

BY THE LATE CHARLES KINGSLEY.

flies, but as caterpillars—ugly, creeping things, feeding on the leaves of trees. You would not fancy that they could ever become butterflies; and yet what happens to them? In autumn they change their shape again, completely into grubs, something still uglier. They bury themselves in the ground at the tree root, or hang themselves up in cracks and corners. They seem to die—they do really die in one sense. All the winter through there is no motion in them; they can do nothing but feel. Only little by

This, then, is the ground of our hope—hope for ourselves, hope for every one who has departed in faith and trust in the Lord, the new Adam, however dim and weak that faith may have been. The Lord Jesus Christ rose. The Lord Jesus Christ put on when he rose, a new and glorious body, which was yet the very same body that he had all along, with the print of the nails in his blessed hands and feet, the print of the spear in his most holy side. And therefore what

The matter of comets is so attenuated that stars may be seen through the densest portion of some of them which is impossible through an ordinary cloud.

most desirable, it carries with it the necessity of pain that cannot go out side of itself for human relief. Yet often, on the other hand, it is permitted to continue, either through a false pride or in loyalty to an affection that shrinks from an exposure of the object of its devotion. There are wives who see with awful anguish the beginnings and progress of a fatal habit in their husbands, but never permit to be known. While they are envious of their apparent stores of happiness, they are trembling under the secret weight of their misery. Mothers hide away the sins of their children, and when parents; friends strive to shelt the reputation of their friends, as in them all their is grief, uneas and

The gentle progression and growth of herbs, flowers, trees—gentle, and yet irrepressible—which no force can stay, no violence restrain, is like love, that wins its way and cannot be withstood by any human power, because itself is divine power.—*Longfellow.*

chief-making, no gossiping, no vice
 nor debauchery. Every man would
 be a good man, every woman a good
 woman; every man would be a good
 husband, father or brother; every
 woman a good wife, mother or sister.
 Every one in the community would
 be peaceable; there would be no
 quarrels, no quarrels, no fights, no law-
 suits; lawyers would starve to
 death, doctors would have light prac-
 tice, and plenty of time to hoe in their
 gardens; courts would be useless,
 jails and lockups empty, almshouses
 cleared out of their inmates, except a
 few old stragglers left over from the past
 generation. Taxes would be reduced,
 and times would trouble nobody—
 all would be well dressed and well
 cared for; and presently the news

President John Adams, Washington's immediate successor, was the first occupant of the mansion; and everybody has read in Mrs Adams's letters, how she used the unfinished east-room for drying clothes, and of the literal "house-warming" she made to take the dampness out of the walls, with no end of trouble to obtain fire-wood enough for the purpose.—*Cent.*

A fire broke out in a Louisville church during the services last Sunday. It was with great difficulty that several of the congregation were awakened in time to save their lives.—*New York Graphic*.

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INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrears are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.
Jan. 10th, 1884.

THE INCIDENTAL BLESSINGS OF CHRISTIANITY.

Vast as are the advantages secured by the Gospel to the believer, and the great body of believers, they are not so limited in their range as to apply only to these. The Gospel is an immense blessing even when it does not communicate salvation. In the scope of its influence it exalts men even where it does not redeem them. It is the power of God unto salvation to every one that believes, and more, it is the power unto the elevation of every one that comes within the reach of its influence. It is the Gospel which holds in abeyance the iniquitous doings of wicked men.

Which it is said, as it is repeatedly and with truth, that the world is growing better, this must not be understood to mean that bad men are intrinsically better. This is not true. Human nature has been the same through all the generations past. It is the same to-day that it has ever been. Men are not essentially better, then, in a region which has come under the sway of the Gospel than they were during the darkest reign of heathenism. It is only that they are less wicked. Could the restraining powers of the Gospel be suddenly removed, it would be but the signal for the unalloyed of evil.

