

THE ALABAMA BAPTIST

VOL. I. MARION, ALA., TUESDAY MORNING, DECEMBER 23, 1873. NO. 1.

Alabama Baptist.

MARION, ALA.

Tuesday Morning, Dec. 23rd, 1873.

AWAKE.

Adm. Cambridge, in the Sunday Magazine.

Others that are on the wall.

Sleep breaks on baby's eyes.

Arise, hushed and still, but pulsing quick.

Enfold him as he lies: 'tis cold to hold.

My brain is full of thrilling thoughts.

Strange visions thrill my brain.

My heart melts with a load of love.

That will not let me rest.

The dim years stand about my feet.

They neither smile nor weep.

Like soft kisses on my face.

The little fingers creep.

Their slow footfalls in the night.

Of the fates upon the track.

O love, I cannot let you go.

I cannot keep you back!

Lord, let him shelter in my arms.

Or take us both to Thine;

Or, if a troubled life must come,

Make all the trouble mine.

Or let thy sharp swords pierce my heart.

To blunt them for the child.

What care I, Lord, for stain and shame,

So he keep undefiled.

Nay, Lord, I know not what I ask.

I know not how to pray;

Hear Thou the crying mother's soul,

And not the words I say.

Do thou what seemeth good to Thee,

So he be spared from sin;

And oh! if love can aught avail,

Let mine be counted in.

Sermon Notes on the Baptism of Jesus.

Mat. 3: 13-17.

An event most signal and wonder-

ful! While John baptized in the Jordan,

the Christ of whom he had spoken

in such high terms, appeared as

a candidate for baptism.

John had not up to this time,

known him as the Messiah. Of course

he knew something of Jesus, if not,

as the old legends pretend, by per-

manent association in boyhood; at

least by their meetings at the feasts

in Jerusalem, and through their fam-

ily connexions. But John was to

receive a public sign of the Messiah.

Until this was given, his personal

knowledge would not have justified

him in declaring Jesus to be that

wondrous and long expected per-

sonage. He knew him as a kinsman;

but not yet as the King of Israel.

Yet, even now, John shrunk from

administering a rite, appointed for

penitents, upon that pure and noble

nature. His unwillingness to per-

form the ordinance in this case has

been fancifully ascribed by Neander

to have arisen from the heavenly re-

pose and grandeur of Christ in pray-

er! Full of humility and reverence,

the Precursor acknowledged that he

had rather need to be baptized of

Jesus, than to perform the service

now required.

But it was perceived, that baptism

might be commended to all believers

as an ordinance imposed by the com-

mand of God; and as an act of obe-

dience, securing the divine approval.

1. THE BAPTISM OF CHRIST PROVES THE ORDINANCE TO BE ONE OF DIVINE APPOINTMENT.

The ground of John's submission

was our Lord's command and assur-

ance: "Suffer it to be so now, for

thus it becometh us to fulfill all right-

eousness." In other words, "What-

ever may be our relative position

claim to us the mode of baptism of

the Son of God.

The Lord submitted to baptism

as our exemplar. Although he need-

ed not to receive the baptism of re-

pentance, he thus taught his disci-

ples to reverence the laws of God. Just

as, when he prayed, he inculcated

prayer, so when he was immersed,

he inculcated immersion. And he

has also taught us, by this act, high-

ly to esteem the society of the faith-

ful. John's commission was divine

and general. To respect it was the

duty, at that time, of every friend

of God. Baptism was the token of that

devoted company, who, among a cor-

rupt and carnal people, stood ready

to welcome Messiah. As it was

proper for Christ, then, so it is for

those who honor him, to take their

place by a like public confession, in

the society of the friends of God.

And by all the authority of his ex-

ample he admonishes us, that "thus

it becometh us to fulfill all righteous-

ness."

He submitted to baptism also, as

our Savior. Although this, deep

meaning was then unknown to any

but himself, the great object of bat-

tism was to set forth a buried and

risen Savior. How instructive and

affecting, then, his own submission

to the ordinance! His followers

could afterwards remember that he

had set himself apart to death, even

in the beginning of his career. Un-

der what obligations are we to imi-

tate his example; and devoting our-

selves to him in the same gracious

sign, formally proclaim that we die

to sin and rise to newness of life!

Rom. 6: 3, 4.

2. THE BAPTISM OF CHRIST PROVES THE ORDINANCE TO BE AN ACT OF OBEDIENCE, SECURING THE DIVINE APPROVAL.

In connexion with this rite, sacred

and beautiful for evermore, occurred

the inauguration of our Lord into

his sacred office. The great end of

John's baptism was that Christ

should thus be made manifest to Is-

rael, and be publicly introduced into

his official work. John 1: 31. It had

been intimated to John that the Spir-

it of God would visibly descend upon

Messiah. And so it was.

When Christ was baptized, the

heavens opened above him, as when

the clouds are parted by some quick

flash of electric fire. A similar dis-

play Ezekiel saw at Chebar, when

visions of God appeared to him; and

Stephen, at his martyrdom, in the

City of the crucifixion.

And through the blue depths the

Holy Spirit descended. Not in a

dove-like shape; but with a dove-like

motion. The language admits this

interpretation, which indeed seems

necessary; for a flying dove would

have been no proof of a supernatural

presence. The appearance was

probably that of flame, the usual and

well known symbol of God, descend-

ing with a flickering motion, as a

dove flies, and spreading its glory,

like wings, above the Lord. It was

probably like the radiance that over-

hangs the Mercy Seat in the Taber-

nae and the Temple, or the fire

tongues of Pentecost. But now the

light came, in such a way as to sig-

nify the pure and peaceful and loving

influences which possessed the na-

ture and dispensation of the new

Religious Teacher. And these were

emphasized by the voice of the Father

proclaiming from Heaven: "This

is my beloved Son!"

In this sublime display the Trinity

was revealed. Not as when we, re-

calling this event, repeat the bap-

tismal formula, or descending beneath

the wave, profess the doctrine, and

put ourselves under the care, of the

Triune God;—but with voices and

visible signs, as at the birth of the

Mosaic Economy, the New Testam-

ent Dispensation was ushered in

upon the world. Yet not with Sinai

terrors, but in light and peace and

love. The whole scene correspond-

ed to the humane genius of the new

Christianity.

That dove-like descent was the sign

of Christ's being anointed with the

Spirit and with power. It was also

the emblem of purity and peace and

love, the temper enjoined by the Gos-

pel, and produced by the Holy Ghost.

Let us in this spirit offer our lives

unto God, a holy, living, acceptable

sacrifice. And in temper and heart,

let us learn of Christ who was meek

and gentle.

That voice breaking from the sky

was a gospel of salvation. It reveal-

ed to men Him who, in the dignity

of nature and his office, was su-

perior to all of human kind; whom

the world hated, yet the Father lov-

ed; and who is now exalted above all

principality and power. Do we re-

ceive and obey Him? Is He our Sa-

vior and our Lord? We must enter

into this fellowship with Him, if we

would have righteousness before

God. That Christ is the Son of God

is the comfort of the Christian, and

the salvation of a lost world. To

confess Him and commit our souls

to Him is the imperative and great-

est duty of all men.

"Through floods and flames if Jesus lead,

"I'll follow where he goes." E. T. W.

Hints to Young Preachers.

The worth of a sermon depends

in a great degree upon the excellence

of its plan, as well as upon its spirit

and its thought. Whatever is strained,

unnatural or confused here, will

vitalize the whole discourse. Eccen-

tricity is always a proof of weak-

ness; in the pulpit it suggests a

want of reverence for the Word of

God, and of respect for the Christian

congregation. The grotesque and

sensational preacher resembles an

architect who constructs a crazy

shanty with materials that would

serve equally well for a house or a

church; and he is entitled to pity

or laughter for his work rather than

admiration.

Some allowance must be made for

prevailing custom, which once au-

thorized what we are not now per-

mitted to do. The old German

preachers frequently cast their di-

visions into the form of rhyme, and

marked in the same way thoughts

they wished to fix in the memories

of their hearers. Here are a few

specimens rendered into English,

from the "Home Preacher" of old

Gottlieb Cobern. In his discourse

on Cross-bearing, he says: "Therod

awakens tears; but sin creates de-

sponds."—"Had I not here Earth's

transitory sorrow, I could not reach

Eternity's good-morrow." "The

cross-deep, to the joy-steep!"

Others of the old preachers used

to play upon words, perhaps for the

same purpose. Latimer, who was

the sensationalist of his time, never

hesitated to provoke a smile by some

odd conceit or merry quip. Rapin

cites the case of a preacher who de-

livered a sermon on Afflictions: the

subject must have lost something in

solemnity as the Frenchman an-

nounced his divisions. They were

two: 1st. The Pains of Pleasure,

and 2d. The Pleasures of Pain. Al-

iterations and puns do not become

the gravity of the pulpit.

The habit which still prevails, of

spiritualizing the historical facts of

Scripture, is also objectionable, al-

though high authority can be urged

in its favor. One may be pretty sure

that the lesson inculcated, however

true in itself, is not what the Holy

Spirit intended to convey, in the ac-

commodated passage. Massillon once

preached a sermon upon Confession,

from the text, John 5: 8: "In these

(parables) lay a great multitude of

impatient folk, blind, halt, withered."

From this passage he undertook to

show the causes which invalidate

our confessions of sin. The first

cause, he said, is blindness; there

is a want of light, in self-examina-

tion. The second cause is lameness;

there is a want of sincerity in the

acknowledgment of our faults. And

the third cause is dryness: there is

a want of penitential tears! It may

be that such a racking of Scripture

was the reason why textual divisions

fell into discredit.

The apostles could spiritualize his-

toric facts as we dare not, for they

were guided by an infallible Spirit.

We should be simple and natural,

taking for our guide the meaning that

is clearly in the text, or that may

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. B. TRACUE, ASSOCIATE.
J. J. D. RUSKIN, ASSOCIATE.

W. A. HALL, Machine and Print, Mobile, Ala.

Our State Paper.

The ALABAMA BAPTIST, the first number of which now makes its appearance, has been pronounced by the late State Convention to be an imperative necessity. It was acknowledged by all our delegates, that papers of other States, however ably conducted, did not and could not supply the demand for a medium of communication among the Baptists of Alabama, and this for very manifest reasons.

Our sister States have their own interests to attend to, and these in the columns of their papers overshadow the interests which we seek to advance. Each journal must conciliate the favor of its patrons by publishing such news as specially concerns them, and by pushing forward the enterprises which they have most at heart. The place where a majority of its patrons reside, will inevitably determine the character and tone of the paper. The *Herald* will be Virginia; the *Index* Georgian; the *Baptist* Tennesseean. An incidental department in any one, or in all, of them will not suffice to develop the public spirit, or to promote the denominational institutions of the Baptists of Alabama.

Besides this, our people are divided in regard to the merits of those outside journals which solicit their patronage. Some subscribe for one, some for another. There is no opportunity for a free and general correspondence upon matters of common interest through these partial agencies. The intimate association we need, cannot be established, until we have an organ taken in all parts of the State, and linking our vast membership together in every section from the mountains to the Gulf.

We are sensible, not less than our brethren from abroad, that the times are hard. But we will not believe that the seventy thousand Baptists of the State are unable or unwilling to furnish two thousand subscribers to the support of their paper. It will go into their households as a weekly messenger of good news. It will minister to the welfare of the church, and the friendly correspondence and mutual co-operation of the ministry. It will further the Sunday School cause, for which our zealous and indefatigable State Superintendent has labored amid unparalleled difficulties. It will awaken new enthusiasm in Academic, Collegiate and Theological education. It will bring more prominently into notice the evangelical work throughout the State—the destitutions of our missionary fields, and the trials and successes of our pastors and preachers in their various spheres of labor. And the sum required to establish such an agency is so small, as to put it within the reach of most of our people even in so dry a season as the present. We are not too poor to contribute to the secular interests of our families; and surely their spiritual welfare is not less important. The appeal of the Convention to the public spirit and the piety of the Baptists of Alabama will not be in vain.

