

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.
Tuesday, March 24th, 1874.

The following exquisitely tender poem, by Mrs. Margaret J. Preston, commemorates the death of a daughter of Gen. Robt. R. Lee.

AGNES.

Surely there hangs a dimmer shine
Over the sky than a month ago;
And it seems to us, in this morning's rain,
Has come in its place—It is sobbing so!
Tender a lonely robin weaves
Whole heart-breaks into his plaintive
Woe;
And even the scarlet maple leaves
Fall with a sigh about my feet;
And the Indian summer haze droops wan,
—Agnes has gone!

There is the reason—Out of the sky,
Purpled and paled with dreamy mist,
Shaken from breezy wafts that lie
Calmed in their tales of amethyst—
Gurgling from every bird that croons,
Heard in the leaf-fall, heard in the rain,
Under the night and under the noons,
Ever there sounds the sad refrain,
Throbbing and sobbing ever and on,
—Agnes has gone!

Ah, for the left—who bear to miss
Out of their lives this life how rare!
—Tender, so tender—an angel's kiss
Hallowed it daily unaware:
Gracious as sunshine—sweet as dew
Eh up in a lily's golden core,
Fragrant with goodness through and
through,
Pure as the spikenard Mary here,
Passive as twilight—calm as dawn,
—Agnes has gone.

Close by the side of our Hero lay,
(Said she not so!) the darling down;
Close, that the shadowings of the bay
Jointly her resting-place may crown:
Has she not borne the woman's part,
Bitterness, exile, loss—as he?
Pillow we then on the royal heart,
Daughter with father—Lee with Lee—
Soothed, that to him, though from us
withdrawn,
—Agnes has gone.

Communications.

Alabama and Georgia.

MACON, GA., Jan. 13, 1874.

A hearty welcome to the ALABAMA BAPTIST! May each anniversary of your natal day be brighter than its predecessor, and mark the period as the record reads of him into whose service you are called, "increasing in favor with God and man."

Whatever may be said for or against starting an enterprise of such importance, and at a time so inauspicious in its financial aspects, knowing, as I do, the Baptists of Alabama, of one thing I am certain, of two things I have no doubt: They can sustain the paper if they will, and they will if they determine to do it. There are no truer people, Mr. Editor, to the denominational traditions of the past; none who abide faster by the ancient landmarks of our faith, or who cling with a sterner tenacity to the plain teachings of the Scriptures, than the people who are called Baptists in your State.

In prosperous days ago, their liberality was the least of their virtues, the mute, but telling witness of which may be seen to-day among the attractions of your beautiful little city. In their changed circumstances they can do but little, in comparison with the benefactions of the past, but, if they knew it, they are a mighty people still. They have but to combine like the rivulets that form the noble rivers of your State, to become a power, as grand as the streams that sweep through your mineral mountains and fertile valleys to the sea. With the profound sense of dependence upon Providence, I write it, one of the best ways to win success, is to will it. "I can't" never took a step forward, never stiffened a muscle, never reached success, and never deserved to. "By the grace of God," "I will" has lifted many a man out of a pit from which he could not see a strip of blue sky as big as his hand. You Baptists of Alabama know your wants; if a paper is one of them, have it, and the blessing of God be upon it, and upon you.

Between Georgia and Alabama there should be the most fraternal and tender regard. Geographical distance, as climate, soil, productions alike, identified by a

common heritage and an inevitable destiny, they should be one in heart and hope. I wish it was so that one paper could have met the wants of the two States; but if you must have your own, why "depart in peace, be ye warmed and filled," and may the venerable *Index* (by the way, not only the oldest, but the best paper that we have), and the coming paper of your State, the ALABAMA BAPTIST, be "fellow-workers to the truth," and "provoke each other and their readers unto love and good works."

As I looked over your paper, it seemed to me an old friend, with familiar names and familiar faces, and I felt like saying, "Come in, brethren; there's a place for each of you." There was E. B. T., from whom I always learn something worth knowing, and J. J. D. R., earnest, honest, courageous, ready to "shell the woods" wherever he suspects a lurking foe, and the patriarchal D. R. L. and A. J. W., with nerves strong as the iron of his hills, and T. C. B., the indefatigable Sunday-School man, and W. D. G., zealous, aggressive, and the man of the tripod and the trenchant pen. To each a happy new year! "May you prosper and be in health, even as thy soul prospereth."

It may not be uninteresting to some of your readers to learn that we have a pleasant state of religious feeling in Macon. The two churches (the second especially, of which Rev. Jas. McBride is pastor), have recently enjoyed precious tokens of the Master's favor. Mercer University, whose President was called from your own honored Judson, and a favorite son of Alabama, is doing wonderfully well for these stringent times. One hundred and twenty students are in her halls, of whom some eighteen or twenty are looking forward to the ministry of the Word of Life.

I am gratified to learn of the prosperity of Howard College. I have an abiding interest in your institutions. If I were on my dying bed, and my voice could reach every Baptist of Alabama, I would say preserve Howard College and the Judson at any cost!

But, enough. If I have trespassed, Mr. Editor, upon you and your readers, find my apology in the (pardonable) weakness of our nature, to linger where we love.

Put me down as a life subscriber, and, if you will permit, (perhaps) an occasional contributor.

WM. H. MCINTOSH.

The Three Churches—Their Heads and Their Members

At the end of the Plea of DeLaune, that noble Baptist martyr who was persecuted to death by the authorities of the church of England, there is a remarkable appendix, entitled "The Image of the Beast," in which he gives a parallel scheme of the Pagan, the Papal and the Christian Church. As this scheme is less known than it deserves to be, and is besides somewhat awkward in his present form, we propose to republish and recast it, in a short series of articles.

THE HEADS OF THE THREE CHURCHES.

1. The Head of the Pagan Church was the Emperor of Rome, who presided over all ecclesiastical as well as civil affairs. The Emperor was called *Pontifex Maximus*, or High Priest. Divine honor was given him, and prostration at his feet. As Head of the Church or High Priest, he had first fruits, annates, oblations, &c., paid him. He had also a purpurate synod, or princes in purple to assist him.

2. The Head of the Papal Church is the Pope of Rome, who presides over all ecclesiastical affairs, claiming also the civil. The Pope also is called *Pontifex Maximus*, or High Priest. Divine honor is given him and prostration at his feet. As Head of the Church and High Priest, he had first fruits, annates, oblations, &c., paid him. He has also a purpurate synod, or cardinals in purple to assist him.

3. The Head of the Christian Church is neither an Emperor, a Pope, nor a King, but Christ himself to whom the Father has committed it, and who has purchased it with his own blood. Christ, as High Priest and King, is the alone author and institutor of the order, rule and worship of the Christian Church, with all things that belong thereto, and are necessary to be observed therein. To him Divine honor is duly paid, for he is God over all, blessed forever. The government is all in his shoulders, without any Catholic Vicar to assist.

The members of the Pagan

Church and the parts thereof were members of the Empire, as it existed in ten divisions, horns, or Kingdoms. These ten kingdoms were distributed into nations, provinces, dioceses and cures, under respective governors, civil, military and ecclesiastical.

2. The members of the Papal Church are the parts of the Empire, as divided into ten horns or kingdoms. Those ten kingdoms are distributed into nations, provinces, dioceses and parishes, for the better administration of Papal jurisdiction.

3. The members of the Christian Church are not confined to, or inclusive of, any empire, nation, city or province. The Church consists only of such of the faithful, or believers, in all parts of the world, as are called to visible sainthood, and are put together, in an orderly manner, into distinct congregations, as Christ has directed in the New Testament.

DELAUNE.

For the Alabama Baptist.

DEAR BROTHER EDITOR: I was, for about two years, under the care and protection of the English flag. There I felt all was right and secure; and so it was. But when I saw the Stars and Stripes flying from the mast-head of an American steamer, there was an indescribable impression upon me, and an unyielding desire to get aboard the American vessel.

When I first heard that there was a talk of getting up an ALABAMA BAPTIST, I did not feel to favor it. I have been reading the *Tennessee Baptist* nearly all the time for about twenty-five years. I have loved it and the editor, as much as I ought to love any paper or man. For nearly the same time I have read and loved the *Index*. The *South-Western Baptist* was as dear to me as a paper could be. These papers brought joy and gladness to me during my stay in that dark, that far-off land. When they stood in conflict, as friends should not stand, still I loved and read and praised them; for where is the man whose weakness and faults are not felt? When the *South-Western Baptist* was united with the *Index*, it gave light and glory to the *Index*, but the *South-Western Baptist* was shaded, and I have never clearly seen it since.

When I opened my box, and found the ALABAMA BAPTIST, I was possessed with feelings kindred to those that possessed me when I saw the Stars and Stripes flying from the HOME SHIP. How clearly the great necessity of a State paper stands out before me! It will be that Alabama Baptists must see and feel their interests slighted and blighted until they have a paper to build up, unite, and hold us together. I would do nothing to harm any one or any State paper; but why shall or should the Baptists of Alabama be divided, and have not even a name, while they have numbers and powers enough to be known and felt everywhere.

THE ALABAMA BAPTIST. Brother Editor, I love to see the name, and to read it. I want it to remain as long as the rivers run into the ocean. I want it to gather in one all the General Associations, District Associations, all the churches and individual Baptists of the State. I want it to unite North Alabama—the home of my birth and childhood—with Central and South Alabama. Let it tell us of love and mercy—let it tell us of our children of Jesus and the Cross; then its beauty and warmth will establish its power in the hearts and homes of all of God's people. We all have some things about which we could complain, but let brethren talk and write for eternity, with soul and mind raised above the little differences and foibles to which we are all incident, and brethren that now seem to oppose the ALABAMA BAPTIST will come to the feast of love.

Let me thank you for the numbers sent to me—I did notice how many; I suppose about ten. I am teaching, and the papers should have been sent to Bro. E. Y. Van Hoose—he is our pastor.

If the paper continue—and it must—I will canvass one month for it in our summer vacation. Truly,
R. W. PRIEST.

Troy, Ala., Jan. 11th, 1874.

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like a bloom from a soiled flower.

—An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty. —Mrs. Croly.

Editor of the Alabama Baptist.

DEAR BROTHER: A Georgia writer, in the *Christian Index*, lately attacked a point of doctrine which the Rev. Dr. Hillyer had preached, that the moral law given at Sinai is now in force. In the number of that paper for February 26th, Dr. H. defended the doctrine in a manner which ought to be satisfactory to all who read the *Index*. More than forty years ago, when the *Index* was published in Philadelphia under the name *Columbian Star*, an article appeared in it over the signature "Alabamian," maintaining the opinion that the decalogue, as well as the ceremonial precepts of the Mosaic code, has been abrogated. As this erroneous opinion may still be held by some persons in this State, as well as in Georgia, it has occurred to me to offer for publication in the ALABAMA BAPTIST the substance of an article which I wrote at that time in reply to "Alabamian." It will be given in three numbers.

J. L. D.

PERFECTNESS OF THE DECALOGUE.