The appalling description given by Paul of the civilized heathen society of his day affords some estimate of the difference between the presence and the absence of Christianity. This amazing difference is brought about, not by the fact that men love God more now than in the days of Nero, not because Christianity has penetrated and possessed their hearts, but it is because the Gospel, merely as an external institute, has hedged them about with restraints.

There are just these reflections suggested by this train of thought.

1. We see at a glance how foolish are the onslaughts of men upon the Gospel. In view of these things, attested by the ages past and present, how pusillanimous are the efforts of mockers to bring the Gospel into contempt!

2. The proof indubitably furnished that the Gospel dispenses many incidental blessings should stimulate every Christian to strive to give the greatest possible emphasis to his spiritual life. Morally the Christian can occupy no neutral ground. Every word which falls from his lips, every expression of his conduct has its influence for good or for evil. In proportion to the emphasis given to holy living in a community will be the general measurement of good or evil there. Unless they have lost their savor, Christians are emphatically the preservative power of society. They are the salt of the earth. The elevation of their lives will enhance the morality of their godless neighbors. They are the light of the world.

3. If all this be true, does not the duty become paramount on the part of the believer to seek to give as ex-

tensive sway as possible to Gospel truths? If it went no further in its beneficent work than to secure the incidental blessings, before alluded to, it would become the duty of every one who has a spark of philanthropy in his heart, to seek to broaden the domination of such a system among the nations of men. But when it is known that these are merely a fractional, an incidental effect, how ought it powerfully to actuate Christian men and women to use all facilities within their reach to speed the extension of this mighty system of Gospel truth!

HALF AND HALF CHRISTIANS.

A sententious prophet, in describing the ancient people of God, who had "crossly mingled heathen orgies with the worship of Jehovah, compared them to a cake not turned." This unique metaphor suggests a loaf which is half dough and half cooked. The figure, though homely, is forcible. It expresses anything but completeness. It is neither the one thing, nor the other. It is difficult to tell which prevails, the raw or the cooked portion. Definitely it is nothing. As applied to character, it expresses anything but symmetry or soundness.

To our minds this most aptly represents a special class of Christians, so-called, the influence of whom is a more positive detriment to the cause of good, than if they were openly avowed opposers.

There is a sad leaning to the world, and yet just such occasional expressions of piety as leave one in a doubtful state of mind as to whether or not their hearts have undergone a spiritual change.

Who has not seen such persons, at one time, bubbling over with pious enthusiasm, and such enthusiasm too as bordered upon fanaticism? Who has not observed these same persons under different circumstances, tamely yielding to the seductions of the world, and at a time when there was a special demand for the preservation of Christian integrity?

Are these persons Christians? Some of them may be, but just as one is nearing a favorable decision about them, they trip again and are plunged afresh into a course of wrong-doing. And thus a hide-and-go-seek process is kept up all along the line. If we could have seen Lot going to excess, along doubtful lines of conduct, after his final settlement among the Sodomites, we would never have thought of classing him among the people of God. Led by a lust for gain, he was first within the city. That piety could have existed in companionship with high impenitence. The voluntary adventure of the man into such a place, his greed for gain, his constant residence in an atmosphere that was fetid with the grossest impiety, the marital relations formed between the members of his household and the diabolical Sodomites all these things would have stood directly in the way of reaching a favorable decision concerning Lot. And if Peter had not come to his vindication centuries after, but few of us would have thought of classing Lot with the saved.

The lives of such men are so blurred, so devoid of the positive, that the ability to reach a just conclusion concerning them, lies quite beyond the range of human ken. "To be recognized, religion must be self-assertive. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This model cannot be equalled along the line of half-heartedness. "I would that thou wert hot or cold," was the Divine deliverance to the Laodiceans.

It is to be feared that there are not wanting many hangers-on to our churches whose lives partake so evenly of the church and of the world as to forbid a just decision, this side the final bar.