One thing we desire to say before concluding. Personal controversy will be strictly excluded from the columns of the ALABAMA BAPTIST. Its design is to promote the cause of Christ and the spirit of fraternity among his people. The earnest hope prevails in the hearts of those by whom this enterprise is undertaken, that it may contribute to the things that make for peace, and by which one may edify another. The principles which distinguish us as Baptists are of the essence of the New Testament, and belong to the life of the churches. So long as we stand together in their defence, we need not fear the rivalry of sects, or the hostility of the world.

An Old Church.

The Shire of Hereford, on the Welch border, contains one of the most remarkable Baptist churches extant. It is the Church in Olchon, the historic records of which extend back to the year 1638. The county is English; but the inhabitants are mostly ancient Britons, and the service, up at least to 1794, was in their language. This church is considered the oldest society among the Welch Non-conformists. If, as its language would seem to indicate, it is literally descended from the ancient Britons, it must be of immeasurable antiquity; the growth it may be of Gospel seed planted by the very hands of Paul. The members of the Olchon Church numbered sixty in the year 1794.

Baptist Policy.

Baptists are bound to oppose, at all hazards, any compromise of their principles, however strongly they may be tempted by domestic affections, social friendships and fraternal overtures. Fidelity to men and loyalty to God equally require that they shall maintain their consistency, and defend, in all legitimate ways, the doctrines and ordinances of the New Testament.

The truth must be spoken in love—without any imputations against the motives or the sense of those who oppose us—but the truth must be spoken. And therefore it is not safe to enter into such alliances as will make these avowals offensive. When we consent that our peculiarities, as Baptists, shall be set aside, among the non-essentials of Christianity, we surrender everything. We not only cease to uphold the institutions committed to our care—we make them matters of indifference, and so justify their neglect or rejection by others.

Let the history of the First Baptist church at Bedford, at which Bunyan preached, serve as an illustration. That church opened its doors to mixed communion. Then came a mixed membership. Then followed a series of Pedobaptist ministers. At last, one of these, Mr. Joshua Symonds, was himself converted, in 1772, to Baptist sentiments, and was allowed to retain his position as pastor, agreeably to the original constitution of the church; and further, on the condition that he would not disturb the harmony of the people by preaching on the subject of baptism. But the church took care to guard against such a danger, so soon as Mr. Symonds was out of the way. The new pastor, in 1794, Mr. Hillyer, was a Pedobaptist, although his election divided the church. The strict-communionists felt constrained to withdraw, and form the Second Baptist church, under the pastoral charge of Mr. Thomas Ranger. Here was a church to which Baptist principles ought to have been dear. It was the fruit of John Bunyan's martyrdom of mobs and scourges and imprisonments. In the disguise of a carter's frock, and at the peril of his life, that holy man was wont to repair to the assembly. It had heroic and saintly recollections to hold it together after he was dead. But it fell to pieces because it was built upon a foundation of compromise—the fact of image were of iron mixed with clay.

To shape a Baptist church so that it shall please everybody is simply impracticable. The policy has been tried by our ablest men in England, and it has resulted in incalculable damage to our cause. The loose communion gathers incongruous materials like Peter's net. The limit of it, for there must be a limit somewhere—excites discontent in those who are barred out. And the various policy of the several churches, who have no fixed principles to guide them, leads to a general disorganization. Some receive to the table only those who do not believe in immersion; those who do, they think ought to join them as members. Others, like Spurgeon's, receive Pedobaptists to the communion table, but not to the ballot-box. While others still welcome Baptists and Pedobaptists indiscriminately to all the privileges of membership. No lotter of church fellowship is worth anything by itself. The Baptist denomination in England is an ecclesiastical chaos. And all this comes from ignorance of one of the plainest principles in the world—that a Baptist church is made up of Baptists, and is intended for the use of Baptists!

How strikingly the fact that our peculiarities are vital, was brought out at the late session of the Evangelical Alliance in the city of New York! The arguments urged by our brethren there against the unhallowed union of Church and State, were true—truer as uttered by us, than they would be from any other lips. For they come out of the experience of our persecuted fathers; they run in our blood. But they were judged out of season, and were tabooed there. The multitude of State Churchmen from abroad were thrown into wild and wrathful confusion by the fiery charge of our impassioned orator. That style of treating an enormous politico-religious evil, did not suit the conciliatory and compromising policy of the Evangelical Alliance. It was denounced as insulting and wounding to the members, who were supposed to stand in no need of any brotherly warnings and corrections.

We do not feel inclined to criticize the propriety of a Baptist attendance upon that meeting, or the wisdom of the course pursued there. Certainly the result was unfortunate. And certainly the principle of

unity in diversity, does not suit our denominational position and aims. The Baptist idea is—unity in unity—unity without compromise—unity upon the platform of the New Testament, one Lord, one faith and one baptism. Unless we are aiming and striving in that direction, we work to our own undoing.

Our able correspondent from Selma may be correct in his conclusions as to the ultimate result of the compromise movement. But its immediate effect has been, not to unite, but to divide. Two new churches have already sprung out of the Evangelical Alliance, "The Church of the People," so-called; and the Reformed Episcopal Church, under the direction of Bishop Cummins. And in our judgment, the compromise policy will always lead to disorganization. No church can maintain itself which consents to put any command of Christ among the non-essentials of Christianity.

The Religious Press.

If it be true, as the general impression is, that language is divinely inspired, what sacredness attaches to the press, by which its records are preserved and circulated. The agency would seem to have been especially given to God's people, and that for the promotion of the Redeemer's cause. It takes the place of those tongues of fire which of old proclaimed, in the various speech of men, the wonderful works of God.

The press is a missionary, with no limits to his field; no obstacles of burning sun, or blinding snow, or drenching rain, or mountain, or river, to his wide circuits. It is an insensible, persistent influence, which moulds the minds and tempers the hearts of men, as even the living teacher cannot do. Through the press, the translated Word of God is speaking in more than one hundred and fifty human languages. The press sends the tract and the religious paper to many a desolate heart, and many a sparse settlement, and so prepares the way for the preacher of righteousness. The press repeats the lessons of the pulpit to the quiet family circle. The press brings God's scattered people near together, and enables them to commune as friends and brethren, and to unite their counsels and labors for those common ends which achieve the triumphs of Christ's Kingdom. To unite the Baptists of the State—an object so long and ardently desired—we must make the press tributary to our wants.

In the possession of this agency, we have reason for profound thankfulness to God. For how grand and distinguishing is the privilege we enjoy! The churches of Asia heard the sound of the Gospel, and welcomed the good news published among them by the Apostles and Confessors of old. But not even an echo of that sound remains in beautiful Sardis, or Ephesus, or the home of John, or Philadelphia; "the orthodox city." The Seven Churches had no press to perpetuate the records of the Faith and the memories of its martyrs. The early converts perished; and their testimony to Christ, their counsels and conflicts and hopes and triumphs, were buried with them. And, now, we have to send back the Gospel to Antioch and Jerusalem. We must return the waters of life to those well-springs whence they issued, with such sweet freshness, eighteen hundred years ago.

On the contrary, the Reformation, which begun under auspices so unfavorable, has been maintained. Luther and Calvin have exerted an influence denied to Polycarp and Ignatius, the disciples of John, or to Chrysostom and Augustine, the great lights of the Eastern and Western churches. And the reason is plain enough. The Reformation had the press. It provided books for the scholar, and pamphlets and fly-leaves for the people at large, and so multiplied its teachings, whether of truth or of error, and spread them broadcast over Europe.

It is this agency which we propose to employ for the promotion of the cause of Christ in our State. The Directors, to whom the Convention has referred this enterprise, have no private ends to accomplish, and no novelties of doctrine to propose, in addressing themselves to this undertaking. In common with their brethren throughout the State, they hold to the honored beliefs and usages of the Denomination, tracing them to the New Testament, the only code of the King of Zion. To advocate these principles and to serve as a medium of communication among those who hold them, will be the design of the ALABAMA BAPTIST.

With full hearts we ask the ministry and the independent churches of this great State, to sustain their own paper; and we implore Almighty God to make it a success and a blessing!

Pictures of Baptism.

The early Christians who undertook to draw a picture of Baptism were no doubt as much perplexed at the artist who was employed to paint the drowning of Pharaoh and his army in the Red Sea. The troubled painter reasoned that he could not represent the fleeing Israelites, for they had already passed over, nor the pursuing host, for they were already under the water. Hence he contented himself with red waves rising from one edge of his canvas to the other. The like difficulty presented itself to the simple artist of the catacombs in his endeavor to represent immersion. If the moment selected was that which the candidate was under the water, he would be invisible. If the moment was that just before or just after the immersion, the position of the candidate, who would be standing in the water, would not represent the act.

The difficulty was met by a symbolic picture. The candidate was represented as standing waist-deep in the water, while the administrator was pouring water upon his head. Thus the idea of a complete submergence was symbolically expressed. The candidate was covered with water from head to foot. These pictures did not exhibit the act of administration, but the idea of the ordinance as overwhelming, an enclosing, a burial in water. They were "emblems of a ceremony in which persons were covered all over with water."

The same idea of submergence was expressed when the Christian was represented under the figure of a fish, and the place of baptism was called a fish-pond, *placina*—common expressions in the time of Tertullian. This early father denounced the rejection of baptism by likening them to snakes who leave deserts and avoid water. "But we," he added, "like fishes, are born in water, and are safe by continuing in it." Under his extravagant language, the allusion to immersion is clear enough. But to return to the pictures to which we have referred. That they were not representative of baptism, but figurative of the ordinance is evident. For if the candidate had actually been sprinkled or poured upon, he would not have been taken down waist deep into water for such a purpose. Hence it is the united opinion of Fabretti, Clamplin, and Maillon, celebrated antiquaries, that all these pictures were emblems of baptism by immersion.

Such were the rude methods of expressing an act which could not be literally represented. The baptism of Becket's mother was sketched in the Royal MS. of England, in the same quaint style, although it is notorious that immersion was the baptism of the English Church until after the Reformation. Accordingly, in the Canterbury Cathedral, immersion was represented by various types and symbols on the great painted windows, as by Noah's flood, the drowning of Pharaoh and the passage of the Israelites through the Red Sea, the dipping of a reed in the dipping of Naaman, the Pool of Bethesda, and Peter's sheet.

Our friends who have been disturbed in their faith by pictures of various antiquity from catacombs, missals, and church windows, will be relieved by just inquiring, What do these old pictures mean? They represent not a mode but an idea. And the only mode which corresponds to that idea is the dipping of the candidate in water, as our Lord enjoins. For our own part, we attach very little value to these pictures. Their dates are various and obscure. The oldest of them are as rude as the drawings of a school-boy on his slate. And not a few of them are the expressions of corrupt ideas of Christianity. It is merely a matter of curious interest to explain how those most commonly adduced in Pedobaptist manuals have been misunderstood. But our argument, as Baptists, has little to do with these fading shadows. The ordinance of baptism stands on the foundation of the Word of God.

John Wesley on the Mode of Baptism.

The following extracts are taken from the Journal of the famous John Wesley, the founder of the Methodist Church. At the time when they were written, Mr. Wesley was preaching in the chief town of the colony of Georgia, as a missionary from England:

"Savannah, 1736, Feb. 21st; Mary Welsh, aged 11 days, was baptized, according to the custom of the First Church, and the rule of the Church of England, by immersion." "May 5th. I was asked to baptize a child of Mr. Parker's, second Bailiff of Savannah; but Mrs. Parker told me, 'Neither I, nor Mr. Parker will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice (the Rubric says,) to pour water upon it.' She replied, 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute, so I went home, and the child was baptized by another person."

"Enon near to Salim."

