. But if it be claimed that this state of things in New York proves nothing, we may ask what does Italy prove? and Spain? and all Roimish countries? Why is it that in Italy where Rome held perfect rule, religious and civil, for so many hundred years, and where such vast wealth was at the Pope's command, so heavy a per cent of the population is illiterate?

This can only be answered by the fact that in her own countries Rome does not propose to educate; she proposes to keep the people in ignorance that they may the easier be manipulated by the rules of priestcraft. We are aware that Protestants and Baptists who patronize Roimish schools, sometimes meet this argument by the declaration that the religion of their children is not interfered with in these schools, and that no special efforts are made to make them Catholics. While this declaration is inconsistent with the facts, inconsistent with the whole spirit and history of Roimism; and inconsistent with results, yet we concede that it may be apparently true; for well does Rome know that direct teaching of her religion in this country would often defeat her purpose. They may not teach the children of Protestants directly that Mary is the mother of God and an object of worship, or that the Pope is infallible, or that the actual body and blood of Christ are present in the Eucharist, or that there is saving virtue in penance, or that priests can forgive sins; yet, they pursue a more effectual art. They attempt first to win the confidence and affection of the child for Catholics and then for the Catholic church. They know that the surest way to succeed is to gain the personal love of the pupils for personal representatives of the church, and so their whole system is coated with a seeming angelic purity and grace and refined sanctity.

Another proof of all this is found in the fact that nearly all her schools in the United States are for girls. She has made a study of human nature through long ages, and thoroughly understands the influence of woman in social life. She knows the power of a wife and mother over the religion of the household, and that if she can control the religious faith of the wives and mothers of the land the nation will soon put on scarlet. Besides girls are more easily influenced by the superstitions and appearances of goodness and gentleness of Roimish wiles than boys are; and it is amazing that parents cannot see that these schools are just so many traps to catch the heart and subvert the faith of their daughters, especially when we have so many painful cases of their success in turning away the life of so many pupils from the simple faith of the Gospel of Christ. When she fails to get the Protestant pupils into her fold she invariably leaves with them enough of her pretensions to make them through life her apologists in their own church, and this is more injurious to Protestantism than if she had captured them altogether.

It is frequently assumed that the system of education in Roman schools is more perfect than in other schools. It is almost impossible to resist the temptation to be severe in reply to this boast, and especially when it is made by Baptists. It has been often demonstrated by the facts that there is not a word of truth in it. We quote the language of a distinguished educator, who, after reviewing the facts, said, "The truth is the schools of Rome in America are far below the schools of Protestantism for thoroughness and efficiency. There is not a Catholic school in the United States whose graduates can compare in those achievements which constitute real learning, with those who bear diplomas from many schools

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Nor have we ever been connected with any one of the so-called temperance organizations. In early life we got our convictions settled on the belief that the church of Christ comprehends the elements of all moral good, and that the church combines in her outfit all the moral forces which God has organized for the world's conversion and for its reformation; and that therefore every local church is a temperance society just as it is a society against every form of evil. This being true of the position of the churches of Christ, they cannot fail to stand boldly against every corrupting agency without a virtual surrender of their sublime moral station; and surely they cannot be expected to furnish a lodging place for the agents of immoral influences; and if one who enters into the promiscuous traffic in ardent spirits is not such an agent we cannot imagine where one could be found.

Again, "Erasmus" seems to think that the "large wholesale grocer" to whom we alluded in a former editorial was a member of our own church, who was tolerated because he was wealthy and paid liberally to the pastor's salary. This is an unworthy thing; besides it is not correct. The grocer to whom we alluded lived more than a hundred miles from us. Those who know us better would not be likely to conclude that we are capable of such double dealing as between rich and poor. Nor have we ever said anything on the subject of toleration. There are circumstances when ardent spirits may be useful as is true of other medicines; and a druggist will keep it as he does other drugs; but even he, if a church member, should not be tolerated in converting his drugstore into a promiscuous liquor den. And here is the reason why we said that it is difficult to establish a rule which will cover all cases that may arise.

"Erasmus" denies the right of the church to exclude a whisky seller; therefore of course he assumes that the members of the church have the right to sell whisky and other ardent spirits in any quantity and under any circumstances whether by wholesale or retail. And then he seems to maintain that all this is authorized by the Word of God!