PROF. ROBERT FRAZER.—The friends of the Judson Female Institute and the Baptists of Alabama will be rejoiced to learn that Prof. Frazer has been prevailed upon to remain at the Judson. His resignation was looked upon as a calamity, which has now been happily averted. The Board of Trustees of that institution and the denomination are to be congratulated on their good fortune. We do not believe Prof. Frazer has a superior as a manager of female schools.

FIELD NOTES.

Missionary Powell is much pleased by what he saw in South Carolina. In a letter to the *Texas Baptist* he states that "the few young ministers in South Carolina who accepted, in part, Dr. Toy's views on inspiration, have returned to walk in the old paths." We learn of the grand work which Rev. J. M. Phillips is doing in his new field. Within a month after the assumption of his work at Henderson, Ky., he has received twenty-six members into his church, fifteen of whom he baptized. An additional item of news is that \$3,000 have been raised for repairing and remodeling the house of worship. Rev. B. H. Crumpton has come into the possession of "a suit of clothes and other articles of worth." Fortunate pioneer he.—We are indebted to Rev. J. G. McCaskey for a copy of the

Minutes of the Zion Association. We learn that Rev. C. P. Fountain is vigorously pushing the matter of building a church for the poor in the outskirts of Greenville to a successful culmination. Up to the middle of last week the committee on hospitality in Baltimore had received more than five hundred applications for homes. No doubt the Convention will be one of the largest ever held.

Do you ever go apart with yourself where you can commune and be still? Seasons of meditation are indispensable to Christian growth. Of the Memorial Address delivered by our brother W. C. Ward, Esq., in Selma, a gentleman numbered among those possessing the highest literary culture in Alabama says: "It is admirable in tone, just in sentiment, and full of thoughtfulness. It stands in the forefront of the very best speeches delivered on similar occasions during the last eighteen years. Excellent as it is, all that which treats of the 'Old and New South' gives especial pleasure. It should be read and gravely considered by our people everywhere. I am sure it would exert a wholesome influence upon public opinion." We very much regret to hear that Rev. H. C. Taul is so ill in Montgomery. We sincerely trust that this active and useful pastor will soon be well again. He is one of the most stirring of our Alabama pastors.—Dr. Hiden takes issue with Dr. Broadus when the latter calls Joseph Parker a "justly famous" preacher. Dr. H. thinks that "notorious" would more aptly apply to the London preacher. We quite agree with Dr. Hiden in his estimate of Joseph Parker.—Prof. Smythe reveals a profound discovery in a late number of the *Andover Review*, and that discovery is nothing less than that "The Teachings of the Apostles" are very emphatic on the subject of infant baptism inasmuch as they are altogether silent upon it. Would it not be interesting to show just how many things are taught in the "Teachings," from this same argument of silence?—Dr. Cleveland bears off the palm—he even breaks up a show with a lecture. The pastors of Monteville have been lecturing by turns in a prayer meeting, and it so happened that the night on which Dr. Cleveland was to lecture a sleight-of-hand performer was in town ready to exhibit his tricks. The Dr. was told that it was useless to undertake to lecture as all the people would go to the show. But he said he would try it any way. He did try it, and lectured to a well filled house, while the sleight-of-hand man had only the family of the party who owns the hall out in full force. We score the Dr. ten.—Rev. A. J. Beck has been called to Liberty, Va.

"I expect to see the day when it will be as difficult to remain in a Baptist church and not be an active, earnest missionary as it is now for one to join us without a change of heart."—Dr. J. W. M. Williams. After resting awhile in Florida Dr. Geo. Dana Boardman has returned to his work in Philadelphia.—Dr. J. P. Boyce was in attendance on the Georgia State Convention.—Dr. J. Wm. Jones says that the re-