This spot, so long and vainly sought for, Dr. Barclay we think may fairly claim the credit of discovering. It lies some six miles or so to the N. E. of Jerusalem. The stream of water opens here and there into natural basins of rock, the finest places imaginable for baptism. Two valleys bearing names similar to the Salim of Scripture, run, the one in an Easterly direction and the other North Easterly, near the spot. Barclay's account of this place is the most interesting portion of his "City of the Great King." It was near enough to Jerusalem to account for the citizens resorting in great numbers to John's baptism.

Communications.

Why Start a Baptist Paper in Alabama?

Have we not *The Christian Index*, *The Religious Herald*, and *The Baptist*? And are not Alabama Baptists bound to these noble old sheets by the ties of strong and ancient devotion? And will not they serve our purpose? Why will we attempt to inaugurate a paper in this State in the midst of these times of depression, when we have so many good ones circulating among us? Such are the questions with which we are tried by those who oppose and these who are doubtful of success.

Necessity is frequently a cruel master, seated on an arbitrary throne and issuing inexorable laws for the government of his subjects. The Baptists of Alabama have been brought under the edicts of this master; and every interest of the denomination has felt the force of his exactions and been required to pay tribute to his demands. And in nothing are we more completely under the law of absolute necessity, than in those lines of interest that are in any sense dependent on, or aided by, a healthy and vigorous denominational newspaper. We have great reason to thank God and honor our ministers in view of the fact, that our pastors through the State have proven themselves so faithful to the one grand design of preaching Christ's gospel, and that God has so richly followed their preaching with the grace of his Spirit, and granted to the churches large accessions, and enabled them to maintain their organizations.

Yet, we need many things. We need practical unity; more thorough organization; such a unification of the Baptists of all types and all sections of the State, as will create a community of interests in relation to our entire denominational being, and enable us to bring the moral forces of our people to bear on any and every laudable enterprise.

Our State Convention, and the objects fostered by it, have in large measure, lost their hold on our churches and ministers. We have no enterprise where the elements of our power are united. The influences of the Baptists of this State are centered in no single cause, united in no one object. We do not hear from each other. We are without a medium of communication. As a consequence we are better informed of the condition of Baptists in any one of a half dozen States than we are of their condition in Alabama. Who is it that reads the *Index*, that is not better posted in relation to Georgia Baptists and their enterprises than those of Alabama? Who among us that reads the *Herald* or the *Baptist*, does not know more of Virginia or Tennessee or Mississippi than of Alabama?

As a result, it is impossible to create an enthusiasm or stir the heart of our people generally in relation to any of our own State interests! Put yourself in a circle of the ministers of any one of the papers mentioned, and you will hear much said about denominational matters over in the State specially represented by that paper; and yet, although they are Alabama readers, what will you hear in relation to Baptist enterprises in our own State? Have we not all seen and felt this, as we have heard one circle all absorbed with the Memorial movement in Virginia; another circle captivated with the Publication Society at Memphis, and another all aglow with the achievements of Mercer University; while nothing in Alabama moves the emotions of this party or that; because we have had no means of impressing them with the importance of our own agencies.

Now this is all very nice for our brethren in these sister States, and we need not wonder if they say, "O, don't start a paper! Forget yourselves, and keep on taking your paper, and let your Alabama Baptists continue to think and talk only about us; and although you may die as the result, still we are your brethren, and we will get your patronage while you live, and we will live on after you are dead."

It is not to the interest of brethren in the management of other papers that we should start one. Our brethren are very free and ready to corner round, edge in, and make discouraging suggestions, and tell us what a hazard it is. I am surprised that they should have followed such a losing business so long! I have nothing to say against these excellent papers now. As a Baptist I feel my heart swell with grateful pride when I think of them. And our greatest difficulty is found just here—the devotion of our people in Alabama to these papers. Many, who feel that they cannot take two papers, do not see how they can get along without the *Memphis Baptist*; or expect to read the *Richmond Herald* while they live, and others intend never to give up the *Atlanta Index*. And so we are divided into tri-sections—into factions, peaceable factions, it is true, but still we are in a condition that we can claim no paper as the organ of Alabama Baptists.

If any one wishes to address the Baptists of this State, he must write through a paper in Atlanta, one in Richmond and one in Memphis. No one of these papers can ever take the field. If we could concentrate on any one of them, it would then, perhaps, be unnecessary to attempt to inaugurate one in our own State. But this cannot be done. We have been trying it for eight years with the only one in connection with which concentration can be thought of as a possibility. With many of our people there are radical objections to the *Religious Herald*; with many others there are objections equally uncompromising to the *Memphis Baptist*. The *Christian Index* is the only existing paper to which no section of Alabama Baptists urge any serious objection; and yet, eight years ago, with corresponding editors among us to represent our claims, and the paper annually recommended as our organ by the State Convention, and by nearly all the larger Associations in the State, have failed to place it in a position to be practically and truly a medium of communication for our people. We are no nearer the point of concentrating on it now, than we were eight years ago when the *South Western Baptist* was consolidated with it. The Alabama readers of these several papers are not going to give up their respective favorites to take any other paper published out of the State. The two objections to the *Index* are these: 1st. It is published in another State. 2nd. It has failed to meet our wants;—and such are the circumstances that it cannot meet our wants.

We are sometimes told by our own State brethren, that Alabama is very largely peopled by Georgians, Tennesseans and Virginians, and that as these people intend to continue to read the papers from their old States, we cannot expect to succeed with a State paper. And are we never to have an Alabama identity? Are we never to be united? Are we always to be divided into sections of Georgians, Tennesseans, Virginians and Carolinians? Is it not getting time for us to set up for ourselves, and for every Baptist citizen of this State to fall into line and declare himself an Alabamian? He who will not do so is unworthy the State of his adoption. No one can object to our brethren reading these papers, but when they are unwilling to be without their good old paper, they certainly ought also to help Alabama enough to become a reader of our own sheet. We ask this of them; we ask no more.

Now brethren let us lay aside our objections to the enterprise, and make one united and determined effort to establish this greatly-needed agency of denominational power. Every one knows we need it,—every one confesses it. Let us no longer hear the discouraging negation which tells us, "You can't do it." We can do it!—We can! Let us try; let us all try; and in two years from the date of the first permanent issue, we will all thank God together, as we see our people all over the State gathering around our own denominational interests. We shall see our State Convention large and powerful as in the olden time. We shall see our colleges once more become grand centres of influence, and the cause of universal education revived. We shall see more union, more heart and more money in the cause of Missions. We shall see the work of our Sabbath School Board become a great power in our State. And we shall expect to see the Baptists of Alabama "of one heart and one mind," "striving together for the faith of the gospel." May God hasten the day of an active, earnest union among the Baptists of Alabama! J. J. D. RUSKIN.

Rev. John E. Dawson, D. D. Although John E. Dawson was by birth a Georgian, and spent the prime of his life in that State, still, as his latter years were devoted to the interests of his brethren in Alabama, it is fitting that we should cherish his memory with as profound affection as do the Georgia Baptists. We propose, therefore, offering this slight tribute to his great worth, not only as a privilege, but as a sacred duty. For there is no period of our life to which we recur with more pleasant recollections than that in which we were his pastor and collaborator in the cause of the Glorious Messiah. As some of these happy memories come trooping up in our minds, how often have we longed for the skill of an Apelles to transfer the scene to canvas. But what can our poor pen do in limning so wonderful a genius? In his palmy days, the person of Dr. Dawson was commanding, we had almost written sublime. To have seen and heard him under favorable auspices, one would not likely forget the occasion for life. A princely form—a deep, rich, sonorous voice—a clear, round, distinct utterance—his eye lit up with surpassing brilliancy, warning you of the mighty thought that was struggling for expression—all gave to his sermons, at times, a power which was absolutely irresistible. The truth is, he was a natural born orator. In speaking, he was emphatically a child of nature. There was a perfect sympathy between his matter and manner, and monotony in neither. As he warmed with his subject, he would abandon himself to the current of his thoughts with the most perfect negligence; and yet the most delicate sensibility was never shocked by any uncouthness or coarseness. These were times when he would yield himself to the play of his imagination, (and he was singularly gifted in this respect,) until he would electrify an audience beyond any man we ever remember to have heard. In these sublime flights, he was somewhat eccentric; for no one could tell when they were coming, at least from the subject he might be discussing. They often came in the way of a side thought, not, to be sure, foreign to the subject he was discussing, but certainly not included in his original plan. The only intimation his audience ever had of these higher strains of eloquence was in a peculiar radiance of countenance that reminded one of what is said of Stephen when he was receiving the crown of martyrdom. Let no one suppose that Dawson's greatness was confined to his simple powers of declamation. This would be doing his memory great injustice. When occasion demanded it, he was capable of wielding the power of logic as effectively as any of his contemporaries. His few survivors who witnessed the discussion of the baptismal controversy between himself and the Presbyterian pastor in La Grange, Georgia, some thirty years ago, will bear testimony to the fact that his argumentative capacities were equal to any emergency. The second sermon, we believe it was, we ever heard Dawson

preach, was on the subject of justification by faith, without the deeds of the law; and certainly for clearness of discrimination, compactness of thought, and vital logical connection, we have seldom heard it surpassed. Those who read his masterly editorials in the columns of the *South Western Baptist* during the last year of his life, will need no further illustration of his powers in this respect.

We will conclude with a little incident that occurred about four or five months before Dawson's death. Dr. Manly was at the time our State Evangelist, and was a great admirer of Dawson as an editor. On one occasion, Manly wrote him a letter of thanks for some editorials he had published, and took occasion to refer to his rapidly declining health; (for he was then in the last stage of consumption.) After expressing his appreciation of his efforts, he closed by saying, that his pleasure was mingled with pain as he remembered what it cost his dear brother, to prepare such matter. "O, sir," said Manly, "I feel as David did when he longed for a draught of cool water in the midst of battle, and one of his soldiers procured it for him at the risk of his life; and when it was presented to him, he refused to drink, saying, it is the price of blood, and poured it out as an offering before the Lord." Dawson wept like a child as he read the letter.

Reader, excuse us for this abrupt close. D. M. T. T. T.

The Grand Compromise.

We see from the New York *Examiner* and *Chronicle*, that the brothers Pentecost, were lately in Brooklyn to inaugurate "The Church of the People," a sort of "catch-them-all" affair—a church in which all "evangelical" Christians may unite. Rev. George F. Pentecost, now of Boston, was lately pastor of Hanson place church, same city, hard by which this new enterprise is to be set up. Rev. Hugh O. Pentecost, is to be the pastor. The former was discharged from his Brooklyn pastorate for open-communion views; the latter, from Rockville, L. I. Sundry unicorns, of various church connection, as Drs. Jos. T. Duryea, Thos. L. Cuyler, J. H. Teagard, Carroll, J. Wyatt Smith, E. P. Ingersoll, C. F. Deems, J. M. Buckley, were called on to make addresses.

There was nothing in the influence of the late Evangelical Alliance, held in the city of New York, more marked than the impulse it gave to unionism. The plan of Dr. McCoshy for the unification of Presbyterianism, put forth some six months ago, looked the same way. The tendency of Young Men's Christian Associations, will be the same. The grand point of attack of the whole, will be the strict communion of the Baptist denomination. English heaven is already working, on this latter subject, in the Northern Baptist churches. We expect, speedily, a general, grand, onslaught upon immersion on profession of faith, as the way into the church. Many of the assailants will be good men, panting for spiritual unity; many will seek, in this way, to escape the offence of the cross, lacking moral courage to stand by the truth against injustice, and capability of suffering imagined detriment of business and social position. The great compromise will take. Many of us will live to see it a power, the basis of a strong organization. Two things will stand up in antagonism against this movement: Fidelity to principle; and reluctance to sever old ties, and abandon old associations. Of course, the latter may disappear, presently, under the mere influence of time; the former, will remain indelible. The citadel of principle is to be kept largely by Baptists! Let us realize the strength of the hosts against which we shall be called to contend. Let us not be dismayed. The victory is, assured, in due time, by Him, who is the strength of our life, and our portion forever. E. B. TRACUE.

Methodist Conference.

This body, now in session in Selma, is presided over by Bishops Marvin and Wightman.

