

# The Alabama Baptist.

VOL. I.

MARION, ALABAMA, TUESDAY, JANUARY 5, 1875.

(NO. 43.)

## Alabama Baptist.

MARION, ALA.:

Tuesday, January 5, 1875.

### Communications.

#### "Sensationalism," the Trouble of the Times—Its Cause and Its Cure.

Society is undergoing a change—and the change is not for the better. The peace of steady habits, and honest valid pursuits, is passing away, and we are entering an age of sensationalism. The times may be characterized by an over-valuation of money, and an under-estimate of character. Rough diamonds of purest water have little value, while highly colored glass is greatly prized. Men are over-excited by large business without capital. The women are overestimated in the imagination by a corrupt literature which has lowered the moral tone of the entire community.

An appetite for mere sensationalism that cannot be satisfied exists all over the country. Even science and religion must strive in order to attract attention. Plain, simple English is not the thing, any more than old-fashioned, Scriptural morality. The old adage which tells us it is better to wear plain clothes and have plenty, than to wear black clothes and be pinched is just reversed, and the preference is given to fashionable dress and repeated duns.

Science in the variegated vesture of the general folly presents a most pitiable aspect. The scientists of the day, instead of limiting themselves to their legitimate spheres, think it necessary to bring the force of all their newly made discoveries to bear upon the established truths of the Bible, and they press away until a curious crowd assembles to witness the issue. If a scientific man limits his labors to chemical combinations, and glacial theories of evolution, he lives unknown and unpopular, amid the applause of the few and the learned. To escape a fate so much to be dreaded, he mounts the hobby-horse of induction and rides rudely over the faiths and convictions of centuries, carrying alarm and dismay into the hosts of the unlearned and calling the multitude to assemble quickly to witness the explosion. Of all men scientists should carefully confine themselves to their several departments of research. It is theirs to make new discoveries, not to determine the religious consequences of discoveries. To make inductions from facts ascertained, and thereby to modify the religious creeds of the people, belongs to theologians. The scientists of today seem to have determined to leave nothing for theologians to do. They assume the right, not only to judge the facts of the physical world, but to determine the faiths of the religious world.

The tendency to sensationalism seen in the pulpit is different, quarters, is yet more pitiful. If a man merely desires to be popular as a minister, and has the requisite amount of shrewdness and boldness, he may, by making repeated displays of rhetorical pyrotechnics which attract the crowd; and he may hold his position so long as he has strength and ability to make his audience smile at his picturesque gymnastics, just so long as he can amuse and entertain his hearers with new and varied performances. The taste of the people is becoming so morbid, they demand of the ministry pulpit performances, rather than sound gospel preaching. Plain Scripture seems flat, life and unprofitable, and they demand that sermons shall be seasoned with quaint expressions and eccentric miscellany, and seem most pleased when the preacher is more a ranting actor, tearing the air, with frantic exclamations, and treating irreverently things before accounted sacred. Multitudes attend upon the ministrations of the clerical comedian who, in religion, is ludicrous, while the good expounder of Holy Writ must go to the few earnest, devout men and women who go to the sanctuary to be instructed and edified. Behar and men soon become disgusted with the farce repeated every Sabbath, while looking upon the current modes of dealing with religion as in error, not to say blasphemous, they feel themselves power-

less against the strong tide of public opinion.

Where does this trouble begin? At home, in the family. Home education is in great measure being neglected, and that delicate sense of honor which should be as bright and dangerous to touch rudely as the edge of a razor, is giving way to a certain waywardness and recklessness, the logical result of which will be ill-sorted marriages, domestic unhappiness, and a crop of divorces twenty years after date. All chivalric relations between the sexes are fast fading out, and American society is being given over to the control of boys and girls in their teens. They are the false queens and knights of the chess-board, while ambitious mamas are convenient pawns, occupying a position in the background, and never appearing unless called for. And he who ought to be king controlling, often sits in the corner checkmated almost from the beginning, with not much to say, and very little to do with the management of the family of which he is the rightful head. School girls, who should confine their attention to short clothes and arithmetic, are engaged with exciting stories of a false literature, or in flirtations with boys who ought not to be out without their mamas. They are unconsciously stimulated by a style of novel which undermines the moral nature by unduly heating the imagination. And they are forming habits that unfit them for domestic duties. The fiction prepared for the young, conceals, under cover of an interesting story, theories of domestic life which honeycomb society, and these theories are absorbed into the moral nature to such an extent that we are almost daily compelled to witness extravagances which show that the common sense of the community is on the ebb.

Every reflecting observer must be convinced that the political, social and moral bankruptcy that is threatening us, as a people, comes from the want of early training. History is not wanting in illustrations of the consequences of general corruption. There is an inevitable logic in the life of a people, as in the life of an individual. We must get down to the basis of honorable manhood and pure womanhood or we must meet the fate which has befallen nations that were stronger than we are. This sickly sentimentalism in religion, and this sensationalism in science, and these false ideas of family relations must be exorcised by parental control, a better literature, and by a pulpit that dares to be honest and simple, before our girls will make good wives or our boys useful, honorable men.

The great wants of the age are, the proper exercise of parental authority, and a ministry plain, outspoken and honest.

W. C. CLEVELAND.

Carlowville.

#### Marion and the Late Convention.

PINE APPLE, Dec. 14, 1874.

Brother Editor: Having looked for some time, in vain, for communications concerning Marion and the Convention, from visiting Alabama brethren of more leisure than myself, I have determined to pen a few lines upon some features of both, which most impressed me.

The above mentioned place is the educational metropolis of the Baptists of our State, and deservedly so. Its location is most favorable. It is not only a most pleasant and healthy little city, but it is in the midst of the most fertile portion of the State, which once was, and is destined to be again, the most prosperous section of Alabama. It is emphatically the Egypt of the State, and when the agricultural interests of our country are fully developed, will raise provisions as cheaply as in the West. This I could prove if necessary. That it is destined to be occupied again, and at no distant day, is as certain as that Democracy is thoroughly rejected. Already have men inquired of me, since my return from the Convention, at what lands could be purchased in the black belt; and these men were Tennesseans who know something of farming.

But again, the society and liberality of Marion are almost unparalleled—to say the least of it, unsurpassed. This will be attested by any disinterested, unprejudiced man, who has been familiar with the sacrifices and efforts of its citizens for our institutions of learning, and the universal

and uninterrupted moral tone and social character of the same. I unhesitatingly assert that the moral impression, the elevation of feeling, and the ennobling aspirations inspired by contact with that people, are worth the money to any man's child, which he may expend for him or her. The Siloam Baptist Church at Marion, with its devoted, cultivated and godly pastor, will exert an influence for good that will require eternity to compute it. These facts are written not for Marion, but for the country. Your modesty may make you reluctant to publish it, but it is due to your worthy neighbors, and justice shall be done them. God bless the people of Marion, and reward them with the universal esteem of their brethren!

It was at this place and among this people that the Convention met four weeks since. The joy of our hearts at the re-appearance of the Bird of Liberty, with unfolded pinions, was greatly intensified by the presence of so many and able brethren from the pulpits and the Churches of Alabama and Mississippi, and all intent upon doing something. The occasion has left a green spot in our history, to which we can always advert with pleasure and profit. The general proceedings of the Convention have been published, and it is my purpose to notice only a few incidents and facts connected with, or growing out of it.

The disinterested, dignified, prompt and strict manner with which the President of the Convention ruled the body, is worthy of notice. He not only confined the speakers to the subject, but would call any man to order. This brother was a lawyer from Selma, placed just where he belonged.

The Secretary was a lawyer of Marion, who, I understood, was formerly an Episcopalian, and is the author of "Three Reasons for Becoming a Baptist." He performed his duties with a becoming grace and promptness. It is almost needless to say that we were impressed with the sight of three pastors of the Siloam Church, brought by the providence of God in the pulpit together—three such men. I saw the sight, but did not hear the sermon of Brother De Votie, of which notice has already been given. I went with Brother W. N. Reeves to the Methodist Church, who gave us a most stirring sermon upon the effects of selfishness and generosity. He preached as if he felt every word. At night, at the same place, Bro. Tichenor delivered us a most thrilling discourse from the text: "We know that all things work together for good, &c." I only wish I could give an outline of his sermon, which is almost as vivid as when he preached it.

I noticed Judge King as a most efficient Sunday School Superintendent. He was not a member of the church when I knew him before the war. The children love him. He is a most authoritative man, for he spoke and it was done.

I also visited a widowed sister, who, in days past, did a great deal for every Baptist enterprise. She is now in reduced circumstances, with an afflicted daughter-in-law and two little children; but she will always have the loving sympathy of Christian hearts, and the sweet memories of a life of generous usefulness. I wish that I could, without indelicacy, speak all that is in my heart, with reference to this noble Christian lady. Her name would be familiar to all who used to visit the Conventions, when she led in almost every benevolent enterprise.

Our Bro. Fish, from Georgia, with his sweet songs of Zion, also produced an impression upon my mind. I was convinced that every minister of the Gospel should be a cultivated singer. I never before appreciated the privilege of singing for Jesus. I will write again about the Howard and Judson.

B. H. CRUMPTON.

#### Conversation Between Brethren F. and C.

C. Brother F., you know when we were talking some time ago about the study of the Bible, you promised to give me your views on certain passages, and to help me to understand some things that need explanation. I have been thinking a good deal lately about the difficulty I find in reconciling the accounts of our Lord's ministry as given by the four Evangelists.

F. It so happens Brother C., that I have been troubled in the same way

myself; and though I have been a reader of the New Testament for many years, I have never, till lately, been able to have any but confused ideas on the subject that you allude to. I used to think, that very soon after our Savior was tempted by the Devil, he went directly to Nazareth, and then commenced His public ministry, choosing His twelve Apostles, and sending them forth to preach.

C. Well, I am sure it would seem so from the reading of Matthew, Mark and Luke, for John, I think, represents Him as remaining in and near Jerusalem, and then going into Galilee and returning a few times.

F. Brother C., the main idea is this, that Jesus did not commence His public Galilean ministry until after He had been rejected by the Jews, or Judeans, about eight months after His baptism, and that John does not say much about what took place in the Galilean ministry.

C. If what you say is so, Brother F., it would relieve my mind very much; but you know John speaks of the disciples of Jesus, and of their baptizing a great many persons.

F. Yes, I do not prove those disciples have been the twelve Apostles. Some of the Apostles were no doubt among them. But you don't read of any baptisms after Jesus left Judea and commenced His public ministry in Galilee. And you know He called Peter and Andrew, James and John after He preached that memorable sermon at Nazareth. These and some others of the Apostles had previously been with Jesus as His disciples, but not as Apostles. We must keep in mind that they were not chosen for many months after His baptism.

C. So you mean that Jesus quit preaching in Judea altogether, and confined His ministry to Galilee and the surrounding country?

F. Yes, Galilee was the field of His labors, and the labors of the Twelve and of the Seventy. His life was in danger in Judea, and He had been rejected and not received as the Messiah, after sufficient proof both from the teachings of John the Baptist and from His own teachings and miracles. Galilee was under the jurisdiction of a different Governor, and it was a very populous country, abounding in cities, towns and villages, and Capernaum, which he selected for His home, was admirably suited to His purpose as a place of headquarters.

C. You astonish me, Brother F., I can't get it out of mind that the Twelve and the Seventy preached all over Judea, and that the "Sermon on the Mount" was delivered in Judea, and that the Transfiguration took place in Judea.

F. Well, Brother C., you must give up all such ideas and associations, and transfer your thoughts to Galilee, and image all these things to have been outside of that part of the Holy Land, under the government of the Judeans. Consider that our Lord had left Judea, and that the first three Evangelists tell of His Galilean ministry, and not what took place in Judea, except near the end of His ministry. Of course they record what took place during His last journey to Jerusalem, and what was said and done a short time before the crucifixion and after. You know the Twelve were directed to go into Galilee to meet the Savior after His resurrection, and it was in Galilee, no doubt, that Jesus was seen, as Paul says, by five hundred brethren at once, after He had risen from the dead. It was there that He fed the multitudes, walked on the sea, and performed many other wonderful works. During His Galilean ministry He went up to Jerusalem on festival occasions, but did not stay there long at a time. I have got most of these ideas from reading "Hanna's Life of our Lord, Earlier Years." Read the last lecture, and you will be well paid for your trouble. You may have the use of my copy until I see you again.