Mission Board before the Baltimore Convention will be the best ever made.—The *Arkansas Evangelist* copies the sermon of Dr. Roby published in our columns several weeks since.—"Probably the best church in Kentucky outside of Louisville, is that of Hopkinsville. It has recently called Rev. J. N. Prestidge, an Alabama brother, to its pastorate, and a good preacher he is too."—*Biblical Recorder*.—"The Christian Advocate, Nashville, Tenn., has a circulation of 25,950 weekly. Methodists are not a superior reading people, but their preachers are superior workers in extending the circulation of their periodicals."—*Baptist Gleaner*. Well, now, brother, that is a centre shot. And yet what a blessing it would prove to every pastor if his people took their own paper!—At the district meeting of the Unity Association, held at Big Spring church, on Saturday before the fifth Sunday in March, \$7.85 was collected, to be equally divided between Home and Foreign Missions.—There are twenty-eight blind clergymen in the Church of England.—The London *Standard* distributes its daily paper by tricycles, as more rapid than the horse and cart plan.—"I do not assume authority to speak for the Selma Association, but think I risk nothing in suggesting that Bro. Frost, as the successor of Bro. Forrester at Selma, shall perform the duties assigned to the latter at the coming session of the association. Bro. Forrester's name stands first on the committee on missions, and he was also appointed to preach the missionary sermon. I am sure we would all be glad to see Bro. Frost act just as though he had been appointed at the first. The association meets at Mt. Gleed church, five miles south-east of Benton, on Saturday before the fourth Sabbath in July next."—E. F. Baber.—Russia has gained another step in its advanced movement towards India, the frontier tribes of Meru have taken the oath of allegiance and fidelity to the Czar.

In the city of Damascus, which contains a population of 200,000, a missionary reports that in many of the Mohammedan houses groups of men are gathered to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested.—The converts last year in Japan were almost as many as during the first twenty years of missionary work in that land!—"The growth of grace is like the polishing of metals. There is first an opaque surface; by and-by, you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it."—Payson.

It is now announced that the Revised Version of the Old Testament is not to be published until next spring.—No member of any Baptist church in Mexico either smokes or chews tobacco, not because the churches forbid it, but because their missionary zeal will not allow them to use money for mere indulgence while the diffusion of the gospel needs it so much!—The native Christians of Bengal have increased, chiefly by conversion, at the rate of 64.07 per cent. since the census of 1871.—When the London Missionary Herald of the British Baptist lately announced that the Society had decided to send fourteen new missionaries to China, the whole of the \$10,000 required was contributed by friends in Bristol.—Seven new churches are now being built in Little Rock, Ark.—Gen. Neal Dow celebrated his 80th birthday recently by keeping open house. A liquor dealer, who visited the law and order meeting at Portland to note the signs of falling health in the general, said when he saw him, "He'll live to keep up this fight for twenty years more."—Cincinnati may be all right in some things, but its piety cannot be said to rank very high, for out of a population of over 280,000, it has less than 14,000 members of evangelical churches.—The Free Baptist, so called, including the Free will Baptists, the General Baptists, the Church of God, and other Baptist churches that may practice open communion, are organizing as a distinct denomination. They number now in the United States and British Provinces about 180,000 members. A lady known to the Rev. Dr. John Hall, but whose name is withheld from publication, has contributed \$650 to new churches.—"Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate: truly you will wonder at your own improvement."—Richter.—"I wrote you of the death of my buggy-horse some time since. Soon after that event some of the brethren went to work to replace the loss. They collected a gratifying sum of money, and then Mr. J. A. May, of Benton, made me a present of a horse. Mr. M. is not a member of the church, but his wife and mother are good Baptists, which explains a great deal. I hardly need to add that my warmest thanks are returned to all concerned."—E. F. Baber.—The colored Baptist of Florence have purchased lumber to build them a new church.—During the present century 150,000 copies of the Bible have been printed in 226 different languages. We have now 5,765 mission stations in heathen lands, with 6,696 ordained missionaries. This is a tenfold increase in eighty years.—"The editor of our Kentucky contemporary, who is determined to be known as an unbending, stiff-backed Baptist, says: 'You may call us Beebeebuz, glutton, wibbler, land marker and what not, but please don't call us Gum Elastic.'—*Baptist Weekly*.—"There is enough tinder in the heart of the best man in the world to light a fire that will burn to the lowest hell, unless God should quench the sparks as they fly. Boast not then, O Christian; but by faithfulness stand."—*Savannah*.