NUMBER ONE.
The common division of the laws of Moses into moral, judicial and ceremonial, we have been accustomed to consider just and useful; and amidst the precepts which belong to the first of these divisions, the ten commandments have occupied so prominent a place in our view that we have not hesitated to call them emphatically *The Moral Law*. We do not mean that there are no other obligatory precepts in the Bible; for we have ever believed that our rule of practice, as well as of faith, is the whole volume of inspiration. When the Saviour declared that all the law and the prophets hang upon the two great commandments, he did not mean that all other precepts in the law and the prophets had ever been useless. The law of the whole universe is Love, and the two great commandments are an exposition of this law, in its application to all creatures who know that they have a God and a fellow-creature whom they may love. The ten commandments are, in our opinion, a further exposition of the same law, in its application to the relations which human beings, in the present order of things, sustain to God and to each other. If a heathen who never saw the decalogue could be endowed with infinite intelligence, we suppose that he would perceive the course of conduct which is prescribed in the decalogue, not excepting even the fourth commandment, to be the fittest and best possible; and if his heart were full of that love which is the fulfilling of the law, he would scrupulously pursue this course of conduct. What allowance for defect of intelligence is due to those Gentiles to whom the Word of God never came, must be left to the Judge of all the earth; but it is an allowance which we, who have the judgment of Infinite Intelligence within our reach cannot claim. There existed men who were the creatures of God just as we are, and who had hearts to love him, knees to bow before him, tongues to speak his name, and days to consecrate to his service, just as we have, and for these men Infinite Intelligence prescribed a course of conduct in the first four precepts of the decalogue. The same Infinite Intelligence decided at the same time that the remaining six precepts contain proper rules for human conduct in the ordinary relations of human society. We are acting for eternity, and whatever is fittest and best, so far as we can ascertain, it is our duty to do, under a tremendous responsibility of which it is impossible for us to rid ourselves. We have the judgment of Infinite Intelligence in a case precisely analogous to our own; and if we disregard this judgment, it is at our peril.

In attempting to rid themselves of error, good men often deprive themselves of the truth at the same time, just as the keeper of a garden would do, who should root up from his enclosure the good and useful plants along with the noxious weeds. It is probable many persons have expected too much from the division of the Law into moral, judicial, and ceremonial; and having discovered their error, have gone over the line of truth far to the other side by denying the propriety of any distinction. Can any one in his senses conclude that there is no variety in the colors of the rainbow, because he cannot mark the boundaries which divide them? Let the terms moral, judicial, and ceremonial be understood to designate, not

so properly distinct precepts of the law, as distinct properties found among the various precepts; or, if no advantage is found in the use of these terms, let them be rejected. To give up the technical language of scholastic divinity is not to give up the Bible. When these terms are gone, it will still remain a fact that the precepts, "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself," differ widely in their nature from each other; and the ordinance of the scape-goat differs widely in its nature from either. The law was given to persons who were constituent members of three societies, the human family, the commonwealth of Israel, and the congregation of the Lord. Of all these societies, the same God was the sovereign ruler and law-giver. Though the law given by Moses to the Israelites was one as to its divine authority, and moral obligation, it was intended to regulate their conduct in all the three-fold relations, which grew out of the different nature of the three societies just mentioned. Whatever was their duty as members of the human family, that is our duty also; for the sameness of relation implies the sameness of obligation.

For the Alabama Baptist.

Newspapers as Educators.

To assert that all newspapers and magazines are good and beneficial would be equally as extravagant and untrue as to say all men are good and useful. We should be as choice in the selection of reading matter for ourselves or our families as in the choosing of ours or their associates, and more so; for what we read or imbibe from reading enters largely into our moral or immortal nature. Our people do not consider seriously as they should the *sure tendency* or influence of what they or their children read; that it as certainly contributes to the formation of character, good or bad, as food does to the growth of the body. Thus, when about to select their books, papers, or magazines, they ought to use the utmost discretion. If a public journal should possess any merit higher than any other, it should be *chasteness*, or a perfect freedom from all impure, immoral or undignified language or sentiment. In this respect we should shun every appearance of evil. Neither language nor time can express the stupendous power of the press—it is as broad as the great globe itself and as lasting as eternity; then let all the true, good, learned and wise guard it with eagle eyes and a flaming sword.

A good religious paper full of short, live articles, of something for the old folks, the young folks, and the little folks too, something for the strong and the weak, for the hopeful and the desponding, something for every one in every circumstance, comes as a friendly weekly visitor to the family hearthstone. Where it has been taken long—for years—it is a welcomed visitor, every one is ready to receive it and eager to read it, and those who must wait are impatient for their turn. Our brethren speak truly of the unifying power of a denominational State paper: in no circle is this unifying and harmonizing influence seen more clearly and satisfactorily than in the family. If parents would have their children form a taste for reading, a genuine and virtuous taste, if they would have them "keep up their education" if they would have them love home, let them put into their hands and before their eyes, early, even before they can read, one or more interesting papers and magazines full of pure reading, and some of them illustrated by beautiful and tasteful pictures. Read these papers to them, if they cannot read, talk to them about what you read, and ask questions. Encourage them to read them, if they can. You may thus stimulate them to think, awaken a laudable curiosity, and cultivate their taste, besides communicating many valuable facts. This will form a part of their education, a very essential part, and a lasting element in their future happiness. More than this, you may make your home a perpetual delight to your children, and prevent them going abroad for pleasure, and falling into evil habits and corrupting associations. When the writer was a school boy, plodding over Webster's old spelling book, he learned to read first from the old Huntsville Democrat, a favorite of his father. Ought he not to be a newspaper man?

We have that charming little paper for the children *Kind Words*, and now comes the ALABAMA BAPTIST for us all. Please take them.
J. H. WEATHERLY.

A Few Words to the Baptists of Alabama.

As President of the State Sunday School Board, I desire to make some statements in regard to our work, and to ask for your sympathy and co-operation, under circumstances of pressing importance.

1. During the past year our Evangelist, Rev. T. C. Boykin, was constantly and actively engaged in preaching, lecturing, holding Sabbath school conventions and institutes, and organizing Sabbath schools in any part of the State. His report to our Board shows gratifying results, as may be seen in our report to the State Convention. We have been amazed at the work he has done, and rejoiced at the success which has attended his labors. His labors have been expended almost entirely in the country and in the places hitherto neglected; and it is in regions of that character that the spirit of enthusiasm in this good cause has been created, encouraging us to believe that the whole State can be reached and unified, with the assistance of active brethren in various sections.

2. Bro. Boykin has had urgent calls to other fields, but at our earnest solicitations he has determined to remain with us, in order to carry on the work so favorably commenced, provided our people will co-operate with him and manifest liberality.

The Board has promised to try to sustain him in Alabama, but we can only appeal to the pastors and churches, superintendents and Sunday schools for the means necessary.

3. We therefore desire to ask you to give us your assistance towards his support. Contribute something, and influence others to do so. Will your church and Sabbath school make regular monthly or quarterly contributions to this object? O will you not at least take up a collection and send us at once, so that we can relieve the immediate necessities of our Evangelist, and encourage him in his noble work for the future? Our whole denomination should feel a deep and abiding interest in this work, since we aim at nothing less than planting a Bible school in every church, and in every neighborhood throughout the whole State of Alabama. We have had some success in this direction. Already a great work has been done.

4. If you desire Bro. Boykin to come to see you, or to have a list of appointments in your association, he will be glad to correspond with you. He will also be very thankful if brethren all over the State will aid him in making such appointments as will promote the cause.

We beg you not to lay this aside until you have resolved to do something for us. We verily believe that the Baptists of Alabama have no agency of more immediate and pressing importance than that represented and carried forward by our Secretary and Evangelist.

Yours affectionately,
J. J. D. KENNEDY,
President of State Board.
Talladega, Ala., Jan. 19th, 1874.

Letter from Brother Brame.

By a letter from this beloved brother published recently in the *Index*, I see that he has had the misfortune to be burned out—losing besides his residence and provisions for three months, his valuable library and manuscripts. Every student knows what a calamity this last loss is—a man's *MISS*, are often the work of a lifetime, and can never be reproduced. These are gone and cannot be replaced, but his residence, his provisions and to some extent his library may be. May I be allowed therefore to suggest that the editors of our religious papers be invited to act as agents for Bro. Brame to receive and remit to him such amounts as any brother or sister may be disposed to forward for that purpose? Having experienced a similar calamity some years since, I can bear witness to the happy effects of a little timely aid in the time of any overwhelming calamity. May God be pleased to put it into the hearts of his people to send at least a little aid to our dear brother.

I will remit a small amount to Bro. Brame direct.

Plan for a Missionary Sermon.

BY SHEPHERD TEMPLE.

The Universal Reign of Christ.

"All nations shall serve him." Ps. lxxii. 1.
This is spoken of Christ. How unlikely, humanly speaking, would this appear, if we refer to many things connected with his advent into this world! Look at his birth, the meanness and poverty of his condition, his companions, twelve poor, illiterate fishermen, and the design of his mission. He came to establish not earthly monarchy, but expressly declared, "My kingdom is not of this world." He came to introduce a religion which was directly opposed to the spirit of the world, and the carnal desires and inclinations of man; a religion that should overturn all the false notions and systems which had so long obtained, in which the ancient and learned philosophers boasted and prided themselves. But "God's thoughts are not our thoughts, neither are his ways our ways." Notice how it includes

1. The universal diffusion of truth. Ere this promise is completely fulfilled, error shall disappear, and truth shall triumphantly prevail. The souls of the heathen are like incrustated diamonds, whose light and beauty are only discovered on the removal of the incrustation by the polishing influence of the Gospel of Christ; then they rise in all their splendor, lighted up by drinking in the beams of an orient sun.

2. The complete destruction of his enemies. How many things are there that unite to oppose the march of our glorious Immanuel! There is idolatry, that has received so much countenance in this blinded age, which would rob us of the only foundation of our hope, deprive us of all comfort in life, and blast our brightest prospects for eternity. The time is coming when it shall be overturned, and all its adherents compelled to believe what once they denied. Heaven lands shall have the light of life. The spell of superstition, by which so many myriads have been bound, shall be broken. "He must reign till he hath put all his enemies under his feet."

3. The glorious triumph of his kingdom. It is not established on worldly principles, or sustained by worldly power; it shall be built up forever. All the nations, now rude and uncivilized, shall pay their tribute to this Almighty King. May I, bowing before him, and rendering him the homage of the heart, crown him Lord of all.

II. THE MEANS OF ITS ACCOMPLISHMENT. Is it to be effected by the wielding of warlike weapons, compelling the enemies of Christ to surrender or be killed with the sword? O no; these triumphs are won not with battle-axe, but with the hammer of the Word; not with the sword of the magistrate, but with the sword of the Spirit. "The weapons of our warfare are not carnal," but spiritual.

1. By the preaching of the Word. This is the instrumental cause. There must be the dispensation of the word of truth, in all its fullness, its excellencies, and its blessed results. The cross of Christ must be erected, and the banners of that cross must be unfurled, if sinners are savingly converted to God.

2. By the power of the Spirit. This is the efficient cause. The dreariness, desolation, and barrenness of the moral desert will never assume the beauty, fragrance, and fruitfulness of the garden of the Lord, without the genial and enlivening beams of the Sun of Righteousness, the showers of Divine grace, and the dew of the Spirit's influence.

III. THE CERTAINTY OF ITS FULFILLMENT.

This may be argued from
1. The statements of Scripture. See Psalm. ii. 8, 9; xxii. 27-31. Though many of the nations are now fettered with idolatry, deluded with error, sunk in ignorance, and darkened by superstition, they shall be brought under the yoke of our glorious Immanuel; and so the declaration shall be fulfilled, "All nations shall serve him."

2. The death and intercession of Christ. The efficacy of the one, and the prevalence of the other, fully secure it.

3. The progress the Gospel has already made. Look at our missionary record;—impediments and hindrances are being removed, the Gospel is gaining free course, and God is giving testimony to the word of his grace. We anticipate with joy the period when all the laborers shall be called home, and the glorious work shall be finished, and the text shall receive its full and final accomplishment:—"All nations shall serve him."