R. F.

#### Tears.

As along the path of life, even amidst the most lovely blooms, there are some thorns. So in the cup of life, mingled with bliss and joy, there are some tears. Who has no tears? Who has not wept? Whose pillow has not been bathed in tears? Who has lived so free of guilt as to have no cause of regret and sorrow? If one's whole life was as pure as the

whiteness of snow, yet there would be cause of weeping, if not over one's self, over others. Jesus knew no sin; "he was holy, harmless, undefiled, separate from sinners and made higher than the heavens," and yet "a man of sorrow and acquainted with grief."

Whose tears have never fallen over either a depraved character, departed virtue, blighted prospects, crushed hopes, or over the loss of some dear one, or the sin that so easily besets him? So frequent and heart-rending are the events of life, that earth is daily bathed in tears.

Husbands are mourning for their wives,—wives weeping for their husbands,—parents for their children and helpless orphans for their parents. Some author said, "Great as the difference between man and man, is that between tear and tear." Isaiah's must have been bright and rainbow-bearing as his genius. Jeremiah wept much and desired to weep more. He exclaims: "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the stain of the daughters of my people." His tears were copious and soft as a woman's.

David's were profuse, pure and earnest, and sometimes shed in painful suspense. He says "My tears have been my meat day and night while they continually say unto me, where is thy God?" And at times they were not only fluent but eloquent—when pleading for God's continual regard and care, as in the psalm, "O God put my tears in thy bottle are they not in thy book?" Jesus's tears, (she who washed the feet of Jesus with her tears), were affectionate and profuse, and must have been joyful. She was in transport to find herself so near her Saviour whom her soul loved so much.

"Jesus wept." And what can be said of his tears? Tears of sorrow and grief! He was a man of sorrow and acquainted with grief. They were tears, not of disappointed hope and blighted prospects. "He had come to see and to save that which was lost," he had found them. He knew that he should see the "ravail of his soul" and be satisfied. He knew that the number saved through his death and intercession would be too great for all mathematical power; that the sand of the earth, the stars of heaven, and morning dew-drops, were fit emblems of the number of the redeemed that would be washed in his blood, crowd the pearly gates, through the golden streets, and cover the white thrones in heaven—but they were tears of pity, mercy and love.

As his Arm was the symbol of Omnipotence, so was his Eye of Omniscience. It concentrated all the rays of Divine Omniscience in its fearful orb. His heart was an ocean of love, and each tear was a miniature ocean more eloquent of his love and good will to men, than the tongue of the angel that brought the glad tidings of Salvation from heaven to earth. He wept that we might rejoice; he died that we might live. If a full history of tears were written it would crowd all the libraries of the world. But this Earth is the scene of tears—the saint's last tear will be shed on earth. They that sow in tears shall reap in joy; he that goeth forth and weeping, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him. "The spiritual seed that is abundantly watered with golden tears, will bring forth a rich harvest of golden sheaves." Whatever may be the cause of tears to the saint they shall all be removed. Blessed are they that have heaven for a home—no sigh of sorrow shall ever leave their bosoms in our Father's house. There no tale of sadness shall ever escape their lips; no tear will ever blur the "Book of Life," nor mingle with the river of water of life clear as crystal.

No tear will ever fall within the pearly gates. "For God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Let the saints rejoice ever more. Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you."

B. B.

Carthage, Hale Co., Ala.

In South Selma, on the 24th, a negro named Nelson James knocked another very old negro senseless with a wagon wheel, and robbed him of his living of whiskey, and some other articles. He was immediately seized by a crowd of negroes and carried before a Justice, who committed him to jail without bail.

#### Alabama Baptist Convention. No. III.

##### THE GREAT ANTI-MISSIONARY CONTROVERSY.

It yields us no pleasure to recur to this painful chapter in our history. Gladly would we allow it to pass in silence down the stream of time to that gulf of oblivion which already covers so much of human frailty and folly. But duty to the present and future generations requires that we shall "hook it up" just long enough to gather a lesson or two from its grim visage, and then send it back to the current, with our best wishes that it may speedily find the deepest depth of that grand receptacle.

Scarcely had the grand Missionary enterprise, with its combined benign agencies, such as Bible, Tract, Sunday School, and Temperance Societies, and Educational efforts, taken distinct shape, and entered upon its great career of evangelization, when a counter current arose from a source from which our fathers least expected it. That men professing Christianity could find it in their hearts to oppose the spread of the Gospel by every judicious means, as well as the mental improvement of the ministry and of the people generally, presented a paradox not less difficult for our fathers to solve than it is for us to comprehend. On the part of our

Anti brethren, the controversy not unfrequently descended to the lowest form of grub-street slang. Every form of vilification, both of men and measures, that prejudice and hatred could invent, joined with no contemptible degree of uncouth ability, was resorted to to close the ears and hearts of the people against what our ablest ministers had to say. The missionary enterprise was "the Great Beast of Revelation, with seven heads and ten horns,"—a Theological School to them "looked more like the bottomless pit spoken of in the Revelations, to make legends than any thing else." Our missionaries were "howling destructive wolves, ravenous dogs, and filthy, and their numerous whelps," having "the wolfish smell," the teeth of dogs, and "noted for their peculiar and distinct howl."—Holcombe's His. pp. 90-91.

But enough of this. I only desired to indicate, by an illustration or two, the character of the opposition waged against the grandest enterprise of the Nineteenth Century, by men who knew not what they did. For I do not entertain a doubt but that many good men were among the "Antis," as they were called. But whatever of piety they had originally, soon withered under the fiery, denunciatory spirit that animated their preachers. Taking the opposite of every liberal movement, they became the apologists and defenders of the antagonist views and deficiencies. Thus, in opposing temperance, they winked at and even encouraged the use of intoxicating liquor until they became proverbial for their love of it. In opposing the use of money in the cause of Christ, they inspired that penuriousness in their churches which dwarfed their piety, and impoverished their preachers. In opposing an educated ministry, and education generally, I may say, they invoked the most consummate ignorance to occupy their pulpits as their spiritual instructors.

So soon as the separating line was drawn in Churches and Associations, our brethren generally pursued the wise policy of "severely letting them alone." The results were soon manifest. A rapid declension at once set in, both in their numbers and character. Their preachers were soon left to beat the air to empty benches. At their annual associations, they would continue, and I suppose still continue, to go through a regular pitched battle with men of straw, until they were about out of breath, to the small amazement of outsiders, but to the great edification of the few gaping faithful who still adhere to them.

But they have all along had a few ministers who have tried to preach the gospel in its purity. These, however, have made but a feeble resistance to the receding tide that is fast sweeping them from existence—the mere flickerings of a taper ere it sinks into midnight gloom.

I presume I have said enough on this topic, to indicate how our churches were reeling on an incubus, before they set out on that noble mission which has made the denomination what it is to-day.

S. H.

#### Livingston Baptist Church.

Brother Winkler: It is with deep regret that I am forced to regard it my duty to sever my pastoral relations with this little church. I have been serving this church for the two last years as best I could under the circumstances. Everything connected with my work there has always been of the most pleasant nature. It was enjoyed as a treat to go among my people there, although few in number. The fewness of number was made up in the greatness of their love for and kindness to their pastor. A warm, generous-hearted people compose that little church of thirty members. To leave them is to suffer much in the loss of the pleasure of my visits to them. But the necessity seems to be stern and real. I situated about forty miles off, in another State, to travel over an unreliable road as to schedule to get there, and then taxed and engrossed with the care and duties of the school room, could not possibly perform the requisite duties of pastor in my semi-monthly visits to them. It is a field of great importance with valuable material to be developed for great good in the Master's vineyard—hence I decide it a duty to make the sacrifice of personal pleasure in giving up the field to others.

Livingston is the county town of the wide-famed Sumter county, situated in the midst of rich black lands on the A. and C. Railroad, forty miles from Meridian, Miss. There are about 800 white inhabitants in Livingston, four churches of about an equal strength. The people are above mediocrity in intelligence, of a remarkable hospitality and sociability. There are several of Baptist predilections who are capable of becoming good and useful members of the church. The surrounding country is pretty densely populated with whites of respectable intelligence, generosity and wealth. This country makes up nearly all the territory of the Bibb Association, in which, there are several churches which are doing comparatively nothing for the sheer want of earnest, stirring pastoral work in and out of the pulpit. Therefore, if a good man of the right caliber and boldness could be gotten at Livingston, great might be the results of his labors for the Lord. I trust such may be in store for the county. And I hope that my successor will enjoy his connection with that church as highly as I have. And I shall ever hold those good people sacredly and dearly in my warmest affections and brightest recollections.

L. M. STORA.

Meridian, Miss., Dec. 13th, 1874.

#### The Southern Baptist Theological Seminary.

My brethren who have not yet made the payments due upon their bonds, Nov. 1st, 1874, will allow me a word of exhortation. We are greatly in need of every dollar that is due. It avails little to secure promises to pay unless those promises be redeemed. I believe that if brethren knew the anxiety of mind which often oppresses me about the necessary expenses of the Seminary they would be punctual. I am glad to say that a large number have already paid. Yet we need payment from the remainder.

Each person has been notified where to find and pay the coupon due Nov. 1st. I desire to say to those whose coupons are in a bank that the banks generally decline to hold such for a long period, and in every case will return the coupon to me if not paid by January next. I trust that every one will be paid by that time.

There are some parties who have proposed to pay the whole amount of their bond instead of the portion due this November. Whenever this can be done it will be a great favor. Indeed if we could get the whole subscription thus paid in, we should be able to save at least fifty thousand dollars of it as a permanent fund because of the interest which we shall thus be saved, and which we shall receive on the funds when invested.

The condition that Seventy-five Thousand Dollars should be secured in these bonds before October 1st, 1874, has been complied with. I shall be obliged to brethren who have bonds collected for this fund if they will forward them to me at once.

JAMES P. BOYCE.

Treasurer of the Southern Baptist Theological Seminary, 17 West Broadway, Louisville, Ky.



## Alabama Baptist.

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

MARION, ALA.

Tuesday, January 5, 1875.

Gen. Robert E. Lee.

Personal Reminiscences, Anecdotes and Letters of Gen. Robert E. Lee. By Rev. J. William Jones, D. D., formerly Chaplain Army Northern Virginia, and of Washington College, Virginia. (Published by authority of the Lee Family and of the Faculty of Washington and Lee University.) New York: D. Appleton & Co., 549 Broadway, 1874.

The biography of Gen. Lee is yet to be written. It is due to the South and to the Union, that a full record should be made of the times in which he lived, the character he maintained, and the splendid career which he accomplished. America has produced no greater man. That famous expression "Duty is the sublime word in the English language," has been interpolated in a spurious letter which every one has seen, but it did occur in a genuine letter written to his son, and it was the expression of his inmost heart. We thank Dr. Jones for saving us this phrase, so worthy of our chieftain. It reveals the secret of a great life—a life that not only sheds a serene light over the historic heights of Arlington, but vindicates the aspersed glory of the people from whom he sprang, and who honored and loved him to the end—a life that may justly claim for its commemoration the noblest monument of literature.