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to enforce an appeal for a higher type of Christian living: "We want a mountain-top freedom in worshipping God, a cyclone of Jerusalem fire, shock after shock from the eternal batteries that will send dead souls by the thousand leaping out of their riven shrouds."—Dr. Peddie's church, in Philadelphia is to be enlarged to accommodate the increasing congregations.—"Churches like those of Robert Hall's, which practice open communion, cut the middle link out of Christ's commission, and the effect is to degrade or annihilate the ordinance of Christ's baptism."—Dr. W. W. Boyd, St. Louis.—"There is one place where the Lord cannot live, where he will not live, and that is in the heart that has become lukewarm, in a proud and lifted heart, a heart that is filled with its own self. The more we have of self the less of Christ."—Geo. E. Nes.—Thomas Schofield, aged ninety-one years, walked nine miles to renew his subscription to a London paper. It is the general impression among publishers that there are a number of subscribers who are waiting until they are ninety-one years old to come in and pay for their paper.

"Several North Carolina churches have given their pastors an outfit and free passes to the Convention, which meets here next week. We may expect a large delegation from the old North State."—Dr. J. J. D. Kenzie will preach the annual sermon jointly to the Tuscaloosa Female College and the A. C. F. College on the 8th of June.—On the 21st of April, Bro. B. T. Jones, of the New Boston Baptist church, was set apart to the full work of the gospel ministry. Elder T. H. Stout preached the sermon and delivered the charge. Elder J. M. Callaway conducted the examination and Elder J. M. Poyner made the prayer. We commend our dear brother to the prayers and confidence of God's people."—T. H. S. Clayton, May 1st, 1884.—The commencement exercises of Keachi College, Keachi, La., Rev. T. N. Coleman, President, will begin June 14th and close June 13th. There will be several graduates. Gen. John Young, of Homer, La., will deliver the commencement address June 13th.—"We are building a Baptist church here. It will probably be finished this week. We have twenty or twenty-two members, and we are doing all we can for our Lord here. It is very difficult to build churches in Texas, but easy enough to build saloons and whisky shops."—J. V. Nyberg, Sault, Texas.—The ladies of the Snow Hill church raised the money to defray the expenses of their pastor, Rev. W. G. Curry, to the Southern Baptist Convention and back Bro. Curry passed through Selma Monday on his way to Baltimore.

The value of our blessings is sometimes best indicated by imagining what would be our condition without them.—In character, in manners, in style, in all the supreme excellence is simplicity.—*Longfellow*.

Remembrance of "By-gones," and Some History.

BY JOHN C. FOSTER, OF FOSTER'S, ALA.

Poster Family, Continued.

NO. 5.

"John settled on Evans' Creek and commenced farming; he remained there a few years and moved about a mile farther down the same creek, where he remained until his death. He had twelve children, James, Arthur, Asa, Collier, Hardy, John, Robert, Savidge, Patsy, John Lovelace, Elizabeth Harris, Benjamin Franklin and Rebecca. Asa, John, Benjamin Franklin and Rebecca all died when they were small. John, not long after his marriage, finding himself comfortably situated, engaged more or less in political matters. Served six months against the Indians, as first Lieutenant; on his return he was promoted to a Colonel. He served the State Legislature in both houses, but in the Senate most of the time, for about the space of 24 years, and part of the time as President of the Senate. He was for many years the senior Judge of the county Court of Columbia County. Was noted for being a great friend to the widow and the orphan, was always a great friend in the poor, was a safe and useful counselor to all who needed counsel, never making any charge. The satisfaction of doing good seemed to be ample compensation for all his trouble. In the full sense of the term he may be called the 'servant of the public.' In the midst of his usefulness he was suddenly taken away from his numerous friends and relatives. Returning from the court house one evening his horse slipped backwards into a deep gully and threw him with his back against a rail. He was so badly injured that he died the next day. He left a wife and eight children to mourn over their great and sudden bereavement, and the public to lament for a long, tried, and faithful servant.