"Great King of grace! my heart subdues: I would be led in triumph, too. A willing captive to my Lord, And sing the victories of his word."

—The relations of Christians to each other are like the several flowers in a garden that have upon each the dew of heaven, which being shaken by the wind, let fall the dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. —Bunyan.

—It would seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.

—The great evidence that a man's name is written in heaven is that he should be striving to lead a heavenly life on earth. —Joyce.

Alabama Baptist.

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

MARION, ALA.:

Tuesday, March 24th, 1874.

We take great pleasure in greeting our brethren, again, at the close of the interval devoted to correspondence and preparation. The object for which so many counsels and labors have been expended, and so many prayers have been made by earnest spirits, has been effected. The appearance of our second number indicates that sufficient guarantees of success have been given by our people. The ALABAMA BAPTIST takes its place to-day among the established journals of the Denomination.

That we have had unprecedented difficulties to encounter, is well known. No matter. They are overcome now. The Convention, in declaring that the paper was an imperative necessity, expressed the sentiment of the State. The Baptists of Alabama felt that they needed a paper, and were resolved to have it. Zealous fellow-laborers, in various parts of the State, urged on the enterprise, and are still prosecuting the work. The extracts from some of their letters, which we take the liberty of publishing in another column, will illustrate the spirit that possessed them. And thus, at length, under the auspices of the Convention, under the charge of its Directors, and with the good will of many devoted hearts, the ALABAMA BAPTIST appears. And, by the grace of God, we shall live and not die.

We do not expect to publish a large paper. But it is the hope of the editors to make it such a paper as may enter into friendly competition with those of other States, both in the quality and the variety of its articles. Within its own sphere it apprehends no rivalry. Other papers will be taken by our people, here and there, as they have been taken heretofore. But none other can serve as the medium of communication to the churches and membership of the State. None other can take the place of this, as the common bond of union among them.

In order that it may accomplish this great purpose, we beg our brethren not to relax their efforts; but to extend the circulation of their own paper as widely and rapidly as circumstances will admit. Many have expressed their interest in the undertaking, who have not yet forwarded subscriptions. They are working for it, each in his own field; we hope soon to hear from these good brethren. We desire that the ALABAMA BAPTIST shall find a kind welcome in every church of our order, and that it shall do effective work for every interest under our charge, as a Denomination.

Salutatory.

I did not know, until I saw the first number of the ALABAMA BAPTIST, that my name would appear on the editorial staff. No member of the Board of Directors consulted me on the subject, or asked permission to use my name in that connection. Nor had they a word from me intimating a desire or expectation on my part of being honored with that distinction. But the brethren who had this matter in charge knew where I stood. They had known for twelve months that I was fully committed to the movement, and they correctly supposed that I would not flinch. I now promise, if life and health be spared to me, or rather if God will, to do my humble part in writing the ALABAMA BAPTIST into position. Nor am I expecting one dollar as a remuneration for this service.

I love my own dear native Alabama. I love her plains and hills, her valleys and mountains, her rivers and rivulets, nay, every inch of the State is dear to me. The dust of my loved ones speaks to me from her soil, "Hail, we Rest." I expect to rest among them. I love the people of Alabama. I have seen them tried. In my humble judgment their sorrows do not exist on this earth. I wish ten thousand blessings on every citizen—on every person in the State. Yet more than all, I love the Baptists of Alabama! I love their faith in every part of it. I believe that they alone hold the truth as it is in Jesus. I love the institutions of our denomination in this State. For the growth, development and elevation of the Baptists—for their unity and success, I am willing to spend and be spent. I believe that a vigorous, earnest, consistent, faithful Baptist paper, in the State, is an agency of promises, looking to the accomplishment of these things, which we can no longer safely neglect. I believe that the Baptists of Alabama need a paper, and that

they will establish it. I fully realize that without the help of God we can do nothing. With his help we can do all things. Let us ask and expect his help.

What I may write for the paper will appear over the letter "R."

I beg that the other editors will not be held responsible for what I write. Still I have no fear but that we shall work in harmony.

J. J. D. RENFROE.

Union with Brethren of Other Names.

From the many protests against the Baptists as bigoted and sectarian, one would think that we were perpetuating divisions among God's people. The fact is not so. With Baptists, the question of close communion is a principle; with most Pedobaptists non-communion with us is really a matter of preference. They acknowledge our baptism as scriptural. They can come to us. If, then, they wish to commune with us, why don't they come, in the way prescribed by the Master? The difficulty in their way is not of our making.

The Drain upon Alabama to Supply Ministers for Other States.

Very few of our brethren are aware of the severe drain made upon Alabama within the last five or ten years. It is the opinion of some of our most knowing brethren that Alabama has lost within the above mentioned period at least one-third of her effective ministry, if not more. And still this depletion goes on. Shall it not be stopped? Whilst there are destitute churches in our State, our ministers are preparing to leave. Any church or churches in need of pastors, would do well to open correspondence with us without delay. Indeed, we have no objection to resolve the office of the BAPTIST into an intelligence office, on this subject especially.

The Galaxy.

Messrs. Sheldon & Co., of New York, are the publishers of this excellent and rare magazine. In the department of political reminiscence and explanation, this magazine has surpassed any other in the land. It has brought some of the leading statesmen of the war-period to trial before the bar of history, and has consigned more than one ephemeral celebrity to the tomb of oblivion. Its foreign sketches, and linguistic and scientific miscellany are unusually suggestive and valuable. People in this latitude will read, with special interest an article in the March number, by Rev. Dr. Curry, on the Confederate States and their Constitution. Price \$4 a year.

The Christian Enquirer.

Designed to aid in investigations of Gospel Principles, and in disseminating a knowledge of the merciful dispensations of Divine Providence and Grace. Published quarterly. Price, fifty cents a number. Joseph S. Baker, Editor, Quitman, Brooks Co., Ga.

We earnestly commend this Quarterly to the patronage of our brethren. It is written by one of our most experienced and useful ministers, and is eminently practical and spiritual in its character. Brother Baker is an earnest, whole-souled Baptist. For fifty years or so, he has been a standard bearer among our hosts in Georgia. May his last days prove his best, influential for good, and crowned with love and reverence!

The Convention at Jefferson.

Bro. W. E. Penn announces that delegates who cross the Mississippi, must proceed via St. Louis, Memphis, or New Orleans. From these points the lines run as follows: From St. Louis to Jefferson, air-line by rail the entire route; the same from Memphis; from New Orleans to Brazier City by rail, from Brazier City across the Gulf, on the superb Morgan Line of steamers, to Galveston, and from thence to Jefferson by rail; or from New Orleans direct to Jefferson by steamer, or direct to Shreveport by steamer, and thence to Jefferson by rail.

The railroads and steamers, it is hoped, will pass the delegates at half-fare. After the adjournment at Jefferson, the Texas railroads propose to give the delegation a free excursion over the State. Bro. Penn suggests that the people generally, in each county, contribute money enough (\$100) to seat a delegate in the Convention, and thus secure reliable information in regard to a State which will be the future home of many now residing east of the Mississippi. All delegates are requested, as soon as possible, to notify the Jefferson church of their appointment.

—Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commands no one to society; it is disgusting to the refined, and abominable to the good.

We Rise to Explain.

"With many of our people there are radical objections to the Religious Herald."—J. J. D. Renfro. "The result (of the Virginia Memorial) was the sublimest denominational success that ever occurred in America."—J. J. D. Renfro. And, yet during the last meeting of the Southern Baptist Convention, we were led to suspect that "with many of our people" there were "radical objections" to this memorial enterprise. Bro. Renfro will be glad to know that these "radical objections" to the Herald are passing away, and "radicals" are becoming more conservative and friendly.

The above may be found in the Religious Herald of the 5th of February. We wish to make a few explanations.

In stating that "with many of our people there are radical objections to the Religious Herald," we did not attempt to give our own views with regard to that able and widely useful paper; no more than we did when we said in the same connection that "with many others there are objections equally uncompromising to the Memphis Baptist." We simply meant to state a fact well known to every intelligent Baptist in Alabama. We were showing why it was impossible for the Baptists of this State to ever unite on either of these papers. On the one side or the other the "objections exist; and these objections are 'radical' and wide spread; and the supposition that the objections will 'pass away' without a change in some of the bearings of the papers, is about the same as to suppose that the leopard can change his spots, or the Ethiopian his skin. We are aware that the Herald has many friends in Alabama; we suppose, however, that it has not one more real friend in this State, than it had at the time of the "last meeting of the Southern Baptist Convention."

In stating that "the result of the memorial enterprise in Virginia, was the sublimest denominational success that ever occurred in America," we did not do ourselves justice. We do not believe this to be true—never have believed it. We shall have to know that the money pledged is on a firm and secure basis, before we shall believe that that part of the enterprise is a success at all. We merely intended to express what we supposed to be the general sentiment existing among those who were most charmed by that movement. It was a splendid success in the moral influence of the tidal wave that swept over the State of Virginia, and more or less animated the denomination in other States. We have believed that we discovered the secret of its power in the Baptist tone of the movement, and were exceedingly pleased. We regret that the Herald saw fit to allude to its discoveries among Alabama Baptists in relation to this same memorial, at the last meeting of the Southern Baptist Convention. If the Herald expects to call up this subject every once in a while, it will become necessary for some of us to say some very plain things about it. If the Southern Baptist Convention were assembled in Richmond, what would be thought of the Baptists of Alabama if they were to prepare for a grand mass meeting in that city at that time in the interests of Howard College? We have never heard of any such mass meeting in Virginia for any cause whatever, and shall never hear of one up there.

In this we only claim to be expressing what has, in the main, been the feeling of Alabama Baptists about this affair; and the feeling is founded in sound sense and correct policy. For ourselves we must say that we were not in Mobile last May. Had we been there, it is likely we should have been in favor of the memorial meeting; we should have wanted to hear Dr. Broadus on the subject. For we were anxious to see "the lick it was done by."

A Venerable Landmark.

A very ancient Baptist church of England exists in an out-of-the-way part of Cheshire, near the Lancashire border, about a mile and a half from Warrington. The church is so old that the original deeds of the property have been lost; those they now have, bear date of over two hundred years ago, and, according to the style of that period, assign the chapel and grounds to "the use of the people called Anabaptists."

Members of the Hill Cliffe church, as it is called, established also the first Baptist church in the great city of Liverpool, at the beginning of the last century. The pastor of Hill Cliffe at that time was Mr. Francis Turner, a man remarkable for his intense enthusiasm, eminent talents, and wide influence, who probably, not only encouraged, but directed the evangelic effort made by the colony from his church. An earlier pastor, Mr. Tillam, was a delegate to the General Assembly of Baptists held

in London in 1689. While the Parliamentary army encamped at Warrington, Oliver Cromwell worshipped at this church, one of his officers occupying Mr. Tillam's pulpit. An earlier pastor than he, was Mr. Thomas Slater Leyland, whose tombstone may still be seen in the sloping churchyard on the hill. Still earlier was Mr. Weyberton, or Warburton, as the name is now spelled, "a true warrior of Christ's church," and a gentleman of wealth and distinction, belonging to the oldest family in Cheshire. This pastoral connection with the county squire was discovered some years ago, on an examination of the title-deeds of the Warburton property; from the same records it also appears that the good man died six years before the destruction of the Spanish Armada.