On the whole, however, we are glad that the expected biography has not yet been written. The time of our loss is too recent. No taint of partisanship should dim so bright a chapter of our country's fame. And the tribute to its departed hero must be rendered by many hands, and be gathered from many places. The highlands of West Point, as well as the slopes on the broad Potomac; the palms of Vera Cruz as well as the halls of the Montezumas; the wild frontier of Texas, as well as the red bulwarks of the Confederacy; the sacred and benignant peace of Lexington, as well as Appomattox with its grand despair—all must pay tribute to the shrine of Lee, as the States sent their monumental marble to grace the memory of our other Washington. How much may we expect from the friends who fought by his side, or who sat at his table or beside his camp-fire under the open sky! How many traits are yet to be recorded of his noble yet gentle presence, and that face of radiant goodness, and that smile that never could be forgotten! How many, of his reverence for woman and his love of children; of his study of God's word amid all the weariness of the march, and the sounds of approaching battle; of his daily use and personal and frequent circulation of the Holy Volume; of his calmness in danger, and his modest humility in triumph, and his sublime fortitude and self-denial in defeat! It is better for our country and our race that such a man has lived. As he was dying silently, he lifted up his finger:—we would that that sign of triumphant hope had been preserved upon the impressive monument consecrated to his memory. For his life was an upward aspiration and influence; and now that he is dead, he still

allows to brighter worlds, and leads the way.

Of all the materials provided for the future historian of Gen. Lee, none, we venture to say will be so prized as the present beautiful and glowing tribute. The reminiscences and anecdotes have been gathered by a personal friend, who accompanied the General's marches from Harper's Ferry in 1861, to Appomattox in 1865, who knew him intimately at Lexington; who was aided by the Lee family in the collection of materials; and who brings to the task a graceful pen and, what is better, a reverential and loving heart. The work has been well done. The illustrations are life-like. The incidents have the unmistakable stamp of truth. By a skillful grouping of reminiscences, testimonials, and letters never before published, the character and of this grand Virginia gentleman, are sketched—a spirit, it may be, not deep but broad; not cosmopolitan, but liberal; not philosophical, but practical; comprehending life's realities so thoroughly; feeling life's relations so intensely;—a full orbed nature, so genial, so domestic, so hospitable, so honest and manly to the core. As the Douglas bearing the heart of Bruce took new courage, we feel inspired and invigorated as we come in contact with the heart of Robert E. Lee. We hope that this precious volume will be circulated all over the Republic.

We may add, that the pecuniary object will commend it to the favor of

our people. It is intended to contribute to the erection of Valentine's draped monument over the remains of the slumbering chieftain. Those who purchase the book will lay a wreath of honor and beauty upon that heroic grave.

## Duty of Church Membership.

Acts 2:41. And the Lord added unto the Church daily such as should be saved.

It is from passages of this sort, and not by direct precept, that we learn that church membership is the duty of believers. Like the existence of God, that of the churches which serve and honor him, is just taken for granted.

But the duty of fraternal union is all the stronger in its not being inculcated by positive command. It belongs to the whole plan of Christ. It is the immediate outgrowth of the Christian spirit. That one who is a disciple of Jesus, shall consort with his fellow disciples, that one who has become a child of God, shall claim his happy and honored place in the family to which he belongs, is simply a matter of course. It is the stranger, not the child, whom we need invite to receive the shelter of our homes and the hospitality of our tables. The child comes in without asking. Thus we explain the silence of Scripture in the matter of church membership. God deals with believers as a father with his children. The latch is easy to their reach, and the door is ready to their hand.

Yet the duty of church membership is not a matter of implication only. The will of the Head of the Church is clear. The directions he gives necessitate the association of his people. The preaching of the Gospel demands an audience; the profession of faith demands witnesses; baptism demands an administrator; and the Lord's supper requires for its observance a combination and a company. In his prayer, Christ regarded his disciples as separate from the world; in his injunctions he regarded them as united by mutual affection and reciprocal helpfulness. All this shows our Lord's will that his people should live together in the church relation.

The same conclusion must be drawn from the conduct of the inspired apostles. Wherever they prosecuted their mission and succeeded in converting souls, they established churches. And these Christian societies carried on the same evangelical work. New churches were planted in the regions beyond, and still others; and thus Christ's cause has extended even to our own day.

From the day of Pentecost, the Gospel availed itself of the power of associated and organized numbers. The Acts and Epistles abound in references, showing that Christians met for worship and exhortation; united in common acts and public councils; performed business; excluded unworthy members; made general collections; and sent forth evangelists and messengers;—in a word, performed all the functions of organized societies.

These institutions which owe their existence to the divine grace attendant upon the preaching of the word, and which were established by the inspired Apostles, leave us in no doubt in regard to the will of the Master. And as having such an origin there is nothing so grand in government as these spiritual establishments. Virtue never lends so sweet a charm to Nature, as when it appears in the form of devotion to the will of Christ. Therefore it is that the richest lustre which earth reflects to the heavens beams from the Gospel churches. These are the Empire of the Heavenly King.

## German Baptists.

We shall present to our readers in our next issue an authentic account, from original sources, of Oncken's Church, in Germany. The brother who writes an account of this grand Baptist Mission in the Land of Rationalism, will be recognized by his familiar initials. He had occasion recently, in a sermon on Acts 9:31, to allude to the history of Oncken's church. The day was intensely disagreeable—raining, sleeting, and snowing—and the Dr., who Baptized Oncken, and who is now an attendant upon our friend's congregation, happened not to be present. But subsequently the Dr. gave the facts, which have been reported to us. We take great pleasure in calling the attention of our readers to this valuable forthcoming article.

## Ordination Notice.

At the request of the Sumterville Church, a Presbytery, consisting of Brethren E. B. Teague, J. L. West, R. F. Hendon and E. T. Winkler, is hereby called to meet in the Siloam Church, Marion, on the third Sabbath in this month, for the purpose of ordaining to the work of the ministry Brother J. Henry Hendon. Brothers

or Hendon is now a member of the Sumterville Church, but is a licentiate of Brother West's Church (Hopewell). He says he prefers to be ordained in Marion, because it is quite difficult to get such a Presbytery there as he desires. Brother Hendon will be here on the third Sabbath. We hope that all the members of the Presbytery, and as many other brethren as can come, will be present on that occasion.

## African Emigration.

Emigration from Alabama is becoming popular among our colored people. Within a week or two, some 150 have left this region for Mississippi. We hear of similar movements in Madison county, in Montgomery, and in Mobile. These movements illustrate how thoroughly the negroes have been taught to believe that a Democratic victory would result in their re-enslavement. They speak of going to the West. The Clarke Co. Democrat recommends Central America as offering them peculiar advantages of climate and productions, and adds that if the political antagonism is to be kept up, a separation of their races would be desirable and beneficial.

## "One Cigar Less."

Bro. Waldrop refers to a remark of Dr. Sumner, in his address to the "Howard boys," and regards it as an endorsement of the habit of smoking. In this we think Bro. W. is mistaken. The remark of the Doctor was playful and suggestive. He urged upon the students to do something to help the College, and, if necessary, to smoke one cigar less a day. To our own knowledge the Doctor has always advised his own sons to abstain from the use of tobacco; and, has always spoken of the habit as "more honored in the breach than the observance."

## County Commissioners.

The Montgomery Advertiser recommends the abolishing of the Courts of County Commissioners in the Black Belt, and the appointment of County Boards of Revenue by the Governor instead. It is argued that a change of this sort is necessary in order to lodge the control of property interests with their proper custodians, the taxpayers; and that the interests of the negroes can be cared for, only by protecting the interests of those who employ and feed them.

## Field Notes.

Bro. C. H. Skelton writes, asking us for copies to be used as specimens. We take great pleasure in sending them. Bro. S. writes: "Am 'sowing' them over the country and can go forth after a while and gather subscribers. Alabama Baptists ought to be united; and now that Tennessee has consolidated, there is nothing left for us but to form ourselves into a single organization, and make the ALABAMA BAPTIST our banner. Then you will see the cause prosper in our beloved State."—Bro. J. W. Locke, who was in attendance at the late session of the Baptist State Convention, writes from Evergreen, Ala.: "Since my return from Marion, I have seen a great many Baptists who do not take the ALABAMA BAPTIST; many of whom promised to subscribe, but prefer helping their pastors in raising clubs. Other promise that 'after a while' they will subscribe. I am more and more determined to do all that I can to put the BAPTIST in every Baptist family within my reach. I regard it as a Christian tie that will bind us to each other. I would be glad to send you, ever and anon, large numbers of subscribers; but if I only succeed in sending one, now and then, may the Lord be praised."—The people of Yomba, after many years, allow white missionaries to come among them.

Bro. Fish, of Atlanta, finds that advertising in the ALABAMA BAPTIST has secured him a fine business in Alabama. Business men will find it to their advantage to advertise in our columns. We have subscribers in every part of the State.—This is the reason for new subscriptions, and the renewal of old ones. How many of our friends will send us a club! The time for action has come. Not less energy must be displayed now than during the critical months of the past.—In an article in the last *Biblical Recorder*, Rev. E. Dodson recommends to the Baptist preachers of North Carolina to purchase a variety of books. Among them are Shuckford's *Connexion*, (antiquated); Frideaux's *Connexion*, (antiquated); and McKnight on the Epistles, (worthless).—The following cheering words are from Bro. T. V. B. Moore, of Springville, Ala.: "Language fails me to express my warm attachment for 'Our Paper,' whose Editors I have learned to love dearly." We regret very much to learn that Bro. A.

J. Waldrop, of Birmingham, has been dangerously ill. We earnestly hope that he may be blessed with a speedy recovery.

## Personal Reminiscences.

Anecdotes and Letters of Gen. Robert E. Lee, by Rev. J. William Jones, D. D., formerly Chaplain Army Northern Virginia, and of Washington College, Virginia. (Published by authority of the Lee Family, and of the Faculty of Washington and Lee University.) New York: D. Appleton & Co., 549 and 551 Broadway, 1874.

The above is the modest title page of an excellent book, written and compiled by the able pen of a worthy and competent eulogist, in memory of one of the greatest men of this or any other age. Though "the author does not propose to add another 'Life of Lee' to the several that have been given to the public," he nevertheless succeeds in furnishing the most authentic, the most reliable, and the most interesting account of the great Confederate Captain that has yet appeared. Having himself spent two years as Chaplain in Gen. Lee's army, and all the time having the honor to be an intimate friend of Dr. Jones, we are prepared to say that he possesses many qualifications giving him eminent fitness for the production of these Personal Reminiscences. Gen. Lee had no truer or more devoted friend and admirer than the author of this book; and he loved most sincerely the cause which brought Gen. Lee to his highest earthly glory; and with the purest Christian piety he loved the religion which shone so beautifully in the life of this great man. Our author also has learning, industry and judgment; and while he was the most active Chaplain in that army, so far as our observation extended, he was on such terms at headquarters as gave him superior advantages, and these advantages increased after the war, when he became pastor of the Baptist Church at Lexington and Chaplain of Gen. Lee's College; and although Gen. Lee was an Episcopalian, Dr. Jones lived in terms of most intimate and sacred relationship with "the Lee family." Upon the whole, he is precisely the right man to have prepared this book.

The book ought—and it certainly will—have an extensive circulation. Let the fathers of the South place it in the hands of their sons. The fathers of this generation were reared under the influence of patriotic devotion to the names of such men as Washington and his contemporaries; and Webster, Calhoun, Clay, Andrew Jackson, and their contemporaries; and the influence of that devotion was powerful in the formation of personal and national character. It has been said with lamentation that the rising sons of the South have no great names to honor except those who were conquered with the "lost cause." Very well, be it so; let them have a thorough knowledge of Lee and his contemporaries, and see how their light shined in the darkness of adversity, and they will not be without proper objects of admiration and imitation.

We should do injustice to a conviction if we were to lay down our pen without expressing a regret that our author has allowed the grave charges against Gen. Longstreet's conduct at Gettysburg to appear in his book, quoted from others. We shall not believe these charges until they appear in a more authentic form. We must be convinced that Gen. Lee made these charges. Why did they never appear nor the land know a word of them until after the death of Lee? The whole Confederate army did wonderful fighting at Gettysburg, and Longstreet's corps, as a corps, did the most fighting, and the best fighting that was done on that field. These charges cut two ways. Would a great man—such as ought to have commanded our forces at Gettysburg—continue to trust a subordinate who had proved unfaithful? Could he do it without himself being untrue? Longstreet has fallen quite low—as have many other men whose faithfulness was never questioned during the war. Longstreet was always slow, nor was he a strategist, but far hard, bloody fighting, he had no equal:

"The battle field cannot be found, Where he ever lost one inch of ground," particularly so when he fought as a subordinate.