We can hardly think of a more complete absurdity than the earliest pleas, against drunkenness on the one hand, and the boldness with which he attempts to defend the drunkard maker on the other. And observe we are talking, not about men of the world, but about church members. We can pity the man into whose heart the light of God's holy Spirit has never shined. He is in darkness; he has not the light of the quickening Spirit, and he cares not for the letter or spirit of the divine Word. In his business he is simply following the bent of his unregenerate nature. But here is his neighbor who claims to walk in the light of a new life; claims to be a new creature, to be on the side of all righteousness and in opposition to all crime; probably he "talks in meeting," prays in public, sings devoutly, goes to the communion table, "and is otherwise a member in good standing" in the church of God; but behold these shoals of drunkards reeling through the streets and staggering out of town on Saturday evening and at all hours of the night, carrying poverty and distress to their families; behold them!

Now, under the church member's right for which "Erasmus" pleads, we raise the question, who made these men drunk? Did that poor, blind saloon keeper who makes no pretensions to religion do it all? No, his pious neighbor round the corner did a full share of it, and did it, too, under his rights as a church member! He has done no harm! He will declare that he has not made one of them drunk. O no, he only sold them the whisky and got their money—that was all. He didn't sell them the whisky to drink—he sold it for money. And as a more popular man—and a pious (?) man—and an orderly (?) church member, he is—nearly starving the unconverted bar keepers to death. He is one of these "thus saith the Lord" whisky sellers, and has a great advantage of the sinners who follow that business! It is not so bad for his whisky to make a drunkard, for he as a church member is following a legitimate business, although it is very bad for men to get drunk! With the same reasoning it may be pleaded that the man who keeps a gambling

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Likely it would be impossible to find one who has taken an education in a Roimish school who has not lodged in her convictions some such sentiment as that.

## ERASMUS AND THE WHISKY TRAFFIC.

In calling the attention of our readers to the article of "Erasmus" on the first page of our paper this week, we feel it to be our duty to accompany it with some remarks. If we mistake not we are only acquainted with our correspondent from character, but all that we have heard of him has represented him as a Christian gentleman; and therefore we must say that it is lamentable for a man of that type to lend his influence to the vindication of the propriety of church member's engaging in the promiscuous whisky traffic, or give the weight of his power to the weakening of the church's efforts to correct the evil where it exists.

It matters nothing in relation to the question at issue how long our brother has been a Baptist, or how devoutly he followed the Scriptures in becoming one; if the time ever was when he had a Scriptural right to engage in the whisky traffic, that was a time when Baptists were tremendous ly wrong in this particular; but we have not seen the record which will prove that they ever held any such position. We concede that too often that sort of a rule has worked in silence by common consent, but we deny that it has been any part of the faith of that people who require, as our brother says, "a thus saith the Lord for every point."

It seems to be proper for us to correct a few mistakes which may occupy the mind of "Erasmus" in regard to ourselves. And first, we have never taken any position in regard to legislation against the whisky traffic.

Nor have we ever been connected with any one of the so-called temperance organizations. In early life we got our convictions settled on the belief that the church of Christ comprehends the elements of all moral good, and that the church combines in her outfit all the moral forces which God has organized for the world's conversion and for its reformation; and that therefore every local church is a temperance society just as it is a society against every form of evil. This being true of the position of the churches of Christ, they cannot fail to stand boldly against every corrupting agency without a virtual surrender of their sublime moral station; and surely they cannot be expected to furnish a lodging place for the agents of immoral influences; and if one who enters into the promiscuous traffic in ardent spirits is not such an agent we cannot imagine where one could be found.

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"Sin per se!"—No,







## THE FAMILY CIRCLE.

## Humility.

O! learn that it is only by the lowly  
The paths of peace are true;  
If thou wouldst keep thy garments white and  
Walk humbly with thy God.

The man with earthly wisdom high uplifted,  
In a God's sight a fool;  
But he in heavenly truth most deeply gifted,  
Sits lowest in Christ's school.

The lowly, ari God hath consecrated  
As his abiding rest;  
An angel by some patriarch's tent hath  
When kings had no such guest.

The dew that never wets the dusty mountain,  
Falls in the valleys free;  
Bright verdure fringes the small desert foun-  
tain.