The tombstones of Hill Cliffe attest a remoter age. Many of them date from the days of Henry VIII. One shows that our brethren held to the pure Gospel, against the Papacy, two hundred years before Luther was heard of; for its date is 1357, the age of Wickliffe. When that father of the Reformation was yet a Fellow in Oxford; here, in their hill-side chapel, embosomed in the thick woods that spread all around, the genuine and immortal disciples of the Gospel worshipped God. They had selected this spot because of the peculiar advantages it gave them for escape from the pursuit of their enemies. It was distant from any public road, on the borders of two counties, in the heart of a dense forest, now cut down, but then affording from its tree-tops outlooks over the lower country in which Warrington lies. Besides, the chapel had a half-dozen secret ways through which the surprised worshippers might hope to elude their pursuers.

But there is still older testimony than that of the tombs. When the old chapel was enlarged in 1841, the workmen who were digging for foundations, discovered a large, well-ceemented baptistry of stone. It had been completely covered up, and must, therefore, be older than the tombs themselves. It is supposed to have been the work of the Lollards.

There is something to strike the imagination in this old monument of Christian burial and resurrection, hidden away under the ancient graves. In the very spot where they set forth this august mystery, the ashes of "them that sleep in Jesus" are gathered in a sacred urn. And thence, at the summons of the risen One, they, too, will arise to newness of life. Some day a poem worthy of the theme will be written upon that church and baptistry at Hill Cliffe.

Montevideo.

It was our happiness to sojourn, a couple of days lately, with the excellent people of Montevideo, Shelby county. This town, of some six hundred inhabitants, on the Selma, Rome and Dalton railroad, in the best part of the Cahaba coal fields, and near the site of rich deposits of iron ore, scarcely less eligible, indeed, in these respects than Birmingham, is improving. We noticed the rare fact of several new buildings in process of erection, and many repairs going on. A little pain, so beautifully contrasting with the deep-red soil, would make the place a truly handsome one. The price at which some lands were sold indicated a well-founded appreciation of the agricultural merit of the country around. There has long been in successful operation here, a good female school, in a fine building, surmounting the imposing eminence on the western border of the place, conducted by the venerable Dr. Meridith, of the Cumberland Presbyterian church. There is also a good male school under the direction of Profs. Mason and Wilkinson. At the request of Prof. M., we visited and addressed his group of sprightly boys, and told them of the number of eminent men that had sprung from this vicinity. The Professor is a scholar, and apparently a man of singularly varied accomplishments.

We were very much gratified, on stepping into the store of Deacon Lyman, to meet Brethren Boykin and Carden. They are good men and true. The Baptists occupy a perfect gem of a little church-house. It is of brick, of fine proportions, and excellent workmanship, and the interior is fixed up in a style of chaste and beautiful ornamentation. A fine instrument is used in the services, and the choir is unsurpassed. The membership is not numerous, but spirited, and well drilled. The pastor, Rev. T. C. Boykin, a good and sound preacher, a graduate of South Carolina University, is not less efficient as pastor than as a Sunday school man, albeit his pastoral labors, for the present, have to be snatched from the great and arduous task of organizing and uniting the efforts of the friends of the Sabbath school throughout the State. The mutual and affectionate confidence and co-operation

of pastor and people, based on long and full acquaintance, were most edifying. Brother Carden was on his return from a church below, to minister to which he rides thirty miles. Our brother is a persevering, intelligent man, of good gifts, and a sort of proverb for his singular acquaintance with the Bible.

The cultivated and lovely families of Brethren McMath and Lyman, who sheltered us, certainly knew how to make a friend happy. The accomplished daughters of the latter interested us exceedingly with some exquisite music, vocal and instrumental. Brother McMath, a recent accession to Brother Boykin's fold, is a rising young lawyer, of whose Christian usefulness we have a right to be sanguine.

E. B. T.

"How is it Possible."

This is the exclamation of some brethren in reference to the success of our paper. And other papers have slashed us with similar questions.—"We have old and tried papers, and have great difficulty in getting along. How can you, with a new enterprise, expect to succeed?" We admit that there is force and plausibility in the question, and we know that in this cause we are at no child's play. The work before us is of fearful magnitude. Yet we propose to answer the question, "How is the Alabama paper to succeed?"

First, in this answer, the Baptists of Alabama have demanded a paper. The Alabama delegation to the Southern Baptist Convention in Mobile last May, called together to consider this question, decided in favor of starting a paper. "The West-Alabama Union of Ministers" came to the same conclusion. Many of our Alabama Associations, last fall, the largest and most influential in the State, resolved in favor of a paper. The State Convention in Tuscaloosa in November, after a free discussion, arrived at the same decision. For ourselves, in our personal efforts, we never found it so easy to get subscribers for any other interest. We have had no sort of trouble in procuring over fifty subscribers. We got them nearly all by simply mentioning the subject to our congregations. We have great confidence in the spirit and liberality of Alabama Baptists.

Besides these facts we have no capital invested. We have not paid five thousand dollars, nor one thousand, for "the good will" of any man or any paper. We have no editors with heavy salaries. The editors of the ALABAMA BAPTIST, for a year at least, are not expecting any money consideration. And yet we expect to give our readers more editorial reading than they can get in any other Baptist paper that has circulation in Alabama. Still we are not going to publish our readers two or three pages of flimsy, second-rate stories, nor a weekly column in favor of *Mardi Gras*, the Catholic "Festival of Fun," nor a column or two of stale, unimportant news items. We will learn something from the good sense recently exhibited by the proprietors of the *Richmond Herald* in reducing the size of their paper, in order to put it on a paying basis. On this plan, and for the above reasons, we believe it "possible" for the Baptists of Alabama to make a success of their paper. We only expect money enough to "pay the printer." The Baptists of Alabama will furnish that much.

R.

—Mr. J. J. Clemens, "Rector of St. Paul's church, Selma," has sent to the Selma Times an article in regard to the defection of Mr. Latane, of the Diocese of Virginia. Of this gentleman, who is highly esteemed in his native State, Mr. Clemens says: "He left the church which he had sworn to love and defend, with the avowed intention of giving in his adherence to an apostate bishop, who had perjured himself more deeply even than himself." And again:—"That step involved inconsistency and weakness, if not treachery and dishonor." As if it were a crime to follow conscience, in protesting against Catholicism!

But now, on the contrary, Bishop Johns, whose letter Mr. Clemens quotes with warm approval, says to Mr. Latane: "I trust that you will only depart for a season, that we may receive you forever a brother beloved. And if my already prolonged life is extended, so far, you will find me ready at the entrance, or rather hastening, as fast as my tottering steps will permit, to meet you, to accompany and welcome you to your early home." In our judgment, the Bishop is a better witness than the Rector upon the question whether Mr. Latane still deserves confidence and affection. And we prefer his style of appeal.—"Pleasant words are as a honey-comb, sweet to the soul and health to the bones."

God or an Idol.

Men will have some sort of religion. If they reject that which is revealed, they will take something else, however pitiable or puerile, in its place. Comte, the great French materialist, worshipped the woman he lived with—who was not his wife.—John Stuart Mill, the eminent English logician and political economist, imitated the example. He induced Mrs. Taylor to separate from her husband, and when at length the lonely and afflicted man died, married the widow. Of this woman, Mr. Mill writes in his autobiography as follows: "Her memory to me is a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life." "Because I know that she would have wished it, I endeavor to make the best of what life I have left, and to work on for her purposes with such diminished strength as can be derived from thoughts of her and communion with her memory." And in another of his published works he says—"I venture to prophesy, that if mankind continue to improve, their spiritual history for ages to come will be the progressive working out of her thoughts, and realization of her conceptions." "Were I but capable," he adds, "of interpreting to the world one-half of the great thoughts and noble feelings which are buried in her grave, I should be the medium of a greater benefit to it than is ever likely to arise from anything that I can write, unprompted and unassisted by her all but unrivalled wisdom."

Mr. Mill confessed that he had no interest in religion whatever. He looked with entire indifference upon the conflicts of Christianity with Mahometanism and Paganism. And here is his substitute. He enthrones a cultivated woman as the Teacher and the Queen of the Ages; and offers Mrs. TAYLOR to the homage of the creatures of the Heavenly King!

Three Grievous Mistakes.

1. That when a member is excluded from a Baptist church, the church excludes from Christian fellowship.—Whereas, they only vote upon the question of church fellowship. God alone knows the heart, we only know the outward conduct. We are not to assume to be judges of secret character, but of open conduct.

2. That the Communion of the Lord's Supper is an act of Christian fellowship; whereas it is only an act of fellowship with God, involving church fellowship. The word "communion," applied to it in 1 Corinthians, 10:16, is communion with God, in contradistinction to communion with idols—nothing more. If one waited to do this "in remembrance of Him," as Christ has enjoined, until he heartily fellowshiped the Christianity of everybody in any large church, he would rarely find opportunity. This blessed service is no time to think about the faults of others.

3. That we are, as a church, to forgive an offender, in such way as to excuse him for gross sins, "bear with him," or whatever phrase may be preferred, "seventy times seven," provided he simply comes and says, "I repent." Our Saviour's statement relates entirely to what have been called "private offenses." It does not furnish a loop-hole for the escape of the habitual drunkard, debauchee, or "profane person." There are some sins, especially if often repeated, for which a man ought to repent outside of the church. See 1 Cor. 5:1-5, 2 Cor. 2:5-11. E. B. T.

Not Denominational.

The work of Dr. Franklin Johnson on the International Series of Lessons for Sunday schools, is a learned and excellent commentary—with one exception. He states in his preface that it has no denominational features in it. We cannot see why any Baptist should shrink from denominationalism in preparing a book for the Sunday school. If our peculiar tenets have a divine original (and otherwise we have no right to hold them), they ought to be taught whenever the subject matter of the lesson relates to them. We do not allow our children to form their opinions of any other subject at hap-hazard. Why leave them uninstructed of the highest of them all? How can we expect the new generation to become Baptists, if we teach them to regard the integrity and connections of the Christian ordinances as matters of pure indifference?

—Queer notions of a prayer some people have. At a meeting in the northern part of Maine, the pastor remarked that if any present had relatives or friends in distant lands, prayer would be offered in their behalf. Then uprose a simple looking individual and said: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know just where he is, but you needn't pray below Bangor."

Communications.

Revival at Bristol.

We are indebted to Dr. Sumner for the accompanying letter from Bro. B. G. Manard, who has been employed as Missionary of the Domestic Board in Bristol, Tennessee:

BRISTOL, TENN., March 11, 1874.

Rev. Dr. Sumner:

MY DEAR BROTHER: This is not the time for my regular report, but I must tell you something of our great revival which closed on Sabbath night.

I say a great revival, for it was great in all its results—great in the number of professions, great in additions to the church, and great in its effects upon the community and surrounding country.

The revival began with interest, and ended with the same manifestation. There were one hundred and thirty-eight professions and one hundred and eight additions to our church. It was a revival, not of men, but of God. It was the remark of many that they never witnessed just such a work of grace. The harvest was ripe for the gathering, when the meeting began. I am glad to say that the church did not have to be preached into a revival state after the meeting began. I preached on Sabbath morning and evening, and on Monday, Bro. Routh joined me, when several presented themselves for prayer. From that time forward, for four weeks, the good work went on, the interest continuing good until the last meeting.

My church is now self-sustaining—need not depend upon our crippled Board any more. But all praise is due your Board, for the success of the cause here is attributable to the aid extended by you to me.

