

## Alabama Baptist.

MARION, ALA.:

Tuesday, July 28th, 1874.

### Communications.

#### Letter from North Carolina.

I wish to tell the Editors and friends of the ALABAMA BAPTIST how happy I was made last week, by the reception of twelve copies of their paper. Bro. A. J. Waldrop kindly ordered them sent according to request, and daily for a long time I sat to the office, expecting to receive the papers, but never doing so until last week, when I discovered that through the negligence of the Post Master they had been allowed to accumulate, while I was thirsting for news from the ALABAMA BAPTIST. But when they were received what a time we had! House-keeping in all its details was left to other hands, while I could only read, read! Why, although our home is here in North Carolina, did we not spend three happy years in dear old Alabama? Did we not have the privilege of holding membership with the warm-hearted brethren and sisters of Cahaba church? Did we not meet there and at Springville, and at Hubama, meet with the kindest Christian hospitality, when as strangers we were welcomed there? The "we" is matrimonial, not editorial. I found it necessary here to put a stop to the utterance of my thoughts by an explanation, for they came rushing tumultuously upon me, as memories of happy days and dear Christian friends and their time before me. I said "out there," not all out there now; some have since entered upon that other rest which is more precious than the "Alabama" for it is eternal.

I was thinking particularly of Bro. Thomas Franklin, a man who I think, preached and prayed by direct inspiration, as much so at times as anyone I ever knew. I remember on one occasion being thrilled and almost awed by one of his prayers. I felt as if listening to some holy prophet of old; but Mr. M. says he always thought of Bro. Franklin in connection with the apostle John, when too old and infirm to go himself, he was carried to the assembly of the saints.

It was just after the flood of 1872 when we, the Sunday school at Travisville, had an appointment by Bro. T. C. Boykin, an event to which we had looked forward with much pleasure, and with a desire to make the best impression we could. But just before the appointed time, here came the "waters" compelling us to leave our rooms, entering the Academy, where our meeting was to be held, (they have a nice church now) raining farmers, as was thought; and oh, me! all our nice plans were knocked in the head. I said we could not have the meeting; I am ashamed of it now, but I said it. Our Superintendent, Bro. F., said we could and would have it if Bro. B. came. He did come, and we did have the meeting. Ah, me! the tears will come when I think what a meeting it was, and that in all probability I shall meet these dear co-workers for Jesus no more.

But I must not speak of the instruction we received, the songs we sang, and the good talks we had—the brethren would not call them speeches. Now, Mr. M. had a speech written (his first), but the flood carried it away.

But I will return to Bro. F.'s prayer. I think it was on the last day of the meeting, in the grove. He prayed especially for the large assembly then before him, containing so many young people who enjoyed, even on that day, privileges unknown to his generation, now passed away. He prayed that inasmuch as they were more greatly blessed, grace commensurate might be given; that they might not be unfaithful servants, and bring their talents, I find it impossible to convey any idea of the impression I received, for it arose from the occasion and the circumstances, combined with the earnestness of the speaker. He seemed to invoke a parting blessing upon the rising generation, as he went to join his friends and Master, on the other side of the river.

Only seeing Bro. F.'s name awakened memories of that day, and scores of other happy seasons; then, what were my feelings as familiar names one after another came before my blinding eyes; and good news from this church and from that, where I had often met with the brethren and sisters, and been made to feel though a stranger—not strange among my Lord's people.

But I cannot forbear to mention Bro. A. J. Waldrop, who sought me out in his congregation when I first reached Springville, introduced himself, and by his kindness when I was home-sick and unknown, touched my heart with an affection that three years of occasional intercourse only mentored into a friendship, that will, I trust, never end. Having his friendship, Messrs. Editors, is an honor that has emboldened even me, from my distant North Carolina home, to send some words of cheer for you in your noble work. Though personally unknown, your names were household words to us also, even before receiving your paper, from having heard your zeal and labors in the Master's cause so often spoken of by Bro. A. J. W. and others. Yours is a good work, a needed work, a work that will interest and improve the people, and I have no doubt will be sustained by the people. Alabama Baptists will certainly sustain their own paper, and surely they will never, while their efforts can prevent it, give up their Evangelist, beloved for his own and for his works' sake, T. C. Boykin; surely not!

#### Our Eufaula Letter.

Union Female College—Dr. Baker—High School—Pastoral Resignation—Sunday School—The Crops.

DEAR BRETHREN: Since my last communication, our community has had its round of excitements; some of them pleasing, and others of a sad and mournful character; but amidst all the great goodness and wonderful care of a beneficent Creator has ever been prominent, and we have great cause to exclaim, as did the Psalmist, "Oh give thanks unto the Lord; for he is good; because his mercy endureth forever."

Our Union Female College, presided over by Bro. Prof. W. H. Patterson, has had its annual Commencement Exercises, which were creditable to the ability of our good brother, who has so successfully presided over its destiny during the scholastic year; as also to the young ladies, who evinced by their beautiful and well read compositions, how much of the practical duties of life they had learned, and were now so well qualified to assume. At the conclusion of the exercises, Dr. P. De L. Baker, of this city, delivered one of the finest and most chaste addresses it was ever our good fortune to listen to; he touched largely upon the popular demoralization of the age, and suggested some of the remedies which should be used to correct it; female education was prominent—it would be impossible to give a sketch of his admirable production; I only mention the one fact to give a faint idea of his theme—he is one of our most honored and skillful physicians; a gentleman of magnificent literary attainments, and possessing in a remarkable degree, great fluency of speech, and a mind as skillful in analyzing thought, as in his professional ability, he is capable of a correct diagnosis of disease—it was the Doctor's first extended effort as a public speaker, in our community, (though long a resident here) and it was a grand success. The thoughts occurred to me, what an amount of good he might accomplish, did he but occupy the sacred desk as an ambassador of the King of Kings and Lord of Lords.

The week following the College Exercises, "The Eufaula Male High School," under the care of Bro. Prof. R. D. S. Bell, had its Examination and Public Exercises; on which occasion the boys gave good and satisfactory evidence how well Bro. Bell had discharged his duties towards them, and fully established himself in our community, as a thorough and successful educator. At night, the advanced boys, assisted by some of the young ladies of the College, gave a dramatic entertainment, and inasmuch as the characters of the actors were so well known, their modesty, their purity and ardent simplicity, their entertainment was chaste, refined, and no exceptions could

have been taken at anything that was said and done, by the most strait-laced Puritan extant, and it was a most enjoyable pleasure.

Now that I have mentioned some of the pleasurable occurrences, let us for a moment turn to sadder scenes. When I last wrote to you, our hearts beat high with the anticipated advent of our new pastor—well, he came, and was met with a hearty welcome, and on the first Sunday preached us two excellent sermons, and we were all delighted, and felt that our most sanguine expectations were soon to be realized; but our cup of joy was soon dashed, as circumstances which I cannot now stop to detail or mention, made it necessary for him to leave us, and also to tender to the church his resignation, and now again we are without a pastor—much need a good man, a strong man, one of experience, who has been tried, and not found wanting, who has the cause of the Master at heart, and is burdened with a love for souls. We present an inviting field, and I hope God will direct the right one to us.

Our Sunday school continues to be well attended; our new library is an attractive feature. We had intended to have a Sunday school concert on Friday night the 10th inst., at which Bro. L. B. Fish, of Atlanta, was to have assisted us, but on account of serious illness in Bro. Fish's family, he notified us he could not be with us, so we have postponed it, until September next. Our school is numerically small, but the attendance is very regular. A few Sundays ago we took up a collection for Bro. Boykin, which has been forwarded to him; our only regret is, it being so small, but we don't intend to stop at that—our dear brother must be encouraged and better supported, he is a faithful worker, and his heart is in the work, and his labors are arduous, and the good he does is incalculable.