"Elizabeth, his widow, remained on the same place for several years, then moved to where several of her children were living, in the county of Turcaloosa, Ala. In the year 1828 she united with the Baptist church of Christ at Grant's Creek, where she lived a pious and devoted Christian life. She died strong in the faith of Christ, and rejoiced that the time had come for her to be with her Savior, telling her children around her in a whisper, as long as her breath remained, how happy she was. Thus died this sainted old lady, whose influence on all around it.

We have noticed that Col. John Foster was thrown from his horse and so injured, that he died the next day. This accident occurred as he was returning from Appaling, the county seat of Columbia County, March 5th, 1821. Here he had been presiding as Senior Judge of the inferior court for said county.

"Died on Tuesday the 6th inst., Col. John Foster, of Columbia County, in the sixty-first year of his age, and a loving and affectionate family to bewail the effect of this providential decree. The public as well as private character of the deceased is too well known to require an eulogy on either; we will, therefore, but little more than remark, that in addition to military honors, he has for a series of years been honored with a seat in the several branches of the General Assembly of this State where he has uniformly rendered satisfactory and useful services to his constituents, and done honor to his State and family. In private life he has marked out and illuminated a path over which discerning posterity should carefully travel. Proverbially benevolent, hospitable and intelligent, he afforded refuge for poverty and distress, and useful counsel for his neighbors of more limited knowledge and capacity.

"The brevity of our earthly existence, is to mankind a general subject of lamentation and regret, but is doubly so when it hastens the exit of such worldly worth.

"Peace to his ashes, he rests in the silent grave. His body perishes, but we'll his memory save; Imprint him foremost on the roll of fame; Continue his memory by his noble name."

It is to be feared that the proliferation of years will not furnish society with a satisfactory substitute for this departed member.

—Communicated to Augusta Chronicle, Augusta, Ga., March, 1821.

[His sons, James, Hardy, Robert Savidge, and John Lovelace Savidge, settled in Foster's Settlement more than fifty years ago. Also his widow and his two then living daughters, Mrs. Patsy Beall, wife of John W. Beall, and Mrs. Elizabeth Harris Burroughs, wife of Captain Raymond Burroughs.—J. C. F.]

From Montgomery.

Some weeks ago I wrote to you about a Missionary Concert and offering our school contemplated holding this month, and promised to let you know the result of it. Now that the interesting occasion has passed, I presume it is in order to comply with my promise.

The concert came off last Sunday evening, and to use the complimentary notice of the *Advertiser*, "The fine programme, consisting of anthems, songs and recitations was faithfully carried out, and if we can judge from the close attention paid by the large congregation and their many words of praise, it was certainly a very gratifying success." The offering we devoted to the New Orleans Mission, and aggregated about one hundred and fifty dollars. For three months the children have been accumulating their dimes and nickels, and while they deny themselves for the benefit of good of others, the reflex influence of the offering has been very manifest in the increasing interest and growth of the school. An interesting feature of the occasion, was the presentation to Prof. G. W. Thomas a beautiful clock and two bronze vases. For twenty-five years he has been connected with the school, and we could not let so fitting an opportunity pass without bearing

public testimony to his worth and faithfulness. He accepted the gift and responded in his usual eloquent manner.