I feel that the work has just begun. I do not mean to rest on my oars. Pedagogical principles have been advanced. We have had ten Methodists, five Presbyterians, three Campbellites, one Dunkard, and one Lutheran to join us, also two Episcopalians. Others of the same schools will follow their example.

I am satisfied with the kind of labor I performed during the past few months. I have, all the time, endeavored to preach nothing but the Gospel—the plain, simple, unadorned Gospel. Jesus and Him crucified has been my motto in Sabbath school and church.

In all this success, I take nothing to myself. To God be all the praise.

Bro. Routh, the veteran soldier of twenty-five years' hard service, did the preaching during the revival, and met with most astonishing success. As a Gospel minister, I never heard his equal. The people heard him gladly. The church was densely crowded during the entire time. I never saw such deep interest in hearing the word. Would that we had more of such consecrated laborers!

Note from Tuscaloosa.

We extract the following from a private letter written by Prof. Jno. F. Lanneau, of the Central Female College:

DEAR BROTHER: I think with increasing solicitude of the ALABAMA BAPTIST.

In Missouri, near the Kansas line, far away from my sunny home, Bro. Luther's noble "Central" made me feel, each week, that I was in contact with brethren all over that great State. But here, in my own Southern land, I feel cut off from those whom I would know, and in whose efforts, hopes, and aims, I would be glad to take a humble part. I long, therefore, to see the ALABAMA BAPTIST an established fact. Bro. Williams, our pastor, has been active in its interest, and has secured a number of subscribers.

Our College is increasing in pupils. As you may be aware, the meeting in our church, which closed late in December, resulted in about twenty conversions.

Among the number baptized, were several pupils of the "Central"—others of our number were, I think, converted, but have not, as yet, united with the church.

—London claims to possess the largest clock in the world. It has four dial plates, twenty-two and one-half feet wide, which are worked for eight and one-half days. The hands weigh each about two hundred pounds, and at thirty seconds, or half a minute, the ponderous minute-hand moves seven inches on the circumference of the dials. The whole of the mechanism of the clock weighs nearly four tons; but motion is given to the whole by the action of a small spring, weighing one-sixth of an ounce! The pendulum weighs six hundred pounds; but so accurate are all the adjustments that when it is required to regulate the clock, the addition or removal of a piece of metal weighing one ounce will accelerate or retard it at the rate of a second per day.

—Mr. David L. Curtis, who recently died at Augusta, left the board of trustees of the First Baptist church of that city \$5,000.

loving hearts, taking them to Christ for His blessing and salvation. The whole community should show gratitude to these soldiers of self-denial, to these heroes and heroines of faith. Like a fountain of sweet waters, their work is ever sending forth streams of blessing to gladden and fructify every part of society. Let none submit to the cheerless and craven ingratitude that allows profit to be received without any acknowledgment of the benefactor. Go at once and often, though you may have never before thought of this duty, and thank the teachers and officers of your Sunday school for the patient and benevolent work they are doing for you, your children, and your generation. Thank them personally, thank them through others, thank them in prayer.

The Sunday school claims the co-operation of Christian workers in all spheres. It is said to see any semblance of antagonism between these. The parent cannot throw a divinely imposed responsibility to teach his children on the shoulders of any one else, but he may take the aid of others, and make it efficient by faithful work at home. Much of the Sabbath work is nullified by the low state of piety at home and in society. If a parent subjects his child to the corrupting influences of a ball-room or theatre to temptations, to dishonesty in business, to intoxication, to Sabbath breaking, to laziness and lying, or fails to study the lesson with his child, to encourage him to learn, to commend his teacher, or in any way declines to co-operate with the school, his child is injured, the school suffers, and he likewise. And so the pastor, the editor, and all workers for Christ should see to it that, so far as this agency contributes to advance the cause of our common Redeemer, it claims, and shall receive their hearty co-operation.

Cheerfully, constantly grant these claims, and the Sabbath school will be "like a tree, planted by the rivers of water, that bringeth forth his fruit in his season," and they whom God has called to His work will be brought on their way, thanking God and taking courage. And while confessing imperfection and failure in many respects, they will humbly "look aloft," and say:

"So do we gather strength and hope anew;
For well we know Thy patient love
Perceives
Not what we do, but what we strive to do;
And though the fall, ripe ears be sadly few,
Thou wilt accept our sheaves."

Humility versus Humanity.

In an article for our first issue, we wrote the following sentence: "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 humility, is clearly unveiled." The types read "humanity." Let us derive some instruction from this.

1. We see the force of little things. Only two letters in one word changed, and yet the whole idea is destroyed. So, often in teaching, will a little mistake blight much effort. Attention to little things is essential to success. "A kiss from my mother," said West, "made me a painter."—A kiss from Judas betrayed Christ. "If I were a preacher," said the late Judge Chilton to us, "I would be always preaching from this text, *Deceive not the day of small things*."

2. Behold, how great a matter (forest) a little fire kindleth! Many a lawsuit has sprung from a comma. 2. This mistake teaches us our dependence on each other. Every worker, as every letter, must take his own place, and faithfully discharge his duty for the accomplishment of a special aim, see that he places no obstacle in the way of others, nor mars that other's work. The writer is dependent upon the printer, and the printer upon the writer. "No man liveth unto himself." There is work for each, for all to do, and anything out of place will have its language, albeit a wrong result may be wrought.

3. Let us avoid error,—for we can never overtake it, nor fully recall the misapprehensions which it occasions, nor nullify the evils which it begets.

4. Humanity can never spell nor define humility. It may usurp humility, but its arrogance will be revealed. Humanity is natural, humility is supernatural; humanity is physical, humility is spiritual; humanity is weak, humility is strong. "Even in war," said Napoleon, "the moral is to the physical as ten to one." Humility has a fixed value; it accepts no interpreter, nor counterfeits, nor substitutes.

5. This misprint teaches us to be charitable. Many little things may be unwittingly woven into our work by others that were undesigned by us. We can only lament it. To find fault would be unjust, and besides, a fault-finding spirit is not the Christian spirit. To chafe and fret over our sins and misery, and, on strong arms and

and corrupts the mind. To abuse and depreciate the entire work of others because, forsooth, we discover mistakes, is evil, only evil, and evil continually.

6. Many things we do, even of no avail, and yet are linked to some unforeseen experience which may bring us good if we will it. No event stands apart: "All things work together for good to them that love God, to them who are the called according to His purpose." This article, with its lessons, are now providentially linked with the above mistake. Apply these lessons, ye workmen in Christ's vineyard.

International Series of Lessons.

LESSON FOR MARCH 29.

Exodus 15, 1-11.—Moses Song.

We recognize the importance of having one experienced hand write all the Lessons in our Sunday school series. Through some interruption in the mails, we have failed to receive the communication of our Editor in this department. The subscriber must therefore bear the responsibility of the present lesson.

E. T. W.

Here we learn that God is to be praised for his wondrous works, and are taught how to praise him. This fine and grand hymn gave tone to all the poetry of the Hebrews, to all the Psalms of David, to all the hymns of Luther and Spenser, Watts and Wesley, to all the spiritual songs of the people of God. And they will still sing in such high, sweet strains as this, when they worship in Heaven. When the saints have triumphed over sin and death and hell, they will take in their hands the harps of God and will sing "the song of Moses the servant of God and the song of the Lamb."

In this thanksgiving Moses and all Israel praise God, and sing of his power, his justice and his grace. They have no song of praise for themselves. They have nothing to boast of, in their deliverance. They were helpless on the Egyptian shore, and when they went down into the sea, they seemed to be going into their graves. Only the mercy of God saved them, and this mercy was their theme.

See how different the Hebrew songs are from ours. In ours there is measure and rhyme; in theirs you find neither of these. But there are verses which are ranged in order among each other, forming regular groups, and in each verse the same thought is usually given twice. "As in the Book of Nature so in the Book of Grace, God arranges all things by measure, number and weight."

It will be interesting to the Bible student to mark where the divisions of thought occur in the poetical parts of Scripture. The present song is divided into groups of three verses each,—beginning with the second verse; for the first verse is the chorus for each group, see vs. 21. The three fold division appears very distinctly in two of the groups, vs. 8-10, and vs. 14-16.

Vs. 1 is the subject and chorus of the whole hymn. The great name of God, "Jehovah," is here used by Moses; it was none other than the mighty Creator who delivered them from Egypt. Gen. 2:4, Ex. 3:15, Hosea 12:5. The words "he has triumphed gloriously" are stronger in the Hebrew; there they read, "he is gloriously glorious." The rider was not a horseman, but the driver of the war-chariot. Of their swift and spirited horses the Egyptians were very proud. They boasted of them in such language as this: "The horses of my chariot are swift as jackals; their eyes are like fire; they are like a hurricane when they burst."

I. THE MIRACLE DESCRIBED AS A VICTORY OVER THE ARMY OF EGYPT.

Vs. 2. The shorter form of God's name, Jah, is now used by Moses; the same name which in Ps. 68:4 is a shout of victory. The promise to "prepare him a habitation," should be rendered, "I will glorify him."

Vs. 3. The Lord is described as a hero, to show that the glory of the overthrow of the Egyptian forces was his. Man had no part in it. Compare with this verse, Ps. 24:8. It was to Israel such a deliverance as only Jehovah could effect.

Vs. 4. Pharaoh's chariots and host were "hurled" into the sea, as a stone from a sling; so swift was their flight, and so suddenly did they disappear. The chosen captains who perished were officers of the highest rank, the captains of the king's body-guard; all were overwhelmed in the returning billows.

II. THE UTTERNESS OF THE DESTRUCTION.

Vs. 5 indicates that they perished utterly. The Egyptian warriors wore heavy coats of mail. The corselets of the nobles were of bronze plates. Their armor not only shielded the whole body, but the arms to the elbows, and the thighs to the knees. Out of the depths there was no es-

cape for them. So it shall be with those who are cast into the dreadful lake of fire.

Vs. 6. The same idea of utter ruin is repeated. That which is dashed to pieces cannot be restored; neither could that proud array which was broken by God's right hand.

Vs. 7. The thought is reproduced by another figure. The Egyptians were destroyed by God's wrath as stubble is by fire. As straw against fire, so is Egypt when fighting against God.

III. THE RASH WITH WHICH THE EGYPTIANS WERE DESTROYED.

Vs. 8. God prepared for the coming foe by just breathing on the sea; by the East wind (chapter 14:21) which drove the waters back, and held them banked on either side, as if they had been frozen. The Egyptians entered this pit fall. Thus the miracle is spiritedly presented to the eye.

Vs. 9 exhibits the proud confidence of the Egyptians. There was to result in the hour, but no fear; only excited passion, urging on the pursuit, eager for plunder, thirsty for blood-shed and revenge. The description is full of life and poetry.

Vs. 10 is a solemn and grand contrast. A breath of God silenced all these passionate outcries. A change of wind let loose the heaped up floods upon them. The result is given in sublime words: "They sank as lead in the mighty waters." A head-long plunge, and all was over. Above the panicked might of Egypt, the mightier waters lifted up their crests, and clapped their triumphant hands.

IV. THE GLORY OF GOD IN THIS DISTINGUISHING BETWEEN THE EGYPTIANS AND ISRAELITES, THE SERVANTS OF "THE GODS" AND HIS PEOPLE.