The crops in this part of the State are fine, corn especially, which is truly magnificent; cotton is doing well; sugarcane and sweet potatoes never were so fine. Our farmers are much encouraged, and the fall business prospects are consequently flattering. Everything looks encouraging. Well may we now say, as we look to the source of all: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The valleys also are covered with corn; they shout for joy, they also sing."

Eufaula, Ala., July 1874.

#### Old and New Thoughts for Young Baptists.

NUMBER III.  
Dear Young Brethren and Sisters: Having devoted my last letter to the importance of personal piety, let us now consider the

##### NATURE OF GOOD WORKS.

There is such a thing as having a zeal without knowledge; and there is such a thing as performing works which we think to be good, and which we expect God's blessing upon, which God must look upon with disgust. Hence the importance of knowing what makes or constitutes a work a good one in the eyes of our Lord.

A work to be good must be one in accordance with the will of God. No work, however plausible it may appear to us, can be good unless it is commanded expressly or clearly implied in God's revealed will to man. This may seem strange doctrine to some of you, for you have, no doubt, had it sounded in your ears, even from the pulpit, that intention makes an act a good one; that if a person does a thing with a good intention, God owns and blesses it as a good work. This is a common and a great error. One had just as well adopt, at once, the Roman Catholic dogma, "The end sanctifies the means." If man's idea of right and wrong is to be his rule of practice, God has done a superfluous work in marking out the path of duty for man. Intention may render a good act, or one that God has commanded, a bad act, but it does not have the opposite power of making a bad act a good one. To illustrate—prayer is a good work, but no amount of intention can make a prayer offered to Mary, or in her name, pleasing to God. Roman Catholics have used the word to propagate their religion, and no doubt but that many of them thought it was right, and did it with a good intention, but that did not make it right. Many Pedobap-

tists have their children christened, believing it to be right, and do it with a good intention, but that don't make it right. Men will worship cannot be acceptable to God. Having revealed to his people what he requires of them, and what works are acceptable and pleasing to him, it is high presumption in man to think that anything else will be pleasing to him. We must work young friends, under the command of Jesus, if we would walk well. We must move in obedience to the command of our great Captain if we would make a good fight. Jesus has given us a law to go by, and he says unto us: "If ye love me keep my commandments."

But not only must a work be one done in obedience to the command of God, but it must be done through love to God. James shows that love lay at the bottom of the ten commandments; and that God required us to serve him through love. If you will read the 10th chapter of 1st Corinthians, and substitute the word love for charity, (the Greek word is properly translated love), you will find that love must lie at the foundation of all we do. Unless this element enters into our works we need not expect God's blessing upon them. This, young friends, should be the great motive power to move you to action. Let no desire for worldly applause, or anything of the kind, actuate you; but let every act flow from love to God. Let "the love of Jesus constrain you" to whatever you do; and try to let your every deed show your reciprocal love to him and appreciation of the love he has bestowed upon you in redeeming you.

Again, we must have an aim in what we do, and that aim should be the glory of God. Whilst love should move us to action, we should have an object in view—something to be accomplished as a result of our actions. We are taught in the Scriptures what this object should be: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This is plain enough. We should do all we do for the glory of God, and be glorified. This excludes all selfish motives. We frequently hear Christians urged to do good works that they may sit higher in heaven and have more happiness in this life. This may do very well, but if our own happiness is the great object in view, we won't have much happiness in this life. We should have an eye single to the glory of God, not our own happiness, in all we do, and as a consequence we shall have much spiritual happiness. I beg you not to overlook this thought: Let the grand aim of your life and your every deed be the glory of God. If the sole object in view is your own happiness, you are the servant of self, not of God. We are his servants, let us work for the glory of the Master.

We have now seen that a work to be good and pleasing to God, must be one done (1) in obedience to the expressed will of God; (2) through love to God, and (3) for the glory of God. We should keep these three thoughts permanently before the mind in all our labors for our Lord and Saviour.

We are now prepared to speak more directly of the work that lies before us. About this work I shall have something to say in my next letter.

I remain yours in Jesus,  
W. S. ROGERS,  
Glenville, Ala., July 13, 1874.

#### Cedar Creek Valley.

Morale and Politics—Fayetteville Church—Syllacauga—Sunday Schools—Baptist Influence.

This beautiful and fertile tract of country extends, in length, from the mountains east of Syllacauga about twenty miles, to Coosa river on the west, and in breadth, between two other ranges of mountains, about five to eight miles. It is pronounced by those who ought to know as being unsurpassed by any valley in the South, were it equally inhabited and developed.

Its citizens are mixed with those who are excellent and those who are not excellent, but extremely the other way. Bad men are bad enough; but bad men with bad politics are too bad. The truth is, the time has come when our people should no longer suffer themselves imposed upon by misnomers, covering up real issues and giving a specious face to a dark and deadly monster. Men talk of the politics of the country, whereas they should say the morale of the country and of the rising generation.

Politics, indeed! No. Legalized social corruption and ruin, treasured up for our children! This is the question, and it is a moral struggle, not a political one.

But I did not intend saying this much here, though much more ought to be said by correct people everywhere.

We have no worse people here, perhaps, than may be found elsewhere, yet all are too bad, who would sell their children's blood for monetary considerations.

The great majority of our people in this valley, as intimated already, are good, sensible people, and in easy circumstances on the meat and bread question.

At Fayetteville, where the writer lives, within four miles of the Coosa river, unsurpassed for natural beauty by any river in the United States, we have a tolerably large Baptist church. The Methodists are not quite equal in strength with the Baptists, though they have the better house.

Our church here numbers about one hundred members. We are missionaries, though the spirit of missions does not very thoroughly permeate our souls and hearts. We believe in paying our pastor—that is making up something for the preacher—and all he receives finds an easy and necessary consumption among six children. These are good brethren, and I suppose they do about what they think they can. Our congregations are large and well ordered.

At Syllacauga, ten miles east of this, we have also a tolerably strong Baptist church—numbering seventy or eighty members. The Methodist church at this village is about equal in influence. Both have large houses of worship, and that of the Baptists is finished, except painting. We are going to attend to this soon. Here also we have splendid congregations, and any congregation that think they can outsize us, may try.

At each of these Baptist churches is a good Sabbath school. At Fayetteville, a Baptist school, numbering about seventy pupils and teachers, under the superintendency of Deacon Milton Henderson. At Syllacauga, a union school, superintended now by Deacon Beldy Fluker. The third church of which the writer is pastor, Childersburg, may be noticed hereafter in connection with the growing village from which it takes its name. This is not in Cedar Creek Valley.

As to the leading denominational sentiment and influence in this section, it may be put down as Baptist. Were the resident preacher's hands fully loosed from forming engagements for a part of his support, very much could be done throughout this interesting section. But the circumstances of the brethren at all these churches are very much reversed, and this is so keenly felt that such a thing can hardly be looked for, as a pastor supported among them to give his whole time to the work of the ministry.

W. W.

ORION, ALA., July 8, 1874.

BROTHER EDITOR—In trying to frame an apology for past neglect, I am reminded of some impressions of early boyhood.

When quite young I was very fond of going to prayer meeting, and among those who led in prayer were brethren who seldom ever attended; and yet they would thank the Lord for being "permitted to meet where prayer was wont to be made," etc. I thought that the Lord gave them that permission every week, and that they ought not to charge God with their neglect.

I hope you will not think me indifferent to the claims of our paper (ALABAMA BAPTIST) for I am doing all I can for it; but brethren put me off with bad crops and money panic.

Now, you know that prudent men make retrenchments when they meet with reverses; but some good brethren act most imprudently, for they think it economy to drop their paper and retrench their pastor's salary.

Some years ago, when I felt too poor to continue my papers, I determined to quit the use of tobacco and keep reading. I did so, and find that I am in better health, better able to take three religious papers, and respond to every call of our Sunday school for books and literature, than I was before to pay for one. And I have persuaded some to follow my example.