So often is there a blending of joy and sorrow that I sometimes think they walk hand in hand, and when I see preparation being made for one, I almost involuntarily look for the other. Our joy on the occasion of the concert had its mingling of sorrow, for when it was over we were called upon to say good-bye to our pastor, and during its progress our most beloved and highly esteemed brother, Maj. W. P. Vanderveer, was lying in the cold embrace of death. He was probably the oldest member of our church, and for many years its faithful and efficient clerk. Our school has also lost its venerable superintendent of the Infant Department—Sister Williams, who has gone to South Carolina to reside with her son, Rev. W. B. Williams.

She was very much attached to her class and work and parted from them with evident sorrow.

To-morrow we lose another faithful teacher, a young lady who has been connected with the school since early childhood. Cupid was implacable, so she consented to live in New York.

Who will take their places? I hope some of the young men and women who have recently been added to our church will read this communication and give the answer. W. B. D.

April 30th.

Again Give Thanks.

Yes, and be joyful too, all ye people, that again the American Baptist Publication Society closes the year in its Missionary Department without debt! A much larger work, as the full, itemized report of the Board of Managers to be presented at the coming Annual Meeting will show, than was ever done by this Society in a single year, has been done this last, in grants of Literature, in Colportage, and in Sunday-school Missions; and still, all has been paid for and a small balance, too, brought forward with which to commence the work of the new year! This is a much better issue than was feared for several months past, while the treasury was overdrawn, and the expenditures were far exceeding the receipts. But a timely reduction of expenditures by suspending work in several costly fields, and then a somewhat generous inflow of contributions at the last, from all over the wide country have cancelled the overdraft and paid all dues for the large work of the year. The balance left on hand in the treasury of the Missionary Department, March 31st, is \$3,619.96.

The Bible Department largely shares this joy of the Missionary Department, having also done an encouragingly large work during the year, in distributing Scriptures over the land, and paying, too, all its dues for the large work of the year. The balance on hand in the Bible Department, March 31st, is \$489.07. The undersigned desires to make a special, grateful acknowledgement of the kind complimentary notice that has been taken, by the almost entire press of the country, of its past work for the Society and of its proposed retirement.

G. J. JOHNSON.

The Judson Institute.

Dear Bro. West: The Trustees of the Judson, having earnestly and prayerfully considered the question, after an extended correspondence on the subject of securing a successor to Prof. Frazer as President of this Institution, being fully satisfied that the continued success of the school, the advancement of the Master's cause and the promotion of the higher education of woman would be assured by the continuing of Prof. Frazer and his position they had filled so satisfactorily for the past two years, deemed it their duty to make one more earnest effort to retain them.

At a meeting recently held, the Board with entire unanimity, re-elected Mr. Frazer to the Presidency of the Judson, and urged upon him as a matter of duty, to accept the same. After a few days consideration he has responded favorably to the pressing invitation.

It now affords me pleasure to inform you, as no doubt you and the numerous friends and patrons of the Institute will be gratified to learn, Mr. Frazer has accepted the position, and that he and his excellent wife will continue to discharge the arduous and responsible duties of educating and training our daughters—duties which they have so faithfully and satisfactorily performed in the past. The Judson, since her organization nearly half a century ago, has never, in every department, been so admirably equipped. Every room in the large and spacious building has been assigned, it being necessary in several instances, to decline the taking of boarders for the want of room. The Trustees are now addressing themselves to the work of enlarging the accommodations for boarders to meet the demand of the next session.

Sincerely hoping and earnestly asking that you and our brethren throughout the State will join in our petition to the Father of all mercies, that he continue his blessings upon an Institution, which has for so many years sent forth annually her daughters, educated, Christian young women, to bless and adorn society.

Yours Very Truly,
PORTER KING.

Commencement Week at A. C. F. College.

SUNDAY, June 8th, 11 o'clock a. m. Annual Sermon, by Rev. J. J. D. Renfro, D. D.

MONDAY, June 9th, 8 o'clock p. m. Closing Exercises of Preparatory Department.