Vs. 11 proclaims God's greatness over all those gods the Egyptians honored with their countless and costly offerings. The gigantic statues and grand, imperishable temples could give no protection to those who had reared them. Nor could the thirty thousand gods of Egypt harm those who worshipped the one Jehovah. The end of all the wonders of Egypt was to set forth God's glory; see Ex. 8:10, 9:4; 18, 11; Ps. 40:5; Jer. 10:8. The deliverance from Egypt was the pledge of the future and final victory of the kingdom of God. He can destroy his enemies by the very means he employs to save his people. No power can resist him; he is the King of kings. Luke 1:32; Heb. 1:8.

PRACTICAL REFLECTIONS.

1. Let us remember our dangers and deliverances with wonder, gratitude and joy. We deserve God's judgments; yet he spares and blesses us. Let us never forget his mercies, or take to ourselves credit, when it is God who has made us what we are, and given us what we have.

2. Whoever is the instrument of our deliverance, God is the author, and should have the praise. We cannot venerate too highly One who is so glorious and excellent, and who has been so kind. We should honor his name, his day, and his sanctuary, and praise him with heart and tongue and life.

3. Let us remember that pride goeth before destruction. See the confidence of Pharaoh; yet how easily, suddenly, and utterly God overthrew him.

4. Let us put our trust in God, who is our trust and song, and will be our salvation. He is near us in every dark and evil day, and will not fail to succor those who call upon him.

5. Let us not only rejoice in temporal deliverances, but in the redemption of our souls by Jesus Christ. Let us sing the song of the Lamb, as well as the song of Moses. By the grace of Jesus we may escape our spiritual enemies and pass safely through the floods of Death, and sing the song of triumph on the eternal shore. Rev. 15:2-4.

Little Kitty.

David almost lost his way. He came from school through the woods. It was a new home, and David had not learned all the turns and openings yet. There was a little path through the woods; but it had been snowing all day, and the path was covered with snow. The sun was setting and the moon was rising. David got bewildered. "He got turned," he said, and could not find his way home. He called, but no body answered. He shouted as loud as he could, but was only answered by the echo. He called again, "Father, father!" Presently he heard a feeble voice near him crying "Mew, mew, mew." He turned round and there was his little kitty. She heard her young master's voice in the woods, and remembering his kindness, ran a long way through the snow to find him. David took up pretty pussy, and following its footmarks, soon saw a bright light shining through the kitchen window. If David had amused himself by tormenting and frightening the kitty, you may be sure it would have run the other way.—Child's World.

Our Paper.

The terms of THE ALABAMA BAPTIST are cash at the following rates: One copy, 6 months, \$1.50 12 months, 2.50 Money should be sent by Bank check, Post Office Order on Selma, or registered letter. Address, ALABAMA BAPTIST, Marion, Ala.

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Transient advertisements payable strictly in advance.

Obituaries over ten lines, 10 cents per line.

It gives us great pleasure to present to our readers a communication, the first of a series, from the pen of the venerable J. L. D., author of the admirable Text Books on Theology, and Church Order. For breadth of comprehension, defecacy of discrimination, and felicity of diction, his writings are remarkable. We cordially welcome the Southern Pascal among the contributors to the ALABAMA BAPTIST.

Knowing that many whose hearts are in this great work, have been unable to do anything in the way of procuring subscribers, until the regular publication commenced, we send them this number, hoping to secure their names and services to extend the usefulness of the paper. If any should be overlooked, we will be glad if they would inform us, as it will be because we have not their address. After this we will publish only a sufficient number of copies to supply our regular subscribers. This number is issued before our regular publication day, which will be Tuesday of each week.

Indian Missions.

"During the month of January the American Baptist Publication Society received for its benevolent work \$4,775.81. Of this amount Rev. H. T. Buckner, our Missionary to the Indians, gave \$15.00; and \$199.00 came from other Baptists of the Indian Territory. It would seem from this that those who have in charge Baptist interests among the Indians are hereafter going to look to Philadelphia."

Religious Herald, March 5th, 1874.

Rev. J. S. Morrow, Missionary to the Choctaws, formerly supported by Southern Baptists, is now sustained by the American Baptist Publication Society. Religious Herald, March 12th, 1874.

The facts are that the territory is sadly deficient in religious books and Baptist literature, and that our Missionaries are securing them from the Publication Society. Brother Morrow's connection with the Society is merely nominal. He has consented to be responsible for the books they send, and to make gratuitous reports to them. The colporteur who gets the salary and does the Missionary work for the Society is Rev. Lewis Cass, a native Choctaw.

Kind Words.

"We are glad to see your paper started. It will occupy a vast and important field. May it have abundant success."

W. A. MAYFIELD, Memphis, Tenn.

"What about THE ALABAMA BAPTIST? I have received but one copy—am not able to learn from what I see, whether it is published weekly or not. If it is, I desire to have it, and will send the money to pay for it."

M. P. LOWRY, Ripley, Miss.

"I am already taking two papers, but must sustain our State enterprises above all others! I am using my best efforts; but one who spends five days in each week in the school room, has little opportunity to canvass."

C. F. STURGIS, Jefferson, Ala.

"Through Dr. Broadus I have seen a copy of THE ALABAMA BAPTIST. I am exceedingly glad that we Alabamians can now say, 'We, too, can have our own State paper.' May it be a splendid success."

B. R. WOMACK, Greenville, S. C.

"I will do all I can. God bless the noble enterprise."

B. J. SKINNER, Snow Hill, Ala.

"I shall go to work at once for the paper. I fully concur with you that 'Georgia's Daughter' is well able to look after her own affairs 'without the guardianship of her venerable mother.' I feel assured that the paper will be a success, if the ministry will half work. I know some that have a mind to work."

T. M. BARBOUR, Tuscaloosa, Ala.

I deeply sympathize with the Board in their efforts to set on foot THE ALABAMA BAPTIST and warmly congratulate them on having secured the services, &c., [modestly forbids our publishing the remainder of the sentence].—Ed.

A. B. WOODFIN, Mobile, Ala.

"Your paper was handed me this day. It was a welcome visitor at my bedside. Having examined it carefully, I thank God in my heart that the Baptists of Alabama are once awakened to their own interest as a Denomination in the State. Being now satisfied the good brethren (Editors) are a bold and fearless brotherhood, I am perfectly willing to unfurl 'THE BAPTIST,' and claim unity and restoration for the Denomination in the State."

J. C. McLEOD, Northport, Ala.

"I received two of your Alabama Baptist papers. I gave three cheers for THE ALABAMA BAPTIST."

W. P. BELLOCK, Letohatchie, Ala.

"I can assure you that it gives me no little pleasure to know that the Baptists of our own Alabama are to have what they have so long needed, a Baptist pa-

per; and I rejoice, also, to see in its pages, unmistakable evidences of a thorough and decided Baptist Institution, which I think it should be."

H. H. BROWN, Northport, Ala.

"I will be responsible for a dozen subscribers for each of my two churches, and as many more as I can get. When will you begin?"

S. HENDERSON, Alpine, Ala.

"I have just received several copies of your new ALABAMA BAPTIST, and am delighted with it, and expect to do what I can for it."

P. M. CALLOWAY, Newton, Ala.

"I am glad that you have been prevailed upon to head the movement of a paper for Alabama. May the Lord bless you and it with usefulness and success!"

S. H. FORD, St. Louis, Mo.

"What progress with the BAPTIST? I report ready to remit for 20 subscribers."

J. H. BURNS, Selma, Ala.

"It affords me great pleasure that our brethren have the zeal, courage and resolution to undertake the publication of a state paper. I am pleased with the modest Christian spirit they exhibit in the undertaking, and the modest, significant name they have chosen for it. I sincerely hope that Alabama Baptists will lift the enterprise to a rank with the best in the whole land. I am highly pleased too with the sample number. This must be our people's paper."

J. H. WHATELY, Cedar Grove, Ala.

"I was agreeably surprised the other day, by a package of ALABAMA BAPTISTS coming to my address. They met warm reception, and were read with great pleasure. I assure you, to our ardent brethren in their behalf, associated with a few other devoted and self-sacrificing brethren, doubtless we owe the success of the enterprise. May you receive your reward!"

ANDREW JAY, Jayville, Ala.

"It is my purpose to do all in my power to make it a success. Let us all pull our gloves, and roll up our sleeves, and make it go. I will present the matter on every appropriate occasion, and urge it as a necessity. Every body seems impressed with the importance of the enterprise."

W. G. CLEVELAND, Carrollville, Ala.

"Your paper is what the State has long needed, and I pledge you as a Baptist that you will have my hearty co-operation. Every Baptist that I meet, I tell him of the good news, and solicit subscriptions. I travel a great deal, and will do all I can for the paper."

J. W. LOCKE, Evergreen, Ala.

"I volunteer my services to work for the paper; and am thankful it is my privilege to work for such a good and greatly needed object as a Baptist Organ in Alabama."

L. V. DUKES, Monroeville, Ala.

"I have read it, and don't know but I'll read it again soon. It is full of marrow; the other papers seem quite dry to me now. I tell you, it can't go down with so many tried friends. If it were born in prosperity, it might fail in the times of adversity—but now, in such hard, hard times, if it does get a-going, it will be, well there's no telling what it will be able to do."

W. B. CUMPTON, Cambridge, Ala.

"I desire to live, and to see a well conducted Baptist paper permanently established in the State. And may God open the hearts of his people to patronize one, that would be an honor to the cause, promotive of God's glory, and the propagation of the truth as it is in Jesus."

G. W. CARMICHAEL, New Market, Ala.

As to the place where our paper is to issue, it makes no difference to me, and I am as willing that yourself should be editor as any man in Alabama. The paper, you see, is "of the brain," hence I wrote about it, and its use. I know the hard times are in the way; but I go into the work cheerfully and hopefully. I will do what I can.

A. J. WALDROP, Wood's Station, Ala.

"I am doing what I can for the ALA. BAPTIST, and hope it will be a success."

WM. LEE, Maplesville, Ala.

"I feel a deep interest in the ALABAMA BAPTIST—I shall do all in my power to circulate it."

S. A. GOODWIN, Greenville, Ala.

"If I can make the paper a success it shall be done. I believe I can double the present list, in a few months, from Prattville and Wetumpka."

H. CLAY-TAIL, Wetumpka, Ala.

"A State paper is what we need and what we must have. I am in the extreme northern part of Alabama: I think the brethren in this part of the State will patronize it."

J. H. GLAZNER, Broomtown, Ala.

"I am more than ever determined to labor for the paper, and when I travel on my mission will avail myself of every opportunity to secure subscribers."

T. C. BOKKIN, Montevallo, Ala.

"I am glad that the Board have determined to test the paper question, and I believe that now is the time to strike. I will do all that I can for its success."

J. H. HENDON, Sumterville, Ala.

"Scores are interested in the success of the paper."

W. G. CURRY, Montevallo, Ala.

"I am delighted with the first number of the ALA. BAPTIST. Please put me down for eight subscribers. I hope to do more with Bro. Curry's assistance at Broad St."

M. G. HYNDSON, Mobile, Ala.

"When the paper starts, I will send you other names. I do not think any one can read such a paper as your specimen number without having enlarged views on all the topics touched."

J. B. AITKIN, Collierville, Ala.

"Were it not for the scarcity of money I could obtain fifty subscribers for an Alabama paper. I will continue to work for it—and report."

T. M. BAILEY, Pleasant Hill, Ala.

"If sincerely hope and trust, dear Brother, that the whole-soul, liberal Baptists throughout the State will rally to its support and make it a permanent success. And that we will have a denominational paper in our own State of which we all will feel proud. With such brethren as editors it must succeed."