Doubtless it will be cheering to the many brethren scattered about, who were once members of the churches I am serving as preacher, (not much pastor) to know that Orion, Pine

Level, Siloam, and Olustee, have been graciously revived and numbers added by baptism. Three of them have each a large and flourishing Sunday school.

Enclosed find a list of twelve subscribers for ALABAMA BAPTIST, from Pine Level church. As I visit my other churches will report my success. Come, brethren, let us stand by our paper. Yours, in Christ,  
J. S. YARBROUGH.

#### The Poverty of the English Language.

Who has not felt the lack of a word? I remember a brother affected with a diarrhoea of verbosity, of whom it was said, "he never lacked a word."

But any man, whose mind goes below the mere surface of things, or runs in unusual channels, must often in a life time need a word. A dear old brother in Georgia, claimed the right to coin, without much regard to fitness, etc. He told a congregation that he had come to christianize them, or to civilize them, or to pulchritize them.

Another good brother, whose little corn patch the squirrels had just finished out by circling it around and meeting in the centre, remarked to me as I passed and looked with deep sympathy upon his woe-begone countenance, "I believe they've eat it bawdaciously up." Who could get along without Joice Harper's "Knickerbocker" or the coinage of who was he? High-fortiden.

Brother H—— has dug up a fossil, or something new, when he says of his good (?) sister in the old North State, she was a most unbecomingly liar. Whether the word can boast of a classic parentage, or whether like baw-daciously and high-fortiden, it depends simply upon its intense expressiveness for its claims, is what Brother H—— has not asserted.

By the way, Brother H—— has sprung a subject of deep interest, and we propose to scale-ify liars as follows: (1) Fibbers; (2) Tellers of white lies; (3) Liars for vanity, as Annanias and Sapphira; (4) Liars of first grade of malignity; (5) Liars of second grade of malignity, etc., etc.; (6) unbecomingly liars. How do you like the scale-ification, Brother H——? If you do not like it, then I say as Dr. Sumner said to the brother who did not like the plans of the D. M. B., "Brother, give us a better, give us a better."

#### Letter from St. Clair County.

ORDINATION—THE CHURCHES—THE CROPS—SCARCITY—THE PAPER.

Editor of the Alabama Baptist:

Will you give a few notes from this portion of the field?

On last Sabbath, the writer and brethren Madison, Hendrick and Paul Castlesberry, at a call of the Mt. Pisgah church, and at their request, formed a Presbytery, and set apart Brother Mondine to the full work of the gospel ministry. Brother Mondine is wholly a self-made man, and of irreproachable character, and as such we recommend him to the affectionate regard of the brotherhood wherever God in his providence may cast his lot.

The most of the churches up here have Sabbath schools in a prosperous condition. Some have none, and I think it is the fault of the preachers, and how the lack is to be remedied I cannot tell.

Crop prospects—wheat good, corn promising, cotton late, but forming well. Old corn plenty at eighty cents per bushel, and not many buyers.

So we are all right if there was any money in our country, but it is very scarce and hard to get.

I appreciate the BAPTIST. Keep her aloof on the breeze, and may God's blessing attend in publishing the word of truth. Yours, in the love of Christ, JONATHAN PERCELL.

July 15, 1874.

#### Thoughts on Matt. 5:22.

"Whoever shall say thou fool, is in danger of hell fire."

The word fool is becoming entirely too common, even in the mouths of good men. It has not been many months since I seriously and affectionately requested a distinguished Doctor of Divinity to give me his views of certain difficult passages of Scripture alleging certain practical questions which depended upon the exposition of those chapters. His answer made and repeated was, "a man is a fool that would be troubled about such things." I made no reply, as I perceived that

he was in no frame of mind to sympathize with an humble enquirer after truth. I see the term bandied about in the papers—secular and even religious—too frequently. That the word occurs occasionally in the sacred writings affords to my mind no justification. Do not good men sometimes presume on the forbearance of those to whom they speak, and is it christian-like thus to presume? Would one gentleman have answered another in the style that the learned Doctor answered me, without expecting to be called to a reckoning? Liar and scoundrel are regarded as justifiable occasions for an assault; ought not "fool" to be placed in the same category?

Again, if that Doctor would use such language towards an honest enquirer after information, does it not prove that the word is common on his tongue, especially as he used it several times in the same conversation? And if common, is it not a dangerous example to less circumspect men? Whatever may be the "exegesis" of Matt. 5:22, (the Doctor might consider me a fool if I should ask an exposition of it), one thing is certain, our Divine Lord did mean something very serious.

SIGNA.

#### Rev. James B. Hall.

A prince and a great man is fallen this day in Israel. Died, at his residence in Collinsville, June 28th, 1874, Elder James B. Hall. He was born, March 4th, 1835; baptized into the fellowship of Pleasant Grove church, 3rd Sabbath in April, 1854, by Elder W. C. Mynatt; ordained in Mt. Sterling church, January, 1862; and from the time of his ordination was a bold and able defender of Bible truth, and continued so till he was forced to quit from his failing health. He was no ordinary man. His afflictions though long and severe were borne with uncommon fortitude, after thanking God that he had given him grace sufficient to undergo them all. The writer has been intimately acquainted with him for many years, and was with him a day and night before his death, and never saw one more resigned or die more triumphantly. He has left a devoted wife and six children, an aged father, mother, four brothers, and three sisters, to mourn his loss; he being the first of the family to die. His burial was attended by a large concourse of friends, showing that they appreciated his worth as a minister of the Gospel. His labors were principally in the bounds of the Cherokee Association. He died in sight of where he professed religion and was baptized. "Let me die the death of the righteous and let my last end be like his."

T. N. A.

#### A Good Time at Liberty Hill.

COLLINSVILLE, ALA., July 15th 1874. Bro. Winkler: As you desire short scraps of information I will tell you how I spent last Sabbath. First, I met the Sunday school at Collinsville in the morning. Spent two hours profitably in reviewing the lessons for June. Went to Liberty Hill church too late for baptism, but in time to hear Bro. Hodgins preach a good sermon, which he always does. This is a model little church increasing every month. A lovely band of brethren and sisters, it is some of the fruits of Bro. Hall's labors. At 3 o'clock the Sunday school met. Oh! that was delightful to see—gray-haired fathers and mothers in the Bible class, deeply interested for the moral instruction of their children. The singing, last though not least, was enough to make angels rejoice that there was such an organization as the Sunday school. I returned home feeling that I had made a Sabbath-day's journey toward the heavenly Canaan. Pray for us.

Yours truly, etc.

T. N. APPLETON.

#### News.

The circulation of Kind Words is growing, and is larger than ever before. Its lessons seem to give general satisfaction. Dr. McIntosh is in good health and spirits, and seems to be growing young. His sermons are listened to by large and attentive congregations. Mercer exercises are suspended for the summer, and a few professors only linger about his halls. Macon, Ga. S. B.



## Alabama Baptist.

E. T. WALKER, EDITOR.  
E. B. TRAGUE, ASSOCIATE.  
J. A. WATKINS, ASSOCIATE.

MARION, ALA.

Tuesday, July 22d, 1874.

## Break Morning Creek.

In the *Southern Review*, Dr. Hledsoe has taken up the patriotic argument for infant baptism, and has shown that there is no distinct mention of this supposed ordinance, by any of the Christian writers before Tertullian, and that he refers to it as having no authority whatever. As the review is published under the auspices of the Methodist Episcopal Church, South, its concessions to the Baptists are very awkward. The General Conference has resolved that the church is not responsible for its utterances, though commending it in the main. In the mean time, it is interesting to compare the testimony of "the Fathers," as quoted by two such eminent Pedobaptists as Dr. Summers and Dr. Hledsoe.