But barren sand the sea.  
The center swung by the proud hand of  
merit,  
Fumes with a fire abhorred;  
But Faith's two miles, dropped covertly, in-  
herit

A blessing from the Lord.  
Round lowliness a gentle radiance hovers,  
A sweet unconscious grace,  
Which, even in shrinking, evermore discov-  
ers

The brightness on its face.  
Where God shines, contentment is his house,  
Such gladness makes him true;  
His peace within her, and his smile upon  
her

Her saintly way she goes.  
Through the strait gate of life she passes,  
stepping  
With angels on her feet;  
And pure-eyed graces, with fluted palms,  
come trooping

Their sister fair to greet.  
The angels bend their eyes upon her going,  
And guard her from annoy;  
Heaven fills her quiet heart with overflows-  
ings

Of calm, celestial joy.  
The Saviour loves her, for she wears the rest-  
ure  
Which which he walked on earth,  
And through her child-like glance, and step  
and gesture

He knows her heavenly birth.  
He now beholds His seat of glory given  
On all whom He redeems,  
And in His own bright city, crystal paves,  
On every bow He gleams.

The white-robed saints, the throne stars  
sing under,  
Their state all meekly wear;  
Their countless praise wells up from hearts  
which never

That ever they came there.  
Tiny's Work for God.

Wearied by play, Leila and Tiny  
drew their garden-chairs close togeth-  
er, and sat down under the chestnut  
tree which grew beside their home.

Their laps were full of flowers, which  
they had just gathered to make into a  
nosegay for their mother. Birds were  
singing in the branches overhead, and  
a little robin, which they fed every day  
until it was quite tame, hopped  
around them with a consequential air;  
and sometimes perched on their  
shoulders.

Both children had been quite si-  
lent for a few minutes, when Tiny  
suddenly raised her blue eyes and  
said: "I am so happy, I do love the  
flowers, and birds so much."

Then she added in a whisper, "and I love  
God, who made us all so happy. Sister,  
I wish I could give him some-  
thing."

"Mother says if you love him that  
is what he likes best of all," replied  
Leila.

"Yes, but I do so want to do some-  
thing for him—something that could  
give me trouble. Can't you think of  
anything?"

Leila thought a little and said,  
"Perhaps you could print a text for  
the flowers mother sends every week  
to the sick people in the hospital. They  
are so glad to have the flowers, and  
then the texts make them think  
about our Father in heaven."

"Oh, I should like that, I will write  
the little children to come un-  
to me, and forbid them not."

But Tiny was not more than four  
years old, and it was very difficult for  
her to hold a pen, so she only did two  
letters every day until it was finished.  
Then she went alone to her room  
and knelt down. "Please God," she  
said, "I did this text for you. Please  
take it from Tiny for Jesus Christ's  
sake." And God heard the prayer, for  
he always listens when little children  
truly pray.

So Tiny's text was sent up to Lon-  
don, and a lady put a very pretty  
flower into the card and took it to a  
hospital where a little boy was lying.  
His face was almost as white as the  
pillow on which he lay, and his dark  
eyes were filled with tears.

"Is the pain very bad to-day, Wil-  
lie?"

"Yes, miss, it's dreadful-like, but  
it's not so much the pain as I mind,  
I'm used to that, you know. Father  
beat me every day—about, when he  
was drunk, the doctor says I'm  
too ill for him to have any hopes for me,  
and I'm mighty tired of life."

"If you had a friend who loved you  
very much, and you were well, would  
you be afraid to go and stay with him,  
Willie?"

"Why no, I'd like to go in course."

"I have brought you a message  
from a friend who loved you all your  
life long; he wants you to trust him,  
and to go and to live with him. He  
will love you always, and you will al-  
ways be happy." Then the lady read  
Tiny's text, "Sister told him how Je-  
sus had died, and then rose again  
and went to heaven to prepare a place  
for him, and many other children too.  
She told him how Jesus is still say-  
ing 'Come,' and his hand is still held  
out to bless."

So Willie turned to the Good Shep-  
herd and was no longer afraid.

A few days afterwards he whisper-  
ed, "Lord Jesus, I am coming," and  
died with Tiny's text in his hand.

The little girl's work had helped to  
bring a soul to Jesus, and Willie was  
waiting for her in heaven.—Illustrated  
Christian Worker.

When you are reading a book in a  
dark room, and come to a difficult  
page, you take it to a window to get  
more light. So take your Bibles to  
Christ.—McClure.