Great prosperity has been enjoyed throughout the conference year. Bishop Marvin took frequent occasion to inquire if suitable care had been exercised as to the character of candidates for church membership—deprecating "a wholesale" way of reception—and advised previous interview with pastors. The preachers have been well paid, except those on mission circuits and stations.

The supernumerary members of the Conference, were not quite satisfied, in several cases, to be regarded as worn out; nor did they appear to be well provided for.

There is a large amount of culture and intelligence in the body. The preaching on Sabbath greatly impressed the community. The names of the Bishops, Dr. Sumners and Dr. McCarthy, were especially mentioned.

A powerful speech was made on Monday, by Bishop Wightman, upon the necessity of replacing trashy and impure literature with the literature of the church. The Advocates have a vast circulation. The publishing establishments, are worth more than \$500,000. A copy of the Nashville *Advocate* is before us, containing 80 columns!

The vigor, spirit and enterprise, of this great organization, ought to stimulate other denominations. Let a holy emulation possess the Baptists. E. B. T.

We regret to learn that Mrs. Mary Howard Schoolcraft, widow of the celebrated historian of the Indian races of America, has been stricken out of her home in Washington and is now in a state of extreme distress. Mrs. Schoolcraft is a native of Grahamville, S. C., where some members of the family still reside. As that whole region was ravaged by Gen. Sherman, they are probably in no condition to afford her any relief.

Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

Salutatory.

Dear Brethren of Alabama: I undertake the superintendency of the Sabbath School Department, with no small measure of anxiety. I do not profess to be an expert. The sea I will upon is to me an untraveled one. Will you, with me, man this ship? My friendly and faithful comrades will you be! On the banner that flies from our masthead let us inscribe, *Christ and the Bible*. These be our companions to furnish inexhaustible supplies and to provide the pilotage we shall need. And we will take on board the children, eye passengers of all ages, to share our luxuries and labors and go with us over the high sea till in the haven of rest we land.

If we would reach that haven and enter into the joy of our Lord; if we would keep employed every power of faith, every resource of wisdom, every instrument of beneficence; if we would catch the spirit of Him who "came not to be ministered unto, but to minister;" if we would forego the employments of our eternal home, and inherit the joys not of one heaven alone, but of many; we must shake off all sloth, and instead of whining over our weakness and thereby stifling our strength, must with the Great Worker work. He gives us with the gifts and graces of the Godhead. To fall with His approving eye on us, is impossible. To be restrained by any concernment cry against a needed effort to advance the cause of our Redeemer, is unmanly and criminal. As one has said,

"Is better to have loved and lost, Than never to have loved at all." So may we say, Better let the enthusiasm and energy of faith attempt something for Christ and seem to fail, than, like the individual mentioned by Horace, sit still waiting for the stream to flow by before journeying onward. Lethargy has no rest time; neither has it any crown.

In the prosecution of this work, I shall look for sympathy and aid from every pastor, and S. S. superintendent and teacher and scholar and parent. (God bless them all!) Let Bro. Boykin feel that he has a pre-emptory claim on this department. Let S. S. plans and methods, theories, teachings and facts be pointed out and bravely presented so that our journal may be a mirror of all pertaining to our Baptist brotherhood. But as in the school so here—"brevity is the soul of wit."

D. W. GWIN.

Uniform Lessons.

We have watched with delight the gradual adoption of uniform lessons in the Sabbath schools of America. They have many advantages over the desultory methods of teaching formerly in vogue. We desire to lay stress upon some of the merits of the uniform lesson system, for the special benefit of those schools which have not yet adopted it.

It is well for all to study the same lesson because of its effect on the teachers. It furnishes the chief reason for a teachers' meeting. It gives value to the consistency and definiteness of its aim. By it a more thorough preparation and a higher grade of instruction can be secured, because each gains from each his views on the text, his illustrations of it, and his methods of conveying truth. We have seen the minds of fifteen or twenty teachers, after an hour's joint study, fired with such joy and hope as equalled anything seen in a revival season. Nothing like a community of believers knit together by faith, love and prayer. Nothing like a central truth to make hearts one. Victory is won by concert of action.

Such a lesson brings its blessing to the scholars. The instinct of hearers soon discovers preparation, is soon charmed by the single, burning thought. Beaten oil causes the lamp to burn always. Talking over the lesson in the family, in the day-school, and at work, striving to learn what others are learning as well as to even better than they, reciting the same lesson at the same hour, and receiving together the concluding application from the pastor or superintendent—in all this the scholar finds his mind growing in knowledge and interest. One truth is the dew from heaven that imparts every heart; by it are the classes threaded in a necklace of sympathies, beliefs and duties.

The uniform lesson insures the greater usefulness of the superintendent. The greater the usefulness, the weightier the responsibility. He must, therefore, govern and guide the school by the leading thought. He must see that each teacher grades and adapts the lesson to the comprehension of the class. The lesson he exalts by harmonizing with it his Scripture readings, prayers, hymns, and talks. If a teacher is absent, he has only to combine his class with another's, or to seek a teacher from the adult or normal class, and nothing essential need be lost.

By such a lesson the pastor is greatly aided. It is his duty to teach the teachers, and so know the matter and manner of their teaching. The teachers' meeting is his drill-room. Through them he touches every child. No preaching is more solemn and binding; none more far-reaching or more surely fruitful. To be identified with the most godly soldier of Christ, to prepare them for "Zion's war," to lead them with a common battle-cry into a weekly fight, how exhilarating and honorable and Christly! And then, coming before the whole school at the close of the day, to illuminate it by some timely exhortation, some striking in-

struction, or some glowing appeal, what an opportunity, what a privilege!

It is thus the uniform lesson, having the sanction of logic and experience, consolidates the thought and teaching of all connected with the Sabbath School. We hope that many schools that have not tried this system will, on the opening of the new year adopt it. To aid in its introduction, Bro. S. Boykin, of Macon, Ga., stands pledged. Correspond with him, and get the lessons of our Southern S. S. Board.

The International Series.

We publish below the topics of this series of Sunday School lessons, and should be glad to learn the number of schools in Alabama that use them. We look upon this use of the Bible in the Sunday School as a triumph of a great principle of the Baptists. If they are in general use, it may profit us to publish weekly notes on them. Shall we publish these notes? Will brethren throughout the State at once answer this question in private letters addressed to the Sunday School Editor at Montgomery?

TOPICS.

FIRST QUARTER, 1874.

1. The House of David, Exodus 1, 1-17.
2. The Birth of Moses, Exodus 2, 1-10.
3. The Call of Moses, Exodus 3, 1-10.
4. The Plagues, Exodus 7, 1-13.
5. The First Passover, Exodus 12, 1-13.
6. The Red Sea, Exodus 14, 1-13.
7. The Golden Calf, Exodus 32, 1-35.
8. The Law, Exodus 24, 1-18.
9. The Tabernacle, Exodus 25, 1-18.
10. The Sabbath, Exodus 31, 1-18.
11. The Conquest, Joshua 1, 1-18.
12. The Promises, Joshua 24, 1-18.

SECOND QUARTER.

1. The Ten Commandments, Exodus 20, 1-17.
2. The Golden Calf, Exodus 32, 1-35.
3. The People's Forgiveness, Exodus 34, 1-18.
4. The Tabernacle set up, Exodus 40, 1-18.
5. The Five Books of Moses, Leviticus 1, 1-17.
6. The Three Great Feasts, Leviticus 23, 1-32.
7. The Law of the Ministers, Leviticus 21, 1-10.
8. Israel's Unbelief, Numbers 13, 1-33.
9. The Smitten Rock, Numbers 21, 1-35.
10. The Sabbath, Deuteronomy 5, 1-18.
11. The True Prophet, Deuteronomy 18, 1-12.
12. The Death of Moses, Deuteronomy 34, 1-12.
13. Review, Deuteronomy 34, 1-12.

THIRD QUARTER.

1. The Beginning of the Gospel, Mark 1, 1-11.
2. The Authority of Jesus, Mark 6, 1-13.
3. The Father's House, Mark 10, 1-13.
4. The Lord's Supper, Mark 14, 1-25.
5. The Resurrection, Mark 16, 1-7.
6. The Power of Nature, Mark 4, 35-41.
7. Power over Demons, Mark 5, 1-13.
8. Power over Death, Mark 5, 21-24.
9. The Resurrection of the Dead, Mark 12, 1-11.
10. The Resurrection of the Dead, Mark 12, 1-11.
11. The Resurrection of the Dead, Mark 12, 1-11.
12. Review, Mark 12, 1-11.

FOURTH QUARTER.

1. The Death of Jesus, Mark 16, 1-7.
2. The Resurrection of Jesus, Mark 16, 1-7.
3. The Resurrection of Jesus, Mark 16, 1-7.
4. The Resurrection of Jesus, Mark 16, 1-7.
5. The Resurrection of Jesus, Mark 16, 1-7.
6. The Resurrection of Jesus, Mark 16, 1-7.
7. The Resurrection of Jesus, Mark 16, 1-7.
8. The Resurrection of Jesus, Mark 16, 1-7.
9. The Resurrection of Jesus, Mark 16, 1-7.
10. The Resurrection of Jesus, Mark 16, 1-7.
11. The Resurrection of Jesus, Mark 16, 1-7.
12. Review, Mark 16, 1-7.

Udine Claims.

Without doubt, a mighty work has been done by the Sabbath School. It is no beggar of economics and peace. Everywhere professional panegyrists "institute" its claim by praise. But overmuch praise injures a good cause, generating arrogant assumption, and arrogance, whose breath is always poisonous, is an evil often attaching to, but subversive of, success. Sabbath School workers are right in magnifying their office, but wrong in claiming without qualification the large results they do.

The assertion is now common that the Sabbath School accomplishes more good than any other department of work in the church of Christ. How far this is due to the false definition that it is "the Bible studying department of the Church" we shall not discuss. This claim to superior efficiency is based on a narrow observation in one line of action; fails to give credit to the thousand influences co-operating with the Sabbath School, and overlooks the instruction received by the teachers from the pulpit, by the scholars from the home and the pulpit. It is impossible to discern the agencies that lead a soul to Christ; they are so subtle, so numerous, so complex. Human observation can never authenticate the history of the saving of a soul. Mere *a priori* reasoning is the spirit of rationalism. When hearing men claim to have led so many souls to Christ, our hearts throb with pain. In providence, as well as revelation, God's purpose to withhold the lineage of good deeds, and to instill into His agents the spirit of humanity, is clearly unveiled. Vain is the attempt to analyze the work of regeneration (John 3:8): vain the attempt to appraise the instruments of conversion.

Besides, extravagance impoverishes a good cause; exaggeration engenders intolerance; exaltation, premature and unfounded, demoralizes, blights, decays, and defeats. Nothing is so withering to purity of heart as self-consciousness which leads to self-glorification. To be stripped of this, and to be clothed with humility, with Christ-mindedness, is the grand requisite for a worker in the Lord's vine. To cherish on earth the spirit of heaven our song must be, "Not unto us, O Lord, not unto us, but unto Thy name give glory." A healthful faith exalts boasting, refuses to support its strength by apparent or relative results, and disdains to measure its success by mathematical comparisons. Champions of a good cause, cut away this dry-rot, and lift your work from the conditions that superinduce it. While making your offering to God, shun the spirit of the Pharisee in the temple with the publican—shun it lest his doom be yours. (Luke 18:11-13.)

Finally, the ministry is God's ordination; the Sabbath School, however, is at best but a human institution. Directly or indirectly, the former must never be depreciated by the latter. That is organic, this is functional; that is fixed and vital, this is variable and dependent; that is paramount, this is secondary. The Scriptures specially authorize and the Holy Spirit extraordinarily call the minister, but we can point to no Scripture authorizing the institution of a Sabbath School, or defining the qualifications of

its officers. It misbecomes us to degrade even by inference the permanent officers of Christ's church; this is hurtful, aye, it is criminal. True, the underlying aim of this organization is Scriptural, but God gives us wisdom and liberty to use, modify, or change all fitting agencies that He has not specially commanded. Frequent in the history of Christ's church is the overthrow of instrumentalities, once efficient but grown to be effect. Not on our scaffolding, but in God's house, He decrees us to dwell and delight. So far as we exalt God's order will what is legitimate in human methods be exalted and excellent.