## TESTIMONY OF JUSTIN MARTYR.

Dr. Summers says: "The Fathers claimed apostolic authority for the baptism of infants, and baptized them accordingly." Justin Martyr, who wrote about forty years after the death of St. John, says: "Many persons among us, 80 or 70 years old, of both sexes, who were made disciples of Christ in their infancy, of *paidon*, continue uncorrupted." He uses the very term which our Lord uses in Matt. 27: 19, *anathetousan*; and as there is no other way to make infants disciples of Christ but by baptism, which Justin expressly calls "the circumcision of Christ," and as those of whom he speaks were baptized A. D. 70 or 80, they were baptized by the apostles or their contemporaries.

This argument, which Bishop Harold Browne also urges, is annihilated by Dr. Hledsoe. He says:—

"To this passage we have several objections. In the first place, it is based on a wrong translation of the words of *paidon*—in their infancy." For *paidon*, in which *paidon* is the genitive plural, simply means, "a child, a son, a daughter," and not an infant. The term *infans*, or *infancy*, when employed in connection with infant baptism, signifies very young children, while the word *childhood* includes all ages from 5 to 15 at least.

In the second place it is taken out of its connection, and instead of being construed in the light of the scope and design of the writer's discourse, it is turned to a foreign purpose, and misinterpreted. Justin Martyr, in whose *Apology* these words are found, is not speaking of infants, or infant baptism. He is, on the contrary, pleading the cause of the Christians before the Roman Emperor and the other persecuting powers of the earth. How silly, then, would it have been to assure the Emperor, or other enemies of Christ, that he knew several persons 80 or 70 years old, who had been baptized in their infancy! Justin Martyr offered no such ridiculous plea. As his words were intended to vindicate the Christian religion, so he insisted that persons then in their old age, who had become Christians in their childhood, "do continue uncorrupted for virginity." Thus did he plead for the divine power and efficacy of the Christian religion, which, in an age of all but universal corruption, had preserved the purity of its genuine disciples from childhood to old age.

In the third and last place, if Justin had found it necessary to allude to the fact that a few persons had been baptized in their infancy, how would this have proved the universal practice of infant baptism among Christians? Would it not, on the contrary, have shown how very limited the practice was, since a few instances required to be signified?

## A similar misfortune befalls what is called

## THE TESTIMONY OF IRENEUS.

Bishop of Lyons, and disciple of Polycarp, who was intimately acquainted with St. John." Dr. Summers then quotes and comments upon the language of this ancient writer. "He [Ireneus] says: 'Christ came to save all persons by himself—all, I say, who by him are born again to God—infants, and little ones, and children, and youths, and elderly persons—renewed in *Donum*, *Infancia*, *et pueritia*, *et juvenia*, *et senectute*.' We scarcely need state that the Fathers constantly spoke of baptism as regeneration, or at least included the former in their idea of the latter. Ireneus himself says: 'When Christ gave the commandment of regenerating and sanctifying regenerate in *Donum*—he said as these, go and teach all nations, baptizing them.' Yet he affirms that children of all ages were regenerated on baptism."

Dr. Hledsoe, in his reply, shows that the argument would be dangerous if it were not preposterous. He says:—

"The inference is bad. For in or-

der to make the testimony of Ireneus conclusive, it must be shown, not that he commonly, but that he always calls baptism by the name of regeneration. Nay, it must moreover be shown, a converse, that he never used the word regeneration without meaning baptism. For if, in his vocabulary, the term regeneration is sometimes applied to other things as well as to baptism, how do we know but it is so applied in the passage under consideration? The argument proceeds on the supposition, or assumption, what in the language of Ireneus baptism means regeneration, and regeneration means baptism. But the assumption is purely gratuitous; besides, it is false.

This assumption is, however, one of the foundation-stones in the theory of baptismal regeneration. Wall, in his "History of Baptism," tells us that the "ancients, when they speak of regeneration as applied to a person in this world, do always, by that word, mean or connote his baptism." In like manner, many of the advocates of that theory assure us that like the Fathers of the primitive church, they use the word regeneration as synonymous with baptism. Let them be consistent, then, and frankly own that by "baptismal regeneration" they merely mean baptismal baptism, and we will lay down our arms. We will surrender at discretion. For who, in the name of common sense, (an object to the great doctrine of baptismal baptism, or regenerating regeneration, except that in point of form the expression is a little nonsensical? Who can deny, in other words, that baptism is baptism, or that regeneration is regeneration? And if this is all they mean by their doctrine, why go to the Fathers of the second, third, fourth and fifth centuries, in order to make so grand a discovery, and convince the church that a thing is not different from itself because it happens to have two names.

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"Tertullian is the first writer in the church who makes any express mention of the custom of infant baptism. Before his time, A. D. 200, there is not an allusion to the custom, from which its existence can be fairly inferred. It is frequently argued that the practice of infant baptism must have been an apostolic institution, because it prevailed, and became universal, without the least opposition from any source whatever. But however strange it may seem, the fact is, the first Father, or writer, by whom the practice is noticed, condemns it as having no foundation either in reason or revelation."

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used: here and there appears a glimmer of light, or a semblance of a path; but every outlook is perplexed and shadowy. He knows not what step to take, and what direction to pursue. He must have a torch to open the way out of the labyrinth—this friendly guide is the plan. Without a plan he will stray at random in the obscurity; with a plan he will go forward to his end.

Let us enumerate four sources of divisions.

The first is found in the characteristics of the subject with which he is dealing. Whatever we think about has something belonging to it, which is either peculiar to itself, or else has special relations to our sentiments, passions or conduct. Let these special features be considered and applied; and they will open the whole subject. Thus, if we take Death, as our theme, we may observe that it is inevitable, that it is imminent, and that it takes place but once. These three characteristics will furnish a plan.

2. If death is inevitable then we must prepare to encounter it.

3. If death is imminent, then we must prepare for it promptly. "Today is thy rest, O sinner! today is thy reprieve, O captive!"

3. If death ends our probation, then we must prepare for it with all possible care.

A distinguished preacher has formed upon this method a discourse on the "Love we should cherish for Jesus." This love should be (1) Controlling; (2) Self-sacrificing; (3) Devoted. The division was pursued in the following way: *First*, Supreme Love to Jesus. "He is lovable, either for mother more than mine, or worthy of me." The subject was applied to dangerous friendships that lead professors away from the paths of purity and virtue. So is renewed the ancient sin of the Jews when they cried, "Not this man, but Barrabbas."—Secondly, Self-sacrificing love to Jesus. "He that taketh not his cross, etc." The crosses which fidelity to Christ imposes are various. Happy he who like Paul renounces everything for the Saviour's sake, and knows and loves the Cross alone. Thirdly, Devoted love to Jesus. Where there is no zeal, there is no love. The apostles loved, and therefore gave themselves to the ministry of the word and to prayer. If we love, we will preach in life and conversation. To publish the grace of Jesus and extend his kingdom, is the duty and privilege of all believers.

A second source of divisions is found in the effects of a thing. In this way we can practically test its value, or expose its injuriousness. Thus, if we take an Evil Conscience as our theme, we may warn our hearers against it, by showing its lamentable consequences:—(1) That it will prevent their enjoyment of the blessings of this life;—(2) That it will make them suffer beforehand, the miseries of the other. This may be termed the experimental method of considering a subject.

A third source of divisions is found in the causes of a thing. This may be termed the explanatory and apologetic method; and is serviceable when difficulties disturb the faith of God's people in regard to his providential dealings. For example; when our prayers are not answered, it is well to explain that prayer is unfruitful either because, 1. We do not ask what we should; or else because, 2. We do not ask as we should.

A fourth source of divisions is found in the circumstances of a situation or event. This may be termed the expository and descriptive method. Thus, in describing the condition of the sinner at the great Day of Judgment, we may observe that at this period of revelation, light will be shed upon the character and the conduct of the ungodly. It will be a day, 1. When the sinner will, for the first time, know himself; and 2. When the sinner will be exposed before the universe. These observations would furnish ground for a pathetic and alarming discourse.