W. R. KIRBY, Harpersville, Shelby Co. Ala.

"I am in hopes the publication of the ALA. BAPTIST will be a fixed fact. In the mean time I will do what I can for it."

J. E. WALKER, Fazyville, Ala.

"I have seen a great many of our

brethren and every one favors the enterprise and promises to take the paper if they can get the money. I am strongly persuaded to believe that if the brethren take say paper at all, it will be the ALA. BAPTIST."

J. J. CLARK, Gadsden, Ala.

Presidents in Church.

A correspondent of the *Evening and Chronicle* gives some pleasant gossip upon this subject.

Gen. Jackson worshipped at the Four-and-a-half. St. Presbyterian Church. He occupied the right hand side-pew, nearest the pulpit. His manners were very peculiar. He respected religion and ministers, and took no pains to disguise it. He came to church early. He held a little court on the pavement in front. He lifted his hat to the ladies, and bowed to the crowd on all sides. As he entered the church, he bowed to the pulpit. He was a very considerate hearer; rapt in his attention; and if a thing pleased him, he showed it. He enjoyed close preaching. At the close of the service the old General arose, bowed low again to the pulpit, and passed out, chatting with any one and every one who had a word to say. Crowds surrounded his carriage as he moved away, who were rewarded for their attentions by a courtly bow from the Chief Magistrate.

Gen. Grant attends the Metropolitan Methodist Church, a fine structure of brown stone, with a lance-like spire.

Here on Sunday will be found the President and family, Heads of Departments, Supreme Court Judges, leading Senators, and other eminent men in official life. Of course the great drift of idlers on Sunday is towards this temple. The world likes to see how great folks look at their devotions. The outside appearance of the church on Sunday morning is that of a market-place where the crowd congregates. The President usually comes late. Usually in his coach with his family. When Mrs. Grant does not attend, he comes in his English dog-cart, and flings his cigar-stump on the curb-stone as he alights. He looks neither to the right nor left—bows to nobody—recognizes nobody. With a resolute tread, and a sort of dogged movement, he passes up the stone steps; hat down over his eyes; with the air of a man annoyed. If service is going on—which is usually the case—he halts in the vestibule amid the crowd. Here, with his hands on his hips, he stands immovable till the doors are flung open. A sensation pervades the congregation, as he enters and takes his seat. He places his eye on the preacher, and rarely changes his position till the service closes. He moves instantly to the door, enters his carriage, and is driven off, without a smile or a word for any one. He notices no one, and cannot, by any consideration, be moved from the order of life he has adopted.

Alabama Baptist.

MARION, ALA.:

Tuesday, March 24th, 1874.

With All Your Might.

If you're any lack to do,
Let us whisper, friend, to you,
Do it.

If you're anything to say,
True and needed, yes or nay,
Say it.

If you're anything to love—
As a blessing from above,
Love it.

If you're anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Next you neither night nor day,
Pay it.

If you've any joy to hold,
Next your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you've given light to see,
What a child of God should see,
See it.

Whether life be bright or drear,
There's a message sweet or clear,
Whispered down to every ear:
Hear it.

Educational.

Novel Discipline.

The most remarkable experiment in school discipline that we ever heard of, was made by Mr. Alcott, in his famous school in Boston. Miss Peabody, one of his teachers, has just published a sketch of the plan adopted by the amiable humorist. She says:

He strove, above all, to educate the spiritual perceptions. He taught self-examination to his little scholars. He was not contented that they should feel after the manner of children, without reflection and without analysis. They must know what they felt and why. He cared more to cultivate the desire for knowledge than to furnish them with facts. He governed like a true Republican. He would inflict no punishment which the culprit did not feel and admit to be deserved. At one time he adopted a scheme of vicarious punishment, most unprecedented. I am sure, in the history of schools; but which appears to have been very effective. He told the scholars that, for a time, he should have the penalty for their offences inflicted upon his own head instead of theirs, but that the guilty person must do it. They protested, and said they preferred being punished themselves; but he determined that only by being blameless in their conduct should they escape the pain and shame of administering the stroke upon him.

"On the morning this was announced there was a profound stillness. Boys who had never been affected before, and to whom bodily punishment was a very small affair, as far as its pain was concerned, were completely sobered. There was more complete silence, attention, and obedience than there had ever been before. And the only exceptions, which were experiments, were rigidly noticed. Mr. Alcott, in two instances, took boys into the ante-room to be punished by them. They were very unwilling to act their parts, and, at first, struck lightly. He then asked if they thought that they deserved no more punishment than that. And so they were obliged to give it hard, but it was without tears, which they had never shed when punished themselves. 'This is the most complete punishment that a master ever invented,' said one of the boys at home, 'for there is not a boy in school but what would a great deal rather be punished himself than punish Mr. Alcott.'"

Similarly uncommon and effective were almost all Mr. Alcott's methods of teaching. He stimulated thought and fixed the attention and educated the conscience, as I know no other master who has ever done; and to have been one of his pupils was, it seems to me, a higher education for an immortal soul than is given in schools or colleges.

EDUCATION ABROAD.—Dr. Northrop has ably discussed the question, Should American Youth be educated abroad? He thinks that this resort which is now becoming exceedingly common, in cases where parents can afford the expense, results in serious harm. He does not deny that in some respects Europe has advantages over this country, in the matter of educational facilities.

"In philological studies and researches, in the refinements of art, in music and in manners, European schools excel. But this linguistic and artistic culture, admirable as it is, is a very imperfect training, and the student of our own country, who returns to our own country, is often found to be a man of no account."

Let love through all your actions run, and all your words be mild.

boys educated abroad. These exiles return too often un-Americanized, if not un-Christianized. He does not deny or undervalue the benefits of study abroad as a supplement to an American training. For the pursuit, by a graduate of an American university, of some special studies, Europe, Germany and France particularly, offer important advantages. The author has no intention of discouraging such a course. But to send boys abroad for their whole school training, as too many parents are doing, is of evil import.

The Law of Benevolence.

The divine benevolence, as we see it illustrated in the supply of our physical and spiritual wants, means that God gives us the means by which we supply ourselves. He has created us with the power of doing it, and he gives us the means of doing it. So far does the Almighty Father go with us, his children. He helps us in every way; he does for us directly comparatively little. If this, then, is the law of divine benevolence, it certainly should be ours. The law of benevolence in human action should, then, be simply—perhaps we may say, quite exclusively—to give those who are in any way needy—help—i. e., the means of helping themselves. In so far as we actually do for them that which they can do for themselves, we are not living in obedience to the law of the divine action with regard to the relieving of human suffering.—*Liberal Christian.*

Education Among Baptists.

It is safe to say that there is no particular in which the Baptists of America are so far behind their own standard of duty as in the work of higher education; and the reason is not for lack of knowledge of the deficiency, or of means and opportunity to supply it, but for want of harmonized, organized effort. We can do things if we try. We can send hundreds of men to the ends of the earth and support them there with hundreds of thousands of dollars annually. We can raise liberal sums to diffuse the gospel among the destitute at home, or to endow the enterprise of church-building. We can, if we will, come up to our high calling, as a great people contending for a great principle, by elevating education to its true place among us, but thus far we have not put the will into the endeavor.—*Standard.*

The President on Education.

Gen. Grant delivered the following pithy address to the delegates of the Educational Convention:

"I am very glad to meet the gentlemen who are engaged in so worthy a cause as that of education, and one upon which depends so intimately the stability of republics particularly. I believe that republics can only stand upon the education and enlightenment of the people."

We have been meeting with these remarks, off and on, ever since we were born. They are certainly true, if we may credit the testimony of the years and the ages.

Among the eminent scientific men of the day who regard as untenable the commonly accredited theory of the moon's being uninhabitable because she has no atmosphere, is Prof. Benjamin Peirce, whose view of the matter is substantially as follows: Although the moon revolves upon her axis, she constantly presents but one side to the earth. Now, it has been discovered by calculation, and demonstrated as a geometrical fact, that the moon's centre of form is eight miles nearer to us than her centre of gravity, through which, of course, her axis of revolution must pass—or, in other words, this side of the moon is sixteen miles higher than the other. If, therefore, it be supposed that the moon has an atmosphere such as the earth, it would be of such extreme rarity on the only side exposed to our observation, that for optical effect and animal life, it might as well not exist; for mountains on the earth, none of which are over five miles above the level of the sea, have been ascended to a height at which life could not be supported for any length of time. Thus, although the hither side of the moon be uninhabitable for want of an atmosphere, the remote side may be perfectly adapted to animal life.

Rather Hard on the Doctors.

When the University of St. Andrews sold her honors—a custom that has been long abandoned—a certain minister put £15 in his purse and went to St. Andrews "to purchase for himself a good degree." His man-servant accompanied him, and was present when his master was formally admitted to the long desired honor. On his return home "the doctor" sent for his servant, and addressed him as follows: "Noo, Saunders, ye'll ave be sure to ca' me the doctor; and gin any body speers at ye about me, ye'll ave be sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see you in a crack." "That a' depends," was the reply, "upon whether ye'll ca' me doctor, too." The reverend doctor stared. "Ay, it's just so," continued Saunders; "for when I find out that it cost as little, I can get a diploma myself; and ye'll just be gude enough to say—doctor, put on some coats, or doctor, bring me some whisky and hot water; and gin any body speers at ye about me, ye'll ave be sure to say, the doctor's in the stable, or the doctor's digging potatoes, as the case may be."

Let love through all your actions run, and all your words be mild.

Let love through all your actions run, and all your words be mild.

Let love through all your actions run, and all your words be mild.

Pleasant Reading.

Progress of Baptists in the United States.

We owe to a writer in the *Centinel*, a brief but lively sketch of the progress made by our noble denomination during the last hundred years. What reason we have to thank God and take courage!

One hundred years ago we were a small and feeble people, struggling against terrible odds for the realization of a church made up of regenerated persons, baptized on profession of their personal faith, and entitled to absolute freedom of conscience, because responsible to God alone in religious concerns, not violating the civil peace. Such was the Baptist faith. Our members in 1773, so far as we have been able to determine them, were not far from 45,000 members in actual communion. Our doctrines were decried, and our people persecuted. In Virginia, and farther South, our preachers were annoyed and outraged in every form of fines, pelting, scourging, and imprisonment. In Massachusetts, persecution was less rude and riotous, but not less determined. Episcopacy in Virginia, and Congregationalism in Massachusetts, were established religions; and Baptists, most active dissenters in those colonies, were chief sufferers. In both colonies their determination to resist taxation for the support of worship in which they did not share, and to affirm, for themselves and for all men, the inalienable rights of conscience, was thoroughly taken. In the first dawn of measures tending to independence, in the Congress of 1774, the Baptists made their appearance, and demanded their rights. They committed themselves to the Revolution, but they insisted that the Revolution must secure deliverance and liberty in respect to matters of faith. The national independence did give them deliverance and liberty; and when the Constitution was framed which was to establish the General Government, dissatisfied with the absence of security for the consciences of men, they insisted on the amendment which makes that security absolute. The lingering establishments received their death-blow, and Baptist principles of religious liberty became the common inheritance and distinction of the American people. An hundred years have passed away. These principles have spread throughout the civilized world, and have gained triumphs everywhere, more or less complete. The Roman Catholic church itself has not, at this happy crisis, the power to persecute. In Russia alone persecution lingers, but even there it diminishes.