We can think of other distinguished Confederate officers who sometimes did not get promptly into position, such for instance, as the flank movement round under the Blue Ridge in the fall of 1863, when Meade was flanked out of Culpeper—a more leisure march we were never on. Jackson would have made it in half the time. It proved a failure and it was generally understood that Lee was grievously disappointed, and whether he was disappointed

or not, every officer and soldier in the corps could see that the tardy movement brought the failure. Yet no one ever thought of impeaching the noble and faithful Hill who led the flanking corps.

We have an easy way of accounting for the failure at Gettysburg—in addition to the fact that in his general order read to his army at Hagerstown, Gen. Lee took the whole fault on his own shoulders, where in our humble opinion it properly belonged—we will further account for it thus—

1. Jackson was not there.
2. Meade was there.

## The Late Rev. J. M. Newman, of Montgomery.

If anything which we may say in our notice of this good man, now gone to "the great beyond," seems too personal to myself, we hope our readers will excuse it, for it is our purpose to bring out an item of history relating to him and ourself which will not otherwise be made known, and which is of some importance in his record.

In September 1850, the Tuskegee Association met with the Calbee Church, in Macon county, in five miles of our father's house. This was the first associational meeting we ever attended. It was at that meeting that we first saw the Hon. Wm. P. Chilton, Hon. Wiley W. Mason, and several other Baptists who have been distinguished in the history of our State. It was at that meeting that the brethren started the enterprise for establishing a female college which was located at Tuskegee. And at that meeting the Association adopted a resolution offered by that most excellent and powerful preacher—the Rev. Mr. Lloyd of Cubehatchee Church, father of the present pastor at Auburn, to the effect that it would support some young brother while being educated for the ministry. A committee was appointed to superintend the matter. While this resolution was being considered, we certainly had not the remotest idea that it had any reference to ourself, and we suppose that the body had no reference to us in passing it, but in a few hours we learned from our pastor, Dr. A. N. Worthy, that Brother Lloyd desired a special interview with us. The result was the committee adopted us for that purpose before they left Calbee Church. We were quite illiterate, and therefore they resolved, to put us in the school then taught by Prof. Johns, in Tuskegee, and keep us there two years, and then if we proved worthy it was their purpose to send us to Howard College until we should graduate.

Just as we entered Prof. Johns' school, Brother J. M. Newman, then living in Tuskegee, and quite wealthy, came forward and asked for the privilege of relieving the committee by obligating himself to see our education completed, and we were entered at his expense, the committee resolving to look out for another man.

We stayed in school three months and then left. A train of events carried us immediately from school to the mountains of Cherokee Alabama, where we entered at once upon the work of preaching. We did not know much, but we did know that John the Baptist, Christ and the Apostles, preached repentance, faith and baptism, and we tried to do the same, and although we could not explain these great doctrines, we could urge them on the people. We have since learned that no man has ever been able to explain repentance or faith, and that the inspired writers never tried to do it. In the matter of gathering people into the church, our preaching was more successful than it has ever been since.

But we lost our college course and have had to make our education as we have gone along; and however great the misfortune to us, neither Lloyd nor Newman was at fault. The memory of their kind offices has been cherished with delight and regret in our heart.

## Two Old Associations Consolidated.

A convention was held at "Ball Play," Cherokee county, Ala., the first Sabbath and Saturday before November, of delegates from the churches of the two old Baptist Associations, "Tallashatchee" and "Ten Islands," for the purpose of consolidating these bodies. The consolidation was satisfactorily effected. The body will henceforth be known as the "Tallashatchee and Ten Islands Association of Baptist Churches." It now has about thirty churches and about 1890 members located in parts of Cherokee, Etowah, Cleburne and Calhoun counties, entirely on the south-east side of the Coosa river, and extending from the Ten Islands to the Georgia line. This is a section

of country where, in former times, we did a great deal of preaching. It is a good region, where many faithful men have lived and labored and passed away "unsung." Among these we will now mention Silas Witt, the Elder, than whom we have not known a more laborious minister of our Lord; and Richard Thacker, who died in the prime of life. It is doubtful whether any two men in the State baptized more white people than these two. There are yet precious men and good churches in that section of our Zion. These churches, like many in our State, need more of that sort of organization which will put them to work in Sabbath Schools and in all kinds of faithful evangelization. We understand that the chief idea which led to this consolidation was a wish to increase their strength for the work of evangelism in that territory. The Tallashatchee was one of the oldest Associations in the State; the Ten Islands had been in existence about twenty years.

The consolidated body holds its next session with the Shiloh church, in Calhoun county, seven miles east of white Plains, Saturday before the 1st Sabbath in October, 1875. That will doubtless be a very interesting meeting.

## Affiliation of State and Denominational Colleges.

We see that a proposition of this sort is being formally made in Georgia, and receiving the advocacy of distinguished representatives of the leading denominations. The plan, so far as perfected, has not yet been given to the public; and it would therefore be too soon to criticize it as a whole. We shall reserve any thing of that sort, until full information shall have been afforded. We have only seen a deprecatory article by Prof. Willet, of Mercer University, and a defensive one, by Dr. J. O. A. Clarke, of the Methodist denomination.

But we are prepared already to enter our protest in the beginning against all such things, under any circumstances as donations by the State to denominational institutions of whatever kind. We apprehend it would be the entering wedge to the union of Church and State. We apprehend a strong tendency in that direction already—seen in the proposition to declare Christianity, by an amendment to the Constitution, a part of the law of the land, at least to commit the national government to the countenance of the Christian religion. We have no use religiously for Caesar; the kingdom of our Master is an establishment totally distinct from his.

Besides, it would be impossible to make a division of State aid to denominational colleges, which should not create jealousy and bickering.

Let the States, with their ample means, give us universities, supplying the much talked of "higher education," let the denominations have their colleges, growing into universities too, if those denominations of poor old Franklin, need not be jealous of Mercer. Ah! there we apprehend is the rub; a denomination denied a charter, if we are rightly informed, within the present century, on account of their supposed bigotry (devotion to the Bible), it happens now outnumbered all the rest together in that great State. Majorities sometimes make people wondrous kind. Let Baptists take care of themselves, or, rather, as heretofore, trust in God and do good, and God will take care of them and their colleges, just so far as He has any use for them.

We snuff the slightest taint in the air,avoring of attack upon our Baptist principle, of the total disconnection of religion and the State. The blood and the ashes of our people for near two thousand years, have been our protest.

Dr. Clarke is very much more alarmed at the suggestions of science falsely so-called, than we. Not by might nor power, Doctor. We don't care how soon that puny faith perishes out of the world, that can be overturned by mere speculation, or even by inexplicable fact, that may seem to conflict with revelation. He who has once felt the balm of God's forgiving grace in a soul overwhelmed with a sense of sin and guilt and shame, will never cease to love and adore and worship. No danger, whatever.

If, therefore, the "higher education" should not be forth-coming, God will govern this universe, and save us through the instrumentality of the "college of fishermen," and their like.

But we are not surprised at the fears of the Doctor. We are sorry for good men who doubt "that He which hath begun a good work in you all will perform it until the day of Jesus Christ." As for the rest, who are outside the fold, God has always

seen to it, and will see to it, that common sense, shall have material enough to work upon to save the ingenuous. Faith at last bases on broad facts, that he that runs may read. It believes what is palpable, and intuitive, and written on the hearts of all men. Therefore, people acquainted with science, have not been more devout than the "common people." E. B. T.

## Drift of the Epistle to the Romans.

There are two great arguments carried on side by side in this Epistle: 1. The one, that being condemned for our sinful character, derived by descent from Adam, we are justified before God, by faith, through the righteousness of Christ, "imputed," "reckoned," "counted," unto us "for righteousness;" so that we are accounted and treated as if we had never had sin. This is justification by faith.

2. The other, that what we lost by federal connection with Adam, of spiritual life, (and this loss was absolute), we regain, in connexion by faith with Christ, in its plenitude, when the work of grace is done.

Now we think we have observed that many persons while magnifying the grace of God exhibited in accounting and treating believers as if they had never had sin, shade too much, throw too much into the background, the not less distinctly taught doctrine that a personal holiness, a personal righteousness, however embryonic and imperfect, results from faith. There is the implantation of a germ of holiness. "The just from faith shall live,"—shall have a principle of "life unto holiness."

Vice versa, the Romish Church, make this personal righteousness, which they greatly exaggerate, sometimes into more than the law of God requires, the ground of justification before God.

The Scriptures make the righteousness of Christ, the sole ground of justification; but they do not insist that "every one that hath this hope in him purifieth himself, even as He (God) is pure"—partakes of the divine nature in this respect, that a good tree will bring forth good a sweet fountain send forth waters.

Let there be no abuse of the principle of justification by faith, not getting that Jesus came not to med in their sins, but from them—that He might cleanse and purify unto Himself a peculiar people, zealous of good works. E. B. T.

## Books for Ministers.

We have been requested to suggest a cheap library for ministers of small means, and dependent on self-improvement.

1. Annotated Paragraph Bible, (or other similar work.) It is a new arrangement into sections and paragraphs according to connexion, and supplies chronology, geography, topography, history, parallels, opinions of best theologians, etc., etc., in foot notes, prefaces, etc., etc. Amounts to an excellent commentary on points needing explanation. Sheldon & Co., New York, \$8—\$15. Library itself.

2. Concordance. (Cruden's best.) Englishman's Greek also, supposing acquaintance with that language.

3. Some work on fulfillment of prophecy. Keith's is cheap and good. O. T. should be studied in connection with it.

4. A good compend of general history.

5. A good dictionary of the English language. Webster or Worcester, large octavo, will do.

6. A first class Encyclopedia is invaluable, but costly.

7. A work on homiletics. Brown's excellent. Otherwise a treatise on composition and rhetoric.

8. A work on the Atonement would be desirable. We have heard nothing well spoken of. We've never seen a work, we could, in any respect, endorse.

9. Andrew Fuller's works contain, piecemeal, a system we can recommend. Procure, if possible, about his Gospel worthy of all Acceptation.

10. A work on Systematic Duty, would be well, but we know one very satisfactory.

It would be very easy to add to this list, but we should know where to stop. The Paragraph Bible itself, furnishes no mean comment. We see that a text book on systematic theology, by Principal Cunningham, of Scotland, is used as the Institute at Greenville. Perhaps that might meet the wants of persons desiring such a work. Of course we only mean in this note to help to brethren with circumscribed means and opportunity. If in any way they may make themselves any thing they please. Let us "read much, but not many books." There is many a fine library in the owner little good. E. B. T.



## Alabama Baptist.

## Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, January 5, 1875.

First Quarter, Lesson II, Jan. 10, 1875.

## CROSSING THE JORDAN.

Joshua II. 14-17.

**Leading Text.**—When thou pass through the waters, I will be with thee; and through the fire, thou shalt not be overcome.

—Isaiah XLIII, 2.

## ANALYSIS:

**RIGHTS BEARING THE ARK.**  
PARTING OF THE JORDAN.  
PASSAGE OVER DRY GROUND.

Joshua having been encouraged made ready to cross the boundary of the promised land. He first sent two spies to Jericho, a strongly walled city six miles from the head of the Dead Sea. In this he displayed his generalship. Through Rahab the spies got access to the city and all the information that prompted Joshua to move forward. The first 13 verses of the chapter record the regulations concerning the passage.

**I. The Priests Bearing the Ark.**—Va. 14, 15.—This was the Lord's command, repeated by Joshua to the priests who were to go before the people. This was the position of honor and danger in the army. The ark contained "the two tables of testimony, tables of stone written with the finger of God." The people broke up the last wilderness camping ground at Shittim, taking their tents with them and followed the priests at a distance of 2000 cubits, chapter 3:4. They were a theocratic people, ever looking to their priests and to this law to direct and teach them in the way of God. So Christ ever leads His people and we should joyously, faithfully follow.