## Mrs. Mallory's Works.

HORACE WILDE. By Mrs. M. Jennie Mallory. Philadelphia: Bible and Publication Society, No. 540 Arch street.

This book has been for several years before the reading public, and has won the most favorable suffrages, except from those to whom so thoughtful and cogent a presentation of the truth was a displeasure. It is a wonderfully tender story, full of passages which cause the eyes to fill and gentle sentiments to stir the heart. Its domestic portraits and narratives are such as to secure the undying interest of the reader. While the argument for the Saviour and the ordinances of the Gospel is urged with force and engaging simplicity. Take, for example, the comment on 1 Corinthians 7:14: "For the unbelieving

wife is sanctified by the husband; also were your children unclean, but now are they holy." On this passage, as quoted in favor of Pedobaptism, the author says: "It proves too much. If 'holy' here signifies church membership, then not only were the children church members, but the unbelieving partners also, for they, too, are said to be sanctified or made holy." The argument proves what is not true and, therefore, cannot be sound. Again, she shows that this passage gives a decisive proof against infant baptism, a position which Mrs. Mallory's father, the venerable Dr. Daggs, has made impregnable. She argues thus:—"If infant baptism existed in the Corinthian church, the children of the members were also church members. If they were church members, Paul could not have referred to their case as parallel to that of unbelieving husbands and wives who were not in the church. It follows, therefore, that the Corinthian church was not a Pedobaptist church."

Let this one illustration suffice.—Horace Wilde ought to be in every Baptist Sunday school. It is a good book to have in your family, and to lend to your neighbor.

ELIAS LEE. By Mrs. M. Jennie Mallory. Philadelphia: The Bible and Publication Society.

As Horace Wilde emphasizes the duty of gospel obedience, this charming story illustrates the duty and blessedness of growth in grace. The two subjects are vitally connected.—Faith, confession, and baptism are the successive chapters of a long history of trials, endured, temptations conquered, duties performed, and progress made. The effect of this book will be salutary upon either sex.—For the benefit of the one it gives the history of a prodigal redeemed; for that of the other the experiences and discipline by which a Christian wife and mother was trained for her holy office.

## Lay Preaching in India.

When persecution scattered the disciples of Jerusalem, they went everywhere, preaching the gospel. Was not the persecution permitted to befall them, that they might be led to discharge that beneficent and sacred duty? "The experience of every converted soul enables him to give testimony for religion and to point lost sinners to the cross."

In the recent missionary intelligence from India, an interesting account is given of a convert recently deceased, who spent his brief Christian life of two years entirely in preaching Christ crucified, and in exhorting men to flee to Him for salvation. He journeyed, an unpaid agent, from village to village and from town to town, carrying with him the seeds of eternal life, and in one of these villages he took the fatal distemper of which died. In this connection, an English missionary remarks that the native preachers continually and regularly go forth into the villages preaching to the heathen, and even the lay members of the congregations voluntarily and gratuitously make efforts to persuade their heathen neighbors to believe in Christ. Thus every convert becomes a new power to draw the heathen into the gospel net.

And here is a case of preaching by philanthropy. At Henthada, a converted Karen husband and wife have contracted to have a new well dug and bricked on the Mission compound. "They have been so much blessed in raising rice and selling it for profit, that they want to do something to show the Lord their gratitude." The woman said "they owe all they have to God, and that they want to do something special in return."

Mr. Smith writes "he asked me if the Bible says anything about digging wells being approved of and rewarded by God. I told her that Christ said that even a cup of cold water, given for his sake, should not lose its reward; how much less a whole well of cold water!"

## Field Notes.

Rev. Joseph Walker sends us a notice of a work, a Southern story, written by himself, and highly spoken of by those who have perused it in manuscript. It is called *Elias Lee*, or the Reward of Merit. He desires his old acquaintances to send their names as subscribers. The price is \$1.50 per copy.—We have received a copy of the Oration before the Washington Light Infantry of Charleston, by Hon. W. D. Porter. We have enjoyed to the full its calm and comprehensive wisdom, its moral elevation and its elegant diction. Few such statesmen have we as the ex-Speaker of the South Carolina Senate; and happy will be the day, not for that State only, but for the whole country, when such men resume their rightful places in our public councils.

Bro. W. B. Crumpton invites us to attend the Ministers' Meeting at Camden, Thursday night before the 8th

Sunday in August. We are sorry to decline; but we can't leave the paper just now.

## Southern Baptist Theological Seminary, Greenville, S. C.

The Faculty announce that the next session will open, as usual, on the first day of September.

They do this in the confidential hope that our brethren will not fail promptly to make up the bonds still needed for current support for the next five years. The balance required to make binding those received is between fifteen and twenty thousand dollars. Several thousand dollars of this amount have been promised but not yet bonded. The limit fixed in the bonds for raising the whole amount in October 1st, and there is no time to lose. On this subject write to James P. Boyce, 17 West Broadway, Louisville, Ky. Students wishing pecuniary aid, should write to John A. Broadus, Greenville, S. C.

## Wanted.

A young lady, daughter of a Baptist minister, and a Judson Graduate, who has had some experience in teaching, desires a situation as a teacher, either in a private family, or a neighborhood school (in town or country), or as an assistant in a seminary for young ladies. Address, "Editor of the ALABAMA BAPTIST." The applicant is competent to teach all the ordinary branches in English, also Latin, French, Greek to some extent, also the higher Mathematics, viz: Algebra, Geometry, Trigonometry.

## The Promise of Life.—I.

I propose, in articles more or less occasional, to offer to young men, and perchance to young women, some suggestions, as to the conduct of life, that, by the blessing of God, may serve as hints towards realizing its promise; and as I wish to get close up to my young friends, I shall use the pronoun I, instead of the editorial "we." These hints will be the results largely of experience, and the reflections induced thereby, experiences as well adverse as successful, and in their nature moral, religious, or secular, according to circumstances. I have often felt, that had some kind hand and heart set up waymarks for myself, when entering upon the uncertain path of life, I might have been greatly benefited by them. I was much instructed by the sayings of Poor Richard, in Franklin's celebrated Almanac, long published under that style, a half century ago. These related mainly to pecuniary and economical wisdom. Had some one spoken as wisely in moral, but especially religious themes, to my boyhood, I should have been happy indeed. I have not the vanity to propose to myself anything so unique and replete with wisdom, as the apothegms of the great philosopher and statesman, but something, perhaps, may be achieved, not wholly useless to my young friends; something in a vein not hitherto systematically worked. Life, as life is, and must be, in all that affects it, is my thought; so that, so far as successful, these speculations may contribute to answer the questions, What shall I do? How shall I do it? Where shall I begin? How shall I proceed, in what way finish the course of life? I have found that perpetual trepidation attends the man who has not learned to seek wisdom from God, depend on Him, and labor under His direction. For a time, one may see, or think he sees, his own way; the adaptation of means to ends; the certainty of results; and thus temporarily quiet himself; but soon problems will arise which he cannot solve; he will find himself vain to call on others for advice and direction, and find them incapable of resolving the questions that perplex him; so that, if he have not recourse to superhuman wisdom, he will faint, often despair. Then again he will find himself aimless, or without an object which can satisfy. He may propose to himself fortune, or fame, or ease, but these after a little, will fail to satisfy. He will feel in his deepest nature, that such objects are trivial, and unworthy of his rational, immortal nature. No ultimate aim will constantly satisfy but the honor and service of his Maker; and even this will require to be based upon the recognized right of Jehovah to his service. That right will be found to rest upon His infinite perfections, which we intuitively feel, when we stop to think; demand a suitable attitude, the attitude of adoring reverence, worship and service. Our nature does not demand that we go behind ultimate intuitions; short of these, it is unsatisfied. The second table, our obligations to man, grows out of the first; we are as blessed and save men, not alone because they are our fellows, quick with pain or joy, but because

in happying them, we are obediently co-operating with the Father of all, in inducing the cultus that shall put them in relations to Him to glorify His great name. Then let there be added an unflinching confidence that we are on the path of right, of success, of hope, of fruition; and the fundamental conditions of a grand success are securely laid.