Communications.

What sort of a Paper do we want?

We want a *live* paper, an earnest paper, a paper full of the love of Jesus and his cause, and of the truth as it is in Jesus. That man who can make an *all-sided* paper, which is yet always *driving at one point*, is precisely the man needed in Alabama. Paul was such a man. I do not mean that Paul was an editor, but his life presents what might seem to be a paradox—an all-sided man who was always on the right side. Paul was the most polite man whose history I have ever read, and yet no man can show where he ever deviated from principle. That man who can maintain the strictest line of principle in the exercise of wise policy, is the right man to run a paper; and this is the sort of paper we want in our State; a paper abounding in common sense, Christian charity and moral courage. And therefore we do not want a paper with the car-marks and shibboleths of a party or faction. Editors of newspapers are too apt to have a hobby. "Every one hath a palm, hath a doctrine," and he will only sing his own palm and believe his own doctrine, and what he writes looks as if he would decapitate those who will not sing and believe with him. The history of mankind cannot show where any man astride of a hobby was ever unhorsed. Some men have good hobbies, but good or bad, they will ride nothing else. When they die it will be seen that the ruling passion is strong in death, claiming the honors of the martyr who dies for the only principle of universal good. Now we do not want a paper on this plan in Alabama.

We want a paper which will earnestly and vigilantly look to the wants of Alabama Baptists—our churches, our ministers, our Sabbath schools, our colleges, our associations, our convention and all the objects fostered by it; a paper which will strive to arouse our people, and develop and consolidate the strength of our denomination in all parts of the State. It is an inviting field; a hard one, to be sure, but one where success will crown the exertions of a competent and faithful Journal. He who will do this work will find many to rise up and call him blessed. We want a sound, faithful Baptist paper. No other will succeed; no other can get the united co-operation of Alabama Baptists. The Baptists of this State will not rally to a paper unless it is a bold and outspoken and unmistakable index to Baptist history and Baptist prospects. Facts show that the Baptists cannot be rallied and enthused over a large scope of territory by any man or any paper that ignores the distinctive sentiments of the denomination. Some men have been astonished that Dr. Graves of *The Baptist* had so many devoted friends in our denomination. The whole thing has been the result of the single fact that his paper has been unmistakably and always a Baptist paper. Admitted that he frequently went too far, still he rallied around the sentiments of the Baptists, and the Baptists for that reason rallied around him.

But let me illustrate by allusion to what will be held as a milder type of Baptist peculiarities. The Memorial Movement in Virginia, could no more have reached the end attained by it without the "Baptist" of the occasion, than you could build a railroad to the moon by making speeches on geology. The sublime features of our denominational history were brought out, and with these, the distinctive doctrines of the Baptists, all came prominently to the point; and almost every Baptist pulpit, and mass meeting and association in the great old State, furnished a *rostrum* whence these Baptist sentiments were, in one way or another, proclaimed by city and country pastors, editors and college professors, inasmuch that timeservers who never made a Baptist talk before in their lives, were brought to the front line, where they stood most bravely until the battles of eighteen centuries were all fought over, and those that immortalize the soil of the Old Dominion were fought over an hundred times. The result was the sublime denominational success that never occurred in America, and the Baptists of every State in the Union felt the shock of the contest, and have been electrified by the bulletins of victory from every part of the line. And this result came of the peculiar Baptist tone of the movement. Every one who read their speeches and newspaper articles must know this to be true.

Baptist sentiment can be successfully preached and successfully written in the spirit of love and candor; in that spirit which will, on the one hand, compromise nothing, and on the other will recognize the fact that other men have eyes and understandings as well as yourself, and that it is their right to see and understand and believe and act for themselves. Around such a paper as this, going forth in the faith and fear of the Captain of our salvation, the Baptists of Alabama will gather, and to its interests they will devote some part of their energy and limited means. Dear brethren and sisters, I appeal to

you as an Alabamian—as a native of your State. Are we to men for the times? We have been unfortunate. We have lost many great men who are now powerful in other States. We have been depleted and tried. We have mourned over our condition as we have seen our cause languishing. In the name of our God let us set up our banner and gather around it in good earnest. Let us "gather the fragments that remain that nothing be lost," and when we have done our duty we shall see that there is yet a basket full for every one.

J. D. RICHMOND.

Words of Cheer from North Alabama—Our Paper.

I, for one, am glad to know that we are to have a "Paper" we can call our own. I am glad also to know we have such an efficient *Bar* at Marion; they certainly mean "business." I am not opposed to the plan of the Editor selected; only I am fearful that Bro. Winkler is being overworked. It would be cruel to kill such a man; I am proud of him, and want Alabama Baptists to co-operate with him in his noble enterprise—an enterprise in which he must certainly make large sacrifices. And now for "a long pull, a strong pull, and a pull altogether," and the flag of a paper in our State is a fixed fact.

While we were discussing the paper question in the Convention, an outsider, who heard the discussion, and learned we were from 70 to 9,000 strong in the State, was perfectly astonished to hear a word about *failure*. He said, he could get "ten thousand subscribers, for such an enterprise, in two months."

THE NEEDS OF THIS PORTION OF THE STATE. Birmingham is midway from Chattanooga to Meridian—on Montgomery to Decatur, and from Sims to Huntsville, or nearly so. In these mountain counties, we have a large number of Churches, which have never been brought into co-operation, nor, perhaps, into sympathy, with our State enterprise, such as *Education and Mission work*. The churches in the Tennessee Valley are co-operated, if at all, with Tennessee and the churches in a great measure, lie South of the Tennessee Valley and North of Birmingham have never been reached by any of the agencies employ by the State Convention. Hence much work remains to be done to "unify" or people; and it is confidently believed, many, that a *live*, denominational paper will do more in this direction, than any other agency that can be employed.

This is the mineral region of Alabama, "a mountain of iron" for more than 60 miles. Running north-east and south-west, on both sides of the iron, lie large deposits of coal, marble and limestone, inviting capital, which is now being invested in large amounts, and will continue. Many of the new comers are Baptists, and we claim, all believe, that the Baptist element largely predominates in all these counties, to-wit: Jefferson, Walker, Blount, Morgan, Et. Clair, Etowah, Fayette, &c., &c., and we must look to this part of the State for the future for some help. It is no now, as in years past, when the rich men of Southern Alabama could give by the thousands; we must cultivate these mountain sections.

It is claimed, and perhaps too truly, that much ignorance and prejudice exists, and that it will be a difficult work to "unify" this people. We claim to know whereof we affirm, and we believe no people in Alabama are more willing to work for the cause than this portion of the State. Many years ago many of the people were ignorant; as a matter of course, full of prejudice; but these things are rapidly passing away; and now there is but little prejudice existing against our Mission or Educational work, and when our Alabama Paper shall be published, and read, by the membership, a great improvement will be the result.

A. J. WALDROP.

Our Paper.

Resolutions of the Board of Directors.

WHEREAS, Information has come to us from every portion of the State, of the great want of a Baptist organ in Alabama, and its imperative necessity; and the ministry have signified their willingness to labor for such a paper; AND WHEREAS, The Baptist State Convention in session at Tuscaloosa, authorized the Board to inaugurate such an organ, provided the same could be done without involving said Convention in pecuniary liability; AND WHEREAS, Arrangements have been made in Marion by which a 28 column paper (the material, to be of the same quality as that of the *Christian Index*) can be published for one year provided 2000 subscribers paying \$2.50 in advance can be obtained: Therefore be it

Resolved 1st, That an effort be at once made to obtain the 2000 subscribers, by issuing a specimen copy of the proposed paper, and sending it to all the ministers of the State; at the same time requesting them to obtain from their churches and neighborhoods, as many subscribers as possible.

Resolved 2nd, That in order to save labor, and report promptly the number of paying subscribers, ministers be requested to collect as they go, and retain the money until they are notified that the required amount is raised with the understanding that the money is to be refunded, if the amount required is not raised within a reasonable length of time.

Resolved 3rd, That all persons willing to undertake this labor be requested to report the result of this effort to I. B. Valden the Secretary of the Board, by or before the 25th of January next.

Resolved 4th, That for the present, the paper be published in Marion; and that Rev. E. T. Winkler be requested to act as editor.

Our Contributors.

We are deeply grateful to so many beloved brethren, who, hearing that the Directors were about to discharge the duty assigned them by the Convention, have promptly responded by words of good cheer, and by a variety of excellent articles.

Not a few of our representative men have written already, and others will contribute to our columns. It is like a happy festival to us, as we thus meet these honored Alabamians, and listen to their heartfelt words. It is the augury of better times. To hear of each other, to speak to each other, to sympathize with each other—what more do we need to unite us, and send a thrill of kindred life and love through our membership and our churches from the mountains to the Gulf.

One army of the living God, At his command we bow! Let anyone who doubts the ability of Alabama to produce a paper worthy of comparison with any in our Land, just scan the names of our contributors, from that of the glorious old Roman, whose pen has been signified by so many toils and triumphs, to that of the youngest on the list; let him read the articles which these, our own brethren, have written, and then let him decide whether such services as they are ready to give in this department, are not essential to the prosperity of Alabama. She needs to use for her own spiritual benefit that intellectual and moral power in her children, which has so long been either confined to a narrow sphere, or else divided and appropriated by the journals of other States.

Agency Work.

Brothers D. R. Lide and J. H. Hendon will at once take the field actively, as agents of this paper. Others may soon be appointed. If so, they will bear credentials to that effect from this Board. But as the places which these brethren can reach, either in person or by correspondence, must necessarily be few, in a large territory; we beg our brethren, at large, not to abate their active exertions in their own spheres of labor and influence.

An esteemed brother in North Alabama writes us that he has already obtained fifty subscribers, since learning that this effort is to be made. We intend sending specimen copies to every minister in the State. If any should fail to receive them, they will please inform us, as it will be because we have not their addresses, or from the fault of the mails. Up to the present, we have only been able to correspond with a brother in this or that section.

Bro. D. W. Gwin, of Montgomery, proposed a Sunday School Department. And as he has had experience in that line—having prepared the Sunday School lessons of the *Index and Baptist* for about six months—and being a very zealous and efficient worker in the Sunday School cause; the Directors have solicited him to take charge of this work. He has generously consented to do so. We congratulate ourselves on being able to secure so able a pen to preside over this department.

Place and Plan.

For the present, and perhaps until the meeting of the next convention, the *Alabama Baptist* will be published in Marion; this place or Selma being the only point at which the work and financial interests of the paper could be supervised by the Board of Directors. We preferred the latter place, and have delayed the present number one week, in order to secure its establishment there. But we were unable to make the necessary arrangements. We undertake the work relying upon the interest manifested by so many esteemed brethren in the establishment of a State paper. With this active co-operation we cannot doubt that it will succeed.

We do not flatter ourselves that all will agree that the best plan has been selected by the Directors. It was the only practical plan under the circumstances, and it will effect our object if all will heartily work for it. It will cost but little to any one. It will prejudice the interests of no place and no party. We especially beg that those who may prefer this or that other method, will not throw obstacles in the way of the enterprise by the utterance of doubt and misgiving.

The terms of *The Alabama Baptist* are cash, at the following rates: Single copy, 10 cents. One copy 6 months, \$1.00. " " 12 " " 2.00. All persons to whom copies of this number are sent will please dispose of them, or get some efficient brethren, or committee of ladies to do so, at the above rates.

If we should send more to some parties than they are able to dispose of, they will please return them to this office, as they may be needed to supply other points. Amounts received on six and twelve months subscription will be retained by those authorized under the resolutions of the Board of Directors of the Convention, elsewhere published. Do not fail to report the result of your labors by the 25th of January next.

JOHN F. VARY, Attorney at Law, MARION, ALA.