In this century we have grown to be a people, in the United States, of more than 1,500,000 members in the communion of our churches. Our adhering population is estimated at from 5,000,000 to 7,000,000. In wealth we have advanced in a ratio equal with our numbers. A century ago (1775), we dedicated our first house of worship having claim to architectural character (the First Baptist church in Providence), and we did it so well, that the noble edifice remains to this time, the admiration of all beholders. Now our churches, in the best forms of the architecture of the age, abound in every State. Then we had laid the foundation of our first college, now we have the foundations of many. So rapid was the increase of our churches, that for a long time all the colleges of the country would have been inadequate to the training of our ministry. We are repairing misfortune and neglect by schools of learning, which combine evangelical piety with advanced scholarship, and are bringing the intellectual force of our ministry rapidly into accord with the character of our times. Our outspreading activity was never more marked than now. Our missionaries carry the Gospel with the extension of our frontiers; they raise successfully the standard of evangelization in Europe, and count converts and adhering populations by tens of thousands, in the distant and immobile countries of Asia. What people have been more favored than the Baptists of the United States?

And we may add, that even these encouraging estimates are below the fact. To those who know how imperfectly our statistics are collected, and from how many churches, whether associated or non-associated, we receive no statistics at all, it will not appear extravagant to number the Baptists of the United States at 2,000,000. It appears even from the confessedly imperfect summaries of the Year-Book, that the increase of close communion Baptists during the past year exceeds that of any other Denomination. It equals the growth of the loose communion or Free Will Baptists during their whole history of sixty or seventy years. We have gained about 150,000 accessions in one year. In two years our English brethren have gained but 1,021 to their open communion churches. The new cloth they put into the old garment has not helped it much!

I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.

A man does harm to others by his actions, to himself by his thoughts.

No manners are so fine as the most awkward manifestations of good will toward men.

As the harp strings only render All their treasure of sweet sound, All their music glad and tender—Firmly struck, and tightly bound—So the hearts of Christians owe Each its clearest, sweetest strain, To the pressure firm of woe, And the tension tight of pain.

Adam, of St. Victor.

The Railroads and the Farmers.

This subject has been taken up by the *Atlantic Monthly*. Mr. Groves, the writer of the article upon the subject, gives the following illustration of the vast power of railroad kings:

"Three men met in a room in New York. They are not called kings, wear no crowns, and bear no scepters. They merely represent trunk-lines of railway from the Mississippi to New York. Other points settled, one says: 'As to the grain rate, shall we make it fifty from Chicago?'"

"Business finished, the three enjoy sundry bottles of good wine. The daily papers presently announce that 'the trunk-lines have agreed upon a new schedule of rates for freight, which is in effect a trifling increase—on grain, from forty-five to fifty cents from Chicago to New York, with rates to other points in the usual proportion.' The conversation was insignificant, the increase 'trifling.' But to the farmers of the Northwest it means that the will of three men has taken over thirty millions from the cash value of their products for that year, and five hundred millions from the actual value of their farms."

"The conversation is imaginary; but the startling facts upon which it is based are terribly real, as Western farmers have learned. The few men who control the great railway lines have it in their power to strip Western agriculture of all its earnings; not after the manner of an ancient highwayman, by high-handed defiance of society and law, the rush of swift steeds, the clash of steel, and the stern 'Stand and deliver!' The bandits of modern civilization, who enrich themselves by the plunder of others, come with chests full of charters; judges are their friends if not their tools; and they wield no weapons more alarming than the little pencil with which they calculate differences of rate apparently so insignificant that public opinion wonders why the farmer should complain about such trifles. Yet the farmers have complained, and complaining in vain, have got angry."

The Lost Boy.

A Paris letter tells the following story of a Twelfth-night fete in that city: A wealthy family in the aristocratic Boulevard Malesherbes were amusing themselves in seeking the king's portion, or the ring in the festive cake, when a lady of the company said to the hostess, "I wish my portion to be given to the poorest little boy we can find in the street." The servant was dispatched on this freezing night, and not far from the house he found a ragged urchin, trembling with cold and hunger. He brought him up, and was ordered into the gay saloon, where a thousand lights glittered, and a sparkling fire gladdened and surprised. He drew his portion which the benevolent lady had promised, and as luck would have it, the little fellow found the "ring," (beans they used in Paris instead,) and of course he was "king." They all shouted out that being a king he must choose a queen. He was asked so to do, and looking around the company, he chose the very lady who had proposed to cede her portion of the cake. He was asked why he chose her. He said "I don't know! She looks the most like my mother." "Mother, whose mother?" "My mother! I never knew her, but was stolen away from her, and here is her portrait!" With this he drew from out his ragged coat a likeness which proved to be that of the very lady herself, who, in Italy, had had her child stolen from her, and now he turns up, a poor little ragged Savoyard, dragging along a miserable existence in Paris, while his mother, by an intuition perhaps, felt that in the air near to where she was one so dear to her.

Two Thousand Pigs.

A country fellow who lispeth, having bought some pigs, asked a neighbor for the use of a pen for a few days. Said he: "I have just been purchasing some thine—two thowth and pith. I want to put them in your pen till I can get a place for them!"

"Two thousand pigs!" exclaimed the neighbor; "why, my pen will hardly hold a dozen."

"You don't understand me, Mr. Bent. I don't want two thowth and pith, but two thowth and two pith."

"I hear you," said Mr. Bent, "two thousand pigs. Why you must be crazy."

"I tell you again," exclaimed the man, angrily, "I mean not two thowth and pith, but two thowth and two pith."

"Oh, that is what you mean, eh? Well the pen is at your service."

—A heartless joke was played the other day on an enthusiastic band of archaeologists, who were exploring the quaint old town of Banbury, England, in search of antique lore. The following was sent to the secretary as an inscription copied from the corner of an old structure lately pulled down:

SEVEN SEVEN EIGH WISTUNE VAH.
LAN SHES SE OTHEN NOS LLENDONAS
RENT FREN NOS GINIES ROYNER
GABED INVD ALN NIPAE ROYER
RUB NABOT ES ROIK CO QED IO.

After the learned heads of the savants had been puzzled for a while, one of their number hit upon the expedient of reading the learned inscription backward.

As the harp strings only render All their treasure of sweet sound, All their music glad and tender—Firmly struck, and tightly bound—So the hearts of Christians owe Each its clearest, sweetest strain, To the pressure firm of woe, And the tension tight of pain.

Adam, of St. Victor.

Field and Farm.

CLEANING UP.—I have tried various plans for keeping things about my barn, sheds, and shops in shape, but find none so satisfactory as to set apart a certain day or part of a day in each week for a general cleaning-up. Barrels, boxes, and pieces of lumber are sure to accumulate, and in provoking disorder, unless one makes a special effort occasionally to have such things put into their proper places and neatly piled up. Then again, cobwebs and dust will accumulate about the stable, upon the beams, rafters, and other parts of the building, and while this filth may not do any positive injury to anything within, still a little sweeping and dusting will not only make everything look better, but it encourages habits of cleanliness among hired help. I suppose that my men are about as good as the average, but they need a hint quite often in regard to the dusting up of the barn and tool-house. In performing the work to-day, I found as I usually do, several things that required immediate attention to prevent loss. Mice had found a lodgment in some sweet corn saved for seed; the knives of a lawn mower had got wet in some unknown way, and rust was rapidly following. Although I endeavor to keep a sharp look-out for such things, still it is seldom that a close and careful examination does not reveal a good chance for loss, in one way or another. I can readily understand how fearful leaks in the finances of many farmers could and do occur, just for the want of a frequent and systematic cleaning-up of implements and out-buildings.—*Moore's Rural.*

HOW TO GROW GRAPES.—Grapes succeed better on high, dry soil than on that which is low and wet. But a sandy soil, or one so good as a gravelly soil, or one formed of decomposed limestone. Vines are usually grown from cuttings, but in this country it is not the custom to plant them directly where they are to produce fruit, as it is in Europe. A far preferable system is to plant the cuttings in nursery rows the first season, and then transplant to the vineyard the next. The cuttings may be taken from the vines at almost any time from the falling of the leaves in the autumn until the buds swell in the spring, but in cold localities it is better to take them up in the fall, and bury away from frost during winter, and plant out in early spring. The canes may be cut into lengths of six or eight inches, according to the lengths of the joints of the vines. If of what are termed long-jointed sorts like the Concord, two buds to the cutting will be sufficient, but for short-jointed varieties three or four buds upon each cutting would be better for out-door culture. In spring these cuttings should be planted about four inches apart in trenches made for the purpose. Bury the entire length, leaving the uppermost bud about level with the surface of the ground. The soil about the cuttings should be packed closely, and the ground kept clear of weeds during the summer. In the fall, the vines may be taken up and heeled in until the following spring, and then planted in the vineyard.

OUR FEATHERED FRIENDS.—An English farmer says: I am more and more convinced of the importance to agriculture of the feathered tribe, although I formerly felt rather doubtful when I saw my poultry scratching away at the land where only two and four pecks of wheat per acre had been drilled, and where some severe agricultural critics and opponents of thin sowing would be likely to find cause for triumph; but no; the two pecks produced six quarters per acre of fine white wheat. This was in 1871, near the hen-house. Of course, wheat and other corn should be deeply drilled in, especially on light, friable soil. If the birds could take out fairly one-half the seed on certain farms the farmer would be considerably benefited.—The French have found out their mistake, and remedied it by legally preventing the destruction of birds.—Cuckoos luxuriate on the caterpillars of our apple trees, filling their crops with them. Although I advocate large, rectangular fields, I strongly recommend certain plantations or belts as shelter or nesting places for birds; and although partridges and pheasants at certain times try to help themselves to our seed, yet for many months they more than repay us by their destruction of grubs and insects. There is little to be feared on heavy land where the grain is deeply drilled in a well-made seed bed.

PRICE OF CORN.—Prof. Surfield, who died about three centuries ago, describes the method of ascertaining in advance whether corn will be cheap or otherwise during the year, and in which months. "Let the farmer," says this authority, "choose out an adventure twelve grains of corn the first day of January, let him make cleane the fire harth and kinde a fire thereupon; afterward let him call some boy or girl of his neighbours, or of his owne house; let him command the partie to put one of these grains of corn upon the harth made very cleane and hot; then he shall make if the saide graine doe leape or lie still; if it leape a little, then come shall be reasonably cheap; but if it leape very much, it shall be very cheap; if it leape toward the fire more or less, come shall be more or less deare; if it be still and leape not, then come shall stand at one price for this first month. He shall doe in like manner with the second graine for the month of February; and so in order with the rest of the graines for the rest of the monethes as they follow."

—The experiment of tea growing in California is said to promise success. The climate of a large part of the tea district of China finds a parallel in that of the central Southern States, and there seems to be no reason why Hyson and Bohea should not come from cotton and old rice fields. The necessity for ocean transportation would be done away with, and the native fragrance of the leaf would thus be preserved.

MOTHS IN WOOLEN GARMENTS.—The ravages of these pests may be prevented by the use of the following recipe: Mix half a pint of alcohol, the same quantity of spirits of turpentine, and two ounces of camphor. Keep in a stone bottle, and shake before using. The clothes or furs are to be wrapped in linen, and rumpled pieces of blotting paper dipped in the liquid are to be placed in the box with them, so that it smells strong. This requires renewing about once a year.

LAND FOR LICK.—Apply lard, or any soft grease, to the parts where the hair is thin on cattle, or on any part where the lice are found. One thorough application cures without fail. Never apply mercurial ointments to any animal or person without keeping them from the wet.

—A lady clergyman at Kittery, Maine, recently performed the marriage ceremony for her son.

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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.

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