These great principles are laid down in the beginning for future recurrence, and however abstract at first, will, I think, become familiar and easy of apprehension, by consequence of frequent recurrence to them.

It will be seen too, that they are of universal application, confined to no condition, endowments, or fortune. The path of hope is alike open to all. By them the most at least, may be made, of every state and condition.

But I forbear abstractions, or difficult things, and will enter in the next article into the simplest and most tangible views; prosaic, they may sometimes be; sometimes inviting the offices of imagination; sometimes pleasingly exercising the common judgment, with which God has endowed us all. I, therefore, promise my readers, that they shall all be able to go along with me, and to form conclusions most satisfactory.

I shall begin with childhood and youth; in due time go forward to the stage of maturity; and attempt to lead you gently from the summit of life upon the insensible but certain declivity. My prayer is, that your childhood may be innocent, your youth untarnished, your prime auspicious, and your old age mellow and joyous. How this prayer may, without exception, be realized, I propose to show. Our Creator has not made old age gloomy; if it turns out so, it will be our fault; but He has proposed that gray hairs shall be a crown of glory, and death the gathering into heaven ripe shocks of corn, fitted for the garner of the skies! Under the divine guidance, then, tread the path of life with hope and courage; quit you like men; and confidently anticipate the victory.

E. B. TRAGUE.

## The Denominational University System.

We think this proposed system a mistake. We need denominational Colleges; the establishment of Universities may better be kept to the States. These States all have, or propose to have, each a University. Their means are ample. It is a great undertaking for the denominations of Christians, in each State, to establish a University? Why should we propose to do for ourselves what the State proposes to do for us? Why not husband our means to make our Colleges first class?

If it is thought necessary to imbue our sons with our peculiar views, in their education, this can be done most effectually by College training. Before the age fitting young men for the University proper, they will generally have received their theological and denominational bias. The University will have little to do with this bias. Even in childhood boys, for the most part, receive a bent, on such subjects, never to be removed.

We think the efforts being made or contemplated, in reference to the establishment of many denominational Universities, savor more of ambition, and aspiration after prestige, than wisdom. We need the means for more pressing objects.

E. B. T.

## Correction.



## Alabama Baptist.

D. W. OWEN, EDITOR.

MARION, ALA.

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sinless condemnation. He placed the man before all, defend his own pure intentions, rebuke with unalloyed anger, mingled with grief, the hardness of hostile hearts, and then unshakenly lead the man through the simple command, "Stretch forth thy hand!" The man obeyed, and lifted, with mute delight, before the gaze of all, his hand, "restored whole as the other." With the order, Christ gave the strength and the faith, while friends are rejoiced and foes repelled.

## TEACHINGS.

1. Let Americans protect their Sabbath from the hordes of foreign infidels now settling amongst them.

2. Teach the young the value of this day. Let households, as well as churches, worship God and bless mankind on this day, not with puritanical spirit and form, but with the liberty wherewith Christ doth make us free, and under the rule of the truth, "Whatsoever ye do, do all to the glory of God."

3. The Word of God, and not tradition, is our only rule of faith and practice. And Christ exemplifies our obedience, and restores God's laws to their normal place. Would you know how to keep the Sabbath, as well as how to be baptized, follow His example.

4. Vain the pretense of serving God when all around us men are dying or suffering through our falsehood and neglect. Ritualism, Nominalism, High Churchism, etc. In the third century, under Pope Callistus, ecclesiastical offenses had already become worse, in the estimation of vehement religious partisans, than moral enormities.

5. Sins of omission become sins of commission.

6. "Dare to do right." Be angry, but sin not.

7. Let prayers and charities be chained together.

8. "It is more blessed to give than to receive."

9. In the discharge of our duties, listen to no outcry against our benevolent intent, but suffer persecution as David at the hands of Saul, and Christ at the hands of the Pharisees.

10. Have faith in Christ's word, and come to Him to find rest for your souls. The soul which sin has withered and no mortal can cure. He can restore whole as other sinless creatures.

## Sunday School Papers.

Our schools can no more do without Sunday school papers than they can do without Bibles and hymn-books. Papers have become indispensable in schools; and, when they contain catechetical lessons, with expositions of the text, as is the case in the *Kind Words*, they supply the want, not only of library, but of Bible, commentary, and question-book. Let our superintendents take a sufficient number of this paper for their scholars, and they will find that they need little else (hymn-books, for instance,) with which to carry on their schools. Send an early order for the paper to *Kind Words*, Macon, Georgia. The terms of the paper may be seen in our advertising columns.

## Communications.

## Letter from Jay-Villa.

Deceased Worthies—Festive Reunion—Our Paper—The Bethlehem Association.

JAY-VILLA, CONEY CO., ALA., July 14th, 1874.

Dear Bro. Winkler: The "flies" of the ALABAMA BAPTIST are, certainly, going to prove a source of reference, above any other, to those of Baptists and their acts in Alabama. And as a part of its mission, to chronicle such items as in the opinion of the Editor will prove of interest, I send you the obituary of two brethren, prepared by a committee of our (the Bethlehem) Association, prior to the existence of the *Baptist*, and which have no further notice than is afforded through minutes of an association. These brethren, I think, deserved well at the hands of the denomination, and it seems to me that a broader and safer record should be made, and a little chance afforded for this record to meet the eyes of many who are always interested in such themes. Thus these departed worthies can take their places in the galaxy of deceased ministers of Alabama, ready for the Baptist historian, when he chooses to perform his work.

The fact of their being both Georgians by birth might obligate us the more to notify our Georgia brethren of their death.

It has been some time, it is true, since their deaths, and this probably, in your judgment, may make it unnecessary to withhold them from further publicity; but the object particularly to be aimed at—to wit, to per-

petuate their names in our history—will not thereby be effected.

Gratified that your lot has been cast in pleasant places lately, and your path strewn with bouquets and flowers, by appreciative and admiring brethren. These little recreations, along the toilsome road of a hard-worked minister, are well calculated to cause one to thank God and take courage. No doubt, your many devoted brethren in Alabama were made to rejoice, on reading the interesting account of your trip to Virginia, stop at Charleston, and greetings at the Citadel Square Baptist Church, your old charge.

The Paper meets the hearty approbation of all its readers with whom I have met. I hope to be able to send other names ere long. Our section of country is very scarce of money, and not much can be done until the crop is gathered and sold.

Our (the Bethlehem) Association will hold its annual meeting with the Philadelphia church, Monroe Co., Ala., commencing Saturday before the fourth Sunday in September.

Yours in Christ,

ANDREW JAY.

## An Afflicted Missionary.

CORONA, KA., June 27, 1874.

Corresponding Secretary Home Mission, M. T. Sumner, D.D.

MY DEAR BROTHER—Since I wrote you last, I have been called upon to experience an almost insupportable load of grief. My youngest son aged 15 years, went out squiring last Saturday afternoon, and accidentally shot himself. His hands were mutilated and the lead entered the right breast near the nipple, making a shocking wound, the shot passing through the lung and lodging within his breast. He survived four days, and left the world, displaying his calmness as he passed the valley of the shadow of death. His death-bed scene has produced a profound sensation in this city. The Presbyterian pastor, Mr. McCreary, was present, and heard the glorious testimony of the dying child. When sinking under the cold pressure of death I endeavored once more to arouse him to consciousness, and on opening his eyes he asked: "Why do ye all weep so much?" Then after a calm exercise of his thought, he spoke out audibly, and with a distinctness of articulation that sweet poem:—

"As I stand by the cross on a lone mountain crest,

Looking over the ultimate sea,

I see in the gloom a ship lies at rest,

And one sails away from the lee.