**Parting of the Jordan.**—15, 16.—The Jordan, the destined river in the Anti-Lebanon, runs through the Merom and Galilee, into the Dead Sea. In the time of the crossing was about the 10th of April; the river overflowed its banks, being then about 10 feet deep and 100 feet wide; this overflow was occasioned by the melting of the snow on Lebanon. As soon as the feet of the priests were dipped in the brim of the water the river ceased to flow. God who caused the yearly overflow found it just as easy to part the water when His glory was the end sought. No natural cause explains this, nor is it right to seek a natural solution of what the Bible calls miraculous. Miracles are not harder, but rarer than other works of God. This miracle is spoken of in the 11th P. Bethshara, the house of passage, was the name afterwards given to the place where the Israelites crossed, Judges 7:24, John 1:28. It was here that our Jesus, Jesus, was also initiated into His public labors, Matt. 3:13-17.

The best authorities say that the sites of Adam and Zaretan are unknown. The Dead Sea bears two names in the 16th verse. The ark remains firm on dry ground in the midst of Jordan during the crossing which was right against, or opposite Jericho. But for the overflow, the miracle would have been necessary, and so God adapts His aids to the needs of His people. What prophets parted the Jordan about 650 years after this event?

**III. The Passage Over Dry Ground.**—V. 17.—Before all the people, the waters divided and the priests stood on dry ground. This was at the outset suited to give the inspiration of hope and courage. It was a vast host, Num. 26:51-62. The opening is supposed to have been 30 miles wide; it certainly extended "very far." The passage was from a land, originally of cruel bondage, lately of unceasing trials, and into a land described to Moses by God in His first appearance to him in the burning bush as "a good land, and a large, a land flowing with milk and honey," but a land in which they will have enemies to conquer, "the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." (Ex. 3:8.) (Did they take their flocks and cattle?)

This passage long looked for was the first of their joyful heritages, and the promise of final peace.

sion of Canaan. So perfect and thorough a deliverance called for the most genuine praise and confidence. No wonder they went over in haste; no wonder Joshua was magnified in the sight of all the people; no wonder they gratefully memorialized this blessed deliverance, this triumphant entrance. None of the people were lost—"all passed clean over." Yet only two who crossed the Red Sea, crossed the Jordan—they could not enter in because of their unbelief.

## TEACHINGS.

1. The "waters" of the "leading text." Approach them with prayer, with courage, with faith. God will open a way of escape.
2. Christ parts the river of death, and takes every believer into heaven, the promised Land. Follow Him though the way seem impassable. Cast all care on Him. Unless we follow Jesus, we can never enter heaven.
3. No harm can befall His children. "All things work together for good to them that love God." Very simple are the means used, very precious the deliverances granted by God to His children. Song, "How firm a foundation," etc.
4. When Christians die, they go straight to heaven.

## Our Message.

We gratefully acknowledge aid from our Editor-in-Chief, and hope to furnish our articles in time hereafter. We commend with emphasis, "The Baptist Question Book," and "The Baptist Teacher," published by the American Baptist Publication Society. We are delighted by the broad and catholic policy exhibited in the late publications of this Society.—Let us pray that 1875 may be a year of great revivals. O, that multitudes of children may be brought to Christ during this year. "Happy Greeting to all."

## Communications.

## Religious Schism and Defection.

This is a remarkable age. It is not more so in politics than in religion. Between the two there seem to be counter currents. The political tide flows more smoothly toward purity and unity. The stream of religious movement, indeed, makes considerable surges for a mingled oneness of parts and parties, but dashes itself, meanwhile, into multiplied factions and segments by the very exertion it makes, and the windy heights which it reaches.

We are apt to regard the religious agitations of our times as peculiar. This is a wrong view. They are not peculiar to us or to our age. They are the repetition of Church history. A cycle in religious motion. They stand connected with a necessary law in God's sovereign dealings with his chosen and faithful ones. "For there must be also heresies among you, that they which are approved may be made manifest among you." (1 Co. 11:19). Schisms and defections make up, in large measure, the burden of Ecclesiastical history.

As in nature so in religion, parts unbound must slough off from sound bodies. An exuberant growth is never healthful, nor promotive of the best fruits. The churches of Christ must not grow too large and self-sufficient. Soon as Zion becomes excessively populous and opulent, and begins to say, "I am rich and increased with goods, and have need of nothing," the Lord rebukes her. The honor of all success belongs to the Holy One of Israel. To manifest this, Gideon's army must be depleted and David must not number the people. And the countless intricacies in Israel's travels, attended by deliverances and successes manifestly above human skill and numbers and resources, were but so many voices proclaiming the purposes and providences of the glory of God.

Whatever the Millennium may be, or whenever it may come, it certainly will not dawn on the world when there is no need for it. And the necessity for it will correspond in greatness with the magnificence and glory of the occasion. The Saviour signifies much in the question, "When the Son of man cometh shall he find faith on the earth?"

When the Redeemer came to die, darkness covered the earth and gross darkness the people. When he shall come to reign, who can say that the world will have no need of the brightness of his coming? The natal chamber of the Son of God was an ox's manger, and thence went forth the first radiance of the Bright and Morning Star. So, among the lowly, who hold fast the form and spirit of sound words, will Zion's King begin to show forth the manifestations of his regal majesty and his millennial glory.

What is said here has been occasionally noticed among Northern Baptists.

These brethren have grown rich. They are numerous, educated and powerful. The spirit of liberalism and the spirit of fanaticism, twin sisters, have, in a considerable degree, possessed their minds and entered into their councils. Over twenty-five thousand of them have departed from the faith on the question of communion. As Israel of old they desire to be like the people around them, and to fraternize unrestrictedly with them.

New Testament boundary lines are too narrow for them. A liberal interpretation must be given to the Divine law. As Seward found a higher law than the Federal Constitution, in politics, so, it would seem, there are those who would practically maintain a higher law than the inspired constitution, in religion. The Bible is their "only rule of faith and practice," just in so far as a lax interpretation may make it conform to the spirit of the times and circumstances.

A powerful people, of all others, have most need to watch themselves. For, from conscious power comes pride, then a feeling of self-sufficiency, next a forgetfulness of God, finally a departure from the faith.

Southern Baptists are more united than are their brethren anywhere else on the globe. They are more so now than in times of their larger wealth and natural prosperity. The fires of trial have consumed much of the dross of pride among them, and cemented the pure metal. Christ never designed his churches to be noted for their wealth or numbers or popularity. The converse, rather, is true. Who can tell what the Almighty may have in reserve for his people in these Southern lands? "We have no way of judging the future but by the past." And so judging, it is clear that, as God has never chosen a people opulent and popular, as the repositories of his word and the defenders of his truth, so he never will. The Baptists in these States hold the same doctrines which were held by their fathers in Wales and in the American colonies. And if primitive Baptist principles are correct, then shall correct principles be preserved here, and landed down to posterity.

Let Southern Baptists continue to contend earnestly for the faith once delivered to the saints. In the schisms and defections which are stirring our brethren in some sections of the country, there is no ground for discouragement to the eye of faith and the spirit of fealty to Christ. History must repeat itself. This is being done. Let it go on. Voluntary Christianity finds its highest dignity in resisting agitated errors. Men love leadership. This love brought much trouble to Israel in olden times. Some tribes must revolt to prove others. Jehovah did then, and will now, take care of his own cause.

Sympathizing with our brethren abroad, who are "striving together for the faith of the gospel," let us stand firm, "till we all come into the unity of the faith, and of the knowledge of the Son of God."

W. WILKES.

—Was the "gospel" that John and Christ preached the same that Paul and Peter preached, and did the Holy Spirit regenerate the heart before the day of Pentecost? These may seem to be rather strange questions to present to the readers of the ALABAMA BAPTIST; yet, some seem to think that there was something very deficient in the preaching of John and Christ. It was said of John that "He shall be filled with the Holy Ghost from His mother's womb." He was "to give knowledge of salvation by the remission of sins"—"that through the tender mercies of God the dayspring from on high hath visited us"—"to give light to them that sit in darkness"—"to guide our feet in the way of peace." The voice of the harbinger—the unassuming man of God is heard in the wilderness and saying repent for the kingdom of heaven is at hand, and bring forth fruits meet for repentance. Mark says it was the beginning of the gospel of Jesus Christ, the Son of God, and he preached the baptism of repentance for the remission of sins, like Peter who said repent and be baptized for the remission of sins, on the day of Pentecost. John preached "the gospel of the kingdom, which he said must be preached for a witness unto all nations. Yes, "this gospel of the kingdom." Repent said John, repent said Peter, and so said the Saviour and Paul. What vast multitudes came to John and the Saviour while going throughout all their villages preaching the gospel of the kingdom. Many a salvation was based then as it is now, upon believing in the Lord Jesus Christ. No darkness surrounds the preaching of John, Christ nor the Apostles, before the day of Christ's crucifixion; for John was a bright and shining light, and the Saviour himself was the brightness of His

Father's glory. The Spirit of the Lord God was upon Him, and He was anointed to preach the gospel to the poor—like Paul was ready to preach the gospel to them that were at Rome. Christ, it is true, had not been crucified before the eyes of the world, yet complete was the plan in the eyes of Him that views all things present. The one who can find any difference in the gospel plan as preached by John before, and Peter after, or on the day of Pentecost, can find something that we are unable to see. Did the Holy Spirit regenerate the heart before the day of Pentecost? We conclude that this has been always the office, or work of the Spirit. John says that those that received Christ were born not of blood nor of the will of the flesh, but of God—the Saviour said to Nicodemus, that which is born of the flesh is flesh, and that which is born of the Spirit is spirit—the wind bloweth where it listeth, etc., so is every one that is born of the Spirit. John 3:6-8.

Most assuredly the Spirit of God was incarnate before the day of Pentecost, for the Saviour said, "it is not you that speak, but the Spirit of your Father that speaketh in you." We cannot believe there was any difference in that holy relation which Mary held to the Saviour when she chose the better part which He said should never be taken from her, Lydia whose heart was opened to believe or receive the word. The Spirit attended the preaching of John and the Saviour and Apostles before His death. All before the Pentecost, were brought into the kingdom through the instrumentalities that they are now.

P. S. MONTGOMERY.

## "The Parting Hand."

The hour of parting with one we love, has come; it is an hour, too, of sadness, of sorrow, and of regret. When Brother Renfro made known to this church that he could no longer serve as pastor, each bosom swelled with emotions of pain; and the unuttered words trembled upon every lip, "We cannot let him go!" But our pleadings were unheeded by the unyielding decision of fate.

While the pastoral link is severed, not one thread of the meshes, which entwine him into our affections, is weakened. For years he has been our faithful pastor; our true, congenial, loving friend. When the heart has acted in bereavement, he was always untiring in administering nepenthes to its wounds. In happier moments, when clouds were driven from the bosom, his good humor and pleasantness brought a new profusion of sunshine to the brow.

Verily in all things he has done his duty. As a teacher of the truths of Christianity, he has labored to cultivate both heart and mind. He was earnest and persuasive when presenting the love of the Gospel; and when unfolding the terrors of the law, he warned and entreated.

Never have church members been more tenderly touched at parting with their pastor, than the members of the Jacksonville Church are in bidding adieu to the beloved Renfro. Jacksonville, Alabama.

## String of Pearls.

Selected.—The hope of happiness is so strongly impressed, that the longest experience is not able to efface it.

I let us cease to consider what, perhaps may never happen, and what, when it shall happen, will laugh at human speculations.

There are goods so opposed that we cannot seize both, but, by too much prudence, may pass between them at too great a distance to reach either.

Pride is seldom delicate, it will please itself with very mean advantages; and envy feels not its own happiness but when it may be compared with the misery of others.