W. B. MODAWELL, ATTORNEY AT LAW, MARION, ALA. OFFICE North of the Court House. dec23 1873

DR. J. C. JOHNSTON, Resident Dentist, Office over W. H. Fiquet's Store, MARION, ALA.

BRISTOL FEMALE COLLEGE, BRISTOL, VA., AND TENNESSEE.

THE session begins September 1st, of each year and ends with 40 scholastic weeks, not counting holidays. Pupils can enter any time.

FACULTY: W. J. MORRISSETTE, A. M., President, and Professor of Ancient and Modern Languages, and Mathematics. Rev. J. T. KINCANON, D. D., Professor of English, Moral Philosophy, and History. Mrs. M. M. ENSOR, Piano, Organ and Organ. Miss ADDIE VAUGHN, L. D., Graduate of Baptist Institute, Stanton, Va., Higher English and Modern Languages. Miss MARIA LIDE, full Graduate of Judson Female Institute, Marion, Ala. Painting and Drawing. Rev. J. T. KINCANON and LADY, in charge of Boarding Department.

We assure our patrons that the Faculty is in every way deserving their confidence and patronage.

Terms, per Session of Twenty Weeks.

Primary Classes,.....	\$10 00
Intermediate,.....	12 00
Higher Classes,.....	15 00
Music—Piano, Organ and Guitar, each, 20 00	
Painting,.....	20 00
Drawing,.....	15 00
Use of Piano,.....	10 00
Cost of Text Books,.....	4 00
Board, lights and fuel, per month,.....	12 00
Washing, extra, per month,.....	1 00
Vocal Music free of charge.	

The above terms are for twenty weeks, one-half payable on entrance, balance the 15th of November. For the second term, charges the same; one half at the beginning of the term, balance the 15th of April. For further information apply to W. J. MORRISSETTE, President.

BUY GOODS AT FIQUET'S CHEAP CASH STORE.

JUDSON FEMALE INSTITUTE, Marion, Ala. Four gentlemen and eight ladies are now giving their whole time to the Judson Female Institute, in Marion, Ala. The school is well equipped, and the teachers are of the highest order. The school is open for the year 1874-75. The average for last ten years. A new \$700 piano to the best scholar. Pupils pay in advance from entrance to close of term. E. H. RAWLINS, M. A., President.

J. F. BAILEY, L. F. LOCKETT, ATTORNEYS AT LAW, and Solicitors in Chancery, Marion, Ala. Will practice in the several Courts of the First Judicial Circuit, and in the U. S. Court at Montgomery. Collections made in all parts of the State.

ALABAMA CENTRAL Female College, Tuscaloosa, Ala., JNO. F. LANNEAU, A. M., PRESIDENT.

LITERARY DEPARTMENT: Mrs. KATE RICHARDSON, Presiding Teacher. Miss KATE WOODS, El. Mat. & English. Mrs. J. F. LANNEAU, Literature. Mrs. J. B. GRASS, German. Rev. WM. H. WILLIAMS, Moral Phil. & Latin. Prof. J. F. LANNEAU, Math. & Nat. Science.

ART DEPARTMENT: Prof. J. B. GRASS, Meis. Miss H. N. HARRISON, Painting. Miss Lucie B. FOSTER, Fancy Work.

HOME DEPARTMENT: Mrs. Rachel Woodruff, Governess and Matron. Mrs. Sarah L. Caldwell, Housekeeper. Mrs. J. F. LANNEAU, Directress.

THE location of this College is one of the most beautiful in the South. The main building, formerly the State Capitol, is an imposing, commodious, well ventilated structure. We strive to combine wholesome home influence and thorough school discipline.

BEST TIME TO ENTER FEMALE, January 1st, February 14th, October 1st.

The amount of advance payment reduced to suit the financial pressure.

R. C. Keeble, DEALER IN PROVISIONS, Selma, Ala.

DEALER IN PROVISIONS, Selma, Ala.

ORDERS FROM COUNTRY MERCHANTS SOLICITED.

Low Prices AND PROMPT ATTENTION HIS MOTTO.

WILL COMPARE PRICES WITH Any House IN THE STATE.

Board, Tuition, Fuel, Furnishing Room, and Washing, per term of 4 months, \$125 00

Students admitted at any time during the Term.

For Catalogues and further information, address J. T. MURPHY, President.

For Catalogues and further information, address J. T. MURPHY, President.

For Catalogues and further information, address J. T. MURPHY, President.

For Catalogues and further information, address J. T. MURPHY, President.

For Catalogues and further information, address J. T. MURPHY, President.

For Catalogues and further information, address J. T. MURPHY, President.

KIND WORDS, S. BOYKIN, Editor.

ITS AIM.—The conversion of the children, and training them for the service of God. Beautifully illustrated; printed on fine paper; interesting and instructive; and a thorough-going teacher of the principles and practices of the Baptists.

It publishes the International Series of Uniform Lessons, with questions and explanations, adapted to children, and which answer the purpose of Testaments, Question Books, Commentaries and Bible Dictionaries. Published by the Domestic & Foreign Mission and Sunday School Board of the Southern Baptist Convention.

Terms Per Annum, Payable in Advance.

Weekly—Single copy,.....\$1 00

Class of ten or more, each,.....50 cts

Semi-Monthly—Single copy,.....75 cts

Monthly—Single copy,.....50 cts

Clubs of ten or more, each,.....15 cts

Payments may be made by installments.

THE MONTHLY ISSUE CONTAINS NO LESSONS; THE WEEKLY AND SEMI-MONTHLY ISSUES DO CONTAIN THEM.

77 WEEKLY LESSON PAPERS will be issued monthly, and furnished at the following low rates—payment, in all cases, in advance.

100 copies, one year,.....\$10 00

50 copies, one year,.....5 00

25 copies, one year,.....2 50

10 copies, one year,.....1 00

Alabama Baptist.

MARION, ALA.

Tuesday Morning, Dec. 23rd, 1873.

For the Alabama Baptist.

Letter from Montgomery.

Brother Editor:—Greeting: A Baptist paper in and for Alabama! this is a joy to my heart. Long have I wanted it, worked and waited for it; long may I be privileged to seek its introduction into every family I visit; and long may it be a weekly harbinger of the word preached on Sabbath. In one of the large cities there was near a burning residence a vast crowd quivering with excitement as the cry ran through it, "A child! in the second story! A child! in the second story! Who will save it?" A bold man found a ladder against the window, and climbed to it; but just then a cloud of hot smoke rushed into his face and almost suffocated him. He paused in fright. The crowd stood breathless—till a thoughtful man shouted, "Cheer him! cheer him!" And when their hearty cheer burst forth in a louder roar than that of the three flames, the hero sprang in, snatched up the smothering child, and leaped forth and down, just in time to be safe from the falling timbers. So, brethren of Alabama, let us cheer the *Alabama Baptist*, our champion sent forth to the rescue of interests in the greatest jeopardy.

There is true reasoning in cheering. Our Lord used it. He commended the young ruler. To the pulpit man He said, "Cheer up, child, thy sins are forgiven thee," to his disciples engulfed in outward perils, "Cheer up! I am," and enduring every tribulation, "Cheer up! I have overcome the world," and to Paul immersed in prison by fiercely hating enemies, "Cheer up, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also in Rome." May the managers of our paper soon have cause, as Paul, to "thank God and take cheer."

THE FIRST BAPTIST CHURCH.

In the history of its organization this church presents an anomaly: It was "constituted" by two presbyteries, the first in 1839, the second in 1854. It has had a career common to churches in a city; now highly favored; now sorely tried. There center in the Capital of a State so many currents of evil; social, commercial, and political, as to impose heavy responsibilities on those who are intrusted with its religious training. Its churches have peculiar blessings and burdens, privileges and perils; light they may be, guiding in the way of truth the Christian heart of the Commonwealth; a curse they may be, if mine to the doctrines and duties of the Scriptures.

This church has been blessed in the pastoral labors of brethren Crans, DeVotie, Talbird, Manly and Tichenor who, in no small degree, cast it in its present mould; and it yet "esteems them very highly in love for their works' sake." Is anything more inspiring to a pastor, aside from direct love, than his church's tender remembrance of his predecessors? There have been but few changes in the pastorate of this church; and, partly on this account, it has moved on in a path of steady work. Would not our churches and pastors gain a revenue of strength and prosperity by returning to the old custom of long pastorates? Is it not one of the excellencies of Spurgeon that the work of his church so charms and claims him that he "can not come down" from his high place to voyage the seas, with a view either to get applause or to set up in his house of worship a memorial of some political puppet whose fame is chiefly treasured in material monuments? The reality that feeds and fawns on popular power or prejudice, that courts the adulation of the crowd, will surely sap the vitals of manhood, and lay it prostrate under the scourge of a scorn that instinctively condemns it to infamy.

Not measure nor mean its work in the past, yet not of the past; for the work of church is pervasive and cumulative; since God puts the seal of immortality on all seed sown for him. It sees here the larger part of the support of several missionaries at home and abroad. Brother Duckner, that nobleman of Zion, was first sent to the Indians, and for some while sustained by this church. It has commissioned a number of brethren to preach the gospel among them. Dr. Williams of the Southern Baptist Theological Seminary. During this year Bro. F. P. Baker, whom I had the pleasure to baptize, several years ago, was ordained to the work of the ministry. Some church would do well to engage his whole time. Another brother has entered on studies preparatory to the ministry.

PARDON'S POLICY.

It is not easy to be specific in sketching the policy of a pastor or church. I am persuaded that the faithful pursuance of Paul's directions to Timothy will ensure success. Inscribed on all we do, as our life-motto, should be Christ's word, "Fruit ye have received, freely give." This is the tap-root of Christian life and growth. To train our church in habits of dependence on God for supply and likeness to Him in dealing out, has been my open aim. I cannot but keenly lament the blindness that mar my work; but would be ungrateful if I did not praise Him for what He has enabled us to accomplish. The spirit and exercise of Christian benevolence have been strengthened and expanded. With the leverage secured by such a growth, a pastor who is "an example to the flock" in self-sacrifice and benevolence, cannot fail to be comfortable and supplied and prospered. Our ladies and girls, our young men,

and Sabbath School, and our Church and Congregation, endeavor to make frequent and systematic contributions to the poor and to the orphanage.

DOCTRINAL TEACHING.

It has been my practice to lay stress on the strong doctrines of grace. It is both easy and common to decry doctrinal preaching; but the editor could as well throw away his chart and compass as the preacher these fundamentals of Scripture. If he would clothe himself with power, the power of truth, enthusiasm and courage; if he would solidify the principles and precepts both of himself and his charge; if he would root out the hum-drum of mere exhortation, voicing itself in the glib words, "you ought" and "you ought not," if he would have souls convicted and led to Christ; if he would form firm, solid, finished features of character; if he would eliminate error in religion, in morals, in literature, and in science; let the man of God imbed and teach thoroughly central truths of Scripture, let him feed on and with the strong meat of doctrines, not dead dogmas but living, creative truth which, like the light, in scattering the darkness furnishes the true condition of growth and guidance. These doctrines, therefore, are made prominent. They are enforced from the pulpit, through our uniform lessons in the Teacher's meeting and in the Sabbath School, and in a special lecture on the Church's creed, every Monday afternoon.

ADAMS STREET BAPTIST CHURCH.

The able and amiable Dr. S. Henderson has been serving this church for nearly two years. The traits of his character are well known in the State, and might be deduced from the fact that he clung with a brave grip to his work in Tuskegee for over twenty years. Who is the pastor of the pastor? In the providence of God Bro. H. has ministered to my household, suffering on two occasions from heavy affliction. His own heart has been bruised, and he sheds the odor of a timely sympathy. He is deservedly cherished by his church, and by his Baptist brethren of our community. He preaches on the 4th, 1st, and 5th Sundays. The church has a good building, well situated, and, we trust, will eventually, exert a wide influence in the Eastern portion of the city.

THE YELLOW FEVER.