One spreads her white sails on a far-reaching track,

With pennants and sheets flowing free;

One hides in the mist with sails laid aback,

The ship that is waiting for me."

There were a number around the couch of the dying little saint, and felt as they never felt before. My own soul was full, and I exclaimed, "God bless thee, my child." Then he sang sweetly, and seemed as if fresh from the Paradise of God:—

"Pass me not, O gentle Saviour, hear my humble cry;

While on others thou art smiling,

Do not pass me by.

Savior, Savior, hear my humble cry,

While on others thou art calling,

Do not pass me by."

Sweet was that moment, and rich in blessing. It was congenial to the broken-hearted, and subduing on all whose pleasure it was to witness the scene.

Then with difficulty he exclaimed, "Meet when the day declineth," and failed to add what was then on his mind.

He now sleeps beneath the shade of the trees on the brow of a hill that overlooks the city.

Great, indeed, has been the sympathy of the citizens. At the hour of 10 a.m., June 25, his remains were taken into the Baptist Church, which was greatly crowded, to hear the eloquent McCreary pronounce an eulogy, which for beauty and sweet simplicity is rarely excelled. Your afflicted brother in Christ, Wm. W. Kozak.

## Meeting of Baptists.

There will be held a meeting at Steep Creek Baptist church, Lowndes county, Alabama, near Letohatchie depot, Mobile and Montgomery Railroad, commencing on Friday before the fifth Sabbath in August, which brethren are invited to attend and participate.

## Subjects to be Discussed.

What is a Scriptural church and what the design?—G. G. McLendon and H. W. Caffey.

Which and where was the first church?—J. L. Sampey.

How can we best promote the well being of a church?—H. W. Watson.

Of what does the strength and influence of a church of Christ consist, of the number or spirituality of its members?—S. A. Goodwin.

The necessity of forgiveness.—R. M. Burt.

Should all the members of a church vote on a question to be decided by it?—U. G. W. Powe.

What is the pastor's work?—B. A. Jackson.

What do the Scriptures teach as to the pastor's support?—Franklin Armstrong.

The evil of the credit system in the churches.—D. Lee.

How to study the Bible.—John Robertson.

A good Sunday school, and it practically demonstrated.—T. M. Bailey.

In assigning these subjects to these brethren named, we do not mean to preclude others. Come, brethren, and let us labor together and provoke each other to love and good works for the glory of our God.

There will be conveyances at the depot for those that may come by railroad on Friday and Saturday; but we prefer, if convenient, you would come on Friday.

G. W. McQUEEN.

Editors *Alabama Baptist*: President Maynard of the Bristol Female College of Virginia, pays the following handsome tribute to Miss Lide and the Judson, which please insert in your paper.

A SUBSCRIBER.

"Miss Lide, of Marion, Alabama, who had charge of the Art Department (Bristol Female College, Virginia) is retained in this relation. If all the graduates of the Judson are as thorough as Miss Lide, and evidence as profound scholarship, certainly she must have a roll of honor in the names of her graduates. The paintings of Miss L. are superior to any artist in this whole country. Her paints took the premium at the State Fair of Alabama, and also took the premium at the Fair near Abington, Virginia, last fall, and that immediately under the shadow of the famous Martha Washington, Stonewall Jackson Institute and Catholic Convents. So much for our Southern girls. No necessity of going North for teachers. We have the brain South; let us cultivate it."

## Corrected Notice.

In my notice of the "Prospective Meeting" at Camden in the issue of the 14th, you have it the *third Sabbath in August*—please change it to the *fifth Sabbath*. Respectfully,

W. B. CRUMPTON.

## In Memoriam.

"Mark the perfect man; and behold the upright; for the end of that man is peace."

Such was the "end" of our venerable Bro. James Massey, who "crossed the flood," the narrow stream of Death, at his residence, Perry county, Alabama, on the 16th day of July, 1874, at the age of 76 years, wanting only till the 27th day of the current month.

He was baptized by our esteemed Bro. J. H. DeVotie, and became a member of the Siloam Baptist Church, Marion, Alabama, and with doubtless, be one of the brightest stars in Bro. DeVotie's crown. At his death, he was a member and deacon of Concord Church. He was an exemplary and devoted Christian. He died, as he had lived, in the triumph of a living faith. "Precious in the sight of the Lord, is the death of his saints."

Ah! my brother, I loved thee well;

But I will not deplore thee

Since thou art gone to thy rest.

I. U. WILKES.

Perryville, July 23d, 1874.

## Deceased Ministers.

From the minutes of the Bethlehem Association.

Your Committee submit obituaries of Elders P. H. Lenny and Pitt S. Milner:

ELDER P. H. Lenny.

This dearly-beloved brother died in the city of Pensacola, of yellow fever, August 18, 1873. He was born in Hancock county, Georgia, January 25, 1814. The time when he joined the church, entered the ministry, or moved to Alabama, is not within the knowledge of the Committee. But the place at which he joined was Whitesville, Harris county, Georgia, and he was ordained in Chambers county, Alabama. When he set out in life, he chose the profession of the law, and entered upon it with bright prospects; and to have succeeded well at it, all who knew him would testify that it would only have been necessary for him to have pursued it. Being impressed that it was his duty to preach the gospel—although it required no little fortitude to leave the alluring and inviting road to wealth and distinction—he at once engaged in his new profession; and since—for a period, perhaps, covering over twenty-five years—he has been a zealous Baptist preacher. Possessing a fine intellect, and it well cultivated, brother Lenny very soon took rank with the most learned and effective ministers of Alabama. His sermons were model compositions, alike graceful and chaste, soundly based upon the doctrines of the gospel, and so logical that his conclusions were irresistible. In the pulpit or the lecture room, before the Sabbath school, or in public debate, the efforts of but few men were more universally respected or admired. In him, the Master had a bold and able defender; at the same time, he was so courteous and respectful, that he commanded the highest respect of those who held and maintained contrary opinions. His field of labor embraced Prattville, and some

churches in Lowndes co., and Greenville, Ala. For the last eight months of his life, he labored at Pensacola, at the call of the Bethlehem Association—which call corroborating a sense of duty on his part, made it seem to him imperative to enter that field of work. Notwithstanding the painful result to the cause, to himself and family, of his mission, there can be not a shadow of doubt, but the Lord directed the move and his steps.

From the chaotic state of the Baptist cause, the encouragement resting upon the house of worship—with seemingly insurmountable difficulties to be overcome, before a start could be made—truly one must have been full of faith, and well supported by the grace of God, to have undertaken this field of work. Of his success, we have the confirmation in the facts that the house was relieved of its encumbrance, and money raised in addition to clean it up and make necessary repairs; the scattering Baptist elements were being gathered together; his sermons and lectures were well received, even by Christians worshipping under a different name; and added to that, he was universally popular. This was accomplished amid sacrifices which he had to make in living close. With more freedom, it would even more could have been done. All this being done, however, and to all appearances the work ready to go together, and show to the eye more easily the extent of the labor and success attending it, and victory ready to crown the chosen captain's leadership.—He who doeth all things well removed the dear brother from his arduous and self-sacrificing toil, to that "rest which remaineth for the people of God."

Although the Christian can reason that to him it is gain, yet what class or what heart is not made to mourn over his sudden and unexpected demise? May not every Baptist—yes, every Christian in the land, and sinners, too—do homage at the shrine of his great excellencies of character, and vie with each other to emulate his many virtues? While it is fit to mourn over departed worth, yet, with becoming reverence, we should bow with humble submission to the will of the great Dispenser of all things.—Mysterious, indeed, is that Providence—yes, as wonderful and grand as mysterious—to have removed Bro. Lenny, who, according to human judgment, was so well adapted to the work which had been assigned him at Pensacola. Mysterious, because we know not by whom, when, or how His work shall be done; wonderful, because in victory His chosen warrior is cut down, and the hope of success blighted and deferred; grand, because He will accomplish all that He has promised.