Ignorance, when it is voluntary, is criminal; and he may properly be charged with evil who refuses to learn how he might prevent it.

There is nothing truly valuable which can be purchased without pains and labor.

We are excited by some short-lived success, or depressed and made miserable by some equally short-lived disappointment.

To be wretched is the destiny of all; to be eminently wretched is the destiny of the eminent; all the desires by which we are cursed lead alike to misery—if they are not gratified, to the misery of disappointment; if they are gratified, to the misery of satiety. Jacksonville, Alabama.

## Change of Residence.

Rev. R. W. Inzer has removed from Ashville, St. Clair county, Alabama, to Tusaville, Jefferson county, Alabama. Correspondents will please note the change.

## To our Subscribers.

Our subscribers have heretofore had to pay the postage on the ALABAMA BAPTIST. After the 1st of January, this expense will be transferred to the paper. We propose to accept it without increasing the subscription price. This is different from the course adopted by most of the papers. Will the Brethren see to it, that this liberal donation shall not be a loss to the ALABAMA BAPTIST but it shall be the means of increasing its circulation and usefulness.

From this time on we must adhere strictly to our terms of cash in advance. Let each one show his or her appreciation of it (if not by getting up a club in the church or neighborhood) by sending at least one additional subscriber. If we desire our paper to be what it should, we cannot afford to let the next few weeks pass without active canvassing for it.

Remember that our able corps of Editors are still laboring for the good of the cause free of charge.

Let all the ministers see that the claims of the ALABAMA BAPTIST are presented to their congregations at an early day.

W. W. WILKERSON.

## Earnest Request.

By resolution of the late Baptist State Convention, clerks of Associations are earnestly requested to send me copies of their Minutes, directed to Marion, Alabama.

F. H. HAWES.

41. Sec'y State Convention.

## Married.

At the bride's residence, near Green Springs, Hale county, on the evening of the 23d ult., by Rev. William A. Bishop, Rev. JOHN S. FORD, of Perry county, and Mrs. MARY HOLBROOK. On the 15th of December, 1874, by Rev. J. W. Fulmer, Mr. B. F. CREW to Miss SALLIE THOMAS, all of Coosa county, Alabama. They received the hearty congratulations with the best wishes of the attendant guest.

## General Items.

—Smallpox is raging in some of the stock ranches in Texas.

—There will be seven negro Representatives in the next Congress.

—London has opened a college for the medical education of women.

—The United States Senate adjourned on the 23d until January 5th.

—On the prairies of Illinois when the price of corn is very low the farmer uses for fuel corn and all.

—An elevator company in Toledo, Ohio, use one other fuel for their steam engines than corn cobs.

—In the Senate, on the 23d, Carpenter was elected President pro tem.

—Five thousand men are employed on the Centennial buildings and grounds.

—The spire of a new church, in Cincinnati, will be three hundred feet high.

—The monte gamblers on the Central Pacific Rail Road are protected by the local authorities against the attacks of the company, so that arrests do no good.

—An experimental plantation of olive trees in Georgia is reported to have yielded an excellent quality of olive oil.

—James T. Carvin, who lately died at Hamburg, Iowa, bequeathed \$40,000 to the Methodist Episcopal Church South.

—An exchange reports that the Northern mills will work full time after New Year's day, but upon a further reduction of ten per cent. wages.

—In Worcester the other day Mr. Rogers and his wife were opposing candidates for the school committee in the Second Ward. Mr. Rogers was nominated by the citizens and Mrs. Rogers by the independents. She beat him two to one, and served him right.

—In the United States Senate, on the 23d, Hamilton of Maryland, moved that the resolution of last week, in regard to the compensation of the select committee to investigate Hays, his bacon, and the intimidation in Alabama at the recent election. The first three are Republicans, and the other two Democrats.

—In the Supreme Court, on the 23d, the case of the County of Chambers vs. Clews, et al., from the U. S. District Court of Alabama, was decided. This was a case of county bonds issued to a railroad company. The opinion reaffirms that when proper officers have certified their certificate a conclusive in favor of the holder of the bonds. The decision was affirmed.

—A number of the people in the vicinity of Brownsville, Texas, are said to be suffering from actual starvation.

—Judge P. H. Clayton, formerly a resident of Montgomery, and better known as Hal Clayton, died a short time since in Carson City, Nevada.

—The returns at New Orleans, as compiled to the 24th, give the Conservatives 46 and the Republicans 47. The Conservatives have abandoned any participation in the Returning Board, on account of the arbitrary rulings of the majority.

—A prominent lawyer of San Francisco named Moses G. Cobb was shot fatally by a female client, believed to be insane, on the 24th.

—A flash of lightning exploded a powder magazine in Scutari, Turkey, killing and wounding two hundred persons and demolishing houses and a portion of the city wall.

—Three sub-committees have left the National Capital, one for New Orleans, one for Vicksburg, and one for Montgomery, Ala., to examine into political affairs.

—Josephine Mansfield brought suit against the estate of the late James Fisk, Jr., for \$15,765, which she says she loaned Fisk, and \$5,000 of the amount of a promissory note, with interest. Verdict for the full amount, \$20,765.31, for plaintiff.

—The Legislature of North Carolina has memorialized Congress in favor of granting pensions to the surviving soldiers of the Mexican war.

—On the 23d, in the U. S. Senate, the immediate consideration of a resolution recognizing the validity of the credentials of Pinchback, as Senator from Louisiana, was postponed.

## Alabama News Items.

—Mr. Seed is a Mobile florist.

—The "Birmingham Rifles" had a grand ball Christmas eve.

—Wm. H. Williamson has been appointed Chief of Police of Mobile.

—J. T. Chunn and Miss Lucy Olds were married in Dallas county Nov. 17th.

—Rev. D. D. Sanderson serves the Presbyterian church at Etowah.

—J. P. Clark, Esq., is a candidate for reelection to the mayoralty of Etowah.

—Barbour county has sent fifteen negroes to the penitentiary lately.

—Henry Taylor, with twelve negroes, left Wetumpka the other day for Texas.

—Fire wood only fifty cents a load in Wetumpka.

—The physicians of Selma had a reunion Christmas eve.

—A postoffice has been established at Olney, Pickens county.

—Greenville will soon be without any preachers.

—Mr. B. S. Barker, the Intendant of Livingston, died on the 21st.

—A negro woman is in the Lowndes county jail for stealing a mule from a drove.

—M. D. Robinson has been appointed Superintendent of Education for Lowndes county.

—Archie Kelly, negro, has been sentenced to be hanged for murder, by the Circuit Court of Dallas county.

—Proposals are solicited for supplying the Federal troops at Livingston with fresh beef for six months.

—Rev. P. G. Nash, a native of Livingston, has been assigned to duty at the Pensacola Navy Yard.

—Alphonse Hurlt, the recently-elected Mayor of Mobile, is a native of Greensboro.

—Dr. F. O. Ticknor, well known in Alabama, died in Columbus, Ga., last week.

—The Christmas recess of the State University commenced on the 17th and will close on the 31st.

—Rev. Lewis Cooper, a colored divine, has been arrested in Demopolis for hog stealing.

—The entire Democratic municipal ticket was elected in Mobile on the 22d by not less than 1700 majority.

—Messrs. John T. Smith and W. P. Brewer, after several years' residence in Louisiana, have returned to their old homes in Sumter county.

—A fishing party recently caught four hundred and thirty perch in two hours' time, near Black Bluff, so says the Livingston Journal.

—Rev. A. J. Coleman, late pastor of the Livingston Methodist church, has been transferred to the Mississippi Conference.

—The United States authorities have leased the Planter's Hotel at Livingston to be occupied by the troops during the winter.

—Messrs. Renfro and Bullock, of Sumter, have returned to Mobile to be in attendance upon the United States Court on the 28th.

—The ladies of Greensboro will give a supper to-night (the 31st) for the benefit of the Belles-Lettres Society of the Southern University.

—The grand jury of the City Courts of Eufaula is composed of fourteen white and four negroes.

—Dr. J. C. Harris, of Wetumpka, was recently stricken with almost or quite total paralysis of the right side.

—Rev. C. R. Williamson succeeds Rev. D. C. Crook as pastor of the Methodist church in Etowah.

—Rev. D. C. Crook, late of the Methodist church in Etowah, has been appointed on a circuit in the Eufaula District.

—The two negroes charged with the murder of Mr. Strauss, near Montgomery, have been committed to jail without bail.

—Some Michigananders have been prospecting around Demopolis, with a view to immigrating to that section.

—Pigeon and turkey shooting formed a part of the Christmas amusements in Montgomery.

—W. A. Brantly, ex-Sheriff of Dallas county, and at present a member of the Legislature, has been arrested for perjury.

—A great many of the farmers of Butler county have raised enough meat to supply their families next year.

—The Demopolis News Journal thinks Selma the most convenient place for holding the Grangers' State Fair.

—R. Y. Woods has been selected by the Board of County Commissioners of Hale county to take the place of Isaiah Horton, negro, who declined to qualify.

—The citizens of Mobile recently contributed over two hundred dollars in money and provisions to the Orphans' Home at Landerdale, Miss.

—Many of the candidates on the Mobile independent municipal tickets, it seems, were nominated and voted for without their knowledge or consent.

—Judge Diggs, a negro preacher, was shot and killed by Pleasant Hatcher, negro, in Cahaba, on the 24th. Both were drunk.

—E. I. Morgan, Tax Collector of Dallas county, has given bond on two indictments for embezzlement, found by the late grand jury.

—Houston Whitfield, negro ex-Market Clerk of Selma, has been arrested on an indictment for embezzlement. He gave bond in \$200.

—The memorial sermon of the late Judge W. M. Byrd was preached in the Methodist church, Selma, on the 27th, by Bishop Marvin.

—The residences of Judge Rapier and Dr. J. P. Houston, Mobile, were entered by burglars the other night and robbed of a gold watch each.

—Rev. L. B. Handley, lately in charge of Boligee and Clinton Presbyterian churches, has accepted a call to the Birmingham Presbyterian church.

—M. M. Eastman and Miss Josephine C. Eastman, and Augustus M. Buckner of Georgia, and Miss Ella C. Lyleria, were lately married in Greene county.

—A Bullock county farmer sent nine beavers to Columbus, Ga., recently, weighing in the aggregate ten thousand pounds. One weighed 1,378 pounds.

—The Alabama Constitution is the title of a red-hot Democratic paper just started in Wetumpka, James L. Birch, editor and proprietor.

—The Hayneville Literary Society has elected W. Brewer President, H. R. Ruggley, Vice President, and Miss Annie Streety Secretary. The Society celebrated its first anniversary in January.

—The radicals had no candidate in the late municipal contest in Mobile, but supported Gen. Withers, the independent candidate.

—N. H. Cloud, Jr., and John Westcott were both lately injured in a personal rencontre near Montgomery on the 21st. Knives and brass knuckles were used.

—Mr. Hiram Vickens killed a negro near Montgomery, a few nights since, who was making off with several sacks full of his cotton.

—Robert M. White, a receiving clerk on the Mobile and Ohio Rail Road at Mobile, committed suicide in that city one day last week by taking morphine and laudanum. He leaves a wife and three children.

—A recent meeting of the citizens of Tuscaloosa passed resolutions memorializing Congress to make an appropriation to be devoted to improving the navigation of the Warrior river from Demopolis to its present head of navigation.

—The children of the infant class of the Selma Presbyterian Sunday school, accompanied by their teacher, visited many of the poor families of that city, Christmas eve, and presented them with good-substantial Christmas dinners.

—It is supposed that the reason that Hays offered his resignation in the U. S. House of Representatives to inquire into the political affairs of Alabama is, that he might be appointed, chairman of the committee, and thus be able to make the majority report.

—Mr. J. L. Alexander having resigned the office of Superintendent of Education of Autauga county, Hon. J. M. McKelvey has appointed Thos. W. Sadler, Esq., to fill the vacancy. A better selection could not be made and we congratulate old Autauga in securing so competent an official.