This scourge came on us in September, and lasted for six or seven weeks. It is hard to determine the extent of its ravages. My church suffered more than any other. We shall long miss the loving and loved hearts whom God took to Himself through this afflictive agency. I thank God for nursing me to visit daily eight or ten sufferers attached to every or no communion. We now pray to receive out of this cloud of dread and grief showers of grace in the salvation and strengthening of souls. We pray for and with hope for the disquieted; as "hope is the sure and steadfast anchor of the soul."

True hope is swift, and flies with swallow wings; Kings it makes gods, and meaneer creatures kings.

Again I give you my benediction.
D. W. G. WIS.
Montgomery, Ala., Dec. 1st, 1873.

LUKE 2:1. Unto you is born in the city of David, a Savior, which is Christ the Lord.

What influence should this amazing and glorious circumstance have upon us? What homage shall we render to the newborn King?

1. Confess and welcome him. Hasten as the shepherds did, to bow down before him. Rejoice, as the Wise men did, who followed his star, and at length gained his presence and poured their treasures at his feet.

2. Take your place as little children in that Holy Family. Transfer his birth from the Bethlehem manger to your own hearts. Let him be found within you and abide there and let his day-days arise upon your souls.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold—
Peace on earth; Good will to men,
From Heaven's all glorious King!
The world in solemn stillness lay,
To hear the angels sing."

Still through the cloven skies they come,
With peaceful wings unfurled,
And with their heavenly voices float
Above the sad and lowly plains,
Or all the weary world,
Above its sad and lowly plains,
They bend on heavenly wing,
And even o'er its Babes sounds
The blessed angels sing."

Educational.

CORRECT READING.—A student at the Theological Seminary at Andover, who had an excellent opinion of his own talents, on one occasion asked the Professor what he thought of him.

"Who do you especially need to learn in this department?"

"I ought just to learn to read," said the Professor.

"O, I can read now," replied the student.

The Professor handed the young man a Testament, and pointing to the twenty-fifth verse of the twenty-fourth chapter of Luke's Gospel, he asked him to read that. The student read, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Ah," said the Professor, "they were fools for believing the prophets, were they not?"

"Of course that was not right, and so the young man tried again."

"O fools, and slow of heart to believe all that the prophets have spoken."

"The prophets, then, were sometimes liars?" asked the Professor.

"No, O fools, and slow of heart to believe all that the prophets have spoken."

"According to this reading," the Professor suggested, "the prophets were sometimes liars."

This was not a satisfactory conclusion, and so another trial was made. "O fools, and slow of heart to believe all that the prophets have spoken."

and slow of heart to believe all that the prophets have spoken."

"I see now," said the Professor, "the prophets wrote the truth, but they spoke lies."

This last criticism discouraged the student, and he acknowledged that he did not know how to read. The difficulty lies in the fact that the words "slow of heart to believe" applied to the whole of the chapter on any particular verse. It is difficult to find a meaning in the words, and the student was left in a state of confusion.

The Baltimore Gazette says, in relation to a new text-book for teachers, an "Introduction to English Grammar." "We utterly protest against 'Introducing' young children to English grammar, for we are convinced that it is worse than useless—it is hurtful. Grammar is the most metaphysical study of the school course. It is abstract and abstruse, and difficult for even mature minds to grasp."

When a child speaks good English, it is only because he has been accustomed to hear good English spoken. When he makes an error, it is well to tell him that he is wrong, and tell him, what is right; but to attempt to give him an abstract law of language, so as to keep him from making similar mistakes in future, is simply hopeless. There can be little doubt that it injures the mind of a child to force him to study what he cannot understand. The learning of things by rote hurts the intellect. It teaches him to rely upon the memory instead of the understanding. It breeds a slavish habit of mind, which accepts things as they are, 'in the book' instead of thinking for himself. It fosters the indolent tendency to pass over things without an effort to understand; and all these hurt the study of grammar, fasten upon young minds of intellect. Sixteen years old is young enough to begin the study."

Two colleges have been established in the Turkish empire, at B'rut and Constantinople. These colleges were founded by American citizens, at an expense of nearly \$200,000 each; both are furnished with good buildings and an able corps of American and native professors and teachers. Not far from 300 young men are pursuing their studies in the two institutions, and fitting themselves for active life in the East. These colleges have been in existence only about ten years, but they have already become very influential, and their influence is increasing as each new class graduates and goes out into active life.

Americans have done much for Turkey, and they are proposing new efforts for the reformation of that country; in addition to the colleges already established they propose to found another in the interior of Asia Minor. Neither of the colleges now in operation meets the wants of the millions who live hundreds of miles from the capital and the seacoast. One object of the new college will be to give a well-educated native ministry to the many congregations and churches that have been gathered all over the interior.

"Practical" men, men who measure work by its extent upon the surface, have little regard for the hidden work of the scholar, and the thinker, and yet on the foundation of that work we must all stand finally. It is so in the Nation and in Society. It is so also in the Church. Church-building is a good work; but if it leaves no time for intellectual growth, for high learning, culture and knowledge, it may cost a church too dearly.

Is there no danger here? We wish we could answer "No." But the signs of the times, as they seem to us, indicate the danger. Learning, of a deep and thorough kind, is becoming rare among us. The old influences have indeed left their impress, and time has spared certain of the gray heads whose learning and wisdom are a tower of strength to us. They lived and studied before our hasty days. But when they go, which of our "practical" men will succeed them? Whom are we training to take their place?

If we work on marble it will perish; if upon brass, time will efface it; if upon steel, it will rust; if upon wood, it will rot; if upon paper, it will be eaten by insects; if upon stone, it will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just fear of God and love for our fellow-men—we engrave on these tablets something which will lighten through all eternity.—Dan. Webster.

In the Prayer-Book we speak to God in the Bible. God speaks to us; yet in these days how many call the one to an equality with the other, who would cry out if accused of making the voice of man of equal authority with that of God.—Hare.

Chrysanthemum exhibitions are now the order of the day in England, and our foreign exchanges devote an amount of space to the subject indicative of a widespread and enthusiastic appreciation of this beautiful flower which, as Mr. Shirley Hibberd well says, waits patiently while the gray procession of the Summer passes, and when the last of the race has fallen, and is covered with hoar frost, advances in its fullest glory, scattering to say in its learning looks, "I have saved a lot of sunshine for you, and here it is." In addition to this merit of blooming when the parterre is as bare as a plowed field, and even dahlias are not so gay, the chrysanthemum is hardy, not suffering much if left out in the changeable and generally miserable weather by which this season of the year is usually characterized. Another point in its list of attractions is its comparative adaptability to town life, for although liking fresh air and country quarters, pretty specimens grow in the most smoky localities, in soil of doubtful fertility, and even when all speaking under conditions which would be death, or nearly so, to the dahlia. Again, there are very few showy herbaceous plants which can be grown to perfection in pots with so little trouble as the chrysanthemum. The great variety of characters which it offers us, from the tiny button of the smallest Lilliputian variety, to the gigantic and richly-colored flowers of the Japanese section, must be counted as a merit. Nor should we forget that in a certain sense the chrysanthemum is indestructible, for it will live in the open ground any number of years, and pot plants require only the roughest kind of protection; whereas, if we compare it with the dahlia in the respect, we find that our nobler and earlier Autumnal flower must be taken up as soon as the frost has touched it, and be carefully stored away, or it will be seen no more.

Fodder will be scarce this Winter, but it can be made to go much further by having stock kept in warm quarters. Five dollars spent for rough lumber to make a warm stable will be equal to half a ton of hay.

A rat in a room with a person in pursuit of it usually runs close to the person; but if you pull off a boot and lay it flat along side of this he will enter it for protection, and can then readily be captured.

Field and Farm.

The Firm of Tompkins & Co.

Farmer Tompkins laid down his paper with a groan, and said, "What a nuisance! Well, what's the matter now?" queried his good spouse, Minerva, who sat under a double-convoluted fracture in the right leg of a pair of ammentional chairs. "Oh, nothing," was the response, uttered in a tone of concentrated sarcasm; which, rightly interpreted, meant that in the opinion of Minerva, "all the world and the wife of mankind" were on the high road to destruction.

Now Minerva justified her name, for she was a wife who held her peace, well knowing that she would not long be left in ignorance to the cause of her lord's distraction.

While John Tompkins was chewing the end of his pipe, Minerva, who had been the rent in Dick's back, let us make their acquaintance.

The Tompkins homestead comprised two hundred acres, and was one of the best farms in the lake country of Western New York. It has descended to its present proprietor from father and grandfather, the latter having been a soldier in the Revolution. John lives to boast that his ancestor "came in with the Conqueror," and displays with a little pride a document bearing General Washington's signature, which "certifies that Jonathan Tompkins, having faithfully served the United States six years and five months, is hereby honorably discharged." Said Jonathan also received a "badge of merit" and six hundred acres of bounty land in what was then the Far West, to which he forthwith transferred himself and household and scabrous making a home in the wilderness. So, in the course of time, it came to pass that grandson John found himself master of a goodly patrimony overlooking the sparkling waters of the beautiful Cayuga, every acre of which bore undisputed testimony to the sturdy industry and thrift of his immediate progenitors. But at friend Dick received his inheritance doubly unimpaired, for the Tompkins family was large, and there were many legs to be paid before he could style himself, in country parlance, an "independent." That is, free from debt; but with that and heart, and the help of a prudent, level-headed, and careful wife, the task was not so difficult, and he could sit serene in the assurance that, let the winds of financial panic howl their fiercest, his bark at least is safely moored and out of danger. Then why should he be so audibly "tumbled up and down in his mind" as he evidently is at present? We shall see.

When Minerva Hyde, a shrewd, sensible, light-hearted country lassie of twenty-two, with no nonsense about her, contented to become Minerva Tompkins, she knew as well as any woman who marries ever can know, exactly what she was undertaking. But and bred a farmer's daughter, she had no expectation of ease or elegant leisure, and, to say the least, never once thought of the danger to which she was exposing her good looks, of which she had a passing share, by marrying a farmer. Perhaps for this reason we see her to-day, although the mother of five children, and being been a mistress of a farm-house eighteen years, as comely, cheery a matron as can well be found, looking at leastive years younger than the record in the big family Bible warrants.

Dick's another argument is at last in order for another day's campaign, and the mother takes up her paper. Turning first to "Home Interest," where she has so often found both relief and refreshment, she reads a few moments in silence; then suddenly exclaiming, "Good! I wish every man could read this about 'Dividing the Spoil.'"

"Well, it seems to me we men are about played out, and he sooner waken ourselves out of our slumber, the better," was John's desponding rejoinder.

"Oh, no, we don't possibly spare you yet," is the laconic reply, as the wife continues her reading.

John meditates profoundly a few moments, and then breaks the silence by saying, "I can't see why you should be so stirred up on this subject; it seems to me you've always had what money you've wanted. I'm sure never refuse when you ask me for it."

"Nor do you; and it is because you are always so kind in this respect that I never have said what I have often thought that I would much rather have a certain share that I can call my own from year to year—as the butter, for instance, or the poultry—than to have even a larger sum that I must ask for every time I need a little money. I don't think you can understand how we men are to ask for money even when we are sure it will always be freely given. And then you are not so reasonable as you; there is sister Mary's husband who can never give her a cent without a growl; I am sure she would rather face a cannon anytime than to ask him for money, rich as he is. I declare it makes my blood boil sometimes when I think of it. I am almost ready to take the stump for women's rights."

"Go ahead, go ahead," said John, laughing; "I'm sure you can speak with the best of us. We'll have Parson Brown give out an appointment for you next Sunday—subject 'Woman's Rights to Butter and Eggs.'"

"And then," continued Minerva, who was thoroughly in earnest and meant to have her say out, "there's another thing that I've been wanting to speak to you about for some time. 'Twas only the other day that Sam said he wished father would let him hire our own summer and have his own quarters. Of course we can't do without him, for you would have to hire a man in his place, and you know you have often said that he's worth more than any hired man on the farm—he's so steady and faithful."