The Association avail themselves of this occasion to give to the family assurances of their profoundest sorrow and sympathy, and pray God that He will exercise a fatherly care and protection over them, and that they shall not lack!

ELDER PITT S. MILNER.

At his home in Georgiana, Butler county, Ala., in the year of our Lord 1873, this veteran of the Cross closed his earthly career. Several months preceding death, he went to his appointment at Bay-Mantle, and when he arose to commence preaching, as was supposed, he stood for a short time a perfect blank, and sat down, and since, to his death, seemed to have lost all the powers of his hitherto strong and vigorous mind. His dear son—who had been killed by the railroad some time previous—resided near there at the time of the fatal disaster, and his death had a powerful effect upon the nervous system of the old brother; and it seemed that this trip culminated in the sad work of paralyzing the mind.

He was born in Wilkes county, Georgia, in 1806; married Miss P. N. Parker in 1828; joined the church in 1840, and was ordained by the Sardis church, Pike county, Georgia, to the work of the gospel ministry, in 1846. His father baptized him, his uncle aided in his ordination, and his grandfather was a Baptist preacher also. This allusion to the list of ancestors is made because it affords a suitable occasion to enter a disclaimer to such an idea as that a preacher inherits his ministerial office.

As a preacher, Bro. Milner accomplished much. While his manner was plain and unsophisticated, and did not always silence the literary critic or idle gossip, yet all who loved to feast on the pure gospel failed not to be edified and benefited by his sermons. He was emphatically a Bible preacher; but few men were probably better read in the Bible. It was his custom to always carry about him—at home, in the field, on the road, in the woods—a pocket-size Bible or Testament; and from information gained from his wife, he read the Bible through once a year for the last thirty-four years of his life. He never could hear a wrong quotation of the Scriptures without correcting it; and thus, at times, was a little annoying to brethren starting out to preach. When they would make a wrong quotation, he would tell them, "That is not the way it reads in the Bible." From which course admitted good has been done.

He had his own views of everything, and never compromised what he believed to be correct tenets of the Christian faith. He always insisted that a new-born babe in Christ could better tell his or her experience than any one could for them, and hence always required new converts to tell aloud the reason of their hope. He never failed to give his wife when the Master's cause needed it. His ministry was almost entirely unwarded with money; but many precious souls will hail him at the last great day, as the humble instrument in God's hands of winning them to Christ. He was prompt—to a fault, if possible—to his appointments, and no less so to the family altar. He

was devoted to the Master's work, but no less so to his family. The domestic relations were the most happy, as any one may learn by visiting the family now.

In Bro. Milner, the Association has lost one of its best and truest members; and it is fit to mourn his loss. To his bereaved family we offer our heart-felt sympathy and condolence. May the God of Heaven take care of them, and save them with an everlasting salvation!

ANDREW JAY,  
W. G. CURRY,  
P. M. BRUNER,  
Committee.

## General Miscellany.

## Freedmen's Schools.

A New Jersey correspondent of the *Examiner and Chronicle* utters some thoughtful words upon this subject. It has been proposed to transfer the institutions now under the charge of the American Baptist Home Mission Board, to local Boards of Trustees. The writer insists that these Boards shall consist largely of the white Baptists of the neighborhood. He says:

What the colored people of the South may be in fifty or a hundred years, I do not know. What they are now, we do know; and we are trying to save them from the abyss of ignorance and superstition. They are wholly unfit to manage theological institutions. If at any time with the life-time of the present generation, these institutes should be passed over into the hands of trustees, a majority of whom are, and can possibly be, colored men or adventurers from the North who share their prejudices or wish to gain their favor, then there will be no security that all this expense and labor, these buildings and endowments, will not be thrown away. Incompetent colored professors, superficial teaching, possibly heresy, superstition, political propaganda, are among the evils likely to ensue. It seems to me indispensable, that if this trust is to be surrendered at a future time by the Home Mission Society, it should be understood that it shall only be surrendered (in each case) to a Board of Trustees of whom a large majority must be, not only regular Baptists, but educated ministers and reputable laymen from the white Baptists of the neighborhood or elsewhere; and also that such Boards shall not be close corporations, self-perpetuating, but elected from time to time, either by the Home Mission Society or by the Educational Commission, or by responsible bodies at the South. For instance, when the time comes for the Richmond Institute to have its own separate Board, and "swing loose from the Home Mission Society," why could not arrangements be made that the Educational Commission, the noble General Association of Virginia, and some responsible body of the best colored men—say the Alumni of the Institute itself—should each choose, at stated intervals, one-third of the trustees?

Of course this is merely a suggestion, as to details. But the general principle seems to me self-evidently required by the necessities of the case. Who will contribute for buildings and endowments, if there is fear that the Home Mission Society will commit the same mistake that the General Government committed, in placing political power in the Freedmen's hands without discrimination or preparation; the results of which appear in the horrible misrule of South Carolina and other States?

## "Enthanasy."

The volume which bears this title is full of passages eloquent and tender. Here is one concerning old age, the sad hours when sight and hearing and motion fail:

"Not 'sad,' Uncle Stephens, but serious; and not so serious as solemn. Is your eyesight dimmer? Then the world is seen by you in a cathedral light. Is your hearing duller? Then it is just as though you were always where loud voices and footsteps ought not to be heard. Is your temper not as merry as it was once? Then it is more solemn; so that round you the common atmosphere feels like that of the house of the Lord. Yes, for twilight and silence and solemnity in old age makes us like daily dwellers in the house of the Lord."

Here is a good word concerning fame:

"The love of fame is not always lust of flattery, but something not unwise nor unhealthy. For fame is a great thing for a man; it is silence for him, when he wants to speak; it is a pulpit to preach from, more authoritative than an archbishop's throne; and it is affectionate attention from a multitude of hearers."

Again, here is consolation under disappointment:

"If we could be half sufficient to ourselves, we should soon lose the secret of our dependence upon God. We build our plans up about us, and so we shut out the sight of heaven, and very soon the thought of it; and we say to ourselves that we will be merry with the goods we shall have stored up with us. But some earthquake of Providence shakes our building, and over head it is unroofed, and the mass of it gives way. And then there is Heaven to be seen again, and infinity is open around us, and the Divine grace can fall on us, and again we feel ourselves at the mercy of God, to be spared from colds and storms, and enemies. And so, among the ruins of our pride, we grow to be loving children of the Most High, instead of worldly creatures."

Happy is the man that findeth wisdom, and the man that getteth understanding.

—Sydney Smith gives the following incident as a beautiful action, the best ideal in morals, affording that calm, deep emotion of pleasure, which one receives from the contemplation of the beauty of the exterior world: "A London merchant, who, I believe, is still alive, while in the country with a friend, chanced to mention that he intended to buy a ticket in the lottery. His friend asked that he would buy one for him at the same time, which, of course, was agreed to. The conversation dropped, the ticket never arrived, and the whole affair was forgotten, when the country gentlemen received information that the ticket purchased for him by his friend had come up a prize of twenty thousand pounds. Upon his arrival in London, he inquired of his friend where he had put the ticket, and why he had not informed him that it was purchased. 'I bought them both the same day, mine and your ticket, and flung them into a drawer of my bureau, never thinking of them afterward. But how do you distinguish one ticket from the other? and why am I the holder of the fortunate ticket, more than you?' 'Why, at the time I put them in the drawer, I put a little mark in ink upon the ticket which I resolved should be yours, and upon re-opening the drawer, found that the one so marked was the fortunate ticket.' 'Who of us will not agree with Sydney Smith that this was a beautiful action?'

ANDREW JAY,  
W. G. CURRY,  
P. M. BRUNER,  
Committee.

## Gems of Thought.

The office of the Christian ministry cannot be magnified too highly. It exceeds every other pursuit of the busy world—in honor as far