—Those detectable U. S. Deputy Marshals, Randolph and Whitford, arrested Rev. Wm. H. Williamson, Probate Judge, and Mr. Tucker, Circuit Clerk of Lee county, the other day, and carried them to Montgomery, on a charge of violating the enforcement act in not counting votes cast at an illegal box.

—ALREADY.—Judge King, the newly-elected President of the Selma, Marion and Memphis Rail Road, has had things reconstructed and more conveniently fixed up. He has had the Ware House moved over to the passenger depot, so that parties getting on or off the train will not have to paddle about in the rain and mud, as was formerly the case. There is nothing like having the right man in the right place.

—A duel took place between A. II. Tardy and E. D. Lay, two insurance men of Mobile, at Grand Bay Station, Miss., on the 23d, in which Tardy was killed at the first fire. The difficulty grew out of an article published in an insurance journal, and written by Tardy, in which Lay construed as reflecting on Tardy's insurance company, of which he is Actuary. Lay, and P. U. Murphy and J. M. Williams, seconds, were arrested.

## J. H. ROBBINS &amp; SON,

Dealers in

HARDWARE, COOK STOVES,  
IRON, NAILS, PLANTATION  
SUPPLIES, BLACKSMITH'S  
TOOLS, BUILDERS  
HARDWARE, ETC.

WATER STREET,

SELMA, ALA.

Jan. 5, 43, 44

## RED RUST PROOF OATS.

THESE OATS HAVE BEEN SOWN IN  
Alabama for ten years without rusting.  
Sown on good land, they yield well in grain  
and straw. Now is the time to sow them.  
If you want the genuine article, send to

## HARDIE &amp; ROBINSON.

WATER STREET,

SELMA, ALA.

Jan. 5, 43 44.

## BOWEN &amp; LYMAN,

WATER STREET,

SELMA, ALA.

Jan. 5, 43 44.

## WHOLESALE GROCERS,

No. 5, Central Block,

Selma, Ala.

PRICES AS LOW AS THE POWERS.

Jan. 5, 43, 44.

## DR. J. K. GRADICK,

Wholesale and Retail Dealer in

Drugs, Medicines, Patent, etc., etc., etc.

And all such Goods as are generally

kept on hand at Drug Stores.

ORDERS FROM THE COUNTRY SOLICITED.

BROAD STREET,  
Selma, Ala.



## Alabama Baptist.

MARION, ALA.

Tuesday, January 5, 1875.

## Fire-side Reading.

## The Way to Endow.

One of the grandest movements of the age and of the world is now before us—the Centennial Movement to completely endow our schools of higher learning, as an appropriate celebration of our National Centennial by July 4, 1876. How can so grand a work be done? I will tell you:

Adopt some one of these Colleges or Theological Seminaries as one of your children. Let each of you adopt the College or Seminary which you prefer, and give that institution the amount you would give to one of your children as your heir. Some of you have no other children, and could give a large share of your property for this noble purpose. Others of you have lost a darling child. How beautiful and how appropriate that you take a College or a Theological Seminary in place of that son or daughter, and give to the school the portion you would so gladly have given to your child! You can thus perpetuate the name of that loved one, by founding a scholarship which shall be called by the name of your child. One or two thousand dollars devoted to such a purpose may do incalculable good to the cause of Christ, and in a beautiful way also perpetuate the name of the one you so fondly cherished.

Some of our wealthy Baptists might endow a Professorship in the name of a child, a wife or a husband. I saw an elegant opera house, a few days ago, built by a widow in memory of a deceased husband. How much more appropriate to endow a professorship in a Theological Seminary, in commemoration of some loved one who has gone before you to glory! We admire the act of the Crozer family in giving to the denomination a full Theological Seminary, and the act of Hon. Wm. Bucknell in erecting a library building in commemoration of a deceased wife, and of the Trevors and Colgates in building beautiful buildings for our Seminaries and Colleges.

Many here in the West could give a farm, or houses and lands to such a cause; or their government bonds, or railroad stocks; and thus help forward this great work most nobly and effectively.

Every Christian and every patriot should have some share in this work. If you cannot give the thousands, multitudes can give from \$50 to \$500 each, and thus have a share in this centennial movement. Even smaller sums will be gladly accepted.

But adoption of some college and seminary as one of your children is the plan which will complete this great work if you will act on the recommendation.—Standard.

## A Novel Fair at Newark.

A BAZAAR OF NATIONS—SCENES FROM ALL COUNTRIES—WORKS IN FRENCH, TURKISH, ARABIC, AND ITALIAN.

For some months past the Young Men's Christian Association of Newark have had in contemplation a fair and the effort culminated on Wednesday evening in a Bazaar of All Nations, held at the Industrial Exhibition Building. The prominent features of this enterprise are representations of the habitations and gala-day costumes of strange peoples. The four quarters of the globe have been searched to accomplish this object. (The idea originated in Boston a few days before the great fire, and was afterward carried out in Music Hall with great success, netting its projectors fully \$10,000. Its origin is to be ascribed to Franklin W. Smith of that city. To walk through the large hall of the Industrial Building was seemingly to move through a dozen centuries. At the end of the flower-laden hall, or rather of a cosmopolitan street, appeared the Syrian house, an accurate representation of the Damascus Gate of Jerusalem, with the domes and minarets of the Holy City appearing above it. At the left of the stage was the Turkish house, with its gay, gaudy color and oriental windows and tower. Next to it, in striking contrast, was an old English house, with the motto, "God's Providence is mine inheritance." This was a model of an old house in Chester. Then, as England's next neighbor, was a French house, with the national flag floating from the windows. The Scottish house was a representation of the gateway of St. Andrew, near Edinburgh, through which so many martyrs have passed to meet their fate. The Swiss chalet, with its overhanging roof, was placed by the side of a Chinese dwelling, resplendent with vermilion, with scarlet brackets and unreadable inscriptions. Near the last was a German house, a model of a house in Nuremberg, dark in color and heavy in architectural style. The Scandinavian house was an accurate copy in size and appearance of a building in that country, as also the Russian and Venetian. In one corner, presided over by two Roman maidens, was a Roman market, with paper-mache of all the productions which would be sold there, fish, vegetables, and flowers. In each house was seated a boy or young girl dressed in appropriate costume; there was a Chinese girl, in richly embroidered garments; there a Turkish lady glancing through her flowing veil. All the costumes were faultless, and adding a fresh beauty to the faces above

them, made one wish that Fashion would adopt them, one and all. One very striking costume was that of Mary, Queen of Scots, who presided over one of the departments. Officers of the household of the late French Emperor, soldiers of the Pope's body guard, Turkish, Swiss, and Chinese boys completed the picture of the world's inhabitants as they moved among the throng of visitors. After the procession of those in costume had passed around the hall, the muzein was heard from the minaret of the Turkish house, with the response from the Damascus gate, calling the faithful to prayer. Turkish and Greek songs were followed by a promenade concert, during which all the buildings and apartments were thrown open to the inspection of the visitors. The bazaar is to be continued about four weeks.

## Washington's Opinion of New England.

Some interesting private letters from George Washington to his distant relatives and the superintendent of his estate, Lund Washington, have recently been printed in the *Southern Magazine* of Baltimore. One of them is dated from the camp at Cambridge, Massachusetts, Aug. 20, 1775, about two months after the battle of Bunker Hill, which has always been celebrated in New England as a quasi-victory for independence. Washington appears by no means pleased with the quality or character of the troops under his command, and expresses himself in any but flattering terms. Here is what he says of the New England yeomanry and their commanders:

"The people of this Government have obtained a character which they by no means deserved—their officers, generally speaking, are the most indifferent kind of people I ever saw. I have already broke one colonel and five captains for cowardice, and for drawing more pay and provisions than they had men in their companies—there are two more colonels now under arrest, and to be tried for the same offences—in short, they are by no means such troops in any respect as you are led to believe of them, from the accounts which are published, but I need not make myself enemies among them by this declaration, although it is consistent with truth. I dare say the men would fight very well (if properly officered), although they are exceedingly dirty and nasty people. Had they been properly conducted at Bunker's Hill (on the 17th of June), or those that were there, properly supported, the regulars would have met with a shameful defeat, and a much more considerable loss than they did, which is now known to be exactly 1,057 killed and wounded—it was for their behavior on that occasion that the above officers were broke, for I never spared one that was accused of cowardice, but brot 'em to immediate trial."

While we may question the accuracy of the General in describing the New Englanders as "exceedingly dirty and nasty people," which is certainly not their characteristic at the present day, we have recent evidence that they are not always well officered. The hero of Bermuda Hundred would have found as little favor in the eyes of Washington as he did in those of his own troops, and there is reason to believe that had he lived in the days of '76, he would have been broken summarily, instead of being placed in high command. In another part of the same letter the Father of his Country remarks, with some bitterness, that "Massachusetts people suffer nothing to go by them that they can lay hands upon." This is perhaps too sweeping an assertion, and must have been written in a moment of unusual irritability or discouragement. And yet that it has a solid basis of truth can scarcely be doubted. A modern Massachusetts general of high rank has gained a far wider notoriety for his alleged incapacity for laying hands upon plate belonging to other persons than for any deeds of valor performed on the field of battle. In fact his name is still popularly associated with spoons.

—N. Y. Sun.

—It is announced as an interesting piece of intelligence that Madame Van der Weyer, widow of the former Belgian Minister in London, employs a pension of 4,000 francs a year, which is granted her by the Belgian Government, in gifts to the widows of literary men in Belgium who happen to be in embarrassed circumstances, preferring those of Louvain, the birthplace of her late husband.

The lady whose benevolence is thus spoken of is of American origin, and her history illustrates the happy working of Republican institutions. Her mother was the wife of Joshua Bates, long managing partner of the London house of Baring Brothers. When a young man he was clerk to the well-known "Billy Grey," of Boston, and through that association he first attained a place in the house of Baring. There was in Mr. Bates' youth a lively blonde of 12 to 15 years who used to run bareheaded and barefooted through the streets of Boston about the head of the wharves at the North End, whose mother occupied a single room on the street, in which she bestowed herself and four or five children, and where she was not above receiving the benefactions of the charitable. This lively blonde was a favorite of the young clerks of the vicinity, and at length became the wife of young Bates. In due time she was carried to London, where she long dwelt in luxury and high social station. One of her daughters was sought in marriage by Mr. Van der Weyer, the Belgian Minister, a man of unusual culture, and for many years the confidant and librarian of King Leopold. Through the King's friendly intimacy sprang up between the Van der Weyses and the niece of

Leopold, Queen Victoria. Madame Van der Weyer, not being in any way compromised by social relationships among the Queen's subjects, was selected by her as a friend and intimate, and the Queen gave her a cottage at Windsor, near the castle. Here the families of the Queen and Madame Van der Weyer grew up together in pleasing oblivion of the distinctions of rank, and of their diverse ancestry. It is not unlikely that the Queen herself would be as much surprised as any reader of the *Sun*, could she know the humble beginnings of the mother of her friend. Such are the freaks of fortune in a country where social distinctions do not interfere to prevent the course of true love from running smooth.—N. Y. Sun.

—The general of a division once sent home a sergeant with dispatches, at the same time recommending the bearer to Suwaroff's notice. The marshal, as usual, proceeded to test him by a series of whimsical questions; but the catechumen was equal to the occasion.

"How far is it to the moon?" asked Suwaroff.

"Two of your excellency's forced marches," answered the sergeant.

"Supposing you were blockaded, and had no provisions left, how would you supply yourself?"

"From the enemy."

"How many fish are there in the sea?"

"As many as have not been caught," said Suwaroff, finding his new acquaintance armed at all points, at length asked him, as a final poser—

"What is the difference between your colonel and myself?"

"The difference is this," replied the soldier, coolly, "my colonel cannot make me a captain, but your excellency has only to say the word."

Suwaroff, struck by his shrewdness, kept his eye upon the man, and in no long time actually gave him the promotion.—*Methodist*.