"Yes, that's so."

"Well, then, why not hire him for fair wages next summer? Of course, he must provide his own clothing. I am sure you would not have anything by the plan, and he would be ready to let better satisfied. I don't think he really wants to leave home, but only to feel that he has something he can call his own. Somehow I can't bear the thought that our children shall ever begin to calculate how much they will have when we are gone, and you may depend upon it, they will, unless they are made to feel that they have a present as well as a future interest in the family fortunes. Then there's Dick, who often says that he isn't a farmer, because they have to work so hard and have such dull times; let him have a share in something that will interest him in farm matters. He and Mary might share the egg-money, and he the proceeds from the sale of chickens, ducks and turkeys. I really believe it would become a real encouragement for him already knows every breed of fowls for five miles around, and such an enthusiasm would be worth a great deal in keeping him out of mischief."

"I don't know but you're right about that. I'm sure I'll go for any plan that'll keep him from raising Ned generally, as he does most of the time."

"We might require them to keep a strict account of all expenses and proceeds, and so they would be learning habits and the true value of money. They'll perhaps make some mistakes at first and spend a few dollars foolishly, but when they find that they must suffer the consequences—that an old dress or coat must be patched and worn a little longer because of their folly—they'll soon learn prudence. I've often thought that this way of bringing up children without letting them have anything but what they can get by hook or by crook, is almost certain to result in making them either spendthrifts or misers. Look at Joe Silver. His father always kept him hard at work, never letting him have a cent, only what he could get by working occasionally a day or so for some of the neighbors. He had his school clothes, the old man said, and that's as much as I ever had when I was a boy. Now see how that property is being squandered. Then there's the Fallows—the old Spire raked and scraped year after year, with never a book or newspaper in the house, and now his children are quarreling like cats and dogs over the sixty thousand dollars he left them."

"Well, wife, you're making out a pretty strong case. I don't see but I shall have to make a partnership affair of the whole concern."

"But I am not quite through yet; please hear me out. Anna and I might burn the butter. You know the sales are usually somewhere in the neighborhood of one hundred and fifty dollars—some years more, and sometimes less; but we will promise to be satisfied, whatever it is."

"Well, there goes the clock striking ten; I think we'd better go to bed."

The next morning a family council was held around the breakfast table over the new plan, and having received the unqualified approval of all, it was adopted as the rule for the coming year.

"Hurray for the firm of Tompkins & Co.," shouted Dick, as he proceeded to dance a break-dance on the kitchen floor.

"Haw Tompkins how," shouted the baby George, who always imitated brother Dick to the extent of his limited ability.

"Young man, it strikes me you've been left out in the cold," said the father, as he tossed the little two-year-old up to the ceiling.

"I'm not told a bit, but berry warm," responded the young gentleman.

And the members of the new firm dispersed with a hearty laugh.—*Faith Harper in Tribune.*

Field and Farm.

The Firm of Tompkins & Co.

Farmer Tompkins laid down his paper with a groan, and said, "What a nuisance! Well, what's the matter now?" queried his good spouse, Minerva, who sat under a double-convoluted fracture in the right leg of a pair of ammentional chairs. "Oh, nothing," was the response, uttered in a tone of concentrated sarcasm; which, rightly interpreted, meant that in the opinion of Minerva, "all the world and the wife of mankind" were on the high road to destruction.

Now Minerva justified her name, for she was a wife who held her peace, well knowing that she would not long be left in ignorance to the cause of her lord's distraction.

While John Tompkins was chewing the end of his pipe, Minerva, who had been the rent in Dick's back, let us make their acquaintance.

The Tompkins homestead comprised two hundred acres, and was one of the best farms in the lake country of Western New York. It has descended to its present proprietor from father and grandfather, the latter having been a soldier in the Revolution. John lives to boast that his ancestor "came in with the Conqueror," and displays with a little pride a document bearing General Washington's signature, which "certifies that Jonathan Tompkins, having faithfully served the United States six years and five months, is hereby honorably discharged." Said Jonathan also received a "badge of merit" and six hundred acres of bounty land in what was then the Far West, to which he forthwith transferred himself and household and scabrous making a home in the wilderness. So, in the course of time, it came to pass that grandson John found himself master of a goodly patrimony overlooking the sparkling waters of the beautiful Cayuga, every acre of which bore undisputed testimony to the sturdy industry and thrift of his immediate progenitors. But at friend Dick received his inheritance doubly unimpaired, for the Tompkins family was large, and there were many legs to be paid before he could style himself, in country parlance, an "independent." That is, free from debt; but with that and heart, and the help of a prudent, level-headed, and careful wife, the task was not so difficult, and he could sit serene in the assurance that, let the winds of financial panic howl their fiercest, his bark at least is safely moored and out of danger. Then why should he be so audibly "tumbled up and down in his mind" as he evidently is at present? We shall see.

When Minerva Hyde, a shrewd, sensible, light-hearted country lassie of twenty-two, with no nonsense about her, contented to become Minerva Tompkins, she knew as well as any woman who marries ever can know, exactly what she was undertaking. But and bred a farmer's daughter, she had no expectation of ease or elegant leisure, and, to say the least, never once thought of the danger to which she was exposing her good looks, of which she had a passing share, by marrying a farmer. Perhaps for this reason we see her to-day, although the mother of five children, and being been a mistress of a farm-house eighteen years, as comely, cheery a matron as can well be found, looking at leastive years younger than the record in the big family Bible warrants.

Dick's another argument is at last in order for another day's campaign, and the mother takes up her paper. Turning first to "Home Interest," where she has so often found both relief and refreshment, she reads a few moments in silence; then suddenly exclaiming, "Good! I wish every man could read this about 'Dividing the Spoil.'"

"Well, it seems to me we men are about played out, and he sooner waken ourselves out of our slumber, the better," was John's desponding rejoinder.

"Oh, no, we don't possibly spare you yet," is the laconic reply, as the wife continues her reading.

John meditates profoundly a few moments, and then breaks the silence by saying, "I can't see why you should be so stirred up on this subject; it seems to me you've always had what money you've wanted. I'm sure never refuse when you ask me for it."

"Nor do you; and it is because you are always so kind in this respect that I never have said what I have often thought that I would much rather have a certain share that I can call my own from year to year—as the butter, for instance, or the poultry—than to have even a larger sum that I must ask for every time I need a little money. I don't think you can understand how we men are to ask for money even when we are sure it will always be freely given. And then you are not so reasonable as you; there is sister Mary's husband who can never give her a cent without a growl; I am sure she would rather face a cannon anytime than to ask him for money, rich as he is. I declare it makes my blood boil sometimes when I think of it. I am almost ready to take the stump for women's rights."

"Go ahead, go ahead," said John, laughing; "I'm sure you can speak with the best of us. We'll have Parson Brown give out an appointment for you next Sunday—subject 'Woman's Rights to Butter and Eggs.'"

"And then," continued Minerva, who was thoroughly in earnest and meant to have her say out, "there's another thing that I've been wanting to speak to you about for some time. 'Twas only the other day that Sam said he wished father would let him hire our own summer and have his own quarters. Of course we can't do without him, for you would have to hire a man in his place, and you know you have often said that he's worth more than any hired man on the farm—he's so steady and faithful."

"Yes, that's so."

"Well, then, why not hire him for fair wages next summer? Of course, he must provide his own clothing. I am sure you would not have anything by the plan, and he would be ready to let better satisfied. I don't think he really wants to leave home, but only to feel that he has something he can call his own. Somehow I can't bear the thought that our children shall ever begin to calculate how much they will have when we are gone, and you may depend upon it, they will, unless they are made to feel that they have a present as well as a future interest in the family fortunes. Then there's Dick, who often says that he isn't a farmer, because they have to work so hard and have such dull times; let him have a share in something that will interest him in farm matters. He and Mary might share the egg-money, and he the proceeds from the sale of chickens, ducks and turkeys. I really believe it would become a real encouragement for him already knows every breed of fowls for five miles around, and such an enthusiasm would be worth a great deal in keeping him out of mischief."

"I don't know but you're right about that. I'm sure I'll go for any plan that'll keep him from raising Ned generally, as he does most of the time."

"We might require them to keep a strict account of all expenses and proceeds, and so they would be learning habits and the true value of money. They'll perhaps make some mistakes at first and spend a few dollars foolishly, but when they find that they must suffer the consequences—that an old dress or coat must be patched and worn a little longer because of their folly—they'll soon learn prudence. I've often thought that this way of bringing up children without letting them have anything but what they can get by hook or by crook, is almost certain to result in making them either spendthrifts or misers. Look at Joe Silver. His father always kept him hard at work, never letting him have a cent, only what he could get by working occasionally a day or so for some of the neighbors. He had his school clothes, the old man said, and that's as much as I ever had when I was a boy. Now see how that property is being squandered. Then there's the Fallows—the old Spire raked and scraped year after year, with never a book or newspaper in the house, and now his children are quarreling like cats and dogs over the sixty thousand dollars he left them."

"Well, wife, you're making out a pretty strong case. I don't see but I shall have to make a partnership affair of the whole concern."

"But I am not quite through yet; please hear me out. Anna and I might burn the butter. You know the sales are usually somewhere in the neighborhood of one hundred and fifty dollars—some years more, and sometimes less; but we will promise to be satisfied, whatever it is."

"Well, there goes the clock striking ten; I think we'd better go to bed."

The next morning a family council was held around the breakfast table over the new plan, and having received the unqualified approval of all, it was adopted as the rule for the coming year.

"Hurray for the firm of Tompkins & Co.," shouted Dick, as he proceeded to dance a break-dance on the kitchen floor.

"Haw Tompkins how," shouted the baby George, who always imitated brother Dick to the extent of his limited ability.

"Young man, it strikes me you've been left out in the cold," said the father, as he tossed the little two-year-old up to the ceiling.

"I'm not told a bit, but berry warm," responded the young gentleman.

And the members of the new firm dispersed with a hearty laugh.—*Faith Harper in Tribune.*

Pleasant Reading.

Taking the Other Hand.

On a lovely day in the commencement of spring, a young lady who had been anxiously watching for some weeks by the sick bed of her mother, went out to take a little exercise and enjoy the fresh air, for her heart was full of anxiety and sorrow.

After strolling some distance, she came to a ropewalk, and being familiar with the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a small child, she said to him as she approached:

"Who sent you to this place?"

"Nobody, ma'am; I came myself."

"Do you get pay for your labor?"

"Indeed I do. I get ninepence a day. What do you do with the money?"

"Oh, mother gets it all."

"You give nothing to your father, then?"

"I have no father, ma'am."

"Do you like this work?"

"Oh, well enough, ma'am; but if I did not like it I should still do it, that I might get money for mother."

"How long do you work in the day?"

"From nine till twelve in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you get tired of this great wheel?"

"Yes, sometimes, ma'am."

"And what do you do then?"

"Why, ma'am, I take the other hand. The lady gave him a piece of money. Is this for mother, ma'am?" asked the well pleased child.

"No, no; it is for yourself, because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling; "mother will be so proud and so happy."

The young lady departed, and returned home strengthened in her devotion to duty, and instructed in true, practical philosophy, by the words and example of a mere child.

The next time duty seems hard to me, said the lady to herself, "I will imitate this little boy, and take the other hand."

A Swearer Alone With God.

A carrier in a large town in Yorkshire heard his carrier one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Lord's days as a teacher in the Sunday school, and endeavored to promote the spiritual good of his fellow creatures. He was shocked to hear the terrible oath that resounded through the yards. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then said, "But if thou wilt swear still, still you get through the traffic on the road, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say that he could not get out. At length his master was so struck with his manner that he asked him if he wanted anything.

"Ah! master," said he, "do you know what you said to me about swearing? I was thunderstruck. I went on the road, and I got through the traffic and reached the moor; and there I thought that though I was alone, yet God was with me; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance, and I was afraid that he would strike me dead; and I thank God that I have been aroused to seek after the salvation of my poor soul."