TUESDAY, June 10th, 8 o'clock p. m. Annual Concert.

WEDNESDAY, June 11th, 8 o'clock p. m. Graduating Exercises.

Pulpit Papers.—No. 6.

The Sabbath Question.

BY J. C. W.

"And on the seventh [sixth] day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."—Gen. 2:2.

Here we have the Sabbath ordained. It was ordained for man, it means rest, and is a type of the great rest. It is not stated in the Bible that it was observed by any nation before the time of Moses. But we see that time was marked by seven day periods at an early date. Noah sent forth the dove at intervals of seven days. The period of weeks was well known in Jacob's time. Job offered sacrifice for his children at the end of seven days. All the heathen had the seventh day period; and if none observed the Sabbath, yet they retained what was a witness against them—the time of its celebration.

One month after Israel left Egypt, the Lord honored the seventh day. After six days on the Mount, the Lord spoke to Moses on the Sabbath day. In the Law the Jews and the world were told, "Remember the Sabbath day." Remember that ancient institution which dates to creation. Remember that institution which all nations have neglected and forgotten. It was emphasized to the Jews—had added to it some appendages to be observed by Jews, but when the Jewish age ended these appendages ended—fell off as the body from the soul, but the Sabbath remained. This seventh day, creation Sabbath, was extant in Christ's day, and he and the disciples observed it.

The Sabbath has been changed from the seventh to the first day of the week. When? by whom? on what authority? The date of the change is not given. Men assert that the Apostles made the change, but the apostles nowhere say so.

We give some of the chief arguments on which the change is based. Christ rose on the first day of the week and appeared to his disciples. His appearance to his disciples on the day of his resurrection was a divine necessity; it had to be, to prove his own prediction, that he would rise on the third day. It had to be on the third day, which was the first day, but Christ does not say that his resurrection on the first day made that day any more holy than his birth, death, and ascension made the days holy on which they occurred. The Father rested from his creation-work on the seventh day, and the Son rested in the tomb from his redemptive-work on the seventh day, and that fact seems to emphasize the seventh more than the first, and to be more expressive. The Lord sanctified the seventh day, but nowhere, by word or act, does he say he ever sanctified the first day.

The chief Scriptures relied upon to prove and justify the change.—1 Cor. 16:2, "Upon the first day of the week let every one lay by him in store," &c. This does not prove that collections took place on Sabbaths among congregations. Paul's intent was, that each should make a suitable contribution at home. Reckon up your accounts on the first day of the week "save your nickels" till I, Paul, come. He said nothing about a Sabbath, Lord's day or assembly. Acts 20:7, at Troas, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c.

This is the only instance of the disciples meeting on the first day of the week for a religious purpose, and this was a night meeting, beginning as is most probable, at the end of the seventh day and running into the morning of the first day, or beginning at the end of the first day and running into the morning of the second day of the week.

Rev. 1:10, "I was in the spirit on the Lord's day." As the Lord spoke to Moses on the Sabbath, so here to John on the "Lord's day," or Lord's Sabbath, as the Sabbath was called the Lord's Sabbath. Of these passages Meyer says, "They do not necessarily distinguish the first day as set apart for religious services."

Jesus said, "Pray that your flight be not on the Sabbath day." What Sabbath day? The first substitute for the seventh? No, he meant the seventh day Sabbath.

Many Jews were in the church, and they caused a convention to settle the Circumcision question. And if so radical a change, as from seventh to first had been made, it seems incredible that no Jew objected, or said a word about it.

Thirty years after the resurrection Paul said, "I have committed nothing against the people, or the customs of our fathers, neither against the law of the Jews, nor against the Temple, nor have I offended in anything at all." Now this would not have been true if Paul and others had changed their Sabbath to the first day.

"Remember the Sabbath day," is the fourth commandment. No one of the other commandments has ever been abrogated, changed or modified. The nine are perfect and suited to man for all time. The fourth had to be changed