"STAND OUT FROM THE DANGER."—We were fast approaching Cape Hatteras. Already its dim outline was appearing to the Southwest, and we were anticipating a close run to its rocky shores, when, suddenly, the order to tack was given, and we stood out into the Atlantic, leaving the Cape far astern.

"Is not the water deep enough to make a closer run to the shore?" asked Adjutant Colver, who was impatient to get a good sight of land after a three-day voyage.

"Certainly," answered the Captain, gazing off to the south at the signs of an approaching storm.

"But why, then, did we tack out here?" asked the adjutant.

"Because," replied the Captain, "if in running close to the Cape we had become in any way disabled, we might have drifted on the rocks and have been wrecked. A good sailor, when possible, stands out from the danger."

When I see a young man leaving the pure influences of the home circle, and spending his hours in places where drink and gambling have their programme, although he may take part as a spectator, yet I tremble for his safety, and long to warn him to stand out from the danger.

HOUSEHOLD BAPTISM.—In reference to the houses of the jailor, of Crispus, of Stephanus, and of Lydia, we read (Acts xvi, 31-33) that Paul and Silas spoke unto the jailor the word of the Lord, and to all that were in his house, and he was baptized, he and all his household; and he rejoiced, believing in God with all his house. Now could infants "hear, rejoice and believe?" And, again, the house of Crispus believed. Acts xviii, 8. And as to the household of Stephanus, we see in 1 Cor. xvi, 15 that it was the first fruits of Achaia, and that they added themselves to the ministry of the saints, and that these, therefore, could not be infants. And concerning Lydia's household, in Acts xvi, 40, I see those who were in her house called brethren, and that Paul and Silas comforted them. Now Pedoes do not call their infants brethren. There are thousands of households in which there are no infants. Only a few days ago, I dined with a young lady and her household of brothers and sisters, the youngest being sixteen years old, all of whom had been baptized upon a profession of faith in Christ, as were all the apostolic examples.—W. H. Doelling, in *Working Christian*.

FANCY AND HER MOTHER.—I wish every little girl had as wise a Mamma as Fancy had. Her methods of punishment were especially bright and original. One day Fancy, who was just beginning to read, was waiting for her mother to give her a lesson; and, meantime, amused herself by scriawling all over the flyleaf of one of Mamma's nicest books, the queer little marks which she called writing. Just as she had filled her first page, "Mamma" caught her, and then came retribution.

"Why, Fancy! you naughty little girl! Didn't you know you mustn't scriaw in mamma's nice books?"

"Oh! there isn't no letters on this page," answered Fancy innocently; "besides, mamma, I'm writing to Dramma Martin. Doesn't you want me to send a letter to my own dramma?" Fancy's tone was very reproachful.

"Yes, I like you to send letters to your grandmamma; but I don't wish my books disfigured. You knew it was naughty, and now I must punish you."

"Please don't talk so, mamma. I prefer not to be punished." But whether Fancy preferred it, or not, made no difference when she had been naughty; and mamma proceeded to punish her little girl. She didn't whip her. Mrs. Martin didn't believe in whipping children; but she had various ways of punishment, according to the fault. Now she made Fancy

sit down at the table, and gave her a large sheet of foolscap paper, and the pencil.

"Now you must write on this paper very small, until it is quite full, these words: 'I am a naughty girl.'"

Really, you know, Fancy couldn't write; but she thought she could, and it mortified her to have to write that down, even if it was "pretending."

"Please let me write, 'I sorry' instead."

"You may write that too; but remember to put that you are a naughty little girl, first."

Fancy wrote until her hand ached. Then she laid the pencil down, and looked at the paper only half full.

"I've written it two million times, and that's enough," said she. "I'm tired, mamma, I want to get down now."

"No, Fancy; you must write until the paper is full, and then you will remember not to mark my books again."

Fancy pouted, and kicked the table. Still she knew she had to do it; and, after a few minutes, her good angel helped her, and the big sheet of paper was full.

Mamma looked at it carefully, and tore it up into little pieces.

"I don't want any one to see how naughty my little Fancy has been," said she kindly; "so take these bits, and throw them in the scrap-basket, dear."

Fancy did so, and then threw her arms around mamma's neck.

"I loves you heaps, mamma—most up to the moon," said she. "Now may I say my letters?"

We had but a slight view of Ayr and the land of Burns. Cromwell built the fort here—1652. Two miles off is Burns' birthplace (1759), the cottage still standing. His monument (1820) is near, upon an acre of ground tastefully laid out. A Bible which he gave to his "Highland Mary" is shown. His noblest poem was an address to her as "Mary in Heaven." Coming in from work one day (in 1789), he called for his desk, and wrote exactly as they now stand, with all the ease of one copying from memory, the pathetic verses—

Thou lingering star, with lessening ray,  
That lovest to greet the early morn,  
Again thou usherest in the day,  
My Mary from my soul was torn.

O Mary! dear departed shade,  
Where is thy place of blessed rest!  
Seest thou thy lover lowly laid,  
Hear'st thou the groans that rend his breast?

I am glad to have had this visit to God-fearing, Bible-loving old Scotland. The blessed revival here still goes on.

—Rev. John Hall, D. D., after speaking of the work of Bro. Moody and Sankey, made these suggestions:

1. Do we make use enough of simple Bible truth? It constitutes the charm of Mr. Moody's teaching. "Bible readings" make his most popular meetings. He possesses no special learning, or grace of eloquence, or attractiveness, beyond that of simple, direct, businesslike statement and appeal, and the love of the Bible seems to grow with the use of it. Copies of the sacred volume could hardly be procured rapidly enough in Glasgow to supply the demand.

2. Is there not a field which others than ministers could cultivate and

—An American youth, while traveling in California, was ambitiously displaying a small pistol before a branny miner whose belt was weighed down by two heavy six-shooters, when the miner asked what he had there? "Why," replied the youth, "that is a pistol."

"Well," said the rough miner, "if you should shoot me with that, and I should find it out, I'd lick you like fun."

## Humor.

—Mrs. Partington declares she does not wish to vote as she fears she should stand the shock of the electrical franchise.

—If a man really wants to find out what's in him, let him go to sea. The first rough weather will generally enable him to ascertain it.

—A Connecticut gentleman, recently introduced to a newly-married man, congratulated him warmly and said: "Ah! these Litchfield county girls make clever wives. I've had three of 'em."

—A Highlander was one day looking at a print from a picture by one of the old masters, in which angels were represented blowing trumpets. He inquired if the angels played on trumpets, and, being answered in the affirmative, made the following pithy remarks:—"Hech, sirs, but they moun be easily w' music. I wonder they dinna borrow a pair o' bagpipes."

—An Irishman recently stopped at a hotel in Des Moines, Iowa, where pretty high bills were charged. In the morning the landlord made out the amount of damages and presented it to Pat. After he had glanced over it the latter looked the landlord in the face and exclaimed, "Ye put me in mind of a snipe." "Why?" asked the landlord. "Because ye're very nigh all bill."

—We observe in the *Potent Office Gazette* that some genius has invented a new dodge for keeping feet warm. He makes shoes with a double sole, with a lamp between the inner and outer soles. A chamber, which communicates with the outside, supplies air to aid combustion. Under the forepart of the shoe is an oil reservoir, and, in the heel, a wick is lit. A genial warmth, the inventor claims, straightway diffuses itself over the feet. What next?

—Late advices from Yokohama state that Mr. Mori, ex-Charge at Washington, had introduced a novel form of marriage in Japan, making

the ceremony a purely civil contract, and the first man to be married under the new form was Torrita, the newly appointed Consul at New York.

## Cleanings.

—Dr. Simmons, who was appointed several weeks ago to raise \$100,000 for Columbia University, by which the \$200,000 of Mr. Corcoran at that institution would be secured, has already obtained \$70,000.

—The *Free Church Record* states that a large migration of Jews is taking place to Palestine. Many of them are wealthy, and they are building a new suburb to Jerusalem, outside the gate, on the Jaffa road.

—Electricity is a great friend of law and order. Escape from the punishment is much more difficult than before the telegraph. On the steamship Prussia reaching her dock at Halifax, last week, a man was arrested for very heavy frauds, committed in Paris, amounting to half a million francs.

—The Archbishop of Canterbury has invited his rural deans to inform him as to the general opinion of the laity with respect to the ornaments, rubric, and the position of the celebrant. Should any concessions on these points be recommended, he asks further what corresponding concessions would be asked on the other side in matters at present equally illegal.

—L'Uniters, of Paris, says it is reported that Italy is about to issue a memorandum to the European powers calling attention to the dangers to Italy from the intrigues of the Vatican, declaring the government can no longer tolerate a permanent conspiracy in its own capital, and urging the powers to discontinue the custom of maintaining ambassadors at the Holy See.

—The drift of free communion is inevitably to free membership.—If Peabodists are invited to the Lord's table it is necessary, by an inextinguishable logic, to invite them to the church as well. The *Baptist Union* has been predicting a division of Regular Baptists on the communion question. It will probably see first a division of the Free will body on the question of Baptism. The laxer members among them already attach as little importance to baptism as to communion, and the churches are slowly preparing to pass over to Peabodist views, as several leading ministers have done in recent years.

—The Rev. Father Francis X. Jacquemet, a priest of the Roman Catholic Church, has sent in his resignation to Archbishop Bayley, announcing his abandonment of the Catholic faith, and his return into the church—the Presbyterian—in which, he says, he was born and raised. Father Jacquemet has been attending the Young Men's prayer-meetings at Dr. Gleyburn's church during the present week, and on Wednesday night announced his conversion to Protestantism. He is a native of Geneva, Switzerland, and was ordained a priest in this country in 1850. Since that time he has been a missionary priest in the United States, Cuba, and various portions of Europe, and has recently been connected with St. Peter's Church, Baltimore.

—Dr. R. H. Rivers, for many years President of the Florence Wyleyway University, has been elected President of Martin Female College, Pulaski, Tenn.

—Were it not for the clouds that darken as t're would be no rainbow in our lives.

—A gloomy companion can sigh and groan the most cheerful person into despondency.

—All human virtues increase and strengthen by the practice and experience of them.

—Deliberate with caution, but act with decision; and yield with gracefulness, or oppose with firmness.—*Colton*.

## Surveyors Saved by a Horse.

Some years since, a party of surveyors had just finished their day's work in the north-western part of Illinois, when a violent snow storm came on. They started for their camp which was in a forest of about eighty acres in a large prairie, nearly twenty miles from any other trees. The wind was blowing very hard, and the snow drifting so as to nearly blind them.

When they thought they had nearly reached their camp, they all at once came upon footprints in the snow. These they looked at with care, and found, to their dismay, that they were their own tracks. It was now plain that they were lost on the great prairie, and if they had to pass the night there, in the cold and snow, the chance was that not one of them would be alive in the morning. While they were shivering with fear and cold, the chief man caught sight of one of their horses, a gray pony, known as old Jack.

Then the chief said: "If any one can show us our way to camp, out of this blinding snow, Old Jack can do it. I will take off his bridle and let him loose, and we can follow him. I think he will show us our way back to camp."

The horse, as soon as he found himself free, threw his head and tail in the air, as if proud of the trust that had been put upon him. Then he snuffed the breeze, and gave a loud snort, which seemed to say, "Come on, boys! Follow me. I'll lead you out of this scrape." He then turned in a new direction, and trotted along, but not so fast that the men could not follow him. They had not gone more than a mile when they saw the cheerful blaze of their camp fires, and they gave a loud huzza at the sight, and for Old Jack.—*Turf, Field and Farm*.

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"O, yes; but I long to be a hero. It is something to be a hero—do you not think so?"

"Yes," said aunt Margaret, "I admire a hero. Shall I tell you how you may become one now—a boy hero—which, I think, is far more noble than being a General?"

"Yes," said Freddie, eagerly, "do tell me."

"By being master of yourself. Do not give way to angry, wicked feelings. The Bible says: 'He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.' Think of this, and when tempted to do wrong, fight for the right, and you will be a hero greater than a General."—*Children's Friend*.

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