## Transformed.

BY AUNT MARIAN.

Tessa was the name of a little  
maiden who had the misfortune to be  
very ugly; indeed her face was so re-  
pulsive that no one loved to look at  
her.

"It is the face of a Medusa," said  
Carl, the young artist, who roomed  
across the way.

"Poor thing! I should think she  
would want to bury herself," said the  
pretty landlady.

Tessa knew only too well why they  
all shunned her, and her heart was  
consumed with hate and envy. "Why  
should others be beautiful and I so  
plain?" she said, gazing enviously on  
the fair young faces that passed her  
window; and the more there was in  
her heart the more repulsive grew her  
features.

One day while wandering in the  
woods, brooding thoughtfully over her  
own misfortune, with no thought of  
the beauty about her, she came sud-  
denly upon a dwarf misshapen and  
disfigured beyond anything she had  
ever imagined in human form. For  
once she was happy; she had found  
some one more ugly than herself.

And as the tears streamed from her  
eyes, her mottled skin grew white and  
soft, and Tessa saw with amazement  
that the most deformed creature was  
actually becoming beautiful.

"What has changed you so?" she  
cried.

"Am I changed?" asked the dwarf,  
eagerly. "Am I beautiful again?"

"Yes, so beautiful that I hate you,"  
answered Tessa, regarding her with  
astonishment and envious eyes.

"May I do not hate me," the dwarf  
cried, "I was hate and envy that de-  
formed me; it is pity that has broken  
the spell. Rejoice with me, and with  
all others who are beautiful and hap-  
py, and pity those less fortunate than  
yourself, and sometime you too may  
be freed from the curse." As she  
spoke she vanished.

Then Tessa went to her house and  
pondered the words she had heard.  
It was hard advice to follow, to re-  
joice in the beauty and happiness of  
those who scorned and shunned her,  
but she determined to make the ef-  
fort. Hitherto she had spent her  
time in idle repining, caring only for  
herself, but now she resolved to do  
something for the comfort of others,  
and remembering a poor widow with  
a family of young children, living not  
far away, she set herself to fashion-  
ing warm mitts and stockings for the  
little hands and feet.

"Ugly as I am, I can create beauty  
for others," she said, as the pretty  
things grew under her fingers, and the  
thought made her glad.

As time went on all the poor and  
needy in the neighborhood learned to  
bless her, and she half forgot her own  
misery in trying to relieve the misery  
of those about her. One day as she  
was entering her gate a beautiful  
child who was passing slipped and  
fell. Once she would have felt a cruel  
delight in the child's mishap, hop-  
ing that the lovely features might be  
marred for life, but now she sprang  
to help her.

"How good you are," said the little  
one, putting up her lips for a kiss,  
when Tessa had bathed the bruised  
forehead and bound it tenderly with  
soft linen.

"And you are beautiful," said Tes-  
sa, returning the kiss.

"And so are you," said the child,  
quickly, "as beautiful as my own  
mamma."

"Am I?" cried Tessa, turning with  
eager haste to the mirror, which for  
many a day she had kept closely veiled  
that she might not see her own  
ugliness reflected, and lifting the drape-  
ry, she beheld a fair, sweet face,  
with tender, pitying eyes. Then Tes-  
sa, gazing a moment to make sure  
that this glorified face was her own,  
went down on her knees and thank-  
ed God.—Advance.

## Trust and Wait.

"Why was I ever brought here?"  
cried a wild-rook stock, as it stood  
bare and leafless among a dozen  
or more beautiful trees of the same  
species, whose flowers, of every size  
and hue, breathed fragrance on the air  
of the bright summer morning. "Why  
was I ever taken from my native  
hedge-row, where the bees sipped  
honey from my blossoms, and the but-  
terflies sunned themselves among my  
branches?"

"And who are you?" said a beau-  
tiful white rose, as she bent gracefully  
forward.

"I am now a dried-up useless stick,"  
replied the stock; "I was the beauty  
and pride of a country lane; my flower  
was the delight of the village children,  
and many a tired traveler as he passed  
was refreshed by my soft fragrance. These  
happy days are over forever;  
my leaves are withered, my branches  
are bare, and I am here to be cut and  
burned for fuel."

"I am glad to hear of your misfor-  
tune, but I am glad to hear of your  
recovery. You are now a dried-up stick,  
and I am glad to hear of your recovery.  
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